

DE PRIMIS RADIX MAGICÆ

OR

*The chief Foundation and
Nature of that Science*

Wherein

The mystical Veil of that profound

Philosopher

Henry Cornelius Agrippa, is

Drawn aside

By an unknown Hand

DE PRIMA & SECUNDA

OR

The chief Foundation

of the United States

II

The President of the United States

Philosophy

The United States

United States

United States

DEDICATION

To Antiquity I refer and Futurity I commend these few Lines, as the one will confess, and the other acknowledge the probability of the Art; tho, neither can protect me from the prejudice of Policy, and Ignorance, the two greatest Enemies of this Science; For Policy hath long time Banished it from the community of Men, and Ignorance persecuted it almost to the Abyss of Oblivion: But Antiquity who hath recorded it in Sacred and profane History, Antiquity which hath handed it down from time to time to it's few admirers, Antiquity defend me ('till the tyranny of Ignorance be overpast,) to whom I remain

A Secret Admirer
and well wisher
Magus.

PREFACE

Gentle Reader, should this come undesignedly into thy Hands, blame not before thou hast heard the matter, examine first and rebuke —

To avoid those who have not that Government, I conceal my name; Because the name of Magic (through an envious tradition) being abominable to the Ignorant, Not that the meaning of the word or Art is any such thing in itself; but in the Original a magician signifies a wise or learned man; Magic, a Sacred or holy Science; And as a weapon may be either defensive or offensive, without any difference in itself, but the use or management thereof; So magic falling into unworthy and wicked mens Hands, was made subservient to their covetous desires, and selfish ends, and that knowledge which before was a blessing to mankind became now an evil and a curse, which gave just cause to the holy Fathers and rulers of State to prohibit it as unlawfull, whilst wise men through a scandalous abuse made thereof, was ashamed to own the Art any longer at length custom and Ignorance introduced an Antipathy to this Study which time will have a hard matter to rub out;

Should the wiser part of Mankind censure my
youthfull rashness in attempting to Steer against
the Stream in the Current of Common Opinions;
I hope their Candour will allow me this (as I am
not writing for the Information of the world, but
for my own private amusement and satisfaction)
that I make this apology to answer for me, when
I am not to answer for myself (supposing) & Chance
I may keep it by me 'till such time it may be out
of my power to destroy or conceal it, as no man
knoweth the time, or manner of seperation whereby
he leaveth his most darling Favourites the worst
provided for through an over fondness not to part
with them so long as he is able to keep them by him
the consequence of which no man is a stranger to,
having examples in almost all degrees of Life;
And that the disputable Opinions concerning
Magic highly concern'd my consideration I am
not ashamed to confess; for when we behold the
Heavens, the Earth, the Sea, and things contained
therein, the surprizing Beauties which dayly
surround us, it must of course naturally attract

the attention of any rational creature; even the construction of his own frame displays the wisdom and judgment of a wise Creator; But the faculties of the mind discovers to itself (by which we contemplate these things) to be the peculiar works of a superior being, and in the earlier ages of the world before men were so corrupted with Vice, or confounded by Sciences, they were fitter for the contemplation of those things, whereas some few that was blessed with a happy Genius, giving their Souls and Minds to the researches of their Original Source, by a serious attention after much time, and experience, found the world to be of a threefold nature Elementary — Celestial and Intellectual and that every inferior was governed by a Superior and to receive the Influence of the Virtues thereof, so that the very original and chief workers of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Mettals and Stones, convey from himself the Virtues of his Omnipotency upon us for whose service he made and created all things; Wise men conceive it no ways Irrational that it should be possible for us to ascend by the same way

Degrees through each World to the same very
Original World itself, the maker of all things,
and first cause from whence all things are and
proceed: and also to enjoy not only these virtues
which are already in the more excellent kind
of things but also besides these to draw new
virtues from above; thus they sought after the
Virtues of the Elementary world, through the
help of Physick and natural Philosophy
and by the various Mixation of natural things
found out their natures (thus Solomon being
expert in Natural Magic knew the Virtue of all
Herbs from the tall Cedar to the Hyssop that grows
on the Wall) how to strengthen this they joyned
the Virtues of the Celestial world, and according to
the Rules of Astrology, and by the doctrine of the
Mathematics and observed motion of the Stars
they found the former virtues to operate with
more power at some certain times than at others.
this they carefully compared with the configurations
of the Heavens, and after divers Observations and
indefatigable Industry they found out the nature
of the Stars, and their Aspects, and at what time
they wrought most powerfull on things of

their respective natures in the Elementary world
moreover they Ratify and confirm all these things
with the powers of divers Intelligences, through
the Sacred Ceremonies of Religion:

Therefore Magic may be divided into natural,
Celestial and Ceremonial; of which I think it no
crime or Vanity to Consider

NATURAL MAGIC

Is a faculty of wonderful Virtue, full of most high
Mysteries, containing the most profound Contemplation
of most secret things, together with the nature,
power, Quality, Substance and Virtues thereof, as
also the Knowledge of whole nature; and it instructs
us concerning the differing and agreement of things
among themselves whence it produceth its wonderfull
effects, by uniting the Virtues of things through the
application of them one to the other, and to their
inferior suitable subjects, joining and knitting them
together thoroughly by the powers and virtues of the
superior Bodies. This is the most perfect and
chief Science that sacred, and sublimer kind of
Philosophy, and lastly the most absolute

perfection of all most excellent Philosophy, for
seeing that all regular Philosophy is divided into
Natural, Mathematical and
Theological; Natural Philosophy teacheth
the nature of those things which are in the world,
searching and enquiring into their causes,
Effects, Times, Places, fashions, events,
their whole and parts also.

