

An Essay on the
Virtue and Efficient Cause of Magnetical Cures



Herman Boerhaave

To which is added, a new method for curing wounds without pains,
and without the application of remedies \

written originally in Latin.

London 1743.



Renaissance Astrology

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Boerhaave, Herman, 1668-1738.

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London : [S.N.], 1743.

56 p. ; 20cm.

THE

PREFACE

OF THE

EDITOR.

Very Body is convinced, that Men are created for Society-sake; and no Body is ignorant, that without the Assistance of a great many others, he would be more miserable than a Beast itself. But every Body is not convinc'd, that it is naturally impossible, to become happy or rich, without contributing proportionably towards the Happiness of Riches of others. At least the Experience we have every Day of a great many People's building their Happiness and Riches upon the Ruins of others, evidenceth clearly, that either they must be stark mad, or are not convinc'd that in so doing, they are acting against their own Interest. Nevertheless, there is nothing more true and nothing more deserving our Attention than the Welfare of others, in Case we have a Mind to be happy ourselves: It is nothing else but a Prevention, to think, that Riches do consist in the sole Possession of a great Quantity of Goods, and that such a Quantity of Goods hath a sovereign Virtue, to free ourselves from all Troubles and Accidents. Since Men are not able to live without the personal Ministry of others, true Riches have no other Vir-

ture than what is given them by the Will, the Power, and the Number of such, who are to make Use thereof; they have no Value and no Price in themselves, but what they receive from this Number; and accordingly as this Will, this Power, and this Number is preserved, accordingly our pretended Riches have and Estimation. Without it, they are no more than Dust.

An infinite Number of Examples as well antient as modern do convince us thereof, and I have in a particular Treatise on the Way and Means to get Rich, now ready for the Press, purposely endeavour'd to give a full Demonstration of the Truth, where I remit the curious Reader. I shall only in the Place draw a Conclusion from what I have said, which is, that if our Riches have no other Value and Estimation than what is given them by an infinite Number of others, and if we cannot be rich without them, it is evident, that instead of ruining others contrary to our Interest, we ought proportionably to contribute towards the Preservation of this Will, this Power, and this Number; and in case we really do intend to get rich and happy, we ought to be in Harmony with such as are to give a Value and a Price to our Substance; and as we do not know precisely, who is to give a Value to our Possessions, we ought to regard every Body as such.

If every Body is to be consider'd, to be of the Number of such as are to give a Value to our Riches, and if without the personal Ministry of Men we cannot live, it is our Interest to have them in a Condition to render the same; if this Number liveth for us, their Condition must be perfect in Consequence, that their Service may be perfect and intire. Their Bodies must be brought to the Degree of natural Perfection, that their Organs may be well dispos'd to receive the Commandments of Understanding and Will, wherewith they are animate

for our Service and for our Preservation, and that the Inactivity and the Defects of their Bodies may not hinder the Activity of their Understanding.

This is the total Sum of the Obligations we lye under in Case we love our own Interest. It is therefore a pernicious Enviousness in some, who, being Master of some good Invention for shortening and making easy the Labours and Fatigues of their Closets as an idle Object of their Curiosity, than to have the Publick reap the Advantage thereof, which consequently would be beneficial to themselves by reason of the Maxim I have before advanc'd.

If such an Enviousness is to be blamed in respect of Inventions for shortening and making easy the Labours and Fatigues of Men; it is the more in respect of Discoveries tending towards the Preservation and Restoring of Health; and I may boldly say, that such as are backwards therein, are in some Measure answerable for the Languishings and Sufferings of their Fellow-creatures. The Life and Health of a single Person is more precious than all what vulgarly we understand under the Notion of Riches; not so much for reason of the Excellency of the Structure of a Man, but because Wealth and Riches can never exist without a Number of People, who are to give it its Value and Estimation. Without it, it is a Chimaera and no more than Dust; consequently the more this Number increaseth, the more Value our pretended Riches are receiving, and consequently the more richer we actually become.

Few are ignorant of the great Uncertainty we labour under the Physicks; and I should think, it would not be out of the Way, if Physicians would follow the Example of Painters, who for the more excelling in their Art have divided themselves in several Branches. Some apply themselves only to Painting of Face, some of Landskips, some of Bat-

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tle Pieces, and even some only to paint Flowers, etc. By this Way each one cometh to a Degree of Perfection. The Object of Physick being the restoring and preserving of our Health, a Consideration for surpassing all others of what Nature soever, it is evident, that the Art of Physick, instead of being founded only upon Probabilities, would attain to a Degree of Certainty, if each Physician would direct his Attention only to certain Diseases and publish the Discoveries made in Curing them. *Dun funguli pugnant, omnes vincuntur.*

The most ablest Physicians do acknowledge that oftentimes they are at a Loss in forming a solid Judgment of the Disease of their Patients; and I am sure, that not seldom the Remedy prescribed in such a Perplexity is worse than the Disease itself. Why do we refuse then to make Use of Magnetical Remedies experience'd by our Ancestors and left by them upon Record to Posterity? and why do we refuse to make a farther Enquiry into the Virtues of such Remedies? The Use thereof would at least never be detrimental, nor is there to be apprehended, that the Practice of such Remedies is liable to prove more fatal than the Disease itself.

A great deal more could be said in Praise of Magnetical Cures, but at *Experientia semel instituta plus valet quam mille rationes*, I appeal to the Authors quoted in this Treatise, and content

myself to have fulfill'd the Duty every Body lyeth under, which is, to contribute proportionably to the Happiness of others in case we pretend to be happy ourselves. And as the Method discover'd for curing Wounds without Pains and without an immediate Application of Remedies, hath been sufficiently experience'd, and always found to answer the Purpose, I hope it will be receiv'd with the same Candour as it is discover'd.

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AN

ESSAY

ON THE

VIRTUE and Efficient CAUSE

OF

MAGNETICAL CURES.

T is needless, to give a Definition of what is understood by Magnetical Cures. Since the Invention of a certain Powder made of Vitroil calcin'd, or rather exficcated by the Reverberation of the Sun-beams, commonly call'd Sympathetical Powder, People seem almost to be convinc'd, that there is another Way for Curing, chiefly certain Remedies to the Part afflicted. Only the

Difference lieth herein, that a great many either out of Prevention, or perhaps sometimes out of Ignorance or Self-interest, stiffly maintain, that the Cause of such Cures is in nothing else to be look'd for, than in the Super-

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stitution of certain People. Some go still farther, and do ascribe the Virtue of certain ceremonies and even to Charms. Of the last Opinion are at this Day few, more of the first; and it seems, as if this Opinion was supported by the Experience itself made by many People, with the said Sympathetical Powder to no Purpose; which hath given Room to them to say, that the Effects of the Powder, if there are any, are only visible according to the more or lesser Share of Superstition, the Person is possess'd with, who maketh Use thereof. Moreover the little Practice made with this Powder, tho' nothing at all expensive, and though the Advantage of Novelty it hath, is again an other Argument by which they strive to evidence, that there is no relying at all on this Remedy.

In my Opinion both Parties are equally to be blamed. The one, for ascribing to a Thing more than really is in it, or can be produced by its Intervention, though all imaginable Care is taken in the Preparation of it; and the other, for deriding every Thing they are not able to comprehend with their Senses. My Intention is therefore here, to consider on the efficient Cause of Magnetical Cures, which will be a Means to prove the Possibility thereof; and this being done, I shall conclude with publishing for the Good of the Publick, a Method to be depended upon, and hitherto kept as a Secret in private Families, for magnetically curing certain Wounds without Pains and without the Application of any Remedy.

There is a Kind of Affection between all and every Thing, by Virtue of which, they alter or affect one another without a visible Touching. The daily Experience convinceth us thereof, and who denieth it,

Oftendi Solem postulat ill sibi.

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The Examination and Knowledge of these Qualities and hidden Virtues in Nature, is call'd natural Magick, founded upon the Sympathies of Things, and who is acquainted with the Concord or Discord therein, is call'd skillful in Magicks, and able to produce many marvelous Effects,

appearing to the Vulgar to be contriv'd by the Help of Daemons; though this Mystery is nothing else, but a Science of the Sympathies and Antipathies between superiour and inferiour Things.

Sympathy is a mutual Consent between Physical and Natural Things, by which they friendly embrace one another, call'd by some a Compassion. Galen useth the Word of Friendship, Pliny Concord, and Tully a Conveniency and natural Continuation; for though the Bodies of Iron and a Loadstone are distant from one another, nevertheless Nature is also continued in them, that they agree or meet in one. The same calleth it an Affinity in Nature, and Bap. Porta a Consent; by others it is metaphorically named a Symphony or Harmony. Antipathy is a mutual Affection between Things, by virtue of which they shun, abhor, or are against one another. Galen and Pliny are calling it a Fighting and Discord; others a Dissenting, Enmity, Variance and Hatred; others a Resistance, as hindering or resisting Actives to be applied to Passives.

As from the Sympathy of superior and celestial Virtues ariseth a Drawing, (attractio) and conveying (deductio) to the Terrene and inferiour Body, also from Antipathy of Resistance; Plato calls therefore Magick the Attraction or Drawing of one Thing from another, caused by an Affinity in Nature.

Now all the Parts of this World, or all the Members of one Animal, depending from one Author and Principle, are joynd together by one and the same Nature. In us, the Brain, Heart, Lungs, Liver and the Rest draw something from one ano-

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ther, and mutually assist one another; also that if one of them suffereth, the Others are likewise suffering or compatising. The same it is in respect of all the Bodies in this World joined together; they likewise serve and are served mutually by one another; and from this common Alliance, or Affinity, ariseth a common Love, and from this common Love a common Attraction or Drawing. This is the Reason, that the Loadstone draws Iron unto it, and the Sun many Flowers: This is the Reason that Heliotropium turneth with the Sun both at Rising and going down, the Selinetropium with the Moon.

We ought to consider Sun, Moon and the rest according to the terrene Quality; the Stones, Vegetables and Animals according to the celestial Quality; and so we will find, that what is above, hath Connexion with what is below, and what is below, with what is above. For, by the fatal Law given by our Creator, the terrene Body is to serve the celestial; and as every individual Part of the first is endured with a Matrix adapted to bring forth its like, so the last is appointed to animate it continually with a certain Substance, which is able to cause its engendering and begetting without Intermission. The Sympathy and Antipathy, so notable in Animals, Minerals and Vegetables, is therefore to nothing else to be ascribed, than to the Influence of the celestial

Bodies; and their Impression according to the Constitution of each Species and individual Being, either in general or sometimes according to the singular Fabrick of one Species in particular. Also a Saphire, to speak generally, is no where offensive to the Eyes; but nevertheless there hath been found one who did strike the Sight of the Eye by the first Application.

