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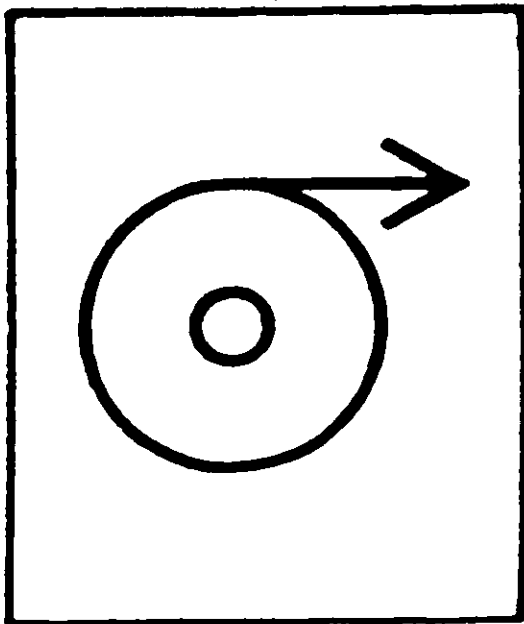
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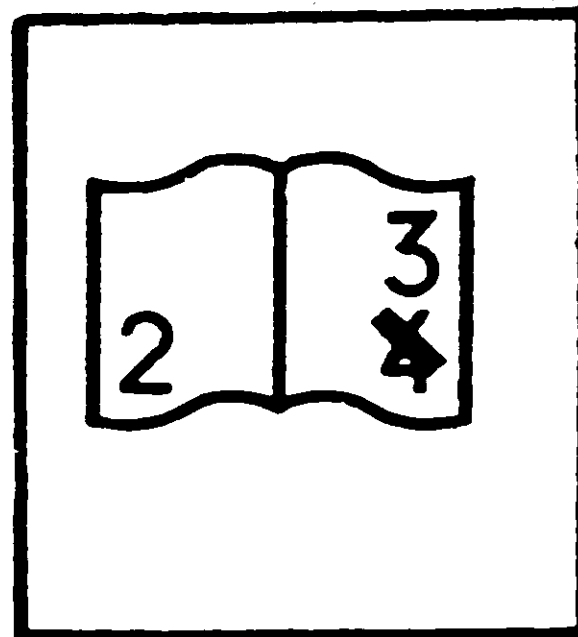
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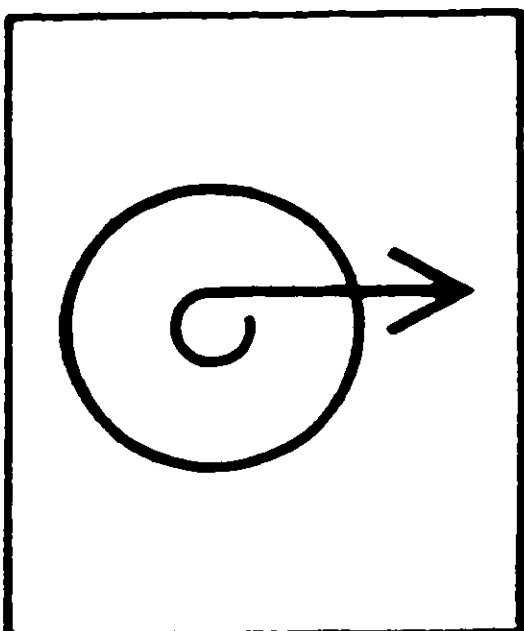
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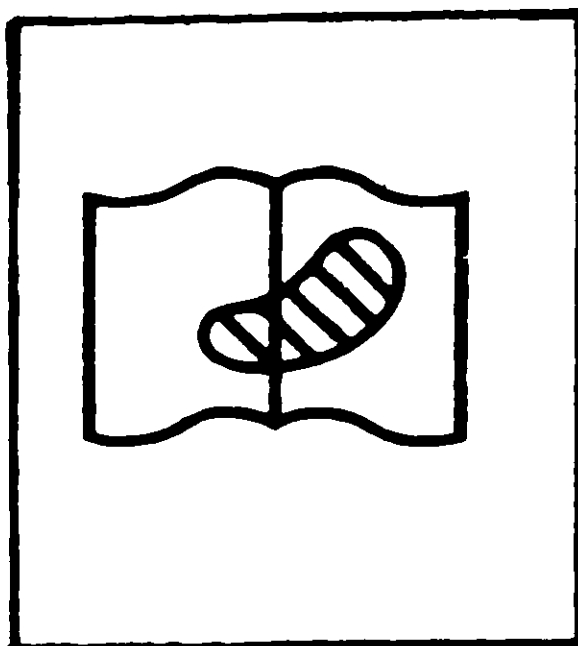
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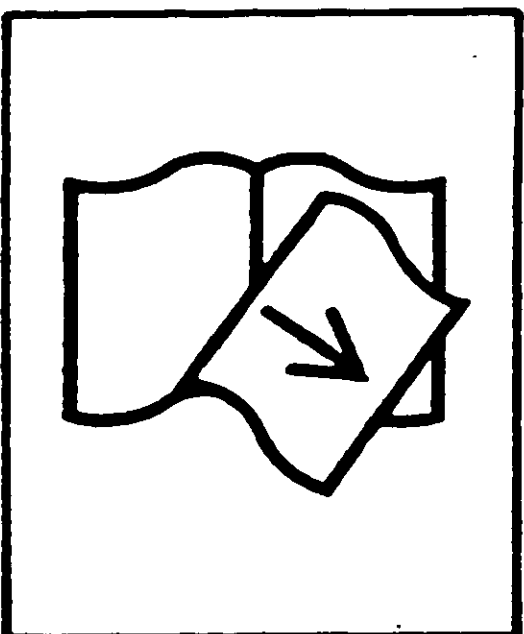
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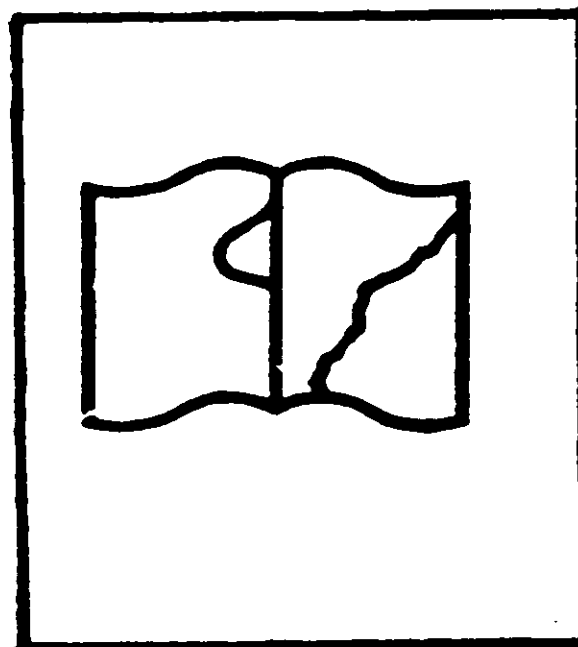
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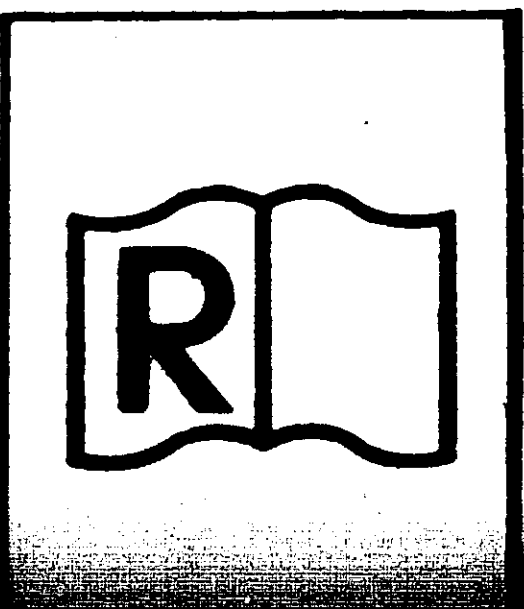
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156. C. 12.

6484.

16 A  
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XLVIII. A ~~A~~

Of the Talismanicall Sculptures  
of the Persians: or the manner  
of making Figures or Images  
under certain Constellations



Section 1<sup>st</sup>

That the Persians are unjustly blamed  
concerning their choice & curious knowledge  
in Magick. Sculptures, & Astrology.

The Persians, or if you please the Babylonians  
that bordered upon the River Euphrates —  
were the first as Rabbin's report that found  
out the secret power of Figures. The wonders  
that have been effected by them have been  
acknowledg

acknowledged by all the Ancients & approved  
of throughout all Egypt: in so much that  
those who were the first that have written  
of them have maintained, that there was  
not any thing of more Excellency & Admirati<sup>on</sup>  
within the Compass of the whole Universe  
These first Writers have been seconded by  
all those that have come after them, even  
down to our own Days, wherein we have  
at length seen this Sorist condemned and  
the Persians accused of Sorcery. for four  
Reasons. first, because <sup>Persians</sup> they are said to be  
derived from the most wicked person next to  
Cain that ever was, that is from Cham otherwise  
called

2  
called Zoroaster. Second is, because the Learned  
men of this Nation acknowledged no other Deity  
save that of the Heavens & the Stars; and by  
consequence their Doctrine must be very dangerous.  
The third is. That they teach the worshiping of  
Spirits or Devils, that convey themselves into  
Statues. The fourth is that they made certain  
Figures and Images from whence they received  
Benefits of all sorts by the use of witchcrafts  
and Inchantments. I will show their  
Innocence, and free them from Suspicion, and  
shall ground my Defence of them, upon what  
I have found written in the preface of  
Hamahatzel a Persian Astrologer translated  
into

into Hebrew by Rabbi Chomer a Modern  
Author.

In Answer to the first he says, that the con-  
stant and unanimous Tradition in Persia is  
That Zoroaster was so good a man that the  
most Religious sort of people of that Country  
are daily conversant in the reading of a pious  
Tract of his Composing, the Title is Memlecheth  
Halaal. i.e. The Kingdom of God. R. Chomer  
avows that none but the Counterfeit  
Berofus will have him to be Cham the Son  
of Noah. I confesse that wise Persian addic-  
ted himselfe to the Contemplation of the  
Stars but worship them he did not.

To the

To the second Reason Hamahalzel' insinuates that  
the Persians were so farre from worshipping  
the Heavens and the Stars, that on the  
contrary, they taught all men to acknowledge  
One God, by observing the just Motion of the  
Heavens & the Stars, & that if he were at all  
acknowledged by any of the ancient Philoso-  
phers it was for the very same reason, as you  
may learn of Manilius, Diogenes Laertius, Rosellius  
and Picus Mirandula. Horvinius adds that their  
observation of the Stars was so Holy, that the first  
that addicted themselves unto it were therefore  
called Magi, that is to say Wise men: from  
whence the word Magick also dependeth; w<sup>th</sup>  
signifies

signifies only a perfect knowledge of the  
workes of God, and their effects; which  
appear more visibly in the Celestial Bodies; by  
contra Cardan. which the Magi understood (saith Scaliger) that  
One, that was God, was to become man. Hac  
Magia (saith he Dominum Jesum fuisse promissum  
Regem cognoverunt Magi; qui ad eum adorandum  
longissimis & Regionibus profecti sunt. If this  
Magick, by which men came to a full knowledge  
of the Heavens & the Stars was so black and  
damnable a piece of knowledge, as it is given  
out to be; why then did none of y<sup>e</sup> antient  
Philosophers ever condemn it? or rather  
why did they take such long Journies upon  
them

them, for the attaining to this knowledge?  
for this Magick is the fountain of all good Do-  
ctrines. All Antiquity comends the adoration  
of these Magi, which followed the strange  
Star, why then should their Doctrines be  
condemned? Why did they, not out of their zeale  
fall down and worship this Star, which appeared  
more bright and wonderfull then any of the  
rest? But rather, on the contrary only followed  
it, as knowing well that it was the messenger  
of him whom they afterwards worshipped in  
a Stable? See this truth proved at large by P.  
Jerome, Socrates, Eusebius, Agathias, Pliny, Amianus  
Marcellinus, Casaubon, Brissonius, Turst & Bullinger



The third Reason is refuted, saith Hamahazet  
in Samg no more then this, that our Diviners  
cannot name one Persian Astrologer, that  
ever worshipped a Statue. They had indeed  
some wonderfull Images or Statues: but since  
they were such, as were allowed by the Egypti-  
an Law maker, (he means Moyses) why might  
not they make use of them? Now that they  
were allowed of, appears by that of Micah, -  
and his Mother who allotted two hundred  
pieces of Silver to make one of. Neither do we  
find that they were reproved by God for this,  
no more then Laban was, for doing the like,  
but rather on the contrary, Nunc scio, quod  
beneficial

Judic: 17.