Mathematical Philosophy teacheth us
to know the Quantity of Natural Bodies as
extending into three dimensions as also to
conceive of the motion, and course of Celestial
Bodies,

Theological Philosophy or Divinity teacheth
what God is, what the mind, what an Intelligence
what an Angel, what a Devil, what is the Soul,
what Religion, what sacred Institutions, Rites
Temples, Observations, and sacred mysteries are.
It instructs us also concerning Faith. Miracles,
the Virtue of words and Figures the secret
operations and mysteries of Seals;

It teacheth us to understand the Ceremonial
Laws, the equity of Holy things, and Rules of
Religions, those are the three principal faculties
Magic comprehends and Actuates.

Whoever therefore is desirous to study in
this faculty, if he be not skilfull in the Mathematics
and in the aspects, and figures of the Stars, upon
upon which depends the sublime Virtue and
property of every thing, And if he be not skilled
in Natural Philosophy wherein are discovered
the Qualities of things, and in which are found
the Occult properties of every being. And if he be
not learned in Theology wherein are manifested
these Immaterial substances, which dispo-
and minister all things, he cannot be possibly
able to understand the Rationality of Magic.

For there is no work that is done by meer
Magic, nor any work that is meerly Magical,
that does not comprehend these three Faculties.

Nature of the Elements

There are four Elements, and original grounds of all corporal things Fire. Earth. Water. Air. of which all Elemented Bodies are compounded, not by way of heaping them up together but by transmutation and union; and when they are destroyed, they are resolved into Elements, for there is none of the sensible Elements that is pure but they are more or less mixed, and apt to be changed one into the other; as Earth becoming dirty and being dissolved becomes Water and the same being made thick and hard, become Earth again; but being evaporated through Heat passeth into Air, and that being kindled passeth into Fire, and this being extinguished, returns back again into Air, but being cooled again after it's burning becomes, becomes, Earth, or Stone, or Sulphur. Earth is not changed, but melted and mixed with other Elements, which do dissolve it, and will return back into its self again. Now every one of the Elements have two special qualities the former whereof it retains as proper to itself, in the other as a mean, it

agrees with that which comes next after it. for Fire is hot and Dry, the Earth Dry and Cold. The Water cold and Moist, the Air Moist and hot, And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to Water and Earth to Air. Moreover the Elements are upon another account opposite one to the other; for some are heavy as Earth and Water, and others are light as Air and Fire.

Wherefore the former are called passives, but the later Actives,

PLATO distinguish them after another manner and assigns to every one of them three qualities Viz: to the Fire Brightness, thinness and motion, but to the Earth Darkness, thickness and quietness, and according to these qualities the Elements of fire and earth are contrary, But the other Elements borrow their Qualities from these, so the Air receives two qualities of the fire, thinness and motion, and one of the earth Darkness, In like manner Water receives two qualities of the earth Darkness and thickness

and one of the Fire Viz: Motion, But Fire is twice more thin than Air, thrice more movable, and four times more bright: And the Air is twice more bright, thrice more thin, and four times more movable than water, Wherefore water is twice more bright than Earth, thrice more thin and four times more movable.

As therefore the fire is to the Air so is Air to water, and water to the Earth, and again as the Earth to water so the ~~water~~ Air, and the Air to the Fire. And this is the Root and foundation of all Bodies, Natures, Virtues, and wonderfull works, and he that shall know these Qualities of the Elements, and their mixations shall easily bring to pass such that are wonderfull and astonishing, and shall be perfect in Magic.

The compounded Elements are changeable and impure, yet such as may by art be reduced to their pure Simplicity, whose virtue, when they are thus reduced to their Simplicity, doth above all things perfect

all occult and common operations of Nature,
For the pure Elements, which are neither
compounded nor changed nor admit of
Mixture, but are incorruptible, and not of which
but through which; the virtues of all Natural
things are brought forth into act; No Man
is able to declare their virtues, because they can
do all things upon all things.

EARTH

Earth the Basis and foundation of the
Elements is the object, subject & receptacle of
Celestial Rays and Influences; in it are contained
the Seeds and seminal Virtues of all things and
therefore is said to be Animal Vegetable and
Mineral, It being made fruitful by the other
Elements, and the Heavens, brings forth all things
of itself; It receives the Abundance of all things
and is as it were the first foundation, from whence
all things spring, it is the Centre, Foundation, and
Mother of all things. Take as much of it as
you please separated, washed depurated, subtilized
If you let it lie in the Open Air a little while

it will bring forth plants, worms, and other living things also Stones, and bright sparks of Metals; which shows that it is full & abounding with Heavenly virtues, In it are great Secrets, if at any time it shall be purified by the help of fire and reduced into its simplicity by a convenient washing, it is the first matter of our Creation, and the truest Medicine that can restore and preserve us.

Water

Water without which no living thing can live, no Herb nor plant whatsoever without the moistening of water can branch forth, It is a most potent Element, and hath the mastery over all the other Elements, for waters swallow up the Earth extinguish Flames, ascend on high and by the shooting forth of the Clouds.