But by what Means some natural Things join together is very difficult to demonstrate out of com-

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mon Philosophy. Because what is joyned or coupled to a Thing, is of the same Being or Essence, or is of the Quality of this Being; or is in it, as the Form in the Subject, or appertains to it or toucheth it either like a Thing transmuting, in respect to what is transmuted, or like Art in respect of the Subject Matter. Moses seem to have clearly expounded to us five Things fasten'd or knit together; Heaven and Earth, Earth and Voidness, a bottomless Gulph and Darkness, the Spirit of God and the Waters, Light and Bodies. The first Way of this Connexion is signified by the Earth empty and void. For an empty and void Earth is its Matter before it is supply'd with a Form from elsewhere.

The Second Way of Connexion is signified by Darkness all over the Face of the bottomless Gulph.

The third by Light springing up, rising, or coming upon the Bodies.

The fourth, by Heaven and Earth; the one being joined to the other, as Actives and Passives, or as a Thing transmuting, to what is to be transmuted.

The fifth, by the Spirit of the Lord.

But let us see, how this is in us. Earth is a terrene Body, empty of Life, void of Sense; above it are Darkness, Dulness, Death, Stupidity, and no Feeling.

Light is Life, which quickeneth, moveth, stirreth, and giveth Sense to it.

Heaven is the Soul and the Spring of this Light.

The Spirit of God is the Understanding, the Brightness of the divine Countenance. The Reason of this Joyning, or Connexion is this: The Body is void in itself, hath its Darkness; then it is joined to Light, through Light to Heaven, through Heaven to a Spiritual Substance, as appears by the following, viz.

The bottomless Gulph,

Darkness,

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Void of Life. Earth. Void of Sense,

Light, Quickening and giving Life,

Heaven, the Spring of Light,

The Spirit.

Here we see in what Order Things created are knit together. Here we see the Bond and Knot of the Natural Benevolence. But what Philosophy is this you will say? Certainly not a vulgar one, which judgeth of Things by Sense, Matter and manifest Qualities; but a heavenly, more subtile and abstruse one.

Body and Soul being Substances very far distant from one another, there was need of a mean Bond to join these distant Substances together, and to this Purpose is that thin and spiritual small Body appointed, which Physicians, as well as Philosophers, call Spirit. This copulating Spirit is more excellent then the Elements, and even answers to Heaven. Aristoteles speaks of this Proportion thus: Like as all the Virtue of the Heavens is conveyed to the Earth by the Vehicle of Light; also all the Faculties of the Soul, viz. Life, Motion and Senses are, by the Help of this bright Spirit, convey'd and transferr'd to the terrene Body. That all what I have said, may be more convincing, I shall produce some memorable Examples of Antipathys and Sympathys, which Authors of no little Authority have left to Posterity.

First of all we meet with a notable Antipathy in Poisons; not every Antidote resists all Sorts of Poison, according to Galen.—de Antid. Each Kind of Poison hath its particular Antidote.

The Scythians were used to besmear their Arrows, and Sabres, with a certain Poison compos'd of human Blood, and a Matter coming out of Putrefaction; corrupt and filthy Blood of Vipers; a slight

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Wound with an Instrument also prepared was deadly, and nothing could help but Cantharides, which, against all other Poisons is ineffectual, according to Galen and Dioscorides.

According to Pliny, there is no greater Poison for Trees than wild Parsnip, because, being near them, it taketh not only all the Substance away, but it boreth and pierceth Holes, like as with a Sword, through the very Roots of the Trees.

Galen, l. de Theriaca ad Pison. affirms, that a Herb call'd Trisoly boiled and applied to Bitings of Vipers, is to take immediately away all Pains; but if apply'd on sound People, that it causeth the same Pains People suffer being bit by Vipers. Scaliger endeavors to give a Reason of the Mystery, but it is more according to the Subtilty of his Genius than a true one. So much of Poisons.

But what shall we say of the invincible Hardness of a Diamond, which contemptibly withstands the two greatest Forces in Nature; and, notwithstanding, yields to Goat's Blood, being steep'd therein when it is fresh and warm?

Is not this a surprizing Example of a natural Variance or Discord? By what Ingenuity hath this been found out? By what Accident, or what Conjecture was there only to experiment such an immense Secret, chiefly in a Goat, the filthiest of all Animals?

A Lion, feared by all Animals, and who careth neither Tyger nor Bear, is, notwithstanding astonished at the Sight of a far weaker Animal, a Cock. Do you ask the Reason thereof? Perhaps there is a certain Strength in the Eyes of a Cock, as some think, repugnant to the Eyes of a Lion. Certainly we cannot look for the Reason of it in the Matter or Senses, otherwise we would fall into endless Perplexities; but we must look for it in Contemplation of Things above us. I remit my Reader to

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Proclus in his Book of Magicks, where he giveth a Reason, ex professo, of this seeming Prodigy.

Who knows not the Discord between a Spider and a Toad or Serpent? The first, perceiving one of the last under the Shade of a Tree, after having it artfully entangled in its Web,

pierceth its Brains with such a Force, that it is no more able to disentangle itself from its Prison; not doth it find an End thereof till it is dead.

The Antipathy between the Ash-Tree and a Serpent, hath been so much experimented, that we know from thence, that a Serpent will always shun, even the Morning and Evening Shade of this Tree, and fly from it so far, that a Fire being made on one Side, and on the other a Semi-Circle of Leaves and Branches of an Ash-Tree, it rather will jump, and endeavour to escape through the Fire, than pass the Ash-Tree.

I proceed to Vegetables, where equally we meet with an evident and notable Discord. For an Oak-Tree will not prosper in Places where Olives grow; and an Olive-Tree leaveth in Groves of Oaks, such offensive Roots, which actually do kill the Oak-Trees. The same being planted near Walnut-Trees, either dieth itself or remains always weak, or causeth the same Effects of the Walnut.

The Hatred between Colewort or Cabbage and Vines, is more visible. For a Vine with its crooked Tendrels doth tye and bind itself to every Thing that it doth catch, only to refuseth the same to Cabbage, and being near it, it bends to the opposite Side. Colewort or Cabbage being boiling, if only a few Drops of Vine are pour'd upon it, will immediately cease to boil, and the Cabbage will lose its Colour. The same will dry through and through, if Cyclamen, a Kind of Briony or Origan, or wild Marjorum is near it; and Vines will become worse in the Neighbourhood of Bay-Trees.

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There is such an Antipathy between a Crab and Polypody, that this Herb being apply'd, will cause its throwing off the Shell wherewith it is covered, or at least its Claws. Fern and Reeds are so repugnant to one another, that neither of them will suffer the other near it, which is the Reason that we neither find Ferns in Places where Reeds grow, nor Reeds in Ferny Grounds.

Homer, Pliny and Dioscorides, do report, that Alysson, St. John's Wort and Rue, or Herbgrace, are of such a natural Repugnancy against malignant Spirits, that like Heads of Wolves affixed to Gates, so these Herbs hang'd up in Houses, do secure Men and Beasts against all kinds of Sorcery or Poison. Homer, who by his Travels got a great Skill in Magicks, relateth, that Mercurius arm'd Ulysses against the Inchantments of Circe by the use of Rue or Herbgrace. And in the History of Toby, deliver'd to us be Sacred Writ, we find, that the Angel taught Toby to take Part of the Heart of a Fish drawn out of the River, and to cast it upon Coals; the Smoke of which was to rid Men and Women of all kinds of Demons. We ought therefore not to call in Question the like Amulets, grounded on natural Reasons, since a certain Substance is issuing out

from them, which according to Experience is capable effectually to repair the Strength of Bodies, and to resist Poisons or any thing else that is offensive.

The Root of white Peony, and the Hoof of an Elk, are of an Antipathy against the Falling Sickness; the Seed of Melanthium, against Rheums or falling down of raw Humours; Wolf's Dung against Colicks; not by virtue of Charms, as some very ignorantly think, but because some Vapours like Atoms issue from their Substance, which sent forth to the Brain, do dry it, and alter the Cause of the Sickness by their own Virtue. Galen, after many

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Trials, speak thereof: That we are to depend upon the like Amulets, as working by their own Substance, and not by the virtue of imaginary Charms, l. 6. & IO. De Simplic. Medic.

The Hand of a Fisherman is stupify'd, as soon as he toucheth a Fish call'd the Cramp Fish, though it be with a long Pole. A little Fish, half a Foot in length, call'd a Suckstone or Sea Lamprey, cleaving to the Keel of a Ship, hindreth the Course thereof, though Wind and Weather is favourable. This is not done by virtue of Charms, but by Reasons I have just now mention'd. It is certainly a stupendous Miracle of Nature, that such a small Fish is capable to stay a like Bulk, and to hinder the Course of a great Ship, though in full Sail, by no other means, than by cleaving to it.

Pliny reports, that the imperial Ship, wherein Antony did intend to circuit and to exhort his People, was stay'd by such a Fish; and that he was oblig'd to go into another Ship, mean while that his Fleet was driven a great way off. Caius's Gally bound for Antium, an ancient City in Italy, and rowed by four hundred Hands, had the same Fate; and it seems this Fish to be ominous, since this Prince, soon after his coming back, was deadly wounded. There was no longer Room to dive into the reason of this Staying, as soon as this Fish was found cleaving to the Stern of the Ship, it proceeded; and it is particularly to be admir'd, why it was able to stay the Ship by cleaving to it, and could not do the same after being brought into the Ship. We must acknowledge, that Nature here is intricate, and cannot be understood by our Senses. For besides what I have said, it seems as if she knowing of an approaching Danger did intend to remove it. The Ship wherein the Ambassadors of Periander were sent, for

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having the noble Boys gelded, was stay'd in its Course, as if Nature did judge it detestable to rob Men of what is given them to their Preservation. The ship of Caius Ceasar, not long after assassinated at Rome, was stay'd, as if Nature commiserating Caesar's Fate, would keep him back from Misfortune, and hinder his unhappy Course. As much of Sea Lampreys.

It hath been found by Experience, that a living Duck apply'd to the Belly asswageth the Gripings.

A living Spider inclosed on a Walnut Shell, and tyed to the Neck to cure the Quartan Ague. The Pairings of a Sick Person's Nails of Hand and Feet, tyed upon the Back of a living Crawfish, and also thrown into flowing Water, to expel a Tertian Ague.

A Tooth of a living Mole to cure the Tooth-Ach, only by touching the afflicted Part therewith.

A little Bone found in the Ham of a Hare's Leg behind the Knee, to resist the Stone or Gravel in the Reins, and Cramps or Convulsions shrinking or plucking of the Sinews, and arising either of too much Fulness, or overmuch Emptiness.