Beneficiat mihi Deus (saith Micah) after that  
he had gotten him a Levite to be his Priest, and  
to have the charge of these Teraphim, or Statues:  
which are often called by the name of God; either  
because they were consecrated unto him: or el, &  
because there appeared in them the wonderfull  
effects of some Particular Residence of some  
Power, which served in stead of Oracles. Quia dies  
multos (saith Hosea) sedebunt filij Israel, sine  
Rege & sine Principe & sine sacrificio, & sine Altari,  
& sine Ephod, & sine Teraphim. that is, as if he had  
said: neither Ephod nor Teraphim, shall give any  
Answer.

And how we are to take notice of the Errors of  
Diviners.

In Thibet.

divers Authors concerning these Teraphim; and first  
of Elias Levita; who reports that they were made  
after this manner. They killed a Man, that was the  
first born, and wrung off his head; and having embalmed  
it, they placed it upon a plate of Gold, on which was  
first written the name of the unclean Spirit that  
they would call upon: and so hanging it up against  
a wall and placing Lamps and Torches about it  
they worshipped it. A very subtle Invention, but  
something dismal! But who can imagine the people  
of God ever guilty of it? The conceit of Aben-Ezra  
is altogether as false, though not so scandalous; for  
he says, that the Teraphim were certain Instruments  
of brass like Sundials; by which they knew the  
particular

Impe-  
ven. an  
1544.  
Cap. 56.

In Genes. 31.

particular Hour and minute that they were to practice  
their Divination in. Rabbi Eliezer surnamed: הגדול  
Gadol, that is the Great, in his Book entitled  
פרקי אליעזר, Pirche Eliezer, i.e. Capitula R. Eliezer  
is of Opinion, that they were certain Statues, made  
in form of a Man, under certain Constellations, whose  
influences, (which they were capable of receiving)  
caused them to speak at some certain hours, &  
give an Answer to whatsoever was demanded of  
them. And the reason, saith he, why Rachel  
stole away her father Laban's Images, was; for fears  
that Laban, having recourse to them, might learn  
which way Jacob with his family had taken.  
W. of Malmsbury affirms, that the use of these  
Images

Publ: Malmsbury  
de Gestis Reg.  
Ingl. l. 2. c. 10

Imagery was practised by one of the most learned Bishops  
of the Church. R. David Kimchi is also deceived when  
he says that these Teraphim were certain Images,  
(whose figures is yet unknown) by which the Orientals  
were instructed concerning future events: being as it  
were, like those Oracles which oftentimes speak  
by the mouth of the Devil. This false opinion of  
his is taken up by Cardinal Cajetan, Sanchez, Vatablus,  
Clarus, Selden, and Marinus in his *arta Noa*. —  
Mercurus also goes along with the stream of —  
Interpreters & says that these Images were as —  
the Household Gods of the ancients; ut *penates* —  
saith he; & *Lares fempiterni*. Philo Judaeus is also —  
out of the way for speaking of the story in the

17<sup>th</sup> of Judges, he says that Micah made of fine  
gold and silver, three Images of young Lads, and  
three <sup>one Eagle</sup> Calves, and one Lion, one Dragon & one Dove.  
So that if any one had a mind to know any secret  
concerning his wife, he was to have recourse to  
the Image of the Dove; whilst any words he demanded  
if concerning his Children he went to the Boyes;  
if concerning Riches to the <sup>Eagle,</sup> Calves; if concerning  
power and strength to the Lyon: If it any thing  
concerned Sons & Daughters he went then to the  
Calves, And if it were about Length of years and  
days he was to Consult the Image of the Dragon —  
But I am of opinion with St. Jerome, an Author  
more worthy of credit in matters of y<sup>e</sup> Old Testament  
than

1. 1. Reg. 22. 3  
2. Reg. 6. 16.

In the Law?  
Heb.



then any Interpreter whatsoever either Greek or Latin  
That these Teraphim were Sacred Images belonging  
to the Priest. Teraphim (saith he with Aquila) proprie  
appellantur πορφύρεα, id est, figures et simulacra  
qua nos possumus, in presenti duntaxat loco, (the  
rubim et Teraphim, sive alia, quae in Templi  
ornamenta fieri jussa sunt dicuntur. This opinion  
of his is to be found, and so true a one; that he  
must be no Rational man that prefers it not  
before any other. You have it also again expres-  
sed in other terms, in his Epistle ad Marcollam.  
In Teraphim (saith this learned father) vel figuris  
varia opera, quae Teraphim vocantur, intelliguntur  
&c. Juxta igitur hunc sensum & Micha cum vestis  
sacerdotali.

sacerdotali pertinent ornamenta per Teraphim sive  
monstratur.

Now say that the Images of Seraphims or  
(Cherubims are by a general name called -  
Teraphim who can accuse the Eastern people -  
of Sorcery, for using them, any more than Laban  
who did the like? Certainly the holy Scriptures  
which reprove so sharply all manner of vice  
never reprove him for doing it: neither is it  
at all credible, that Jacob would have served  
an Idolater so long a time; and at length -  
marry his Daughters too. It may be also  
probably conjectured that David made use of  
these Images, say that it is storied that his  
wife

wife Michal Tilit Teraphim, et posuit eum  
supra lectum; using this subtils Devise to save  
& secure his husbands Life. If it be objected  
that Jacob commanded all his household to put away  
all the strange Gods, and he hid them in a pit  
covering them with earth under a Turpentine tree.  
Janfuzer that there is nothing more clear than that  
he there speaks of the household gods of gold &  
silver which his Sons took from the Sichemites  
as a rich booty when they spoiled their City. although  
Gen: 34. this blessed Patriarch had been so long a time <sup>sojourning</sup> in  
this Country yst he never made any mention of  
false gods till the time of the pillaging of the  
Cananites, who were a people given to all manner of  
Idolatry

Idolatry: which was the Reason (say the most learned of y<sup>e</sup>  
Rabbins) that Abraham made his Servant swear  
unto him not to take a wife for his Son, Isaac out of  
this people because he knew that they were Idolaters.  
The same charge did Isaac give his Son Jacob.  
Hamahatzet therefore concludes with this Truth;  
That certainly in the time of these Patriarchs, there  
were some certain wonderfull Images or Statues,  
by which God made known his will to his people.  
Those that shall have the happiness to see this  
Tract, which Monceus saies, he hath written of  
this Subject will be ready to confesse, that they are not  
Dreams which are here delivered by this Persian  
Astrologer. If it be demanded why then did not  
Moses

Moses makes a particular Description of these Images  
I answer, that this wise Lawgiver, knowing how  
extreamly inclined to Idolatry the people which  
he conducted, was; makes no other mention of  
them save only in passage: being unwilling  
to forget them wholly lest any thing of the  
History should have been left out.

I do the more boldly propose this Doctrine, after  
this Persian Writer; because I see that in all ages  
God hath made known his Wonders, and what ever  
Accident of Importance was to happen throughout  
the Universe by some sensible <sup>thing</sup> ~~sign~~; and will  
yet do the same hereafter, when he shall come to  
judge the Quick and the Dead; giving a sign of  
his -

his Coming by the Falling of the Stars, & the darkning  
of the Sun and Moon, and by a deep astonishment  
cast upon all Mortals. If you please but to look  
back upon all Ages past you shall not find  
any one (who according to this truth) some  
new Prodigy did not fore show the Good, or the  
evil Accidents, that were to come. Thus we  
see that a little before the time that Xerxes  
covered the Earth, with his Million of men,  
there appeared horribles and dreadful Mete-  
ors, as Presages of the Evils that afterwards  
happened: as there did likewise in the time  
of Attila who was called Flagellum Dei  
And, to go higher, was not poor Jerusalem  
forewarned -

of her approaching Misery, which made her the  
most wretched of all Cities by many the like prodig-  
es. For there was often seen in the air, Armies  
of men in battail array, seeming to be ready to  
charge each other: and one day at the Feast of  
Pentecost, the High Priest entering into the temple  
to offer the usual Sacrifices, which God re-  
garded now no more; there was heard a sudden  
noise, & a voice immediately following it, which  
said: נַעְבוֹר מִזֶּה Naavour Mizch. Let  
us depart hence. I shall not speak of the  
Brazen Gate which opens of it self without  
being touched by any body: and all the other  
Prodigies which are spoken of by Josephus &  
Appian

Appian hath reckoned up, what miraculous  
things were seen and heard before the breaking out  
of the Civil wars; as namely fearfull voices; &  
strange running up and down of Horses, which  
no body could see. Pliny hath likewise set  
down those that were heard in the same  
manner, before the Cimbrian war; and  
among the rest divers voices that were heard  
from Heaven, and dreadful Alarms,  
sounded by certain terrible Trumpets. Before  
the Sardinians were overthrown, at the  
Battle of Lucra, the Chimes in the Temple  
were heard to make a noise of their own  
accord: and about the same time at  
Thebes

Thebes, the Gates of the Temple of Hercules  
opened of themselves without any man  
touching them, and the chains that hung  
against the wall, were found cast on the  
ground (as Cæsar reports the story) not without  
the great astonishment of the beholders.

At the time that Mithradates went against  
the Persians, divers strange sights foreshowed  
what the event would be. In the Reign  
of Theodosius there appeared a star shooting  
forth beams in the shape of a sword: and  
in the time of Sultan Solim, an infinite  
number of Cosses appeared shining in the  
air which foreshowed the loss he after-  
ward

ward received by the Christians. The Emperour  
Pertinax was forewarned of his death three days  
before by a certain vision that he saw in a pond  
that seemed to threaten him with a drawn sword  
in his hand. Certain Spirits foretold the death  
of Constantine son to Constantine the Great.

Alexander the 3. King of Scots was adver-  
tised of his death by a spirit that danced  
publicly with him in a mask. Another sad  
ghostly lean disfigured Ghost foretold Julian the  
Apostate & the Emperour Tacitus their.

Cardan assures us that in the City Parma, there  
is a certain Noble Family, out of which when  
any one is to dye, there is always an old strange  
unknown

lib. de  
Divin.  
Valer.  
Max. l. 1  
Felix  
Mallet.  
de Nob.  
c. 30.  
Poucer.  
de prop.  
Divinat.  
Gen.  
Cypri: Iso-  
ritius de  
Conjunct.  
mag. La-  
vater. de  
Spectis.  
part 1. c.  
16. 17  
vid. Livy.



unknown woman soon sitting in the Hall in  
the Chymney corner; and this so certainly, that  
it never fails. At Avila there is to be seen a  
wonderfull Bell, that is, when any disaster is to be  
seen fall (Christendoms; sometimes before it happens  
is heard to sound without any body touching it.

The Authors which affirme that they have known  
this of their own experience, are of such Integrity  
as that we cannot but believe them? and this  
Miracle was seen by ten Thousand, a little before  
the overthrow given to the Granatins. But what we  
to this prodigious thing which the Executioners of  
Justice upon Malefactors (whom we cannot name  
without horror) find to be true too often;

namely

4<sup>th</sup> shoot D<sup>r</sup> Rudd.

namely that when any Malefactor is to be delivered  
it to be delivered into their hands. The Sword or  
Trauchion, that they are wont to use in this business,  
removes it self, no man coming so much as near  
it; as it is at large discoursed of by Lavaterus  
in his Book de Spiritis, and Natalis Taillepier  
in his Treatise de l'Apparition des Esprits.