Challenge the Heavens for their own; the same falling down become the cause of all things that grow in the Earth, Shows on the Creation

says that the Plants and Herbs did not Grow because God had not caused it to rain on the Earth.

Very great also is the Virtue of it in the Religious worship of God, in Expiations, and purifications, that Spiritual Regeneration cannot be done without it as Christ himself testified to Nicodemus

AIR

Air is a Vital Spirit, passing through beings, giving life and substance to all things; binding, moving, and filling all things. It immediately receives into itself the Influences of all Celestial Bodies, and retains them, and carrying them with it, communicates them to the other Elements and entering into the Bodies of Men and other Animals through their Pores, makes an Impression upon them as well when they Sleep, as when they be awake, and affords matter for Dreams.

Hence they say a Man passing by a place where a man was slain or a Carcass newly

hid, is moved with fear and dread, because
the air in that place is filled with the dreadful
species of Man: slaughter, doth, being breathed
in, move and trouble the Spirit of the Man
with like species, whence it is that he comes
to be afraid. For every thing that
maketh a sudden impression astonisheth
nature.

III.

Thus Fear, Hatred, Love, Compassion
&c: is communicated to our Souls, Senses and
Phantasy, on a sudden by the virtue and
nature of the air receiving it, first from other
Bodies, as in pestilential Diseases, the Air
imbibes the same and invisibly communicates
it to another person, whence Philosophers were
of opinion that Air is the Cause of Dreams and
of many other impressions of the Mind, through
the prolonging of Images, or Similitudes or species
(which are fallen from things, and speeches
multiplied in the Air) untill they come to the
Senses, and then to the Phantasy and Soul

of him that receives them, which being freed from
care's and no way hindered, excepting to find or meet such
kind of species, is informed by them, For the species
of things, although of their own proper nature they
are carried to the senses of Men and other Animals
in General, may notwithstanding get some impression
from the Heaven, whilst they be in the Air, by reason
of which together with the aptness and disposition
of him that receives them, they may be carried
to the senses of one rather than of another
And hence it is possible naturally, and far from all
manner of superstition, no other spirit coming
betwixt, that a Man should be able in a very time
to signify his mind unto another Man; abiding
at a very long and unknown distance from him; although
he cannot precisely give an estimate of the time
when it is yet of necessity it must be within 24 hours

FIRE

Fire of itself is boundless and invisible, fire is in
all things, and at the same time Occult and
unknown, it is in Stones, Earth, Water, Animals
and Vegetables, it will not be affronted or opposed

but by way of revenge it will reduce on a sudden
things into Obedience to itself, Fire is first
communicated by the Father of Lights, to the
Sun and the rest of the Celestial Bodies, and by
these as by meditating Instruments, conveying
that Light into our Fire. As therefore the
spirits of Darkness are stronger in the Dark
so good Spirits which are Angels of Light, are
augmented not only by that Light, which is
divine, of the Sun and Celestials, but also by the
light of our common Fires. And as the
Celestial and bright fire drives away the Spirits
of Darkness; so also our Fire made drives away
the same, in as much as it hath an Analogy,
and is the vehiculum of that superior Light.
Hence it was that the first, and most wise Institutor
of Religions, and Ceremonies, ordained that
Prayers, Singings, and all manner of divine
worships whatsoever should not be performed
without lighted Candles or Torches: and they
commanded that for driving away wicked Spirits
Lights and Fires should be kindled by the Corps

of the Dead, and that they should not be removed
untill the expiations were after a holy manner
performed, and they buried. And the great
Jehovah himself in the Old Law commanded
that all his sacrifices should be offered with fire
and that Fire should be always burning upon the
Altar, which custom the priests of the Altar did
always observe and keep among the Romans.

Of those four Elements, there are four
kinds of perfect Bodies compounded, and they are
Stones, Metals, Plants and Animals, and Although
into the generation of each of them all the Elements
meet together in the Composition, yet every one of
them follows, and resembles one of the Elements
which is most predominant. For all Stones are
Earthy, for they are naturally heavy and descend,
and so hardened with dryness, that they cannot
be melted, as being generated of a vicious water
or waterish agent. Plants have such an
affinity with the Air that unless they be abroad
in the open Air they do neither bud nor
increase —

So Animals are fiery for when the fire is
extinguished in them they presently dye.
And again every one of those kinds are distinguished
within themselves by reason of degrees of the
Elements, to be either Fiery, Airy, Earthy or
Watery. Among the Stones they are called Earthy
that are dark and heavy. And those watrish
which are transparent and compacted of water
as Crystal, Beryl and Pearls in the Shells of
fishes. And they are called Airy which swim
upon water as the Spumish Stone and the
Sophus; And they are called fiery out of which
Fire is extracted, or which are resolved into
Fire. Among Metals Lead and Silver
are Earthy. Quicksilver is watrish. Copper
and Tin are Airy. And Gold and Iron are
fiery. In Plants all the Roots
resemble the earth, by reason of their thickness,
and the Leaves, Water, because of their
juice, Flowers the Air because of their
subtility, and the Seeds the fire, because
of their multiplying spirit. Besides they
are called some hot, some Cold, some Moist,

some Day, borrowing their names from the qualities
of the Elements. Amongst Animals some are
in comparison of others earthy, as worms, Moles &c.
Others are watry as fishes, some airy as Birds
others also are fiery as crickets and such as are
of a fiery heat as Pigeons, Lions &c. Besides
in Animals the Bones resemble the Earth,
Flesh the Air, the Vital spirits the Fire and
the Humours the Water. And those Humours
also partake of the Elements for yellow Choler
is instead of fire, Blood instead of Water, and
Black Choler or Melancholy instead of Earth
And lastly in the Soul itself, the understanding
resembles Fire, Reason the Air, Imagination
the Water, the Senses the Earth, And these Senses
also are divided according to the Elements for
the Sight is Fiery neither can it perceive
without Fire, and light.