Galgalus (a Galbus) a Bird which being looked upon by one who hath the Yellow Jaundice, cures the Person and dies it self.

The Heart of a Raven carried about to hinder Sleep, and the Heart of a Bat to provoke it.

The Bones of the Head of a Mare Affix'd upon a Post in a Garden, to chase Palmer or Canker-Worms.

A Herb called Dog's-Tooth (having seven Knots) mention'd by Dioscorides under the name of Coronopus, if ty'd to one's Head, effectually cureth the Head-Ach.

A Man falling sick at the time when Violets, or a

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Herb called Cicuta (a), much like our Hemlock is bearing Flowers, tho' he is cured, will certainly relapse as soon as he hath a smell thereof. I cannot pass over what Pliny reciteth out of Pythagoras, Crateva, Democritus, Appollodorus, Clemporus, and many others, of the wonderful

virtue and power of some Herbs. An Herb call'd Adamantis, growing in Armenia and Cappadocia, (b) being held near Lyons, causeth them turn upside down, with a yawning an unpleasant open Sound.

Arianis, an Herb growing with a People in Scythia, call'd Ariani, from whence it hath its Name, of a Colour shining like Fire; when gathered, the Sun being in Leo, will by touching Wood, set it on fire, the same Wood being before thoroughly anointed with Oil.

AEshynomene, an Herb so bashfull, that it shrinks in the Leaves, as soon as one cometh near it with the Hand.

Theangelis, an Herb growing in Syria, Babylon, and many other places, maketh People Prophesy, having drunk of a Liquor poured upon this Herb.

Gelotophillus, an Herb growing about Borysthenes, being drunk with Wine and Myrrh, causeth Laughing which never ceaseth, except Kernels of a Pine Apple with Pepper and Honey are taken in Date Wine.

AEthiopsis, an Herb growing in AEthiopia, like a Lettice, wherewith, according to Pliny, Enchanters will open any Lock, turn any Stream, and dry any River.

Ophuisa, an Herb in AEthiopia, dangerous to

(a) The Juice of this Herb through extreme cold, is Poison; and therefore the Athenians used it to kill Men in common Executions.

(b) An Herb which cannot be bray'd, of the Nature of an Adamant or Diamond, from whence it hath receiv'd its Name.

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look on; being drunk, it doth so terrify the Mind with a Sight of angry and dreadful Serpents, that condemned Persons for fear thereof did kill themselves; and therefore it was used to be given to such as had committed Sacrilege.

A kind of Spider that hath in his Legs three Knots or Joints, whose Sting is perilous and deadly called Phalangium, immediately dieth by touching a certain Herb we know by the name of Crocis.

Oenthoeris, a kind of Herb strewed on wild Beasts, tameth them.

Achimenis, a kind of Poly, which in time of Battle being cast into an Army causeth them to fear.

Latace, an Herb which the King of Persia did give to the Embassadors, to the end they should never lack necessary Food wherever they came.

The ancient History doth report of Aemilianus Scipio, otherwise called Africanus Minor, that he opened the Gates of Carthage with a peculiar Herb, and dry'd Moors and fennish Places with AÆthiopis, an Herb before mentioned: And who hath ever come near all the hidden Virtues of Nature? Who hath ever been able to give Reasons thereof? Or at least what Conjectures could there be to experience or make Experiments of all these things? Certainly we must acknowledge it to have been deliver'd by a particular Blessing of the Supreme Being.

The Presence of a Diamond hindereth the Loadstone to draw Iron unto it, and the Presence of Oil hindereth Amber to draw Straw unto it. And if we consider the Enmity between things hurt to one another, it is not unlikely, that our Ancestors did infer from thence, that perhaps some Remedy for their own use might lie concealed under it; the Success hath answer'd their Conjectures, and we are oblig'd to reverence likewise something hidden in Sympathies which is of a confederate Virtue either to keep at a distance, or to expel something that is bad.

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Every Day we meet with a notable Concord between Herbs and the celestial Bodies. We are assur'd of the solar Presence by the Flowers of an Herb call'd Cichoreum, Succory, which at the Rising of the Sun openeth, and at its Setting closeth itself up again.

Lupinus a Kind of Pulse, is daily turn'd about with the Sun, also that the Sky being cloudy, Husbandmen know by it, what o'Clock it is. The Herb Mallows conforms itself likewise to the Motion of the Sun.

Authors of no small Credit unanimously affirm that Thunder and Lightning never hurts a Bay or Fig-tree, nor an Hide of a Sea-calf, or Hyæna, nor a white vine. Octavius Augustus,

therefore arming himself with the last, and Tiberius Caesar by wearing a Crown made of Bay-leaves, secur'd themselves against Thunder; because these Things are not only of a Nature to resist the Vehemency of Lightning, but also to throw back the Blasts of it. There is a wonderful Sympathy between Metals and the Miners-Rod, or a little Twig with two Branches cut off a Hasle-tree, by the Help of which Miners search after Gold and Silver Veins. It would be in vain to seek for the Cause thereof in the manifest Qualities.

The Sympathy subsisting between Stones and the celestial Bodies is still greater: Their Power is more extensive than that of Herbs; because they seem not only to command the celestial Bodies, but also Men. Who is ignorant of the Pilot's Needle, a Piece of Iron rubb'd with the Load-stone, always pointing to the Artic Pole? Selenites, a Stone found in Arabia hath a White in it, which decreaseth and increaseth as the Moon doth.

A Turquois, according to Theophrastus and Proclus, doth change and wax very pale, being worn by a sick or decaying Person; but it is more to be wonder'd at, that the precious Colour of this Stone is

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chang'd into a sooty and smoaky one, or receiveth some Spots or appears to be chink'd, when there is a considerable Danger approaching the Person it is worn by.

And for Anitpathies, the same Authors do report, that the Emerald effectually doth resist Fevers and Poisons; and that it breaks, being overcome by Poison.

Abdrodamas, a precious Stone, hard and heavy bright like Silver, and in form of divers little Squares, putteth away the Fury of Anger, and Rage of Letchery.

Genianes, a precious Stone, procureth Punishment to a Man's Enemy.

Dendritis, a precious Stone, which, being put under a Tree, maketh that the Ax in cutting it should not be dull'd.

Siderites, a stone like Iron, hath Power to cause Variance amongst Men. No doubt, these Stones do actually spout or drive out an invisible hidden Power. And though they are solid Things, nevertheless the native Heat and Rubbing and Touching draws out a Virtue, which it communicateth to the Heart and Brains. There are Medicines of a great Use by Reason of their Resemblance, we see them daily prevail against many Diseases for no other Reason but because they have one another's Anatomy and Signatura. This is a Way of making Demonstrations by Resemblance, by which the Creator of all Things oftentimes discovereth sublime and hidden

Things to instruct us by the Idea of their Resemblance to what they have been from the Beginning destined.

All Herbs, Flowers, Trees, etc. are magical Signs granted by their Author, the Knowledge whereof brings us to the true Physick, i.e. Signatum; because the Signs externally discover'd by Nature, are Tokens of certain internally hidden Vir-

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tues; and that Signatum, and the inward Kernel is always signify'd by the outward Physiognomy.

What is the Reason, that many Disease cannot be cur'd with every Remedy? Because they proceed from an astral Impression of the Firmament, there is a need of an astronomical Influence; that is to say, of Things which have an Analogy between the great and lesser World: Herein doth consist the true magnetical Virtue of the Firmament, and the Means to resist Disease caused by such Impressions. This Influence and Signatura we observe in some Plants; the notablest and most evident do appear in Hypericon and Persicaria; the first is pierc'd or bor'd with small Holes, and the other spotted with red Spots, as if Blood had dropp'd upon it.

The same Signature, so very useful to the Judgment of Disease, are likewise to be met with in other Vegetables; and it is not sufficient for a Botanicus to search into the external Signature of Plants, their Time and Place of growing; but he ought also to concern himself about the inward Principle, and their Virtue, which is the Image of God implanted in Things created. This Principle is known by many Names; some call it the Balsam of Nature, vital Sulphur, radical Seed, first Matter; some natural Heat, Mercury of Life, universal Spirit. It never is destroy'd in the Corruption of Things; the Elements and all mix'd Bodies being dissolv'd, it will nevertheless remain. This Balsam doth occupy the whole Anatomy of Bodies in living Creatures and Plants; in some Animals rather a certain Part, as the Heart, etc. and according to the Diversity of Impressions, Tincture, Abundance of Humours, Quality, and Difference, it produceth different and divers Actions. By virtue of this Balsam some Plants and Parts of Animals are of an Antipathy against Diseases; and by the Virtue and Power of this Balsam some Parts of Animals are of a Sympathy with

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some Parts of the human Body, aiding, strengthening, and preserving it in its radical Vigour.

Who neglects this Principle, the Signature of Things, without overcoming a thorough Knowledge thereof, is unworthy of the Name of a Physician. If there were nothing else, the Knowledge of this Mystery would make a Physician excel in his Art, according to what Hippocrates says of those, who know before-hand which can be cured, and which must die.

It cannot be denied, that every Disease hath its particular Signs, procuring the Knowledge thereof to us; and the same Signs are to be found in the Remedies also mark'd by Nature. We may therefore say in general, and with a great deal of Truth, that this Disease is a Disease for the Remedy, and this Remedy is a Remedy for this Disease. The Herb Tussilago is a Remedy for obstructed Lungs, because it weareth the same Mark. The Herbs Lingua Cervina and Scolopendrium are a Remedy against a puff'd-up or swollen Milt, because they represent the Figure of the Milt. This maketh appear, that it is possible to overcome a Knowledge of Nature by the Signs of the Remedies; and that the Mystery of Sympathies and Antipathies, in respect of Things, as well as their Qualities, are of a vast Benefit for a Physician.

These who are skilful in this secret Philosophy, and have watch'd Opportunities to experience Nature's Strength, are capable of producing many wonderful Effects: And as the Way of their Proceedings, as in many other Things, is hidden and conceal'd, the unskillful not seldom ascribe the Cause of their Actions to the Delusions of Daemons; that is to say, to Magick call'd Goetia, from Mourning; because it is an Invocation of evil Spirits near Tombs, and German-sisters to Necromancy, which, for calling the Souls of the Dead, requireth the Effusion of

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humane or some other Blood of black Cattle, wherewith Daemons are delighted.

The Magick, grounded upon natural Causes, is nothing else but a thorough Knowledge of the Concord or Discord between Stones, Herbs, Minerals, Animals, and the Stars, which, exactly to learn, requireth a great deal of Wisdom, and is in no way contrary to divine Laws.