We may here add that direfull Massacre of the  
Huguenots on S<sup>t</sup> Bartholomews day; which was  
foretold by the White Thorn, that blossomed the  
night before. Besides, it is observed, that if on  
Michaelmas Day, which is the 29<sup>th</sup> of September  
there be found a certain little worm in y<sup>e</sup> Jack apples  
the years will then certainly be very pleasant and  
reasonable.

seasonable: if there be found a Spider, it will  
be a barren year, and there will be great scarcity  
of all things; If a Fly, it is a sign of a  
moderate season: If there be nothing at all  
found in it, it is a sign that your sow diseases  
shall reign all that year. Sometimes also God  
lets us know what shall come to pass, by some  
inward signs; either in sleeping, or waking.

*See citato.* So Camerarius affirms, that some people have  
an Apparition, and knowledge of the death of  
their friends and Kindred either before or after  
they are dead; by a certain strange & unusual  
Restlessness within themselves though they be a  
thousand Leagues off. My Mother Lucretia  
Rudd

Rudd when she was living, had some such sign always  
given her: for there never dyed any of our Kindred,  
but a little before, she dreamt either of hairs or  
of Eggs or of Teeth all mingled together <sup>with</sup> earth  
and this sign was an infallible one: and I may say  
when I had heard say she had any such dream,  
observed the event always to follow.

I shall draw this conclusion from all that which  
I before delivered; that since that God hath  
formerly Miraculously foreshewed, and doth still  
at this very day foreshow by divers signs, and  
in very many things what events shall follow  
he may then as well have showed it heretofore,  
by one only particular means: such proceedings  
as

as was that of Labaris Images, which we may proba-  
bly judge to have been the Teraphim spoken of  
by Hosa. And then if the ancient Persians  
as Zoroaster, having kept themselves to the use  
of one kind only of these Figures; following  
the Example of the First Fathers, who inhabited  
their Country, are they presently to be condemned,  
as Magicians? This is all one, as if we should  
accuse of Sorcery all those, that by the pouring  
of the Boll at Avila, or any other the like  
Prodigy conclude that some Calamity is to follow.  
The last Reason, for which the Persian Magici-  
ans are condemned is thus Answered by Ham-  
halzel. I deny not, saith he, but that our  
ancient

ancient Astrologers did make certain Images —  
under such and such Constellations both of Gold —  
silver, wood, wax, earth and stone, from the  
use of which they did derive as much benefit  
But that it was either by way of Enchantments  
or Witchcraft there is no man will ever be  
able to prove. These are his own words —  
Translated: So that it now Remains that we  
set down how, or in what manner, the Virtue  
of these Images could be Natural: which  
I shall endeavour to do, after I have first  
showed how our Modern Philosophy have  
erred in this particular.



Section 2<sup>d</sup>

That for want of understanding Aristotle  
aright, Men have condemned the  
Power of Figures; and concluded  
very many things both against  
this Philosopher & against all  
sound Philosophy.

**T**he Ignorance of the Languages hath been  
the occasion of so many Errors, not only in  
Learning, but even in Religion too; that it is  
not without cause that Learned men complain  
thereof. For what can be imagined more  
ridiculous, than for a man, not knowing the  
force of the word: רַחֵי Rachajah, which  
signifies

signifies no more but the Air, or the extent of  
any thing, to fancy a Christalline Heaven.  
From this passage; *Divisit aquas quae subter  
Firmamentum, ab ijs quae super Firmamentum  
sunt, et aquas omnes quae super Caelos sunt.*  
It hath been concluded, either that there  
were waters above the Heavens, or else  
that there were certain Christalline Heavens.  
What grosser conceit can there be; than  
for want of understanding the Equivocal  
meaning of the word: קָרַן *Qaron* which  
signifies both a Horn and Light or  
Brightness, to paint Moses with Horns—  
which hath been the cause of great  
astouishment

astonishment among many Christians, and of  
 Laughter to the Jews and Arabians. Many  
 Abuses are crept into our Religion merely for  
 want of the Hebrew or Holy tongue. I shall now  
 show some Errors with which our Books are  
 full only for want of understanding the Text  
 of Aristotle aright.

I shall mention some few Errors, and that only to  
 make it appear that Figures are condemned  
 without cause, and that many Conclusions are  
 deduced which sound Argumentation could not  
 bear.

In Isag. }  
 Porphyz }

All Interpreters have rendered the Greek word  
 εἶδος, species whereas it ought to be rendered  
 Specimen

specimen.

For it cannot be denied but that εἶδ'α signifies  
 the Species or Sampler, and εἶδ' the Copy or  
 extract: unless we should give Plato the Lydian  
 who always takes εἶδ' in this sense; as if we  
 should interpret it in our Language, The Copy of  
 the Great Pattern or Sampler.

2. Next, it is a manner of speaking very frequent  
 with Plato, that when he speaks of the Idea  
 of a Man or of a Horse he says εὐλα' ἀνθρώπου  
 εὐλα' ἵππου: which almost all Interpreters  
 have corrupted, though very falsely and εἶδ' ἀν-  
 ἄνθρωπος ἀνθρώπου: as in Latin every particular  
 man may be called Homo homo; but when we  
 would express the Idea we cannot do it, but  
 in those

ipsum, Ipsi Homo, Ipsi Equus, ipsi Caelum &c.

3. Another Error that is committed in the interpreting of

Aristotle, is in the word ὑπέστυξε the sense where

is usually expressed thus: Utrum Universalia

cadant in rem naturam? Namely, Whether

there be any Universals in the world, or not? -

wheras they should rather say, Utrum realiter

subsistant? or also, Utrum sint realia. i. e. Whether

they have an Existence real and of themselves, or

not. There being no small difference betwixt these

two Propositions, Utrum Universalia existant

and, Utrum existant per se? which was the

opinion of Plato. And upon the same Subject

there is likewise another Error committed in  
these.

ἢ ἔτε ἐν μόναις ἰδέαις ἐπινοιαῖς, Utrum Universalia  
in nudis tantum conceptionibus posita sint? -

Utrum sint secundum Intentionaliter, sive per

solum cogitationem mentis? Whether Universals

have their being only in little thoughts, Whereas

in sound Philosophy, and according to this Text

it should have been proposed in these words

Whether Universals exist only by the Reflecti-

on of the Understanding? Which is said to

be a fine, small Thought, and so the question

is, An sint realiter aut per Intellectum. And

we are to note, that ἰδέαις ἐπινοιαῖς is very

properly rendered Small thoughts, or Conceptions

because the second thoughts are lesser & finer  
than the first.

Section 3.<sup>d</sup>

The Power of Artificial Images-  
or Figures is proved by that of those that  
are found Naturally Imprinted on-  
Stones and Plants commonly called  
Gamahe or Camaieu, and  
Signatures.

When I consider the wonderful Efforts that  
are found not only in Plants, and in the most  
stupid of Living Creatures; but also even in  
Stones, and the most rude and unpolished  
Flints that are found: I confess I find my-  
self very much inclin'd to the belief of that  
which our Half-brain'd Smatterers in Learning  
account

account Ridiculous and Fabulous. For who  
would ever have thought, that besides those  
many wonders which have been discover'd  
to be in the Leadstone, but in the days of  
our Grandfathers, there should yet in our  
time<sup>s</sup> also be found this in a certain kind  
of Leadstone which is of a mixt Colour  
betwixt white and black, and something  
resembling that of Iron; that, if a knife  
or Needle be touch'd with it, it will cut  
and enter into a Mans body without the  
least sense of pain at all? Which hath  
given occasion to <sup>a very</sup> ~~all~~ Learned, who himself  
had try'd the Experiment to say, that our  
Mountebanks

Card. de  
Subtil. l. 6.  
7<sup>o</sup>

Mount-banks which were to cut and slash themselves upon their stages in such manner without the least change of countenance do make use of this experiment. But my purpose here is not, to set down indifferently what ever wonderful effects there are found in Stones and in Plants: Their several Figures, the power whereof we now undertake is the Subject I now shall treat of.

I will make a Division of these <sup>Figures there</sup> general names being already known.

1. These Figures are either Natural, Acciden-<sup>tal</sup> or Artificial. The Artificial Figures shall be the Subject of my Discourse in the next Section

26  
Now both the Natural and Accidental Figures as they are of three sorts; that is Imboss'd or rising up, Hollowed or Naturally Ingraven; and only Painted; so are they found also in three sorts of things; namely in Stones chiefly; in Plants and in Living Creatures: which neither Albertus nor Camillus have observed. Now there is this difference betwixt the Naturall and the Accidental: that these latter (say Writers) are not made to any end purpose whereas on the contrary, these other are never produced without some Reason or other. The Accidental are produced after some such manner as was that act of the Painter, who being not able



able to express to his mind the Foaming of a  
horse, in a Fury threw his Sponges at his Piece;  
with a purpose utterly to deface it: but it so  
hapned, that what his Pencil could not do -  
his Sponges performed so rarely, that it was  
impossible for any hand to mend it. This  
Foam then was made without any Intention  
of the Painter to make it: But if I should  
say there is no such matter in the works of  
nature, I should say nothing but what were  
justifiable. For if ~~we~~ ~~are~~ taught over  
by Divinity it selfe, and Reason also con-  
firms it; that there is a certain Providence  
which leads on all things to their end; &  
which.

which makes nothing, but to some purpose;  
why should we then ascribe to Fortune,  
any thing that causeth vs to admire the  
Power of God, and to impute to chance  
things that are of greatest admiration.  
Natural & Accidental Figures are found in  
three sorts of things in Stones, in Plants and in  
Living Creatures. Those that are found in Stones  
are called Gemmes, a word derived, in my  
opinion, from Camaiou. by which name in France  
they call all figured Agats: so that from this  
particular name there is now made a generall  
Appellation serving to express all sorts of  
Figured Stones. It is a difficult thing to tell  
whether

<sup>Gamate</sup>  
This word is descended originally. It is thought  
that the Jews who lived a long time in France  
have left us many of their words and this  
among the rest, this Conjecture seems more  
probable for the Jews traffick much in  
precious Stones. Now the word: כמ"ה (Ma-  
maieu, may have been corrupted from: כמ"ה  
Chemaija, which signifies, As the waters of  
God: because that you shall see some Agats-  
streaked in such manner as that they perfect-  
ly represent the Figures of waters: and the  
word God is here added according to an  
Idiotisme frequent in the Hebrew Tongue;  
which when it is to speak of any thing of  
Excellence

Excellence, usually adds this Holy Name after  
it. Thus speaking of a pleasant Garden, it calls  
it Paradisus Domini: of a Great Army, Exercitus  
Domini. of tall Cedars, Cedri Dei: of high  
Mountains, Montes Dei &c. The figures then  
which are represented on Stones are either  
Painted, Embossed or Ingraven.

2. The Painted ones are of two sorts, Coloured  
or without colour: the Coloured, are all such  
as are found on Agats; such as was that  
of King Pyrrhus, where the nine Muses,  
richly apparelled were represented dancing  
with Apollo in the midst playing upon a  
harp. Cardan cannot believe that this figure  
could

Cardan  
de subtili:  
p. 17.

could ever be so exactly drawn by mere Acci-  
 dent: but rather is of opinion that it was  
 made after this manner. Some Painter said  
 he had long before; pictured upon a piece of  
 Marble; Apollo amidst the Muses, & afterwards  
 either by chance; or upon set purpose, this  
 Picture being buried in the ground, in some place  
 where Agats were generated, the Marble  
 was turned into Agate, & yet still retained  
 the very same lineaments, which had been  
 formerly drawn upon it. A pleasant Conceit!  
 But what would he have said if he had seen  
 that which M. de Brewer had observed in his  
 Voyages into the Levant, of a Crucifix represented  
 Naturally -

Enfers  
 Relations  
 fol. 137.