The Hearing is Airy for a Sound is made by
the striking of the Air. The Smell and taste
resembles the Water, without the Moisture of
which there is neither smell nor taste;

And lastly the feeling is wholly earthy, and taketh Gross bodies for its object. The Actions also and the Operations of Men are Governed by the Elements. The earth signifies a slow (and firm motion: The Water signifies fearfulness and Sluggishness & remissness in working). Air signifies cheerfulness and an Amiable disposition: But Fire a fiery fierce, quick and angry disposition. The Elements therefore are the first of all things, and all things are of and according to them, and they are in all things, and diffuse their virtues through all things.

But the Elements in the Heavens are of a sublimer nature to those in the Corporal world and sublunary things, for the firmness of the Celestial earth is there without the Grossness of water.

And the agility of the Air without running over its Bounds. The heat of Fire without burning, only shining and giving life to all things by its heat

ELEMENTS therefore
in the exemplary world are Ideas of things
to be produced. For Intelligences are distributed
powers. in Heavens are virtues and in
inferior are gross forms.

It is well known that besides the
elementary qualities, there are certain
mixed occult virtues created by nature but
how or which way no man can shew, and must
proceed first from God by way of Cause, wherefore
Philosophers have attained to the greatest part
of them by long experience, rather than by
the searches of Reason, and according to the
Platonists these virtues are infused into the
several kinds of things by Ideas, now an Idea
is the first pattern of a thing existing in the
Imagination or fancy, the image or resemblance
of a thing, which though not soon is conceived
in the mind, and it is a form above Bodies, Souls
or minds, And is one simple, pure immutable
indivisible, incorporeal and eternal, placed in
God by way of cause, and that the nature of

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all Ideas are the same, only distinguished among themselves by some relative consideration only, lest whatever is in the World should be but one thing without any variety; they agree in essence lest God should be a compounded substance; they are placed in the Minds of all things - whether they be joyned to the Body, or separated from the Body, and are supposed to be placed in Matter, as Shadows, and in Nature as certain small seeds of forms, And by this Idea Nature performs all her works as to Form and Virtue

Now these virtues which are created by Nature do not err in their Actings, but by accident of the impuerty or inequality of the Matter; For upon this account there are found things of the same Species, more or less powerfull according to the purity or insufficiency of the Matter. God in the first place is the beginning and end of all Virtues he gives the Seals of the Ideas to his Servants the Intelligences; who are faithfull Officers

sign all things trusted to them with an Ideal
virtue, the Heavens and Stars, as Instruments
disposing the matter for reception of these
forms the mean while; The form therefore
and virtue of Stones, Herbs, Metals, and all
other things, comes first from the Ideas,
then from the ruling Intelligences, then
from the aspects of the Heavens disposing,
and lastly from the tempers of the Elements
disposed.

These kinds of Operations therefore
are performed in these inferior things by effusive
forms, and in the Heavens by disposing
virtues, in Intelligences by meditating rules,
in the original cause by Ideas and exemplary
forms, all which much of necessity agree in the
execution of the effect and virtue of every thing.

Now the first Cause which is God, altho' he
doth by Intelligences, and the Heavens work upon
these inferior things, doth sometimes (these
mediams being laid aside, or their officiating)

being suspended) work those things immediately by himself, which works are then called Miracles For though the secondary Causes do by the Commandment and appointment of the first Cause necessarily act, and are necessitated to produce their effects, Nevertheless according to Gods pleasure he may so discharge, and suspend them that they shall wholly desist from the necessity of that command and appointment, and then they are called the Great Miracles of God:

So the fire in the Chaldeans Furnace did not burn the Children, So also at the Command of Joshua the Sun went back from its course the space of One Day.

So also at the prayer of Hezekiah it went Back ten Degrees or Hours, So when Christ was Crucified the Sun was Darkened though at full Moon; And the Reasons of those Operations can by no rational Discourse, no Magic, or occult or profound Science whatsoever be found out, or understood

but are to be learned, and inquired into by
Divine Oracles Only:

221.
ALTHOUGH these Occult
virtues can be no otherwise accounted for by the
ablest Philosophers; nevertheless by experience
tis manifestly known, that Virtue is contracted
of Body to Body, and that there are certain rules
for collecting the same, for so great is the power of
natural things, that they not only work upon all things
that are near them by their virtue but also besides
this, infuse into them alike power; through which
by the same virtue they work upon other things.