This natural Magick hath always been honour'd and approv'd of by diligent Searchers in the celestial and sublunar Beings, as tending to the Admiration of the Works of God. Who is diving

therin, cannot but overcome a Knowledge of an infinite Number of Things, impossible to be understood by and other Means.

It will add a great deal of Light to the further Unfolding of our Mystery, to make mention in this Place of some Experiments made with Rings of Gold, Silver, Latten, or any other Metal dedicated to celestial Bodies, whose Virtue one intends to procure to himself. I say of Rings, in whose Cavity is fasten'd a Stone, and under it an Herb of a Sympathy with the same Star. Trallianus, Gordonius, Mesue, and many others, do report, that the Virtue thereof is to rejoice the Heart, and to expel Diseases.

Gyges, a King of Lydia, got a Sonthe, taken out of the Head of a Dragon, inclos'd in his Ring, which when he turn'd to the Palm of his Hand, he could be seen of none; but he himself could see every one; whence the Proverb, Gygis annuls: By the Help of this Ring, it is said, he flew Candaules, and committed Adultery with his Wife. Alexander Trallianus tells us, that the Image of Hercules strangling a Lyon, set in a Ring, cureth the Cholick. The Philosopher Eudemus is said to have prepar'd Rings against Stingings of Serpents, Charms and Diseases. Josephus, in his Antiquities, reports to

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have seen, in the Presence of the Emperor Vespasianus, one Eleazar, a Jew, apply to the Nose of one possess'd with a Daemon a Ring, under the Seal of which was laid a Root found by Solomon; and that this Eleazar did draw out of the Nose the Daemon, who immediately falling on the Ground, was banish'd by him, upon reciting Solomon's conjuring Hymn against Daemons. The same doth tell us, that Solomon hath been very skillful in Magicks: And that Moses, the Lawgiver of the Jews, did begin to learn Magicks in Egypt, where he made Rings of Love and Forgetfulness: The Ring of Forgetfulness he gave to the Egyptian Women to forget him, which caused his free returning from Egypt. This was not perform'd by the Help of prohibited Magick, as Apollonius and Lysimachus have tax'd Moses with, and therefore been refuted by the said Josephus: but by the Help of a thorough Knowledge of the celestial and sublunar Beings, their Destination and Virtues. And it is known, that Empedocles, Pythagoras, Democritus, and Plato himself, learn'd Magicks from the Egyptian Priests.

It is therefore not generous, to call intirely in question all Cures perform'd by Characters, graven Images tied to the Neck, etc. because their Operation is natural, and perform'd by the wonderful Influence of the celestial Bodies agreeing with our Bodies. It is not reasonable intirely to deny Credit to what our Ancestors, diligent Searchers in Nature's Closet, have left to Posterity, in respect of Characters and Seals, wrought at certain times, according to the Virtue and Influence of the Bodies above us, without and Superstition, (which is fram'd only by the Ignorance of this Mystery) without any Profanation, or Offence to the Name of God, and without any

Violation of Faith or Religion. That this useful Knowledge hath in After-times been so very much hidden, and seems at this Day almost intirely

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lost, can be ascrib'd to no other Reason but to the Misuse of these Characters. Men falling to Superstition, and not understanding the Reason of their Working, did attribute more to them than our Creator had granted, and intended to discover thereby. I am very far off to attribute to these Images a Virtue in themselves; nor do I affirm, that Characters or Names, graven under Constellations, have a Virtue by reason of the Figure; because the Figure, Number, Bigness, Situation, and the Solution of what is continual, are no Principles of Actions. I would intirely deny their Virtue, in case there were nothing else acting or moving, by whose Authority Characters are powerful. I have been oblig'd to enlarge upon the Subject for Reason to make appear what is true, it being the Perfection of our Understanding; and to shew what Difference there is between true and physical Signature, and superstitious and unlawful ones, which, for Contemplation-sake, we may know, but no-where put in Practice. There is no Virtue in Heaven and Earth, which hath not its Offspring from God: Also Medicines are visible to the Body, Words invisible to the Body; now if Herbs or Words are curing, the Cause is notwithstanding in God; therefore the Herb itself is not the Medicine, but it is hidden in it invisibly by God. It shews a great deal of Ignorance to condemn, or to deride things remote or distant from our Senses, and not fit to be comprehended by them. Who is not astonish'd at the wonderful Effects of precious Stones? Nevertheless we cannot deny, that there is a great natural Power in them, chiefly when under certain Constellations certain Figures and Signatures are graved therein. It is false what some report, that the Effects of precious Stones are produced by a magical Virtue, and not by a natural one. It proceeds from the School of Magicians, who used precious Stones, graven under certain Constellations

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for a Pretext of their Inchantments. It is sufficiently known, that an Emerald gets loose from the Finger at the Death of the Person it is worn by; and that a Stone, which comes from New Spain, known by the Name of Lapis Nephriticus, is of great Efficacy against the Stone in the Kidneys. If but bound to one's Arm. Who does not admire the Virtues of a Turquoise? And an infinite Number of Experiments made with precious Stones, as well as Herbs, could be quoted; which if they do not every-where, and not always answer, nevertheless do not deserve to be call'd in question; because not every thing doth every-where and always concur, and the Rarity or

Singularity of Effects doth never take away the Cause in Nature; for wonderful Things in Nature are perform'd by a due Application of Actives to Passives hereunto dispos'd so closely and so secretly, that the Cause thereof seems exceedingly remote or distant. It is outrageous to ascribe every thing immediately to the Works of Beelzebub, which are remote from our Senses, as if a hidden Virtue in Nature, the Instrument of the Divine Power, was not able to produce many wonderful Things without the Assistance of the Prince of evil Spirits. It is likewise outrageous in such, who intirely given to Superstition, either out of Ignorance, or out of a foolish Doubtfulness, maintain the most evident Things to proceed from hidden Causes, who, besides the Colour and Taste, ascribe no other Virtues to Plants; as if a particular Concord or Agreement between them and something above us, was not capable to produce, besides their first sensual Virtues, some hidden ones; witness the daily Experience. I take it, therefore, to be very indiscreet to assign, in singular Facts, no other Cause than what seems to us to be; for who can deny, that either by some Inspiration, or by Chance and meer Accidents, Effects are produced semblable to natural

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ones? And it is sufficient for one, who understandeth or setteth out the Causes of Things natural, to have shew'd such a semblable Effect to be the Effect of natural Causes, either always or for the most part. And tho' the Event doth not always answer, nevertheless the Power and Motion in Nature is not to be denied; because all Causes for producing one Effect do seldom concur, which is to be seen in Things, which, for reason of their Fewness, Variety, and Singularity, are consider'd as Miracles and Prodigies; for these Things have natural Causes, but they are seldom dispos'd or ready for the like Effects. If therefore the Effect is natural; the Cause must be the same, and also contrarywise. Now the Effects of Images, graven under the Constellation of certain celestial Bodies, are natural; consequently the Cause thereof must likewise be natural. And tho' this Cause is hidden, and hard to be understood, and very remote from our outward Senses, nevertheless there is no Occasion to have recourse to a diabolical Power; but we ought attentively to consider by what Help, and by what Concurrence of Causes, such an Effect is produced or not produced; and we ought rather to take an Opportunity from these marvellous Causes, and the natural Effects produced by them, to acknowledge and to proclaim the wonderful Power of God; who having evidently implanted such marvellous Virtues in Nature, how wonderful must He appear in Things intirely hidden from us?

Having sent this before, I proceed to the Seals themselves. The Image of Jupiter is graved in a white or clear Stone, or pure Silver or Pewter, for procuring a healthful Life, Honour and Riches.

The Image of Mars against Timorousness and Pusillanimity.

The Image of Sol in pure Gold, for procuring the

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Favour of Kings and Princes, and for curing Disease afflicting the Heart.

The Image of Venus holding in her Hand Flowers and Apples, for procuring Mirth, Beauty and Strength to the Body.

The Image of Mercury, to sharpen Memory.

The Image of Luna, to procure Honour and Wealth, and to cure Disease afflicting the Brains. These Seals are to be made under certain Constellations, diligently and exactly to be observed by one skillful in Astrology; and as there is a great Nicety requir'd for making them, I think proper to send my Readers to the Authors themselves, who have treated of these I have related, as well as of a great many more, in an ample manner, satisfactory to each one's Desires. I proceed now to other Images and Monuments, to whom the antient Sophi and Doctores ascribe a marvellous Virtue, if they are ingraved in convenient Stones and worn and kept with Honour in Reverence (without all manner of Superstition.) The first of all are the Arcana's of the ancient and great Rhagael, who is said to have experienc'd the following, viz.

The Image of a comely Dragon, graved in a Ruby or any other Stone of the like nature, to have a Virtue to increase Wealth, and to keep him who weareth it in Health and Chearfulness.

The Image of a Falcon, graved in a Topaz, to help to acquire the Benevolence of Kings, Princes and great People.

The Image of an Astrolabium, an Instrument wherewith the Motions of the Stars are gathered and the Distance, to keep him who weareth it, healthfull and free from all Diseases and unfortunate Accidents in traveling.

The Figure of a Frog, graved in a precious Stone call'd Beryl, found in India, in Fashion six-square, in Colour like Oyl or Water in the Sea, to have

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Virtue to reconcile Enemies, and make Friendship amongst Men, by touching only Persons being at Variance.

The Image of a Bat, graved in a precious Stone call'd Heliotropium, in colour green like a Leek Blade, to make him weareth it able to resist Daemons.

The Image of a well-dress'd Man having something in his Hand which is handsome, being graved in a Cornelian, to have the Virtue to stop Blood, and to help to Honour.

The Image of Leo or Sagittarius, graven in a Stone, to resist Poison, and to free from Agues.

The Image of a Man with a Sword in his Hand, graven in a Cornelian, to preserve the Place wherein it is, against Lightning and Thunder.

The Image of a Man with his right Hand erected, graven in a Chalcedony, to enable him who wears it to accommodate Quarrels, to make him healthy, and overcome all Accidents in travelling.

The Name of God being graven in a precious Stone call'd Cerauni, of a high Colour with a Star in the midst of it, to preserve every Place where this graven Image is, against Tempests, and to give him who weareth it Strength and Victory against his Enemies.

The Image of an armed Man graven in a Loadstone, to render him who weareth it victorious in War. So far Rhagacl.

Text Box: The Seals and Images of Chael

Chael, one of the Sons of the Children of Israel, a very ancient Doctor, during the time he was in the Wilderness, made many Observations, and of the Planets. Perceiving the Effects thereof, he compiled a Book of the Virtue of such Images, amongst which the following are the most notablest. Hallowed be God, who have given such Virtues to

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to Earth for the Welfare of the human Generation. These Words are to be sound in the very Beginning of the Book written by the said Chael.