Naturally on Marble Stone. I have seen  
 (saith he) another the like wonder at S. Georges  
 in Venice where the figure of a Crucifix was  
 represented upon a Marble stone; but with so  
 much life, as that you might there plainly  
 distinguish the Nails, the Wounds, the drops  
 of blood, in a word, all the particulars  
 that the most curious painters would have  
 expressed. This Crucifix now (according  
 to Cardan) must needs have been drawn  
 upon some other kind of stone, which was  
 afterwards converted into Marble, which is  
 very ridiculous: or suppose, that this was  
 not some other Stone turned into Marble;  
 but



but that it had by some extraordinary Means  
only received and retained the figures of some  
Crucifix, which had been applyed unto it:  
We must then be forced necessarily to say, if  
all other stones have received those Figures  
which we see perfectly represented upon them  
by the like Application: which Opinion is  
far wider of common sense, than the former.  
M. de Breves sithor. had not observed, or  
else had forgot to speak of that other  
Gamah, or wonderful figure merely Nake=  
zall which is to be seen in the same Church  
upon an Altar of Jasper coloured, marble.  
This figure is a Deaths Head so exactly  
drawn

Tract. 3.  
Cap. 4.

drawn, if you cannot find any part defective  
How prodigiously full of wonder the Effects  
of Nature are which shows her self admirably  
in all her ways!

And here we are to take notice, that these  
Figures are more frequently found, toward  
the Eastern & Southern Countries than in  
any other; by reason of the Heat, by which  
they are generated, and the vertus of the  
Stars. In India (saies, Albertus Magnus)  
plures quam hic Gamah, quia potentiora  
astra. In Italy there are more of them  
seen than in France for the same reason.  
At Limans a Village in Provence, about a  
League

League distant from Forcalquier a City of good note there hath been some time found in a certain Mine of a ~~certain~~ kind of reddish soft stone a great Number of these Gamales, or painted figures, of Birds, Mice, Trees, Serpents and Letters, so exactly shaped that little Children could tell what they were.

Three Leagues from Lyons which is a Country hotter yet than this there are found, on the coast of Jesson great store of Stones, which divided in two yield many of these Gamales exactly figured. Albertus Magnus saw

at Collon, on the Tomb of the three Kings, the Heads of two young men very white drawn by Nature

Lib. de Mirab. 2.3

7th sheet } Of the Talismanical Sculpture of Persians  
Dr. Rudd }

Nature upon a Cornaline, but so ordered as that the one was placed upon the other like the Medals of the French King & Queen in one figure. There was likewise seen upon this Cornaline, a Black serpent, that encircled the two Heads in manner of a Garland and that with so much perfection that Albertus could not believe that it was the workmanship of nature: Probatur autem (says he) quod non est vitrum, sed lapis: propter quod presumpsi Picturam illam esse a Natura & non ab arte. The same Author also saw at Venice one of these Gamales, upon a Marble stone that had been

Exod Tract. C. 1.

been sawed aunder, and this was the figure  
of a Kings head with a Crown upon it; &  
there was so much perfection in this Natural  
piece of picture, as that the skilfullest  
painter in the world, would have found it  
a very hard task to have copied it: such  
was the Majesty of his Countenance Eyes &  
Mouth; that it filled with astonishment  
all that beheld it; In a word it was in  
nothing defective, save that the face head  
was somewhat greater than the life  
and the reason of it was (saith he) be-  
cause that the hot vapour wherof this  
stone had been formed, being too <sup>vole-</sup>ment

volent, it mounted higher than it should  
have done in the forming of this figure.  
Cardan tells also of another of these Gemas  
on an Agate window was represented the Hemis-  
phere of the Heavens, with the Earth placed  
in the midst and as it was upon y<sup>e</sup> waters  
and many other wonderful rarities he mentions

3. Those Figures which are not painted at all  
cannot be known otherwise than by the ending  
of the Lines: and yet they notwithstanding  
perfectly express that which they represent.  
Of this sort is that M. de Bruges saw at Bethshem  
upon one of the Tables of Marob; that adorns the  
place where the Cratch is: upon which you have  
represented

See Relations  
fol. 476.

represented an old man with a beard and a long gown with a cowl fitted to it: and all merely by the meeting together, and casual corresponding

of the lines of the stone. Nicer reports, in Mauritania, near to the city of Septa, there

is a Fountain, where there is found a certain kind of stone, that naturally represent all the words of the Ave Maria. As for Example; in

one you shall have Ave Maria, written at length; in another Gratia plena; and in another, Dominus

locum. Neither will this story seem so incredible to any man, that shall but consider, that the late King of France was sometimes presented with a Company of little Flint Stones, that by the  
Letters-

Letters naturally figured on them did make up his name at large. Now if Nature doth produce among these little Flints, some that bear one letter, and many also that have two or three; why may she not as well produce one greater stone - where the word Maria may be found at length? And if any man have a mind to impute this, to some extraordinary Working of God, I shall not hinder him: as it is in like manner said of the forementioned Old man at Beth's ism; which is considered to be the Portraiture of S. Jerome, which was thus wonderfully represented upon the Marble, by reason of the great Devotion he bore to the Church  
And

And in this sense I shall be able much more  
 easily to make good the Power of Figures, which I  
 have undertaken to maintain: although I shall  
 endeavour to produce such natural Reasons as  
 shall confirm the truth thereof. The same  
 Nider reports also, that the Marquess de B...  
 had a precious Stone, that on which side  
 soever you looked on it, it always repre-  
 sented a Crucifix, naturally figured on it  
 As for that other strange effect which was  
 observed in it, it was rather Externall than  
 particularly Appropriate, either to the Stone  
 or to the figure. For they say that if a Woman  
 that had her Monthly Cures upon her chances  
 to look

in Microscop.  
 lib. 3.

to look on it; it instantly covered it selfe with a  
 little dark Cloud; which afterwards vanished by  
 little and little. I read ventura it was polished  
 and was made as smooth as looking-glasses are which  
 are often observed to be sullied and lose their  
 lustre; when women in that condition have  
 looked upon them. Goropius Becanus also  
 affirms that he saw in England, a Parck Fish so  
 perfectly figured on a stone, that you might  
 distinguish both every part of the body, and every  
 little Scale. This Stone was taken up, upon one  
 of the highest mountains of the Kingdoms: So y.  
 Cardan may learn from hence; that this Stone  
 could not possibly have been thus figured  
 by



Plin. l. 3  
310. c. 3

the touch of any fish of the Sea; neither was it  
 a porach, which had been turned into a stone:  
 for who should carry it (saith he) to the top of  
 an uninhabitable Mountain? Pliny reports  
 that there was the Image of a Satyr found  
 in a Marble stone sawed in two: And Gesner  
 a very learned Switzer, mentions another  
 Gamah which represented two Roses; and  
 of another that was full of stars. You  
 may further see his Tract *Lis. de rerum Hilli-  
 Lap. et gemar. figur.* where he tells you of many  
 Gamahs, which represent, some Comets, others,  
 Plants, fruits, fishes, Living Creatures of the Land;  
 and some Artificial things too. He forgets to  
 mention

mention those embossed Gamahs which the Earth  
 produces; such as was that of the Virgin Mary  
 holding her Son in her arms; which was naturally  
 represented in a piece of a Rock and with very  
 great Reliefs, and was found, in one of the Isles  
 of the Archipelago. As Thevet testifies in his  
 Cosmography. And in the Caves that are  
 found in a certain Desert in Provence in France,  
 called l'Hermitage Saint Maurin; a Desert  
 that is indeed a very horrid one; by reason that  
 it is encompassed with Rocks, but which is much  
 more to be admired, than that of the grand  
 Chartreuse: whether you consider the Air of it,  
 which is for the most part, serene & pleasant;  
 or its

its Christall Fountains, whose Original is wonderfull  
 Or the Beauty of its Caves, which seem to be a  
 Palace, fit for Nature to inhabit; or the Flowing  
 of its Vordon; which being pent up by too small  
 Channel, makes a noise which causeth a horror  
 suitable to those holy Solitudes: In these Caves  
 are found good store of these Gamahs, Embossed  
 which represent almost all the several sorts  
 of Figures, that can fall within a mans Imagi-  
 nation. You shall see some of them as hanging  
 on high; others appear, as placed sideways as  
 you see Images placed in Walls: as if Nature had  
 not forgotten any thing that might serve to  
 render a place commendable. About 7 leagues  
 from

from Auxerre, in those Caves which they call, Antou-  
 =noirs, there are found almost the very same  
 Gamahs, or Figures: and both the one, and the  
 other, have all of them a little hole in them  
 running along through them from the top to the  
 bottom: and my judgment of these figures is, that  
 they are nothing else but water petrified or  
 congealed to Stone (at least the greatest part  
 of them) as if they were fastned to a Roof  
 above.

Geopius Bezanus speaking of this kind of  
 Gamahs, assures us that he hath seen Bones  
 that hath been produced naturally within the  
 Bowells of the Earth which were of a Prodigious  
 magnitude

magnitudes though they were generated of other  
Matter. And of this kind peradventure are those  
Bones whose vast bigness hath caused mankind  
vainly to conclude; that there have been  
hitherto few Giants in the world. So true it is  
that for want of the true knowledge of the  
secrets of nature; Men usually fall into most  
gross errors. Now these Embossed figures  
are found in Stones, are of two sorts: the first  
are whole embossed round; as was the piece of  
Rock in forme of the Virgin Mary; and these  
Bones that the Earth naturally produceth: the  
other are only in Relief, or only half embossed  
such as were those Rocks, which Ovidius makes  
mention

In Fab. ?  
Sigg.  
Ruf.

31  
mention of, situated in the entrance of the  
most western parts of Tartary; on which are  
to be seen the Figures of Camels, Horses, Sheep  
and many other things, the marvellousness  
whereof this Geographer being not able to  
comprehend he said: *Hæc saxa, Hominum,  
Camelorum, pecorumque, catiarumque, rerum formas  
referentia, Herda populi gregis pascentia, —  
armontaque sunt: que stupenda quadam  
Metamorphosi repente in saxa riguit, prior  
parte nulla in parte diminuta.* And then  
to make the story pass for a Truth, he adds  
*Evenit hoc prodigium annis circiter 300, retro  
slappis.* These Tartarian Rocks are only  
Gamahes



generated by Nature. Otherwise, we shall be  
forced to forge new Miracles, for all the places  
where ever any of the like effects are produced,  
which would be most ridiculous saying that we  
shall by and by make it appear out of the  
writings of one of the most pious & learned  
men, the Ages past have brought forth, that  
these Effects are the Workmanship of Nature  
only, who produceth them no otherwise than  
she doth flowers. Of this sort of Games,  
was those three serpents figured within the  
hollow of an Oyster shell which were found  
by the King of Castile, Cooks, in the belly of a  
Fish. These Serpents were figured with their  
Head

22  
Head Raised or swelling up; and that so naturally  
as that they seemed to be alive. The upper  
part of the Shell also afforded, pretty variety of  
the <sup>like</sup> figures: and which was most of all  
to be admired, there was, not one of them,  
but had a hole running along through it,  
from the very mouth to the Tail, though it  
was indeed but a very small one. Therefore  
saith Albertus Magnus, *Constat per illud  
experimentum, etiam Figuras elevatas super  
lapidos aliquando fieri a natura.*  
4. Those Figures that are Naturally Ingrain-  
ed upon Stones, are either graven superficially  
only, or transparently, so as the Graving  
passes

passes through the body. Of this later kind you shall oftentimes meet with some, among the heap of hollow stones that are found in the fields, where in you may observe the forms of a head by the little holes, which represent the eyes, the nostrils, and the mouth, and sometimes you shall have of them, which have the form of a Beasts head, either of a man or a horse. As for those other, which are only superficially graven, you may have some of them, among the little stones on the banks of Rivers, and upon the sea shores: where you shall light upon some so exactly representing the figures of shells, that

<sup>th</sup> Sheet D. Rudd. *The Talismanical Sculpture of y<sup>e</sup> Persians* etc  
that you would think they were y<sup>e</sup> Natural shells of fishes: and this sort ought rather to be reckoned in the Number of Embossed Games, than those that are simply Graven. I met with one of these stones, which perfectly resembled a Goats Horn, which the Ancients called Cornu Ammonis, as you may see in Georg. Agricola lib. 5. de Natura Fossilium. I thought at first, when I saw some of these stones figured like shells, that they had been at first Real shells of Fishes, which had afterwards been petrified and turned into Stone, by the virtue of some kind of water they were so perfectly & exactly

and exactly formed. But I have since considered  
that, since there are found of them upon the  
tops of the highest hills, they must necessarily  
be the workmanship of nature;  
which without doubt hath not produced them,  
but to some end; as we shall see hereafter.