As the Loadstone, which doth not only draw
Iron itself, but also infuseth virtue into the Iron,
by which it can do the same, So we find that
whatsoever hath stood a long time with Salt becometh
salt, and such things as stand a long time in
striking places becomes striking, and those in
aromatic places becomes Aromatic; Fire also
moves to Fire, and Water to Water, As he that

Bold moves to Boldness; And a Harlot, wanton
or Impudent person moves to wantonness,

I **R** what things therefore there is an excess

OF

of any Quality or property as Heat, Cold,
Boldness, Fear, Sadness, Anger, Love, Hatred,
or any passion or Virtue, whether it be in them
by nature or sometimes also by Art or chance,
these things do very much move and provoke
to such a quality, passion, or Virtue.

Moreover ~~then~~ must consider, that the
virtue of things are in some according to the
Species; as Boldness and Courage in a Lion
and Cock: fearfulness in a Hare or Lamb.

Ravenousness in a Wolf, treachery and deceitfulness
in a Fox, flattery in a Dog, covetousness in a Crow
and Daw: Pride in a Horse; Anger in a Tyger
and Boar; Sadness and Melancholy in a Cat
Lust in a Sparrow &c:

Again the virtue of some things are in all
their parts, or the whole thing: In others
but in a certain part:

In some it remains whilst it live; in others
it retain the same virtue after their Death.

In the next place we must consider that
all things have a friendship or friendliness, and an
enmity among themselves, And every thing hath
something that it fears, and dreads, that is an
Enemy, and destructive to it: and on the contrary
something that it rejoiceth and Delighteth in
and is strengthened by.

So in the Elements, Fire is an Enemy to
Water, and Air to Earth, but yet they agree
among themselves. And again in Celestial
Bodies. Mercury, Jupiter, the Sun & Moon
are friends to Saturn, Mars and Venus
Enemies to him. All the planets besides
Mars are friends to Jupiter, also all besides
Venus hate Mars. Jupiter and Venus
love the Sun. Mars, Mercury and the
Moon are enemies to him, all besides Saturn
love Venus. Jupiter, Venus, and Saturn are
friends to Mercury, the Sun, Moon and Mars
his Enemies. Jupiter, Venus and Saturn

are friends to the Moon: Mars and Mercury
her enemies.

THERE is another
kind of enmity among the Stars. Viz. when
they have opposite Houses; as Saturn to the
Sun and Moon, Jupiter to Mercury, Mars
to Venus. And their enmity is stronger
whose exaltations are opposite: as of Saturn
and the Sun: of Jupiter and Mars: of
Venus and Mercury. But their friendship
is the strongest who agree in nature, quality
substance and power; as Mars with the Sun
and Venus with the Moon; as Jupiter with
Venus: As also their friendship whose
exaltation is in the House of another as that
of Saturn with Venus, of Jupiter with the Moon
of Mars with Saturn; of the Sun with Mars:
of Venus with Jupiter, of the Moon with Venus:

Those dispositions therefore of friendship
and enmity are nothing else but certain incli-
-nations of things of the one to the other;

desiring such and such a thing if it be absent,
and to move towards it unless it be hindered,
and to acquiesce in it when it is obtained;
Shunning the contrary, and dreading the approach
of it, and not resting in or being contented
with it.

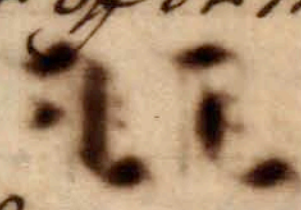
And of what sort the friendships
and enmities of the superiors be such are the
inclinations of things subjected to them in these
Inferiors, in Animals Vegetables, and Minerals.

These are the things, by the knowledge
of which a man may work wonderfull Operations
by joyning Nature with Art.

I F therefore thou wouldest obtain any
property or virtue, Seek for such Animals, or
such other things whatsoever, in which such a
property is in a more eminent manner than in
any thing besides; AND in these let that part
be taken in which such a property or Virtue is
most vigorous: As if at any time we would
procure Love, let us seek some Animal as is
most loving, of which kind are Sparrows;

Pigeons, Turtles, Swallows, Wagtails: and in those take the part in which the venial appetite is most vigorous, such as the Heart, Testicles, Matrix, Yard, Sperme & Menstrues, And it must be done at a time when these Animals have this affection most intense.

In like manner to increase boldness let us look for a Lion, or a Cock, and of these take the Heart, eyes or forehead:

In like manner proceed ~~of~~ for any other thing: but observe whatsoever is taken from any Animal; should be taken whilst it be alive, and if the part will admit of it that it be alive and live afterwards. 

So write Demotricus; If any one take out the Tongue of a water-frog yet living no other part of the body sticking to it, and she be let go into the water again, And lay it on the place where the Heart beat of a woman she shall answer truly to whatsoever you ask her, But for a man lay the Tongue under his Head and he will talk in his sleep.

THE heart of a Screech Owl; or Horn Owl laid upon the left Breast of a Woman that is a Sloop, it is said to make her utter all her secrets; Also the Secret of an Hare doth the same.

It is well known among Physicians that Brains help the Brains, and Lungs, the Lungs, so it is said that the right eye of a Frog helps the soreness of a mans right eye and the left the left eye, if they be hanged about his neck in a Cloth of its natural colour, the same is said of the eyes of a Crab. So the foot of a Tortoise helps the Gout by applyng foot to foot Hand to hand Left to left, and right to right.

ANY Animal that is barren causeth another to be Barren; and of the Animal especially, the Testicles, Matrix or Uterine. So if a Woman drink every Month of the Urine of a hile or any thing steeped therein she shall not conceive.