The Figure of a Man sitting behind a Plow, with a long Beard, a long Face and bent Eyebrows, four Men leaning upon his Neck, he himself having in his Hands a Fox and a Vulture; if

such a Stone in which these things are graven, is tyed to one's Neck, he will be able to discover hidden Treasures; he will dream of Treasures, and of the manner to overcome them. There is still another Virtue to free Beasts from Sicknes, if they drink the Water wherein this Stone hath been washed. This Stone must be graven in the day and hour of Venus. But what Stone it must be, is not signify'd.

The Image of a Man, having on his Neck a Shield, on his Head a Helmet, and in his Hand a Sword, treading under Foot a Serpent, being graven in a red Jasper, and ty'd to the Neck, is to make him who weareth it to overcome his Enemies in a Battle, chiefly if such a Battle is fought on a Tuesday.

The Image of a Horse, having above a Crocodile, graven in a Jacinct, to have the Virtue to help him who weareth it to his just Demands, to make him beloved or lovely. It must be set in Gold, because Gold causeth its Virtue to increase.

The Figure of a Man sitting and a Woman standing before him with her Hairs spread abroad, the Man looking upwards; this Figure also graven in a Cornelian, will procure the Benevolence of every Body touch'd therewith. Under the Stone must be put a little Ambergrise and Turpentine.

A Man sitting with a lighted Candle in his Hand, being graven in a Chrysolite, hath the Virtue to cause him who weareth it, to become rich. It must be set in the finest Gold that can be had.

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And A Stag, or a Hunter, or a Dog, or a Hare, graven in a Stone, hath the Virtue to tame lunatick and frantick People.

The Image of a Woman, having in one Hand a Bird, and in the other a Fish, graven in a Stone, to have a Virtue in fishing and fowling. It must be set in Silver.

An Image, whose Forepart is a Horse, and the Backpart a She Goat, being graven in a Stone, is of a Virtue to give Luck in bringing up and feeding all kinds of Animals. It must be set in Lead.

The Image of a Vulture, with an Olive-Branch in his Bill being engraved in a Stone call'd Pyrites (a) and worn in a Silver Ring, is to cause him who weareth it to be look'd at with Admiration and Amazement.

The Figure of a Ram and a Lyon, graven in a precious Stone, has a Virtue to reconcile discordant People, being touched therewith. It is to be set in Silver.

The Figure of a Basilisk fighting with a Dragon, and above it the Head of a Man graven in a Cornelian and ty'd to the Neck, causeth him who weareth it to vanquish all kind of Beasts, as well on Earth as in the Sea.

The Figure of a naked Man puff'd up, and the Figure of another Man well dress'd, having in one Hand a Cup, and in the other a Bough of an Herb or Plant, being graved in the Agath, has a Virtue to free from all kind of Fevers and Agues, if it is worn only for three Days.

The Figure of Scorpio and Sagittarius fighting together, graven in a Stone, and set in an Iron Ring and printed into Wax, is to make Discord instantly amongst such who are touched therewith.

(a) A precious Stone which, if one holdeth it hard burneth the Fingers.

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The Figure of half a Woman and half a Fish, the Woman having in one Hand a Looking glass, and in the other a Bough, being graved in a Jacinct and set in Gold, is to make invisible him who weareth it as often as he pleaseth. The Seal is to be covered with Wax, and to be worn towards the Palm of the Hand. This Figure is mentioned twice by the same Author with almost the same Words.

The Figure of a Serpent, above it a Man, and on the Man sitting a Raven, being graved in a Stone, to make him who weareth it witty and prudent.

The Figure of a Man standing, and being cloathed with a Coast of Mail, and having a naked Sword in his Hand, being found graved in a Stone, and set in an Iron Ring of the same Weight, to cause him who weareth it to be irresistibile in War.

The Figure of a Man with a Beard, and a long Face, and bent Eye-brows, sitting upon a Plow between two Bulls, being graved in a Stone, to cause him, who weareth it, to be prosperous in

Husbandry; to discover Treasures; to be valiant in Fighting; to convert Enemies into Friends; to resist many Diseases; and to make Serpents fly from his Face: To be likewise powerful against the Falling-Sickness; and being Worn by a sick Person, to recover Health immediately. To cause the Virtue to be still stronger, it must be set in Iron, double the Weight in respect of the Stone.

The Figure of an Eagle graven in a precious Stone called AEtites, and set in a Ring of Lead, to cause him, who weareth it, to be beloved by every body, and be obeyed by all Kind of Animals. According to Pliny this Stone is found in an Eagle's Nest, and is like an Eagle with a white Tail, without which, it is thought, that the Eagle cannot lay her Eggs. Of this Stone is reported, that being

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laid to a Woman's Thigh, is causeth quick Deliverance.

The Sign of Capricorn, graved in a Cornelian or in any other Stone, and set in Silver, to cause him who weareth it to abound in Honour, to acquire every Body's Friendship, and to be able to resist every Body in Fighting, how stout and valiant soever they may be. Thus far Chael.

[Edgenote in text:] Images and Figures of Hermes

Hermes, a Philosopher sufficiently known, mentioneth the following Images and Figures graved in Stones, to be of singular Virtues.

The Image of a Man of a great Stature, standing, graved in a Stone call'd Diadochus, (a Stone like a Beryl) having in the right Hand an Obolus, or and Halfpenny, and in the other a Serpent, above him the Figure of the Sun, and under his Feet keeping a Lion prostrate; if such a Stone is set in a Ring of Lead with a little of Mugwort or Motherwort, and the Root of Fenugreek, it will empower him who weareth it, to call on the Shore of a River the Spirits belonging to the Waters, and to receive answer to what he is asking of them.

The Figure of Aquarius, (one of the Signs of the Zodiack) being graved in a green Jasper, and worn, causeth Profit in buying and selling. A Bird carrying in his Bill a Leaf, and the Head of a Man being in his Sight looking at the Bird, if this is graved in a precious Stone, called Pagonius, having many Angels, and set in Gold, is to cause him who weareth it to become rich and respected by every Body.

The Figure of Jupiter, which is a Man sitting on a Bench or Chair with four Feet, four Men standing before Jupiter, and Jupiter having his Hands erected towards Heaven, and on his Head a Diadem; if such a Figure is graved in a Jacinct, and set a Gold, and this Ring worn, or an Impression there-

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of made in Wax, and tyed to the Neck of a Person, it will cause him to have granted of Kings and wise People, every thing he desireth.

The Figure of a Man on Horseback, holding in one Hand the Bridle, and in the other a Bow bent, and girded with a Sword; if such a Figure is graved in a precious Stone call'd Pyrites, before mentioned, and set in Gold, it is to render him who weareth it victorious in a Battle, and no body can resist him.

The Figure of a Woman, having in her Hairs spread over her Breast, and in her Sight a Man as coming unto her and making some Signs of Love, being graved in a Jacinct or Crystal and set in Gold, and under the Stone a little Ambergrise, Aloe and Mugwort or Motherwort, will cause him who weareth such a Stone in a Ring to be obey'd by every body, and if he toucheth a Woman therewith she will love him; and if he layeth it under his Head at going to Bed, he will see any thing he desireth.

The Image of a Man sitting over a Fish, and over the Head of the Man a Peacock, being graved in a red Stone, and laid under the Table at a Feast, no Body, eating with the right Hand, will be satiated.

The Image of a naked Man standing, and at his right Hand a Girl likewise standing, whose Hairs are tyed round the Head, and the Man is holding his left Hand over her Breast, and the Right round her Neck, looking in her Face, and the Girl looking downwards; if such a Figure is graved in a Stone and set in an Iron Ring, and under the Stone laid a little Bit of a Sparrow's Tongue, and of that of a Bird called Upupa, Myrrh, Alum, and human Blood; the Person who weareth such a Ring will be invincible, no body can resist, and no Beast can hurt him. It will cure the Falling Sickness, if red Wax is seal'd therewith and tyed to the Neck; and

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if it is held to the Neck of a Dog, it will stop his barking.

The Image of a Man holding Flowers in his Hand, being graved in a Cornelian, and set in a Pewter Ring, the Ring being made on a Monday or Friday in the 4th, 8th, or 12th Hour, every Body will obey who is touched with this Ring.

The Figure of a Man bearded, with a long Face and bended Eyebrows, sitting upon a Plow, between two Bulls, and having a Vulture in his Hand, being graved in a Stone, is of Virtue to cause good Success in planting of Trees, discovering of Treasures, and to be victorious in Battles. It cureth the Falling Sickness, and must be set and worn in an Iron Ring.

The Figure of a Man holding a Scythe in his Hand over his Head, and under his Feet a Crocodile, being graved in a Stone, and set in a leaden Ring, and under the Stone laid a little of the Root of an Herb call'd Sea-Onyon, is to cause him who weareth it to be secure against all his Enemies, and on Journies against Robbers and Highwaymen.

The Figure of a Man holding a Sword in his Hand, and sitting on a Dragon, being graved in an Amethyst, and set in a leaden or Iron Ring, is to procure to him who weareth such a Ring, the Obedience of all Spirits and Discovery of all Treasures.

The Figure of an Eagle standing, graved in a precious Stone call'd AEtites, before mentioned, and set in a leaden Ring, causeth him who weareth it to be successful in fishing; no Beast can hurt him, and he is beloved by every Body.

The Figure of a Man, having in his Hand a Bough of a Palm or Date Tree, being graved in a Stone, is to render him who weareth it acceptable and beloved by Princes and great People. As much out of Hermes.

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[Edgenote in text:] Images or Seals of Thetel.

Thetel, a very antient Doctor, writing of Gravings in Stones, relateth the following Seals to be of great Virtue.

The Image of a Man graved in a Jasper, having a Shield in the left and some Weapons in the right Hand; instead of the Feet, Vipers, and instead of a Man's Head, a Head of a Cock or Lyon, to be of Virtue against Enemies, and to cause him who weareth it, to be victorious; and that such a Stone is prevailing against Poison, and stayeth Blood from what Place foever it proceeds.

The Figure of a Man having a Bundle of Flowers on his Neck, graved in a Jasper, to five Virtue to understand Diseases, and to stop Blood from what place foever it proceeds. And it is said that Galen had such a Stone.

A Woman having in one Hand a Bird, and in the other a Fish, graved in a Chrysolite, to profit much in negotiating.

The Figure of a Stag, graved in a Jasper, to have Virtue to cure lunatick and frantick people.

[Edgenote in text:]Seal of Solomon

The Figure of a Virgin with a long Garment, holding a Laurel in her Hand, being graved in a Jasper, to secure him who weareth it from being drown'd, and to procure every thing to be granted to him. So far Thetel.