From hence you may judge, whether or no  
Goropius hath not good reason to reproove  
those that confidently affirm, that Egypt  
and a part of Ethiopia hath heretofore been  
covered all over with the Sea, because that  
there are some of those shells frequently  
found in those parts. For we may as well  
conclude by the same Argument, that the  
Aegyptians

34  
Aegyptians, the Alps and the Pyrenean Hills, -  
have been sometimes also overwhelmed with  
Sea; which is most absurd: unless they mean  
at the general Deluge. But this is not their  
Intention. Let us now come to the figures  
of the Plants.

5. The most learned among the Naturalists -  
divide them thus. A Plant, say they, -  
is either Arbor, or Cœcium, or Frutex, or  
Herba. A Tree is a Plant, that hath a  
great Trunk or body: the Cœcium hath but  
a little one: the Frutex hath many: and the  
Herba, is that, which at its first appearing -  
out of the ground puts forth only two little  
leaves.

leaves. I find then, that in all the several  
kinds, there is an infinite number of admirable  
Figures, which are called by the Philosophers  
Signatures rerum: now, One part only of a  
Figured Plant and not the whole Plant is  
called Signatura: or, the Signature is some  
certain thing in that Part, I speak not  
now of Internal Signatures; the Doctrines  
of those belong to Chymists: I purpose  
to Discourse of those Signatures that we  
meet withall in Plants, which the Ages past  
have taken very little notice of. I shall  
begin to show, in order to the parts of the  
Plants, what Signatures or Marvellous  
Figures.

Figures Nature hath produced in them.

And first, the Root of divers sorts of Plants,  
representeth divers parts of our Bodies: as that  
of the *Homodactil*, resembles a mans Hand.  
The Body or Stock is yet more Admirable:  
for whether it be in great Trees, or in small  
Plants, you shall find Figures, that represent  
the parts of Living Creatures. Among these  
later, the *Serpentaria major* perfectly re-  
sembles the Skin of a Serpent; as doth  
also the *Dracunculus*, and the *Ophioscorodon*:  
among the Former, we must consider either  
the wood or the Bark of them.

In the Bark you shall many times see  
especially,

especially in that of old Trees, many Figures  
representing divers kind of things by the  
various Crannies and Clefts that are in it.

In young Trees where the Bark is closer it  
is figured with many little streaks, and Lines  
in the nature of Painting: And I have some  
times observed, upon the bark of a young  
Cherry tree, the figure of little Trees laden  
with fruit, so naturally express'd as if it had  
been done with a Pencil.

The Wood is yet more admirable than the  
rest, seeing that in many Trees, there is the  
very same variety found, that is in Agats:

There was a Tree found in Holland, which  
being

being cut in pieces by a wood cleaver, they saw  
in one part of it the Figure of a Chalice; in  
another, that of a Priests Alb; in another y.  
of a Stole; and in a word there were represent-  
ed very near all the Ornaments belonging

\* Acc.

to a priest. In boards of Maple, you  
shall often find the figure of a Serpent,  
of a Bird, of a Fly &c. perfectly express'd  
by the streaks of this variegated Wood.

There are also some other sorts of wood that  
represent some of these figures, but not  
painted but embossed. At a City in  
provinces called Ayt I saw the Trunk of a  
Tree Vine which represented a Mans face  
as far -



far as the hair of the Head, so lively that you might perceive the Forehead, the Eyes, Nose, Ears, Mouth, Chin all exactly formed and in very good proportion.

The Branches of Plants are less considerable in matter of Figure, than all the rest; (though it were in wood:) never the less you may often times observe in them some kind of Resemblance, of the Fingers of a Mans hand; and of the Bushiness of his hair. And this is the reason, in my opinion why the Poets, when they discourse in their Metamorphoses, of the Transforming of men into Trees, they say that their Fingers, and the hair

the Hair of their Heads were changed into Branches. In the Branches of Corall, you shall often meet with many Curiosities; & the thing is not so rare or scarce, but that any man may see easily the Experiment.

The Leaves seem to surpass all the other parts; being divided into so many figures, that there seems not to be any thing in Nature, the Image whereof is not to be found among them. If the question be made of the parts of mans body, they are thus represented: if you would have a Representation of the waters, you shall find among these some that are wavy: If you would have the Living Creatures of the Land

land, you shall have some that have their Feet,  
and walk as they do; such as are those, which  
are found in the great Iles of Buente, which  
are ~~found~~ described by Antonio Pigafetta: of  
the Birds of the Air and the Fishes of the  
waters, you shall finde some that are scaled  
and which have Fins, & some that have both  
a Bill and Wings, and which do in a manner fly.  
I refer you, for the truth of these Relations, to  
Baptista Porta, Barthol. Chasaneus, Jo: de Torques-  
mada, Thevet, Cardan. Scaliger, & Guil. Rivillius.  
Neither are the Flowers less Admirable: than  
these: For they likewise represent the Figures of  
Living Creatures, both Beasts, Fishes, and Birds, the  
Stars-

Stars also, the Rainbow, and almost all the other  
kinds of Meteors.

Fruits also are equally to be admired, for their  
several forms and figures: and although they  
do not represent the figures of so many various  
things, as Leaves and Flowers do; yet they do  
represent very many and very considerable ones  
as you may observe in some Gourds, pears,  
Apples, and other fruits. That sort of Beasts,  
which the Latines call Aristini, resembles the  
head of a Ram: as another sort of them  
(which are for the same reason called Columbini)  
doth a Pigeon: having such of them this quality  
agreeable to their figures, that they are both equally  
held

hot. So Beans likewise, bear on one side, the Form and figure, of a Mans Privy parts, and on the other of a Womans. And perhaps it might be for this only cause, that Zythagoras gave that precept to his Scholars (which hath yet been rightly understood by no man) *A Fabis abstineto.*

Neither is the Seed which is the part of Plants that is brought last to perfection, as being of the Greatest Importance, altogether deprived of the Beauty of these Figures. For that of the Herb Echion, or wild Bugloss resembles the Head of a Serpent, with its Mouth and Eyes - and for this cause also it is observed to be very Sovereign against the biting of Serpents according

Bonard:  
Fuchsius  
Hist. plant.  
Cap. 103

according to Dioscorides. That of Rue is made in the fashion of a Cross; and this peradventure is the reason that it is of so great vertue, in the cure of those that are possessed, and that the Roman Church useth it in their Exorcismes. You may also observe some kind of Resemblance of the Privy parts both of men and women in a Grain of wheat, and in the stowes of Grapes: and my opinion is that out of this Observation may be raised a Philosophical Interpretation, far above that which is usually given of this Proverbial Saying *Sine Cere et Baccho figet Venus.*

If after you have considered all the parts severally

severally, you cut take the whole entire plant  
 altogether; you will yet meet with some such  
 rare figures as would seem Incredible! And  
 not such ~~the~~ excellent Historians confirms us  
 in the beliefe of the Relation. Of this sort is  
 the Boromet which grows in Scythia,  
 having a perfect Resemblance of a Lamb,  
 having a head, eyes, Ears, Teeth, & the rest of  
 the parts of the body proportionable. This  
 Plant crops and feeds upon all the grass  
 that grows round about it; and when there  
 is no more left it dyes with famine. Perhaps  
 this is that Zoophyte or Plant Animal  
 which is called in Hebrew Jeduah. You  
 may

\*  
 Hist. Mosc. } may see the Story of it in Sigismundus, Cardan,  
 2. var: c. }  
 22  
 Exercit. } Scaliger, Vigenorius. Guil. Robillius, Dwest.  
 181.  
 Hist. plant. }  
 P. 18. c. 185. }  
 Sur les Tabl. }  
 2. Phyl. }

Jos. Silvester saith, of these Boramets

Such as those Boramets in Scythia bred,  
 of slender seeds, & with green fodder feed:  
 Although their Bodies, Nostrils, Mouths, Eyes  
 of new year'd Lambs have full the form & quite  
 Now in all the parts of Plants the Figures  
 are either Internall, or Externall only; or both  
 Internall, & Externall also. The Internall  
 are, such as the Fruit of Labstins; w<sup>ch</sup>  
 bears the figures of Ashes within; and  
 likewise all the sorts of figures, that are  
 found in Sawing of Marbles. The Externall  
 are all such as are painted, & coloured  
 on the outside of the fruit, but only not  
 at all

not at all Within; in like manner as the Apple  
called in France the Fambure, is, which is  
all speckled with red spots like drops of blood  
but only on the Outside or Rind. Those that  
are both Internally and Externally Figured  
are such as the Maple wood, & many sorts of  
stones. The Internal Figures are likewise  
discovered, either by any manner of cutting  
Indifferently; or else by one certain particu-  
lar way only. That which appears after any  
manner of cutting indifferently is as in that  
kind of Apple, which as Nider reports hath  
been seen at Granada, which being cut any  
manner of way did still nevertheless  
representation

*The Root D. Rudd.* Of the Talismanical Sculpture of  
the Persians &c.

represent the Figure of a Crucifix. That  
which requires one only particular way of  
cutting, is, as in the Root of Aconite; which  
being cut one way only represents an Eagle  
perfectly. I have often observed, that an  
Orange likewise so cut, not a cross but long  
ways represents with its kernells & little skins  
an Orange tree laden with Oranges. It is  
also observed that the Kernells of an Apple  
represent the Tree.

These Figures do yet consist either in the  
colour; or in the Division of 7 parts; in 7  
Colours; as in the flowers of the Herb  
Eys-bright which representeth those of an Eye  
In the



In the division of 4<sup>th</sup> part, already spoken of.

6. The Natural Figures which are found in  
Stones, have Naturally a power to Operate, if  
they be Applied: and this I shall prove  
by two Reasons. The first is because they  
are called Efectrics: and the second  
is because we see it by Experience:  
For we daily see, that some of these  
Figured Stones do operate upon the  
same things that they represent, as for  
Example, that Stone which we call  
Heliotropium, which is all speckled as it  
were with Drops of Blood, if applied  
to the part that bleeds, it stops the  
Blood

Lib. 36. }  
cap. 7 }

42  
Blood. Others there are that work upon the  
wound that is made by the Image they bear  
So Pliny affirms that there is a kind of  
Marble called Ophites, by reason of its  
resembling the figures of Serpents, whose  
name it bears: which if applied to the  
wound caused by the biting of those  
venomous Creatures it healeth it. *Genus*  
*Marmoris* (saith Pliny) ab *Ophite* dictum  
quod *Imaginem* horum *Serpentum* representat  
*molle candidum, nigransq; durum; dicuntur*  
*ambo Serpentum ictus sedare.* And here  
we may make this division of the figures  
that are found in stones, and say that they  
are of.

of two sorts. The one are found in some  
 certain Stones and are always the same: &  
 these are naturally endued with <sup>66</sup>very admirable  
 virtues. The other are such as are not tyed  
 to any ~~the~~ certain sort of stones but are  
 indifferently found in all; and are not indeed  
 of so great vertue as the former. And this is  
 the Division that Cardan makes of them  
 Vtrum (saies he) miris quispicquam dubitat,  
 unde figuris he in Gemis, et lapidibus prove-  
 niant? neq; enim credendum est omnem  
 figuram casu contingere; cum lapides multi  
 ex eodem genere easdem retineant figuras.  
 Itaq; meo iudicio, dividendum est duo offa Figu-  
 rarum

De subtil.  
 P. 7.