Owls, Dogs, Cocks, Crows, Bats and
Nightingales, conduceth much to watchfulness,
If any carry the Head of a Crow or Bat he
shall not Sleep till he cast it away: the
same doth the Head of a Bat dried and
bound to the right Arm of him that is
awake; or if it be put on him while
he is asleep he shall not awake till it be
taken of him.

AFTER the same manner a
common Harlot, grounded
in Boldness and Impudence doth infect all
that are near her, by this property whereby
they are made like herself, therefore they
say if any one shall put on the inward Garment
of a Harlot, or shall have about them that
Looking-glass which she daily looketh in
they shall become bold and Impudent,
Confident and wanton.

IN like manner they say a Cloth that
was about a Dead Corps hath received
a property of sadness and melancholy.

A GREEN Lizard, or a ~~key~~
made blind with any

kind of prick, put together with Iron or
Gold Rings, into a Glass Vessel, putting under
them some Earth, and shutting the Vessel
and when it appears they can see again,
which it is said that they will, that those Rings
either wore or often rubbing sore eyes therewith
shall greatly help them.

RIRES are put a certain time in
the Nests of Sparrows, or
Swallows, when the lay or are setting, which
after's wore are used to procure love & favour.

Organum and Rue are effectual
against poison.

MM have learned many excellent remedies
of Diseases, and virtues of things from
Brutes. So Swallows shew that Sallondine is
Good for the Sight; with which they cure the
eyes of their young being put out by a prick

THE Pye when she is sick puts a Bay
leaf in her nest, and is Recovered
Cranes, Daws, Partridges and Blackbirds
make use of the same remedy.

The Herb Ditany is good to Draw out Darts,
Hearts eat the same when they are
wounded by an Arrow; and so cast them out.
Pismires fly from Organum the wing of a
Bat, or Heart of a Lapwing.

The Gall of a Cow makes men afraid and
drives them away where it is.

Sheep fly from fag parsley, the picture
of which appears in their Livers

If the Brains of a Weasle put in the Runnet
of Cheese, mice will not eat it neither will
it corrupt with Age.

A house applyed to the wound made by a
Scorpion cures it.

CRABS cure Swine when hurt
by Snakes.

The Sun being in Cancer Serpents
are then tormented.

A Lion is afraid at the sight of a Cock
especially a white one.

A Lion fears a lighted Torch.

An Olive Tree planted by an Harlot will not
prosper or be fruitfull.

A Snake is afraid of a naked Man.

A mad Bull is tamed by being tied to a Fig Tree.

Any particular thing that never was sick
is good against any manner of sickness;
therefore the Bone of a Dead Man that never
had a fever being laid on the patient frees
him from his Quarantine.

Dogs shun them that have the Heart
of a dog about them.

Foxes will not touch poultry that have
eaten the Liver of a fox.

PUT

The Tongue of a Dog, with
the herb Hounds Tongue
under your great toe and Dogs will not bark
at you.

He that carries the Membrane of the
Secundine of a Dog, they will not bark at him

A Tike pulled out of the left ear of a Dog
and if it be black, take it and stand at the
foot of a sick person asking him Questions
concerning his illness and if he answer not
he will Die.

There is in a Mans Body a certain little
Bone which the Hebrews call Luz. of the
bigness of a Pulse, which is subject to no
Corruption neither overcome by Fire, but is always
preserved unhurt, out of which they say, as a
plant out of the seed, our Animal Bodies, shall
in the resurrection of the Dead spring up: And these
virtues are not cleared by Reason but by
Experience.

In the Cholic, if a live Duck be
applied to the Belly. it takes away
the pain and herself dies.

If you take a Heart out of any Animal
and while it is warm hang it upon one that
hath a Quartane fever it drives it away.

So if any swallow the Heart of a Swallow,
Lapwing, Weesle or Mole, whilst it is
warm with natural heat, it shall be helpfull
to him for remembering, understanding
and foretelling.

If the eyes of a Frog be before sunrising
bound to a sick person and the Frog let go
again into the water, drives away the
Tertian ague.

The teeth of all Serpents taken out whilst
they are alive, and hanged upon the
patient cures Quartane.

So the tooth of a Mole cures the
tooth-ach.

DOGS will not Bark at those
that have the Tail of a weasle
that is escaped.

The feathers of Eagles destroy the
feathers of other Birds.

Lions skin destroys other Skins.

The skin of a Civet Cat destroys the
skin of a Panther.

The skin of a wolf, corrodes the skin of
a Lamb, also a Drum made of the
skin of a wolf, makes a Drum of a Lamb
skin not to sound.

A Drum made of the skin of the fish call'd
Botchet drives away all creeping
things at what distance soever the
sound thereof is heard.

Those whose senses fail or Heads Ach
by reason of Drunkenness, if they
put their testicles in cold water, or wash them
with vinegar find present ease.

B **T** the coldness of the Feet the Belly
and Breast is affected, and medicine
applied to the one helps the other.

The shawing of Rams-horns sown brings
forth Asparagus.

Garden Basil rubbed betwixt two Stones
produceth Scorpions.

Letters written with the Juice of an Onion or Milk
can't be read 'till it be heated at the Fire.

Letters wrote on a Stone, with the fat of a Goat
are unperceivable untill the stone be put in Vinegar.

Letters wrote with Urine on the Skin are unperceivable
'till rub'd over with burnt paper.