An ancient Book being found in the Wilderness by the Children of Israel, which comprehends many Works of Solomon, hath therefore been ascribed to Solomon. The Title of this Book is, Of the Seals of Stones, according to thy Name, O Lord, and according to the Course of the Stars.

The Figure of a Man sitting on a Plough, having a short Neck and a long Beard, four Men lying upon his Neck, holding in one Hand a Fox, and in the other a Vulture; such a Seal being tied to the Neck, is profitable to Husbandry and discovering of Trea-

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asures. The Trial thereof is to be made following, viz. Take pure black Wool without being dyed, wrap your Stone therein, and after having laid it between Wheat Straw, lay your Head upon it, and you will see in your Sleep all the Treasures of the Country you are in. It hath likewise the Virtue to cure all Languishings of Beasts, if they drink of the Water wherein this Stone hath been wash'd.

A Man graved in a green Jasper, having a Shield bending on his Neck, and a Helmet upon his Head, with a Sword erected, treading upon a Serpent; such a Stone if you wear on your Neck, you will fear no Enemy; you will be victorious in every thing, but chiefly in martial Things. Is must be set in Brass.

A Horse carrying on its Back a Crocodile, graved in a white Jacinct, to render one beloved by Men and Beasts.

The Figure of a Man sitting, and a Woman standing before him with her Hairs hanging down to the Thighs, lifting her Eyes upwards, being graved in a Cornelian, hath the Virtue to cause every Body to be obedient. It must be set in double the Weight of Gold, and under it laid Betyou and Ambergrise.

A Horse foaming, and a Man upon its Back having a Scepter in his Hand, graved in a Amethyst, is to procure the Favour of Princes and great People to him who weareth it. It must be set in Gold or Silver of double the Weight in respect to the Stone.

The Head of a Man, with a long Beard and a little Blood about his Neck, being graved in a Diamond, procureth Victory and Audacity, preserveth the Body from being hurt, and causeth Favour from Princes.

The Image of a Cock, or of three Girls, being graved in a Agath, maketh him who weareth it beloved by Men.

The Figure of a Lyon graven in a Garnet, is to

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procure Riches, to rejoice the Heart and to expel Sadness.

The Figure of a Man, like a Merchant carrying Goods to sell, graved in an Emerald, is to procure Riches, to make victorious, and to ease from Troubles and Grief of Mind.

The Figure of a Bull or a Calf, graved in a Loadstone, to procure a prosperous Journey through every Place one travelleth, and to secure against Enchantments.

The Figure of a Horse or a Wolf, graved in a Jasper, to cure Fevers and to stop Blood.

The Figure of a Man armed with a Sword in his Hand, graved in Stone call'd Sardius (a), or in an Amethyst, to procure to him who weareth it a good Memory, and to make him witty.

The Figure of a Stag or a Buck Goat, graved in a Chalcedony, hath the Virtue to increase Riches if it is worn in a Purse where is Money in.

The Figure of a Lobster (Locusta Marina) graved in a Beryl, to make up Quarrels and to cause Love between married People.

The Figure of a Night-Crow or Raven (Nocticorax or Nycticorax, a Bird dedicated to Pallas) graved in a Stone, to cause a Man to be skilled and eloquent.

The Image of a Peacock graved in a convenient Stone, to make him who weareth it rich.

The Figure of a Man, killing with a Sword a Lyon or any other Beast, to make him who weareth it victorious and beloved.

The Figure of a naked Man, puffed up and crowned, holding in one Hand a great Cup, and in the other a Bough of an Herb, being graved in an

(a) Found in Sardinia, from whence it hath its Name; it is a kind of Onyx of a black Colour.

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Agath Stone, and set in a Ring of any Metal, hath the Virtue to free him who weareth it immediately from a Fever.

The Figure of a Man sitting on Fishes, graved in a red Jasper, and laid near one, is to hinder him to be satiated, in case he eateth with his right Hand.

The Figure of a Woman, having her Hairs spread abroad, her Breasts naked, in her Sight being a Man looking in her Face; if this Figure is graved in a Jacinct, Garnet or Crystal, and set in a Ring of Gold of the same Weight as the Stone is, and under the Stone Ambergrise, Aloe and Polypody, it will procure to him who weareth it the Love and Regard of every body, and if he layeth it under his Head he will see in his sleep every thing he desireth to see.

The Figure of a Man being on Horseback, holding in one Hand the Bridle, and in the other a Bow, and being girded with a Sword; is such a Figure is graved in a Stone call'd Pyrites, before mention'd, and set in a golden Ring, it hath the Virtue to make him who weareth it victorious in Battles, and no body can resist him; if he dippeth the Ring in Oil of Nutmegs, every Body will fear him, and if anointeth his Face with this Oil, no body will oppose him.

The Figure of a naked Man, and at his right Hand standing a Girl naked, and having her Hairs tied about her Head, the Man laying his right Hand round the Neck of the Girl, and the left upon her Breast, the Man looking in the Face of the Girl, and she towards the Ground; if such a Figure is graved in a Loadstone, and set in a Ring of Iron of as much Weight as the Stone is, and under the Stone laid the Tongue of an Houp (Upupa) Myrrh, Alum, and as much human Blood as the Weight of the Tongue, no body can resist him who weareth such a Ring either in War or elsewhere, no Robber nor savage

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Beast can come in the House where such a Stone is kept; and one afflicted with the falling Sickness, is cured by drinking the Water wherein this Ring is washed. If a Piece of red Wax is seal'd with this Image and tied to the Neck of a Dog, it will hinder him to bark.

The Figure of a Woman, holding in one Hand a Bird, and in the other a Fish, graved in Crystal, is profitable in Catching of Birds. Is must be set in Silver.

The Figure of a Man with the Head of a Buck-Goat instead of his own, to be powerful in acquiring of Riches.

The Figure of an Eagle graved in a Crystal, to make him who weareth it rich, victorious and eloquent.

The Figure of a Turtle graved in a Stone call'd Pagonius (a precious Stone with many Angles) and set in a leaden Ring, is to cause him who weareth it to be never wounded nor hurted, and to be honour'd by every body, chiefly by old People.

The Figure of a Bird holding a Leaf in his Bill, and in his Sight being the Head of a Man or of a Vulture, graved in Gold, is to procure to him who weareth it Profit in every thing he buyeth and selleth, and to draw Customers to him.

The Figure of a winged Horse, called Pegasus, being graved in a Stone, to be profitable to Warriours, and to give Audacity and Alacrity.

Mars armed, or a Virgin with a Garment bended or turned round about her, being graved in Jasper, is to be useful in Warfare, to secure him who weareth it against a violent Death and other unlucky Accidents.

The Figure of an armed Man on Horseback, with a Javelin in his Hand, graved in an Amethyst, is to cause him who weareth it to be victorious in War.

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The Figure of Hercules, holding in his right Hand a Club, and killing a Lyon or any other Monster, being graved in a Stone, hath the Virtue to him who weareth it, Victory in all Battles.

The Figure of a Virgin holding a Lamp, being graved in a Crystal, hath the Virtue to preserve the Eye Sight.

The Figure of Aries, Leo, Sagittarius, graved in a precious Stone, to prevail against cold Diseases, and to resist phlegmatick Fevers, and by reason of the Planets which are ruling in these Signs, to procure Dignities, to make beloved by God and Men, eloquent and ingenious; but it must be graved triangular-wise, in the upper Part Leo, and below at the right Hand Aries, and at the Sagittarius.

The Figure of Taurus, Virgo, and Capricornus, graved in a Stone, is to prevail against hot and moist Diseases. It causeth him who weareth it to incline to rural Business, as plowing, planting, sowing, cultivating of Vineyards and the like. Capricornus must be graved in the Cone, at the right Hand Taurus, and at the left Virgo.

The Image of Gemini, Libra, and Aquarius, graved in a Stone, is powerful against cold and dry Diseases arising from melancholic Humours; chiefly it prevails against Quartans. Libra must be graved at the Point of the Triangle, and at the right of the Basis Aquarius, and at the left Gemini.

The Figure of Cancer, Scorpio, and Pisces, graved in a Stone, hath the Virtue to prevail against hot and dry Diseases, and such as do proceed from Choler; but it causeth him who weareth it to be inconstant, unjust, and an Enemy to Truth. Cancer must be graved at the Point of the Triangle, below, at the right Hand Pisces, and at the left Scorpio.

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[Edgenote in text:] Seals of Planets.

The Figure of Saturn is graved on Stones as follows. An old Man holding a Sickle in his Hand, having a Beard not very hairy; if such a Figure is graved in a Stone of the Nature of Saturn, it will make him who weareth it powerful, with a continual Increase of Power.

The Image of Jupiter, is a Man sitting on a Throne or Chair with four Feet, having in one Hand a Rod, and in the other a Globe, and at his Feet an Eagle; but the Doctors of Magicks form it otherwise, Viz. The Figure of a Man with a Ram's Head, withered Heels and a little Breast, which being graved in a Stone, chiefly in one called Krabatus, is to make him who weareth it fortunate, beloved, and respected by religious People, and to raise him to Honour and Dignity.

The Image of Mars is diversely firgur'd, sometimes with a Banner or Flag in his Hand, sometimes with a Lance or any other warlike Instrument, but always armed, and sometimes on Horseback. The Virtue of a Stone wherein such a Figure is graved, is to make him who weareth it victorious, bold and valiant, chiefly if a Stone is used for this Purpose of the same Nature.

The Figure of Sol is differently found; sometimes like o with Beams round about, sometimes like a Man sitting on a Throne with Hairs spread abroad and a very sumptuous Garment, sometimes in a Chariot, as if drawn by four Horses, and round about the Chariot the twelve Signs of the Zodiack. The Virtue of their Figure graved in a Stone, is to cause him who weareth it, to command and to be intimate with great People.

The Image of Venus is likewise manifold, but the following is more frequently graved in Stones. A Woman with a long Robe, and in her Hand a Bay Leaf. The Virtue thereof is to give an Agility in

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performing Business, to bring every thing to a good Success, to free from Fear of being drown'd, and to procure Honours from Women.

The Figure of Mercury is a Man, having a slender or small Breast, and handsome Beard, Shoes with Wings, holding a Rod or white Wand and a Cock before his Feet or a Serpent under his Feet. The virtue thereof is to procure Wisdom and Eloquence, and to be profitable for Trade.