Figurarum et Imaginum genera: alterum, quod  
 semper in eisdem lapidibus apparet, et hoc a  
 natura provient; que non ita ut in plantis  
 foliorum et fructuum numerum servat et  
 rationem. Hoc, figurarum genus vim habet  
 et aliquid figurat. And so going on, he  
 makes mention of a stone, which Albertus  
 Magnus had, that being naturally marked  
 with the figure of a Serpent had this  
 admirable vertue, that if it were put in a  
 place that were haunted with Serpents  
 it drew them all unto it. You may see  
 divers of these admirable Gemmes in Georgius  
 Agricola, who reckons up, what stones there  
 are

lib. 1. loc. 1  
 citat.

and that represent all the parts of mans  
body; as well as those rare fruits & plants  
do, which we shall hereafter speak of.

And here it is commonly objected, that it is not  
at all the Figures that produce th any such  
effect, but some occult quality which with  
the stone is indued. For otherwise if  
Figures were operative, one drop of blood  
would stop others; and a living Scorpion  
should cure the stinging of another Scorpion  
forasmuch as there is much more conformity  
and nearness of Resemblance betwixt  
two Real drops of blood, or two living  
Scorpions, than betwixt one pictured &  
one

144  
one living one. And this is the strongest  
Objection of our modern Philosophers do-  
bring to overthrow the power which the  
Ancients attributed to Figures.

First therefore in Answer. It is true indeed  
that the bare figures represented on stones,  
hath not of it selfe any power at all to  
operate, though applied, Except there be  
some Internall or Externall Agent that  
may cooperate; as for Example, a Painted  
Figure will never be able to penetrate though  
it be applied, if it be either of soft wax  
or of butter, because that the matter is  
not at all proper to penetration; but the  
same

same Figure in Wood, Iron, Brass, or any  
other hard matter will very easily penetrate.  
In like manner, if a Stone have not  
either from the Stars, or from its own  
nature, some quality proper to push or bring  
an effect; as for stopping of blood, some  
Restricting Quality, & so of the rest In vain  
should we expect to find any perfect  
power in the figure. To say then, <sup>4</sup>  
it is (for example) this only restricting  
Quality that stops the blood; and that <sup>5</sup>  
Figure of the drops of blood wherewith  
the Stone is spotted & painted, is of no  
concernment at all in the business  
is to-

is to fall back into the former Error: For to  
what purpose then hath Nature bestowed this  
Figure on the Stone? There must necessarily  
be given some kind of reason for it. If it be  
confer'd that Nature had no purpose & end  
in giving this figure: this were to deny that  
Principle which is generally received by all  
*Id non frustra fit quod Natura imper-  
facit vel plurimum.*

There were indeed very good reason to  
doubt of this power, if the Marble called  
Ophites, (which represents the Figures of  
Serpents, by whose name it is called) would  
cure the biting of a dog, or of a horse only  
But

But saying it cures the stinging of Serpents  
only and of no other Beast; why should we  
not attribute something to the very figures?

But to prove more forcibly, that these  
Figures have some power to operate, -  
against the perverseness of those that  
dispute against it: If those which repre-  
sent Scorpions, Serpents, Toads, do find the  
nature of the place proper and aptly  
disposed for the supplying of the stone -  
or other Matter on which they are found  
with a Quality & Nutriment agreeable  
to the Nature of the thing, whose  
Image they bear; these figures will  
then

then certainly be turned into Real Serpents, Scor-  
pions and Living Toads, and into no other kind  
of creature. So that our Philosophers need not  
now vex themselves any more to find out how  
and by what means a Toad should come to be  
generated in the midst of a great stone,  
as was that described by Georgius Agricola  
which was found within a Milstone, when  
it was crackt or broken in pieces, either by  
the force of the Venom or else by the  
violence of the motion: and also how that  
other was generated which Geopius  
Bosanus saw at Anvers, which was found  
in the sawing in two of a very thick  
marble stone

De Anim. }  
al. subter }



stones; that had neither hole nor rift in it. For  
the figure of a Toad having been first represented  
within these Stones, it so came to pass, that by  
some property of the place it was afterwards  
changed into a naturall living Toad. And  
the very self same may, happen in any other  
figures, except that of Man whose fabrick  
is from the hand of God alone. We may  
conclude therefore that these figures are  
not represented in vain, both on Stones and  
on other Things: seeing that if they be rightly  
applied, they assuredly have some secret  
power, according to the principles before laid  
down. And as Toads and other such Creatures  
are engendered

Group. in  
Misc. }

engendered with stones, and the very heart of the  
hardest Rocks, after the very same wonderfull  
manner of Generation, these fifth Shells also  
which are found on the tops of Mountains  
are produced: not in the Sea (as some have  
ridiculously imagined;) but upon the very  
places where they are found: which gave  
occasion to that curious Inquirer into the  
Secrets of Nature, to draw from hence this  
Conclusion: *Ubi cunq; igitur humor, sive  
liquor invenitur, ad Testaceorum vitam idoneus  
viva Testacea generantur.* He speaks this in  
discoursing of divers severall Figures or Gemmes  
that he had seen in divers places: and then he  
goes on

go on, and says further; *Opifex enim proceditur  
in quoad ojus Materia patitur, ultra progressurus,  
si Loci et materia inopia non excluderetur.* If a-

Figures then have so much power, as to change it  
selfe into that living creature that it represents  
provided that it meet with no Impediment  
how can it be denied, but that they also have  
the power to work, by some secret Sympathy  
(if applied) upon the wound given by the creature  
which they resemble?

7. Now, why the same Figure should not rather  
hurt, then heale a wound given, being that  
the living creature it selfe being venomous, its  
figure also should, by Sympathy be venomous  
rather

rather then Healing: the Reason I confesse is very  
dark, and hard to be given: Never the less I shall  
have adventure, the gift on this Discourse  
no man, that I know of having as yet under  
taken it.

We have therefore said before, that when the  
Figure of a Scorpion, (for example) being  
represented on a Stone; finds in this place  
where it is, any Nutrimment, or Humour, agreeable  
to the Nature of a Living Scorpion, it by little  
and little acquires perfection, and having at  
length drawn forth all that which was proper  
for a Scorpion, it becomes a living Scorpion.  
We do also suppose that when this venomous  
creature

Creature or a Serpent, Dog or any other Beast thane  
 to bite any; they leave an Impression of some particular  
 quality behind, as we see in those yars bitten by  
 a Tarantula, who presently fall into a continual  
 Agitation; (not that they continually dance as the  
 general Talk is;) this Venomous Creature having  
 this Quality; that it is always in continual motion;  
 and though it be cut into many small pieces  
 yet it will not cease stirring a long time after.

De Incont.  
 De Sen.  
 292.

And so likewise Comptonatus, and Campanella  
 affirm, that if a mad Dog bite a woman with child  
 if there be not speedy remedy used, the fruit of  
 her womb will be formed in the shape of a dog  
 and it will afterwards come into the world with all  
 the Lincaments

Lincaments of a Dog. So true it is that if we would  
 but enquire into the effects of Nature and should  
 be able to yield the reasons of them, we would  
 scorn all that we now know. Now I say  
 that the Figure of a Scorpion, that is naturally  
 represented on a Stone, is still endeavouring  
 its own perfection, and wheresoever it meets  
 with any such Qualities as are proper to it  
 self it attracts, and draws them to it. If  
 therefore the Figure of a Scorpion, be applied  
 to a wound made by a Scorpion, it there  
 finds the Impression of some certain Quality  
 made by a Scorpion: which finding to be  
 proper and agreeable to its own Nature it  
 attracts.

attracts and draws them to it. If therefore  
the Figure of a Scorpion be applied to a  
Wound made by a Scorpion: it there finds  
the Impression of some certain Quality made  
by a Scorpion, which finding to be proper and  
agreeable to its own Nature, it attracts and  
retains with it self: so that the wound  
being thus delivered of those Qualities that  
envenomed it, presently heals up and grows  
well again. In a word the stronger here  
prevails against the weaker: so that in  
the Figure of a Scorpion, which Nature  
hath represented on a Stone, there being  
greater store found of the Qualities  
proper

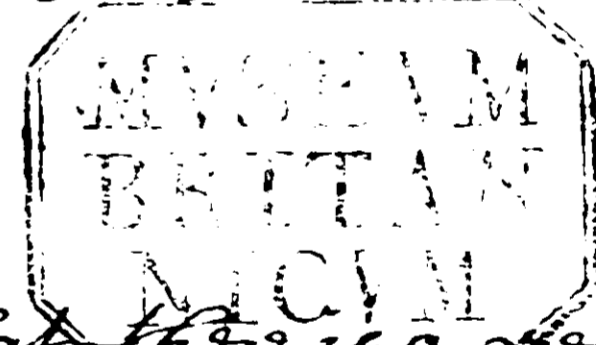
50  
proper to this Creature, then there is in the wound  
which the Scorpion made; those which are here, are  
drawn forth by those other, which are in the  
Stone as being the stronger, and of greater  
Virtue. Upon this Principle also it is, that  
a Scorpion bruised to pieces, and applied to  
the wound, cures it; as doth also its Lye.

The biting of the Serpent is also healed by  
the applying of its head, beat in pieces; or else  
by the Serpent it self reduced into powder;  
as Collius, and M. del Chesne. S. de la  
Violette affirmes; as likewise y. of a Crocodile  
is cured by its Fatt: that of a Rat by its  
flesh made into powder; that of a Dog by  
its hair

design.  
Plant.  
En la  
information  
de Thoinquet

its hair or skin: the Venom of a ~~Dead~~ Toad  
Toadstone / is cured by a certain Stone that is found in his  
head. And if we should search after the  
properties of other living Creatures, we should  
doubtless finde the same thing in all of  
them. Upon this Principle also it is, that  
if an Egg that is frozen be put into cold  
water, it will be thawed in a very short  
space: and Hands that are benumbed with  
cold will presently become unbenumbed, if  
they be put into cold water or into Snow broth.  
For the greater cold which is in the Water,  
finding the less which is in the Hands; it  
draws it forth, and Swallows it up; just as  
a small

57  
small Candle is lost, if it be placed near a great  
Fire, or a red hot furnace. But if the Cold, if  
is in the Hands, were greater than that in the  
water; and the Venom that is in the wound  
made by a Scorpions sting, were more powerful  
than that of the Scorpions figure applied  
to it; we should then see a clean Contrary  
Effect.



We deny not but that there is a greater Correspondency  
betwixt two Real Naturall Drops of Blood; and  
betwixt two Living Scorpions; than betwixt a  
Living one and a painted. Yea we rather on y<sup>e</sup>  
contrary acknowledge that the great Analogy  
and Resemblance that there is betwixt them  
is the



is the cause that Blood either broken into little  
pieces by stirring or freshly drawn, & applyed  
to a Wound, stops the bleeding of it; as Experi-  
ence testifies, if we may believe Crolius: &  
the Oyle of Haires distilled, keeps the Haire  
from falling off: So Earth wormes made into  
Powder destroy those that are <sup>bits</sup> in our Gallies.  
and the Gravell of the Blind we make, is  
an excellent Medicine against the Stone:  
and many other properties there are observed  
to proceed from this Analogy, or nearness  
of Resemblance.