Of Worms are generated Gnats, of a Horse,
Wasps are generated, of a Calf, and from an
Ox, Bees. Of a Cat his Legs being taken off and
he Buried in the Ground a Scorpion. Of a Duck
dried into powder and put into water are
generated Frogs, But if it be baked in a fire,
and cut into pieces and put into a moist place
under the ground Toads are generated:

THE Hair of a Horse's Tail put
into Water receiveth life and
is turn'd into a pernicious Worm:

And there is an Art whereby a Hen
sitting on Eggs is generated a form
like a man, and is the true Mandrake.

A bit of the straight Gut, of a Civet Cat
bound to the left Arm of a Man if he
do but look on a Woman she will presently
follow him.

There is a Red Toad living in Briars
has a little Bone in the Left side
that makes Cold water hot, procures the love
of Dogs, if put in Drink: If it be bound to
any one stirrth up Lust. There is another
on the right side of contrary vertue, & makes
hot water Cold, and it never can be made hot
unless that be taken out, if it be bound to any
person in a Snakes skin it retains Love and
Lust, and all other Fevers and Agues:

A Spur or Bridle made out of a Sword
wherewith a Man was Slain will tame the
wildest Horse.

A R D That if a Horse be shod with shoes made of the same, he will be swift and fleet, and never tire, But there ought to be Characters and Names written thereon:

Take a Looking glass or a piece of White paper in a dark Room and let in the Sun Beams through a Small Hole, and whatsoever is done without the Sun shining thereon may be seen on them.

Take Images or Letters artificially painted and set against the beams of the full Moon: whose resemblances being multiplied in the Air and caught upwards, and reflected back together with the Beams of the Moon: any other Man that is privy, at a long distance sees them in the very compass of the Moon.

Anoint the Eyes with the Blood of a Goat, Lapwing or Bat and thou may'st see spirits.

The Dust of the track of a Snake scattered among Bees make them return to their Hive:

IF a woman take a needle and bury it with
Dung, and then wrap it up in earth in which
a mans carcass was Buried, and carry it about
her in a Cloth which was used at a Funeral no
man shall be able to lie with her so long as she
hath it about her.

In what place any doth first hear the
Cockrow, if his right foot be marked about
and that foot steps dug up, there will no
Fleas breed where it is scattered.

The Dust in which a Mule hath rolled
himself cast on the Body cures the Heat
of Love.

The Dust in which a Hawk
hath rolled bound to the Body in a bright
Red Cloth cures the Quartane.

A Stone taken out of the nest of a Swallow,
and rolled in the Blood or Heart of a Swallow,
relieves the falling sickness and being bound
to the party continually preserves them.

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If any cut a Vein and being fasting shall go over a place where any one lately fell with a falling sickness, that he shall fall wth the same disease.

An Iron nail fastened in the place where one pitched his Head in a fit of the falling sickness, frees him of that disease.

A Herb growing on the Head of any Image bound in ones Garment with a Red thread, cures the Headack.

An Herb gathered out of a Brook or River before sun rising no body seeing him that gathers it, shall cure the Tertian, if it be bound to the left Arm, the Sick party not knowing what is done.

If the parring of the Nails be Bound to the back of an Ill in a Linen cloth and she let go in the water again cures the Quartane;

Or the parring of the Hands and Feet mixt with Wax and fasten it to another mans Gate before sun rising, cures all Agues.

Wood struck with Lightning cast behind ones Back with the hands cures any Disease.

LET the paring of the Nails be put in
a pismire nest: and let that which
first begins to Draw the Nails be taken and
Bound to the neck of the Patient cures the Agues

Or a Nail from a Gibbet wrapt up in
wool and hanged about the neck cures
the Agues.

Also a Rope taken from a Gallows and
hid under Ground that the sun cannot reach
it doth the same.

A Stone or Dart, with which a Man
~~was~~ a Bear or a Boar was Slain with one
Blow, is helpfull to a woman in travel
if put in the Bed.

An Arrow pulled out of the Body of a
Man if it hath not touched the Earth and
put under any one lying down procures
Love.

A Mans eyes that are washed
three times in the Water wherein he hath
washed his Feet, shall never be Blind
or Sore.

DR ES own Urin droped on the
Foot in the Morning is a
remedy against all evil Medicines.

If any one shall be sorry for a Blow he
hath given another if he immediately shall
spit in the middle of the hand that gave it:
the party shall be freed from the pain:

Spittle carried in the Hand or put in the Shoe
of the right Foot is good when one passeth
through a Dangerous place:

If any one Hold a Vipor, over a Vapour
with a Staff he shall prophesy:

A Staff with which a Snake was beaten
is good for breeding Women.

The Fingers joined together like a Comb is
a Charm and hindereth breeding Women.
Witness Alcumena with Hercules. &c.
and so much the worse if done about both Throats:

To sit cross Legged is a Sorcery and
was forbid in the Councils of Princes.

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A R V

standing before the Door Call
the Man by his name that is
lying with a woman and he Answers; if he
then fasten a Knife or Needle with the Edge
downward in the Door, and break it, he shall
that is in Bed with her cannot couple with
her so long as that is there:

Cingufoil: i.e. five leaved Grass, resists
poison, Drives away Devils, conduceth
to Expiation. And one Leaf taken twice
a Day in Wine, cures the Fever of one Day.
Three Leaves the Tertian: four the
Quartane.