The Images of Luna are various. Sometimes it is represented in the Figures of the Moon, with Horns; sometimes in a Chariot as a Girl with a Quiver of Arrows, with Dogs persecuting a Stag. The Virtue of this Image is to cause Success in Expeditions, Honour and Wealth, a Celerity and Facility in all Undertakings and the Bringing of every Thing to the desired End. But it ought to be observed, that the Planet whose Image you intend to have graved and set in a convenient Ring, is to be well disposed, that is to say, not burnt, retrograde, oppress'd or touch'd

by malignant Beams; but he ought to be in a good Place, either towards the East or the Middle of the Firmament agreeing with Jupiter or Venus, otherwise your Image or Seal will be of no Signification.

For procuring Love you make Use of favourable Aspects, and for provoking Hatred of averse or unfavourable ones. The Image of Saturn is therefore to be graved when it exists in Capricorn or Aquarius; of Jupiter in Sagittarius or Pisces, of Mars in Aries and Scorpio, of Sol in Leo, of Venus in Taurus and Libra, of Mercury in Gemini and Virgo, of Luna in Cancer. Also the Image of Leo or Cancer is to be graved or set in a Ring, when Sol is going through Leo, and Luna through Cancer, but also that both of them be free from all Impediments, chiefly from the Beams of Saturn or Mars.

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It is to be observed, that each Sign, as long as Sol is in it, is strong and ruleth over the others; consequently is of a more prevailing Virtue and more to be perceived than the Others; you ought therefore always to direct the Planet to the Place, that is to say, the Sign, Face and Degree, which Sol doth illustrate.

So much of magical Images of the ancient Sophi, which I have inserted chiefly for Reason to demonstrate thereby, the these as well as many more, which could be mention'd, were founded upon nothing else than Magical Philosophy; that is to say, upon the Principles of a true and natural Magick, though I do not deny that Superstition hath creep'd into a good many of them.

Usus habet laudem, crimen abusus habet.

The same is to be said of thin Plates of Gold and Silver, round, square or triangular, wherein Characters and Signatures are engrav'd under certain Constellations according to the Desire one hath to procure to himself the Favour and the Influence of some Planets. And it is sufficiently known, that such Plates being duly wrought and prepar'd and hang'd about the Neck, or born about, have a Virtue and Power against some Evil. But it is exactly to be observ'd, that the Planet, whose Influence is desir'd, be at the Time of the Graving strong and fortunate, that is to say, in a proper House, Exaltation Eastward, or in the Middle of the Firmament, free from the malignant Beams of Saturn or Mars, supported by Venus or Jupiter or join'd by them, direct, swift in his Course, not burnt, etc.

But why and wherefore Rings, Images and Figures graved in certain Metals and Stones have the Virtues I have recited, is a Question not to be de-

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cided by the Temperament or manifest Qualities, nor is it to be assign'd to the Substance itself, but to a Heavenly and magical One, that is to say, to a Superiour and more sublime Cause, which some not unfitly have call'd a spiritual Vehicle and Bond. By the Help of it Body and Soul, Substance very distant and remote from one another, are joyned, and by the Intervention or Intercession of this Vehicle, the Loadstone draweth Iron unto it, and Cichoreum follows the Motion of the Sun.

Not every Philosophical Demonstration is to be taken from the Sense and Qualities. A manifest Proof thereof is in the Colour of a white Rose; from whence doth its Colour proceed? If you ascribe the Cause thereof to a colder Temperament, what will you say of the Red one? A Kind of Intybus giveth a milky Juice, which you ascribe to a cold Quality: but what will you say of Tithymalus, a Herb call'd Sealettice, Wolfes-milk or Milk-thistle, which giveth likewise a milky Juice and is hot enough? The Bitterness of Aloe, you say, doth proceed because it is of a hot Nature; but Opium, which killeth by its pernicious Coldness, hath likewise a great Bitterness. It is in vain to ascribe every Thing to the manifest Qualities: Scalciger calleth it a great Impudence, and shews the Insufficiency of such Reasons only in the several Kinds of Poisons.

Thus far we have consider'd the Principles and Causes of marvelous and hidden Actions in Nature; it remains now to make an Application of these Principles to the Method of Curing Wounds, I am going to publish.

I believe every Body is convinc'd by what I have said, that Plants, Roots, Stones, Metals, the Spirit and celestial Signs, are by a divine Law as it were partaking and conspiring together, seemingly for no other Reason, than as Plato says, because to each

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Species is a peculiar celestial Sign, like the Pole to the Loadstone, by our Creator consecrated and dedicated; also that each Plant, each Metal, and each precious Stone is of a Sympathy with a certain Star or celestial Sign. But the more sublime this Position is, the farther we are to go back to the Beginning, and the more diligent Search we are to make therein. We do all agree that

Heaven and every Thing hath been immediately created by God, and that every thing hath received and doth keep its Virtue as well for preserving itself, as for bringing forth its like. Because God, who ever works by the most compendious Way, hath, after having given every Things its particular Virtue, appointed the Heavens for the farther continual Working thereby. Now as the Seed is endued with a vital Power, which prepareth, disposeth and maketh fit the Matter for bringing forth its like, also, that at all Times it may receive and draw unto itself that animating and spiritual Power from Heaven, which is the very Cause of the Support of all what is created, we may say, that the Seed furnisheth the Matter, and Heaven putteth on the Form. Also a Man doth beget a Man, the Man by Virtue of the Seed procureth and brings together the Apparel, and is causa proxima. The Spirit and the Warmth which is in the Seed, prepareth the Matter of the Seed: first it causeth a Mingling and Tempering together consonant to each signal Part which is to be made thereof; and then it giveth the Structure, Conformity and Posture; lastly is diffuseth itself through all the Parts and abideth therein as a ruler, and refuses to forsake what it hath temper'd, form'd, and composed, the other efficient Cause of a Man's Being, and indeed the First and Principal one is, which giveth a Species Form or Shape to this single prepar'd Matter,

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which is Heaven; for the Species of Things are cast in by Heaven, and not by the Matter itself.

The Sayings of the Antients: *Deum per naturas esse divisum*, and *Deorum plena esse omnia*, are to be understood, that the Virtue received and infused by God remains in every thing; that a godly Virtue is in every thing, by whose Power every thing cometh forth; but otherwise in Heaven and otherwise in Things which are not able to bear up themselves; in such it is more obscure, but in Heaven more evident and more excellent to the Generation of Things. What therefore God hath created in Heaven and Earth, is intirely maintain'd and ruled by him; the celestial Ones immediately by himself, and the terrestrial Ones by the Subordination of the Heavens appointed for the Procreation and Conservation of all sublunary Beings. The Species, Forms or Shapes of all living Creatures, Roots, Stones, and Metals, which ever have been or can be, are compassed by the Power Heaven is endued with, which being big, as it were, with an innumerable Number of Species or Forms, ingenders every thing; and by this way one Power and Faculty hath in itself the Virtues of all the Bodies below. Heaven therefore produceth without Seed many things, but no Seed is able to bring forth any thing without Heaven; but it being duly prepared and set in Order, Heaven casts into it its Species and Perfection, it raiseth up Life in every thing by the Interceding of the Bright universal Spirit: For this is the Carrier between Heaven and Earth, diffused throughout the whole Universe, who communicateth to all and every thing at one and the same Time its Species, and native vital Heat accommodated to its Ingendring. It is he, who doth contain every thing, and doth cherish it with Heat and Life; through his Power and Help Things without Life do subsist, and animate Things

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have a Soul according to each Kind, a nourishing one, some have a sensual one, and some a Soul endued with or partaking of Reason. But this Power descending from Heaven, doth accommodate itself to every thing; it serveth each one with as much as its Nature desireth, and never giveth more than the Condition of each Subject can bear. Neither is this Virtue always like unto itself, nor doth it always and in the same Manner exhibit itself to every thing, but variously according to the Station of the Stars and their different casting forth of Beams, who for the most Part do vary very much, though this Carrier, I say, this universal Spirit, is always the same and of a not changing Substance.

It is therefore not likely, as some think, that this Spirit of the World can impart to every thing Life and Form, without being in Want of the Assistance of the celestial Bodies, or the Stars; for if this was possible, he would ingender always the like in one and the same Way, that is to say, in the same Measure and perpetually. For he carrieth with him a vital Soul and Nature itself, and maketh lively all what he entereth, but all this according to the Nature, Condition, Disposition and Preparation of each Subject.

It being evident by what I have said, that the celestial Bodies do concur to the Procreation and Preservation of all Things; and that all Parts of the World do cleave or are joyned together, or embrace one another, by this common Carrier the universal Spirit, being of a middling Substance between Heaven and the sublunar Beings; and that there is no one Thing in the World so abject, upon which this Spirit doth not bestow some Virtue and Quality, with which it is infused by Heaven and the celestial Bodies; that, as this Spirit meddleth with the bringing forth of all Things, every Thing must be

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comprehended in it; I say, as all this is evident by what I have advanced, who can doubt of the Possibility of curing Wounds without applying any Remedy, only by anointing the Instrument wherewith such a Wound is made? Or, who can deny that such Cures are natural? Certainly they can be demonstrated out of the very Principles of Nature itself, and who denieth it, is either ignorant thereof, or thinks proper to measure every Thing with his Senses. For these Cures are performed merely by Nature and a magnetical Power, Drawing (*Attractio*), and Conveying

(Deductio) the Influence of celestial Bodies working by the Elements; and this so often mentioned Carrier the universal Spirit, who, as the mean Bond, induceth from proper Constellations a Sympathy, knitting together, or Conveniency, as Tully says, out of which next a healing Virtue is derived to the Instrument, from whence afterwards it goeth out, and is continued and conveyed to the wounded Part; lastly, by the Action of this spiritual Virtue, the Effect ensueth. For between the Wound and the Instrument is a magnetical Drawing and Conveying Power (Attractix & Deductrix); the first tend to be the Part afflicted or the Wound, that is to say, the Drawing (Attractio) goeth to the wounded Part, and the conveying of the Virtue (Deductio) to the Instrument anointed.

But there is objected, that the Space coming between the Time and Place doth hinder this conveying or healing, and that nothing can act beyond its limited Space; moreover that it is necessary the Body to be healed, should be touch'd by that which is to heal; and properly touching cannot be said but of Things whose Extremities or Ends meet together. Now such a Touching doth not happen between the Wound and the Instrument anointed; consequently no Cure can be perform'd

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Nobody will argue in the Manner but sensual Philosophers: But it is very easy to confute their Arguments. Who knows not that many Things act at a Distance, whose Outsides, or Superficies can never be joyned, and notwithstanding they meet together, viz. the Sun and a Man's Body: though their Superficies can never be joyn'd together, nevertheless the Beams, being between,

actually do join them; for no natural Actives can act in extremum before acting in medium because every physical or natural Action is performed by Touching. The Sun warmeth the inferior Worlds by the Orb of the Moon, though it never toucheth it, nor warmeth the Sphere of the Moon. Also all Bodies, between which is a Sympathy or Antipathy, mutually affect one another, and work upon one another without any visible Touching, that is to say, the Virtue of one is carried to the other by the Intervention or Intercession of the universal Spirit; also, that though the Space is very great, this Virtue is nevertheless not alter'd nor disper'd by winds, nor dissolved by a cold and moist Air, but by Reason of its natural Communion, Accord and Bond, preserved and continued.