3. The Power of those Figures that are found in  
plants, and their parts, seems to have some  
affinity

affinity with that of the Figures in Stones; Some  
that they also operate on the same things  
that they represent. Example, the Citrull  
Cucumber, which in some sort resembles the  
figure of a mans Head, is a very sovereign  
remedy, as Porta affirms against the diseases  
of the Head. So the Herbs, Argemon, Iris  
and Belloculus all which represent the figure  
of an Eye, do likewise cure the Diseases of it.  
Dentaria which hath the form of Teeth  
cures the Tooth ach: Palma Christi, and  
Ischamon which grow in the shape of a  
Hand, are cures for the wounds of that part  
as the Herb Geranopodium is for those of  
feet

because it bears the Resemblance of them  
Crollius proceeds more Methodically in reckoning  
up the wonderfull effects of this Resemblance  
betwixt the severall sorts of plants, and y<sup>e</sup>  
parts of Mans body: and the Order he observes  
is this.

The Head, saith he, is represented by the  
Root of Squills, which is of the same figure:  
and therefore also it is properly applied, in  
the diseases of the Head.

The Hairs is represented by that Hairy Masse,  
which grows upon the Oaks, and is called, Pili  
Quercini: and by Thistle-down, the juice  
whereof being distilled makes the hair to  
grow

4<sup>th</sup> Sheet  
D. T. Rudd

grew.

The Ears by the Herb Asarum or Asarabacca  
which is excellent against Deafness.

The Eyes, by the flower of the Herb Potentilla  
a word, saith Fuchsius, unknown to the  
ancients, and which is called with us Wild-  
Tansie; the water whereof is of singular  
virtue for the sight.

The Nose by Water-Mints, the water whereof  
recovers the Smell when it is lost.

The Teeth by the Herb Dentaria which  
causeth the Toothack to cease.

The Hands by the Root of Hermodactil, w<sup>ch</sup>  
is good against Chops in the Hands.

The Heart

The Heart by the Citron and the Flower called  
Allolija which is very sovereign for it.

The Lungs by the Heart Lungwort.

The Liver by Hepatica or Liver wort; which is of  
good use in the Disorders of the Liver.

You may see all the other Simples in the same  
Author, that represent the rest of the parts  
of Mans body; as the Breast Ventricle Navel &c.

And how it may be Objected that the greatest  
part of these Plants, though they be reduced  
into Ashes, yet do they not fail to work the  
same effects and to have the same Quality that  
they had before; and that therefore this power  
is to be attributed to the Nature of the Plant  
and -

and not at all to the Figure which it now no  
longer retains, when it is once reduced into  
Powder.

I answer, that though they be chopt in pieces  
brayed in a Mortar, and even burnt to ashes,  
yet do they nevertheless retain (by a certain  
secret and wonderfull power of Nature)  
both in the Juices and in the Ashes the selfe  
same form and figure that they had before  
and though it be not there visible, yet it may  
by art be drawn forth and made visible to  
the Eye, by an Artist. This perhaps will seem  
a Ridiculous story to those who read only  
the titles of Books; but those that please  
may -

may see this Truth confirmed, if they have  
recourse to the works of M. du Rostne,  
S. de la Violette: one of the best Chymists &  
our age hath produced, who affirms, that  
himself saw an excellent Polish Physician  
of Cracovia, who kept in Glasses the Ashes  
of almost all the Herbs that are known,  
so that, when any one out of curiosity,  
had a desire to see any of them, as (for  
Example) a Rose, in one of his Glasses, he  
took that which the Ashes of a Rose were  
preserved, and holding it over a lighted  
Candle, so soon as ever it began to feel  
heat, you should presently see the Ashes  
begin

55  
began to Move; which afterwards rising up and  
dispersing themselves about the Glass, you  
should immediately observe a kind of little dark  
cloud which dividing it selfe into many parts,  
it came at length to represent a Rose, but so  
fair, so fresh, and so perfect a one, that you  
would have thought it to have been as  
substantial, and as odoriferous a Rose, as  
any grows on the Rose tree; This Learned  
Gentleman says, that Himselfe hath often  
tried to do the like: but not finding the  
success to answer all the Industry he could  
use. Fortune at length gave him a sight  
of this Prodigg; For as he was one day  
practising

practising with M. de Luynes called otherwise  
Dr. Fomontiers Counsellor to the Parliament to  
see the Curiosity of divers Experiments, having  
extracted the Salt of certain Nettles burnt to  
Ashes, and set the Ice abroad all night in a  
winter Evening; in the Morning he found it  
all frozen; but with this wonder attending it;  
that the Nettles themselves with their Forms  
and Figures were so lively and so perfectly  
represented on the Ice, that the Living Nettles  
were not more: This Gentleman being as it  
were ravished at the sight sent for the said  
Counsellor to be a Witness of this Secret,  
the Rarity whereof he expressed in these Verses—  
This—

A

This Secret proves, that though the Body die,  
The Form doth still within its Ashes lie.  
From hence we may draw this Conclusion, y<sup>t</sup>  
The Ghosts of Dead men which are often seen  
to appear in Church yards, are Natural Effects  
being only the Forms of the Bodies, which  
are buried in those places; or their outward  
shapes or figures; and not the Souls of those  
Men or any such like Apparition, caused  
by Evil Spirits as the Common Opinion is.  
The Ancients thought that these Ghosts were  
the Good and Evil Genij which attended  
always upon Armies: but they are to be  
excused; being they know not how to give  
any



any other reason of these Apparitions, it being  
most certain that in Armies, where by reason of  
their great Numbers, many dye, you shall see  
some such Ghosts very often (especially after  
a Battle) which are as we have said, only the  
figures of the Bodies excited and raised up  
partly by an Internal Heat, either of the Body  
or of the Earth: or else by some external one  
as that of the Sun or of the Multitudes of the  
living: or by the violent noise or heat of great  
Guns which puts the air into a heat. Hence  
may arise these questions. Whether or no we  
may by these explain all the Visions that are  
mentioned by Writers? Whether these wonderful  
Effects

the sheet  
of Rudd

Of the Talismanical Sculpture of Persians  
& Effects, which we attribute to Demons or spirits,  
may proceed from these Figures or not? And  
then, whether they have any power at all or not?  
And if so, whence they have it? And if it be  
granted they have any; Whether they have greater  
power than the dead body it self, whence they  
proceed? Or whether the dead body is of more  
power than when it was living? as Paracelsus is  
of opinion; who says that Mummies hath in it  
all the virtues of plants, stones, & That that it  
hath an Occult Magnetique Virtue; which  
draws Men to the Sepulchres of those whom  
they account to have been holy men; who,  
by the virtue of the same Mummies, there are  
those

Tom. 2. lib. 4.  
causis medic.  
visib.

those Effects wrought, which we call Myracles:  
which are observed (saith he) to be much more  
frequent in the Summer, than in any other Season  
of the year, by reason of the heat of the Sun  
which awakens & excites the Humour that is in  
the Minus. These other Questions are disputable  
Whether or no, these wonderfull formes, which  
proceed from the blood, the bones or the ashes  
of dead Bodies, may serve for an Undeniable  
Argument of the Resurrection; a thing unknown  
to most of the philosophy? Whether after they  
are raised up they can in any thing be perceived  
unto us? An whether by their means we may  
be naturally able to attain to the knowledge of  
divers

divers secrets which are unknown to us. By what  
hath been said We may safely answer the Objec-  
tion before proposed to be Invalid & of no force  
saying that, though the Body be reduced unto  
ashes, yet never the less the Figure is not  
thereby destroyed.

And this peradventure is the reason, why it  
oftentimes raineth frogs: for the Sun drawing  
up Vapours out of some moorish place where  
these Frogs, after six months space (say the  
Naturalists) are changed into Slime; it may  
so come to pass that these vapours, which  
afterwards become thick Clouds, may produce  
by the concurrence of the heat of the sun the  
forms

forms of Frogs; which meeting there with  
Qualities proper for their Generation, receive  
life and so become Living Frogs.

After the Figures that are found in Stones and  
Plants we proceed to those Figures that are  
found in Living Creatures both Rational and  
Irrational even down to Fishes.

Those then that are found in Fishes are Charac-  
ters Cyphers or all kind of Orms. Raphael  
Eglin Minister of Zurich gives an account of  
3 Fishes which were marked with strange  
Characters they were taken on the Coast of  
Norway 1587.

The Figures that are found upon Beasts of the  
Lands

Land are better known, than those upon Fishes:  
For it hath been often observed, that the horns  
of Deer have been marked with certain  
Characters, and sometimes too even with the  
shapes of Living Creatures, which have been  
perfectly represented by them. So we have  
sometimes seen Cats & Horses, which have  
had upon their skins such spots of white  
red or black, that by the intermixing of  
streaks of the several coloured Hair there  
hath been represented the figures of another  
Cat or Horse.

Lastly the Figures, which are found upon  
Rational Creatures are such as the Imagination  
of the

of the Mother, during the time of her going  
with Child, hath imprinted, thro': And  
for brevity sake, I shall only, set down two  
Remarkable Examples which prove very  
powerfully the virtues which we attribute  
to all Figures. My Sister Jane Rudd had  
the figure of a Fish upon her left Leg,  
caused by the desire my Mother had to eat  
Fish when she was Great: and it <sup>was</sup> represented  
with so much perfection & Rarity that you  
would take it to be drawn by some excellent  
Master, Now that wherein the wonder lies  
is that when ever the Girl eat any fish  
that upon her Leg put her to a sensible  
pain

100ain /

The other Example of an Hostess at Paris who  
had a Mulberry growing upon her lower Lip <sup>ch</sup>.  
was smooth and plain all the year long till  
the time that Mulberries began to ripen; at  
which time hers also began to be red, and to  
swell more and more, observing exactly the  
Season & nature of other Mulberries, & coming  
at length up to the just bigness & Redness  
of other ripe Mulberries.

#### SECTION the 4<sup>th</sup>.

That according to the Opinion of the  
Eastern Men, Figures or Images may  
be so prepared under certain  
Constellations, as that they shall  
have

have the power Naturally and  
without the Aid of any Demon or  
Divel, to drive away noisom beasts  
allay Winds, Thunder & Tempests  
and to cure divers kinds of Diseases.

**I**n all Philosophy nothing hath more per-  
plexed our new Philosophers than this  
Subject concerning Images or Figures made  
under some certain Constellations. The  
greatest part have Rejected the practice of  
these Operations as vain and Superstitious.  
Yet others not overjoyed with passion,  
have both allowed and defended it though  
they suffered for it in their reputs; in so much  
that

16. the best of  
Dr. Rudd

61

Gallottus, who is acknowledged by Paulus Jovius  
to have been one of the most Learned and  
Knowing men of his time; only for having  
undertaken the Defence of this Truth have  
been handled by some like any base inconsiderable  
fellow: and the famous Camillus accounted  
no better than an Atheistical wretch. And  
this is the usage they bestow on all the ablest  
men: whereas they ought rather to Answer  
their Arguments pertinently, and to show  
the insufficiency of them if they can. But  
leaving these men to enjoy their own ignorance  
I shall prove (against all those that have  
condemned them) that the making of these  
figures



figures is lawfull, and the power they have  
is Naturall, Constant and Certain. first  
Consider their Names.

They are called in Hebrew  $\text{מגן}$  Maghon i. e.  
a Scutcheon or shield: in Chaldic, Egyptian,  
& Persian  $\text{מגן}$ , Tilmonaia w.<sup>ch</sup> signifies  
a Figure or Image: In Arabick  $\text{مغنة}$ ,  
Talisman or  $\text{مغنة}$  Taliman, and in Greek  
 $\text{σοῦξεία}$ . Maghon therefore signifies  
properly any piece of paper or other the like  
matter marked with certain Characters drawn  
from the Tetragramaton, or Great Name of  
Fours Letters or from any other as we shall  
show hereafter. This Word signifies also though  
Improperly

improperly these very figures also or Images we  
speak of because that these also as well as  
the Character of the Tetragramaton do serve  
as it were in stead of a Buckler or shield of  
Defence, against Diseases, Lightnings & Tempests  
Our Discourse shall only be what Naturall  
Power Images that are made under certain  
Constellations may have; banishing from hence  
all Operations of Demons or Spirits, and all  
Superstitious Powers whatsoever.