In Like Manner four Grains
of the Seed of turnsole drank cures the
Quartane: 3 the Tertian &c.
In like Manner Veroin cut from
the like number of joints.

HERSTUDS

RECEIVED

Blood, if it doth but touch a Urine spoils it
for ever, its very touch makes all plants and
Trees Barren, and those newly set to Die,
if it comes over new Iron it makes it sower:
it burns up all Herbs, and makes Fruit to
fall from Trees, Darkens the Brightness of a
looking Glass, makes Brass rusty and smells
strong, makes Dogs mad that tastes of it,
whose bite is incurable, It drives Bees from
a Hive that's touched with it, it makes Maies
Cast their Young: makes women Miscarry
that's smeared with it, the Ashes of a Monstrous
Cloth takes away Colours from flowers. Cures
the Ague, and falling Sicknefs, if put in the
wool of a Black Ram, and tied up in a
Silver Bracelet; Or if the Soles of the
patients Feet be anointed therewith by the
Woman herself the Party not knowing
what was done: If the happen in the
decrease of the Moon they are the Greater

POISSON

In the
Eclipse of the Moon
or Sun an Incurable poison, and of greatest
force in years of Virginity, for then the
threads of a Garment smeared therewith
cannot be burnt: The Hair of a
Menstruous woman put under Dung
breeds Serpents.

Hypomans that grows on a Foals
Head procures Love if powdered and
Drank in a Cup with the Blood of him
that is in love: It must never touch
the ground.

To procure Love carry a Swallows
heart. Or give a woman a Pigeons
Heart powdered to eat or Drink.

THUNDER POWDER

Take 1. Oz. of Salt Petre, 1. Oz. of the
Cream of Tartar $\frac{1}{2}$ an Oz. of Stone.

Sulphur, Beat them singly to a very fine
powder then mix them together, you
may convey about a grain into a pipe of
Tobacco and when it take fire it will give
a very loud report and will not break the pipe

Or take about as much as will ly on
a six pence and put it on a fire shovel
over a fire and when it begins to get red
hot it will go off with as great a noise as a
musket and hurt nothing; but will very
much fright the person who hold the fire shovel
if he don't know the Quality of the powder:

Or you may put about as much of the powder
as will stand on your finger nail upon a bit of
paper and set fire to the paper and it will make
a loud report, without doing any harm.

RECEIVED FEBRUARY 17 1790

Another way to make Artificial Thunder

Take a strong bottle that holds about a
quarter of a pint, in which put one Ounce of
concentrated spirit of vitriol, and adding to that
two ~~Dramms~~ Dramms of the filings of Iron,
stop the bottle close. After a short time shake
the bottle, and taking out the Cork, put a
lighted candle near the mouth of it, which
should be a little inclined, and there will
presently arise an inflammation, attended with
a loud noise.

If you are apprehensive of any mischievous
effects from bursting of the Bottle, you may
put a Cloth round it: or you may put it on
the Ground and light it with a Match
put on the end of a Stick.

BLACK PHOSPHORUS

Take 5 parts of Allum to One of Wheat Flour
Calcined into a Brownish Mass which being
Powdered. and set in a Small Bottle loosely
stoped in a Sand Heat so as to Continue
Glowing warm for some time. Then removing
the whole from the Fire and suffering it to get
Cold gradually and Lastly stoping the Bottle
Close, it should be kept in a Dark dry Place.

A Little of this Powder Exposed to the
Open Air Immediately takes Fire —

Another Thunder Powder:

Take 3 parts of Saltpetre: 2 parts of the
Salt of Tartar. and 2 parts of Stone Sulphur,
and putting the quantity of a small Tub in an
Iron ladle, or fire Shovel, place it over the
fire, it will make a loud explosion, powder
it and mix well together when in powder

NB: use it cautiously, as too large a
Quantity may do mischief:

Magic square, a square figure, formed of a series of numbers, in mathematical proportion; so disposed in parallel and equal ranks, as that the sums of each row, taken either perpendicularly horizontally, or diagonally are equal.

The several numbers which compose any square number (for instance, 1. 2. 3. 4. 5. &c. to 25 inclusive, which compose the square number 25) being disposed after each other, in a square figure of 25 cells, each in its cell; if then you change the order of these numbers, and dispose them in the cells in such manner, as that the five numbers which fill an horizontal rank of Cells being added together, shall make the same sum with the five numbers in any other rank of Cells, whether horizontal or vertical, and even the same number with the five in each of the two diagonal ranks; this disposition of numbers is called a magic square: in opposition to the former disposition, which is called a natural Square See the figures following. —

Natural square

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

Magic square.

16	14	8	2	25
3	22	20	11	9
15	6	4	23	17
24	18	12	10	1
7	5	21	19	13

In the treatise of Cor. Agrippa, so much accused of Magic, we find the squares of seven numbers viz. from 3 to 9 inclusive, disposed magically; and it must not be supposed, that those seven numbers were prefixed to all the other without some very good reason: in effect, it is because their squares, according to the system of Agrippa, and his followers, are planetary. The square of 3, for instance belongs to Saturn; that of 4 to Jupiter; that of 5. to Mars; that of 6 to the Sun; that of 7 to Venus; that of 8 to Mercury; and that of 9 to the Moon

Solitary ? Jan 66
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W.A.