Also in Contagions, Bodies do not touch one another; and, in pestilential Fevers, many are infected who never come near sick People, that is to say, their extreme Parts do not meet: For the malignant and corrupt Quality of these Fevers desileth the Bodies by propagating and diffusing itself and continuing. Therefore who communicateth to another a Disease, needs not to touch him, but the corrupt Breath or Vapours may be sent and hidden in Garments and other Things, (witness the daily Experience,) and infect another many Day after; and though we cannot properly say, that such an infected one hath been touched by another, never-

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theless we can without Doubt affirm, that no Disease can be communicated from one to another without a Body, that is to say, they cannot be carried or conveyed without the Intervention of a spiritual Substance or Humour. It is therefore undeniable, that there are many Actions performed without a visible Touching, and that many Bodies act upon one another mutually, without meeting together by the Touching of their Bodies, but of their Virtues; and this Virtue which Bodies make use of and put forth at a Distance, is a Quality without a Body, wherein the whole Power lieth. Also the Power issuing from this Ointment doth not spread itself out in the Stone, in Iron or Wood, with which it hath no Affinity, but propagateth itself to the Wound by Virtue of its Mover.

The first Thing which moveth in this Ointment, is the Balsamic Power hidden in the Blood and in the Moss, which, by the Intervention of the spiritual Bond, is continued to the Wound, and except the Distance is too great, becometh one and the same with it by joining both Forms. I say, they join, because their Forms do extend themselves, and mutually meeting they unite together. Both what moveth and what is moved, becometh one, either by an immediate Application and Joyning of both Superficies, or the Virtue of one is conveyed to the Superficies, consequently to the Body of the other; let it be done by Light, Beams or any other hidden Quality and spiritual Touching. Therefore this Ointment reacheth the Wound, or is joined to the Wound as an

efficient Power, or as Actives to Passives; or as a Thing transmuting or altering to a Body to be transmuted: In the same manner Heaven is joyned to Earth, which nevertheless according to its Superficies is not contiguous with it, that is to say, the

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Extremities of Heaven and Earth do not touch one another.

The vulgar physical Canons are therefore not to be understood without Exceptions, viz. that the Extremities of Actives and Passives do always touch one another; and that Actives have no Power upon Passives, except their superficial Outsides or Extremities touch together. For the Quality, or the celestial and magnetical Virtue by the Help of this conveying Spirit, is in the Ointment, the Cause, and as it were the Vehicle, which being moved, the Thing to be carried is likewise moved. In the Vehicle is required, that it may be apt for carrying, and for carrying is nothing more apt than the celestial magnetical Virtue; which, as it were, intercedeth between the Instrument and the wounded Place, moving and directing every Thing for obtaining the desir'd Effect. For between the Virtue and Vehicle is first of all a Sympathy, which afterwards is conveyed to the Instrument; from thence to the Wound by Reason of the Familiarity and Similitude; for this is the efficient Cause, why things are wrapp'd and ty'd together. Therefore nobody can deny, that there is a Touching between the Instrument and the Wound, though it is not performed immediately by joining the Extremities together, because there is no Necessity for it in the Mystery. The Principles which are acting in this Case not being corporeal, there is likewise no corporeal Touching required. The Virtue is brought to the Wound mediately by interceding (as I have often repeated) of a more sublime and incorporeal Power, which the Doctors of natural Magicks have called a magnetical one.

It remains nothing but to give a Description of the Ointment wherewith magnetical Cures of Wounds without Pains, and without an immediate Application of any Remedy, are performed.
Bapitista Por-

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ta giveth a Description of some such Composition, and introduceth Paracelsus for its Author: But this Composition is very defective, as every body may see by comparing it to the following. Besides, it hath been contradicted by many, that Paracelsus could be the Author thereof, which joyn'd to the Credulity wherewith the said Porta hath collected and published a great many Compositions, nothing at all to be depended upon, giveth Room to believe, that he was unable to assure the Veracity of his Description by any other means than by introducing Paracelsus for its Author. I believe therefore the following Description will be the more acceptable, as by long Experience of different Persons it hath been found to answer the End for which it is design'd.

The Description is as follows, viz.

Of Sanicle (Lat. *Sanicula*) which is spotted, and hath the Signature of the Lungs.

Of Bugle (Lat. *Consolida media*, Buglum, Bugla, Bugula) both being gathered fresh, and dried in the Shade, and afterwards made to Powder; you take of each one Ounce.

Oil of Linseed.

Turpentine.

Armeniac Bolus, of each two Drachms.

Human Fat, four Ounces.

Genuine Mummy.

Human Blood, being yet warm.

Of the Moss which groweth upon the Skull of a Man, being hanged and left hanging; of each one Ounce.

All being well mixed in the Mortar, must be kept close in a Glass or earthen Vessel with a narrow Neck, being glazed within.

The whole is to be made when the Sun doth exist in Libra; but the Moss is to be gathered when the

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Extremities of Heaven and Earth do not touch one another.

The vulgar physical Canons are therefore not to be understood without Exceptions, viz. that the Extremities of Actives and Passives do always touch one another; and that Actives have no Power upon Passives, except their superficial Outsides or Extremities touch together. For the Quality, or the celestial and magnetical Virtue by the Help of this conveying Spirit, is in the Ointment, the Cause, and as it were the Vehicle, which being moved, the Thing to be carried is likewise moved. In the Vehicle is required, that it may be apt for carrying, and for carrying is nothing more apt than the celestial magnetical Virtue; which, as it were, intercedeth between the Instrument and the wounded Place, moving and directing every Thing for obtaining the desir'd Effect. For between the Virtue and Vehicle is first of all a Sympathy, which afterwards is conveyed to the Instrument; from thence to the Wound by Reason of the Familiarity and Similitude; for this is the efficient Cause, why things are wrapp'd and ty'd together. Therefore nobody can deny, that there is a Touching between the Instrument and the Wound, though it is not performed immediately by joining the Extremities together, because there is no Necessity for it in the Mystery. The Principles which are acting in this Case not being corporeal, there is likewise no corporeal Touching required. The Virtue is brought to the Wound mediately by interceding (as I have often repeated) of a more sublime and incorporeal Power, which the Doctors of natural Magicks have called a magnetical one.

It remains nothing but to give a Description of the Ointment wherewith magnetical Cures of Wounds without Pains, and without an immediate Application of any Remedy, are performed.
Bapitista Por-

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ta giveth a Description of some such Composition, and introduceth Paracelsus for its Author: But this Composition is very defective, as every body may see by comparing it to the following. Besides, it hath been contradicted by many, that Paracelsus could be the Author thereof, which joyn'd to the Credulity wherewith the said Porta hath collected and published a great many Compositions, nothing at all to be depended upon, giveth Room to believe, that he was unable to assure the Veracity of his Description by any other means than by introducing Paracelsus for its

Author. I believe therefore the following Description will be the more acceptable, as by long Experience of different Persons it hath been found to answer the End for which it is design'd.

The Description is as follows, viz.

Of Sanicle (Lat. Sanicula) which is spotted, and hath the Signature of the Lungs.

Of Bugle (Lat. Consolida media, Buglum, Bugla, Bugula) both being gathered fresh, and dried in the Shade, and afterwards made to Powder; you take of each one Ounce.

Oil of Linseed.

Turpentine.

Armeniac Bolus, of each two Drachms.

Human Fat, four Ounces.

Genuine Mummy.

Human Blood, being yet warm.

Of the Moss which groweth upon the Skull of a Man, being hanged and left hanging; of each one Ounce.

All being well mixed in the Mortar, must be kept close in a Glass or earthen Vessel with a narrow Neck, being glazed within.

The whole is to be made when the Sun doth exist in Libra; but the Moss is to be gathered when the

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Moon increaseth and doth exist in the House of Venus if possible, not in Saturn or Mars. If you cannot expect the Moon's existing in the House of Venus, you are diligently to observe when Luna is the Sign of Pisces, to gather the Moss at that time, because this Sign is the most convenientest by reason of Jupiter's Dwelling Place, and Venus's Exaltation; the next after it is Taurus and Libra.

By this Ointment also prepared, all manner of Wounds given by Instruments, either pierced, or stricken, or blown, are cured, if only the Instrument can be had; but such Wounds are excepted where the Arteries or some of the principle Members, as the Heart, Brains, etc. are hurted.

The Instrument with which the Wound is made, or in want thereof, a piece of Wood or a little Bough of Willow, steeped in the bloody Opening, is to be plunged in the Ointment and therein to be left: The wounded Person, meanwhile, hath only to wash the Wound daily once with his Urine or fresh Water, and to cover it with a piece of clean Linen, always wiping away the Filth, and the Wound will heal and consolidate without any Pains. If the Instrument wherewith the Wound is made cannot be had, another Instrument is to be steeped in the Wound, and after it is anointed on both Sides with this Instrument, it is to be kept in a clean and temperate Place, because if it is exposed to the Air or too much Cold, the Wound will begin to smart. It is likewise to be observed, if the Wound is made edgling or pointingly. In the last Case the Instrument is to be anointed from the Point towards the Handle; in the first, from the Edge toward the Back; and in all Cases the Instrument is diligently to be cover'd. If it doth not appear how deep the Instrument hath been in the Wound, all is to be anointed, but if it appears, only the Part which was plunged in the Wound.

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As for the Moss growing upon the Skull of a Man being hanged, it may seem to many to be a useless Nicety, and that perhaps any other, tho' not grown upon the Skull of a Man hanged, may do the same. But the following Reason, with which I conclude, may be given for why the last hath a Preference in the Composition of this Magetical Remedy. The vital Spirits of a Man to be strangled, by reason of the Presence of his unhappy Chance, do retire to the Head and Brains, and the violent Constriction hindereth their going back to their Principles; they remain also there and mingle, and are confounded with the Spirits and the Balsam of the Head and Brains; and though all animal Functions do cease, nevertheless there remains a certain Heat or Warmness in the Bones, Nerves, and the other similar Parts, which is in Stones and in Pepper, that is to say, an elemental one. Now after this Mixture, and through the help of this Heat and the joint working of a heavenly Influence, Moss, like a Vegetable growing upon the Skull of a Man being hang'd, must needs be of a great Force than such as grows upon the Head of another who dy'd of some Disease.

FINIS