I shall prove therefore this Power of Figures  
and Images three manner of ways, by the  
Influence of the Stars: by the Power of  
Resemblance, and by Experience. I shall  
begin

begin with the ~~the~~ last of these.

First then it is certain and we cannot deny it, without denying the most Authentick Historiographers that are, that there have been seen both in our days and in the days of our Fathers some of these Talismans, or Talismanical Figures, that have cured those that have been bitten by Serpents, Scorpions, Mad Dogs, and divers other Mischances <sup>of</sup> are but too frequent with us. The Antient Arabians, as Almanzor, Mojsahala, Zahel, Alboharon, Italy Rhodoam, Albatgrius, Homer, Lachide, Hakamed & Sorapion give us many Examples of this kind which gave

gave Italy occasion to conclude, that, Ut illo serpente Imaginem officii posse, quando Luna Serpentem Celestem subit, aut feliciter aspicit. Similiter Scorpionis officium efficacem, quando Scorpii Signum Luna ingreditur. Neither did he deliver this Doctrine without having had Experience of the Effects: for he affirms, that himselfe being in Egypt, had in his hand one of these Images of a Scorpion which did cure those that were stung by this Venomous Beast and it was engraven upon a Bezar stone.

in Hist. France. }

Gregorius Turonensis, besides an infinite number of Rarities which he reports of Acanes said.

Saies that when they were sometimes digging  
at the Bridge at Paris, there was found a  
piece of Copper, whereon was to be seen the  
figures of a Rat, of a Serpent, and of a fire,  
which being afterwards neglected, & peradven-  
ture either broken to pieces or some way or  
other spoiled, there was observed in a very  
short time after a great number of Serpents  
and Rats to haunt the City; and they do greatly  
annoy it still: and we cannot without grief  
call to mind the many great losses the City hath  
since that time undergone by fire; all which sad  
accidents were never heard of here before the  
taking up of this strange piece of Copper. /  
It is

Antiquar:  
lib. 3. c. 20.

lib. 3.  
:60.  
-  
m. 1160.

It is also reported that Mahomet the Second  
after he had possessed himself of Constantinople  
the breaking of the lower Jaw of a Brazon Serpent  
was the cause of the Increasing of Serpents in  
those parts. So true it is that these Talismans  
have power to divert many of those Calamities  
that afflict mankind. And who knows not  
that by the means of these the Learned men  
of the Ages past have oft times chased away  
Insects out of their Cities & fields as Gnats  
Locusts and Caterpillars. If any desire to see some  
of these Examples, he may have recourse to the  
Iliads of John Tzetzes; where this Greek Author  
who lived about the time of that Excellent  
Historian

Historian Anna Comnena, Daughter to the  
Emperour Alexius Comnenus, reports that  
Appollonius by making a Talisman of a  
Stork, kept these troublesome birds from coming  
into Constantinople; and by another Talisman  
he drove away all the Gnats out of Antioch  
You may also see Ptolomies *Geographicon*, and  
Commentary of Abis Gezar, falsely attributed to  
Italy as it is observed by Scaliger.  
Furthermore I am of opinion that the first  
Gods of the Latins which they called *Averuncii*  
or *Dij Tutelares* were no other than these Talis-  
manical Images: and I ground this my Conjecture  
from hence that there are some Historians that  
affirme

Aphor: 9.  
ad marc.  
Velf. Epis.  
157. 130.  
Et in Manil.

Sheet 2  
Budd

Of the Talismanical Sculpture of the Persians. &c.  
affirm that they made some of these Tutelar Gods  
under certain Constellations: But the poison of  
Idolatry having infected the best of Sciences, was  
the cause that these Images being afterwards  
taken for Gods, the true and legitimate manner  
of making them was smothered & quite lost.  
They were wont also to set up some of these  
Talismans upon the Prow of their ships  
to preserve them from Shipwreck: and all  
this to be done naturally too; seeing that a  
Talisman may be made under the sign of Pisces  
that may for some certain time render the  
waters calm and free from Tempests.  
The Greeks, as Hesychius & Herodotus  
called

called these Figures) set up in Ships, ΠΑΤΑΚΙΣ,  
a word no doubt borrowed from the Hebrew  
פְּתוּחִים, Pitochim, which signifies as much as  
Calatras: And therefore the Chaldei Para-  
phrast renders it טלמנאיא Tilmonaiya. Now  
we are to take notice that these Figures  
were not at all of any Humane form, but  
of some Celestial figure; or other, which confirms  
me in this belief that they were real Talismans.  
Never theless the Mariners had also their  
Statues of some Deity or other as of Mars  
Apollo, Venus, Mercury, &c. the like which they  
placed at the poop or hinder part of their ships  
whence Virgil says — Aurato fulgebat Apollis  
Puppis.

Puppis.  
Which gave occasion to the Poets to feign that Jupiter  
stole away Europa under the shape of a Bull;  
because the Ship of the Christians who stole her  
away had for its Talisman the figure of the  
Celestial Sign Taurus, and for its Deity a Statue  
of Jupiter. The like Original might probably  
other Fables of Ganimed, have had; who is said  
to have been carried away by an Eagle, the  
bird proper to the same God. You may see  
further concerning this Particular in Sextus  
Lampadius, lib. de Europa, & Lactantius lib. de  
Falsa Religione. This Customs of Mariners  
setting up of these Talismans or Images in  
their



their Vessels against Shipwrecks, is so ancient, y<sup>e</sup>  
they say, that among those y<sup>e</sup> came with Aeneas  
from Troy, there was one that had the figures of  
two Lyons: That the Gadarens had one with the  
Image of a Hoop: and that the Ship of Alexandria  
which S<sup>t</sup>. Paul sailed in, had the Images of Castor  
and Pollux, or according to the Arabians the  
Gemini graven on it: And that which  
carried Hippocrates when he took his Journey  
to Aedra for the curing of Democritus bare  
the figures of the Sun. Now all these Talismans  
were not made so much for the avoiding of  
Shipwreck only, as for the turning away of  
some other disastrous accidents or the  
procuring

67  
procuring of some good Fortune or other. And  
from this practise of the Antients have the Christians  
taken Example; though in a Christian way, of  
having Images in their Vessels, and picturing  
in them the Saints whose Names they bear  
I shall further add to this choice piece of Antiquity:  
That these Talismans were not set up in Cities  
only and Ships, but also in the plain open fields  
too: and it may be, that that Stone so much  
famed among the Turks, which they call Bractan,  
and is set up at Mecha, being four foot long, &  
two foot broad as Juicy reports was only a  
Talisman. For otherwise we must ever content  
ourselves with Turkish Fables, and believe  
that

that it would never have been so highly prized  
by them, but for that it served instead of a  
God to Abraham, when he had knowledge of  
his maid. Hagar: for besides that this is ridi-  
culous, The Turkes will never acknowledge them-  
selves to be Bastards, and descended from a  
Servant maid, but from Sarah, & this is the  
reason that they are so much delighted, in being  
called Saracens. Others say, that the reason  
why the Turkes have this stone in so much  
veneration is because that Abraham tyed his  
Camel to it when he went up to the top of the  
Mountain to sacrifice his Son, as Euthymius  
Zigabenus: or as some of the more trifling sort  
of

In paupl.

of the Arabian Writers will have it, because it was  
sacred in memory of a certain Holy Woman -  
who was taken up into Heaven and afterward  
honoured upon Earth as a Goddess, for having  
very charitably entertained the Angels Abot  
and Marot. That which moved these later  
to forge these Fables, was the figure of Venus  
which is engraved upon this Stone, with a  
Crescent: and this is that which makes me  
believe, that it was a Talisman of this  
planet, which as M<sup>r</sup>. Selden says, was anciently  
taken throughout all Asia for the Moon.  
And for this cause it is that this people hold  
Friday in the same veneration as Sunday is  
with us -

Sytag. 2.  
c. 4.

with us: and that in memory of this Star, which  
all the Asians worshipped, the ridges of their  
houses and tops of their Temples, were adorned  
with little figures as ours are with Crocods.  
Now it cannot be thought that this stone was  
only a bare simple Image erected in honour  
of Venus, for besides that it was placed in the  
open field, and not within any Temple; it  
had that virtue, which no other Image of  
Goddess ever had. For it drove away saith  
Zachar all venomous beasts, and rendered all  
the neighbouring fields both happy & fruitful:  
which is so far from being observed in them at  
this day, that on the contrary, they are all  
utterly

Sheet  
of Add.

Mirab.  
tract 3 c 3.

39  
utterly barren. And this agrees presently  
well with the Nature of these Talismans, whose  
operation lasteth but for some certain space  
of time, as Albertus Magnus assures us. Thus,  
Non latet nos, quod sicut virtutes Naturales  
prevalent in quodam tempore; et non ultra;  
ita etiam est de virtutibus Imaginum. Non  
enim influunt aliqua virtus de Celo, nisi quodam  
tempore periodo; postea cassa et inutilis  
remanet Imago frigida et mortua. Et haec  
est causa, quare quaedam Imagines non operantur  
hoc tempore, quod fervent tempore antiquo.  
From the diversity of Opinions concerning  
this Talismanical Stone it may be judged  
how

how many fabulous stories have been raised touching those obeliskal Images; as namely, of those which were called ΣΤΟΙΧΕΙΩΔΕΙΣ which were broken to pieces by the Latins, at their coming into Constantinople: of the Palladium of which there are so many wonders reported, and which perhaps was nothing else but a Talisman: of those Images of the Amalthea, which as Philo-Judeus reports, were called Nymphæ sacra- which showed to their slaves hourly, what-soever they were to do which being at last quite decayed, An Angel of the Lord, (being they could neither be broken to pieces, nor

burnt

Biblic.  
ant.

burnt in the fire) took and cast into a bottom pit: The Greeks were the first that turned these Truths into Fables: for having lighted on some of these Images that had been made long before; and being them to have such Admirable strange Vertues in them being unable to apprehend the reason of these things, they presently betook themselves to forging of ridiculous stories of these as they have done of all other things, the truth whereof they understood not.

7. And here two Questions may be asked first whether the Holy Scriptures make any -

any mention of these Talismanical Figures -  
or not? And the second, when they were  
first Invented; and by whom?

To the first of these I answer, that as  
in none of the Translations so neither  
in the Original Hebrews is the name of  
these Talismans found: although there  
are of these men that attribute all  
things to the power of Nature only, as  
Atheists do, who stick not to affirm that  
the Brazen Serpent set up by Moses in  
the Wilderness: was but a meer Talisman  
which drove away Serpents, and healed the  
bitings of them. But this their opinion  
is confuted,

vid Pont.  
Bibl. conc.  
col. 2.  
In Igno.  
S. Cruc.  
p. 270.

77  
confuted by this; that the matter of which a  
Talisman is made must not be any whit con-  
trary to the Nature of the Greif which it is  
to cure. Now all the Rabbins who have  
treated upon this subject affirm; that  
according to the opinion of all the Natu-  
ralists there is nothing more contrary to  
those that are bitten by Vipers, than to touch  
or look upon Copper; so that this should  
have added to the Israelites torment, &  
more embrowned their wound rather than  
have cured them. And this was the  
reason perhaps, why God commanded Moses  
to make a Serpent of Brass rather than  
of any



any other Metal; that so this Incredible  
people might know, that some God cured them  
by a Remedy quite contrary to their Disease;  
he was able as well to bring them safely  
into the place to which they despaired of  
ever arriving. And how by the way  
I cannot excuse Marcellus Ficinus, who  
without any ground at all hath charged  
the Rabbin with having a belief, that  
their Forefathers made the Golden Calf  
in the Wilderness, to no other end, but to  
serve as a Talisman for the diverting  
the Influences of Mars and Scorpio w<sup>ch</sup>  
are adverse to them: *Hebraei quoque (saiht  
in Aegyptu*

De vit.  
Cal.  
comp. l. 3.  
c. 13.

72  
in Aegypto nutriti, struere vitulum aureum  
didicerunt, ut sordidum Astrologi putant  
ad aucupandum Venereis Lunaeq; favorem,  
contra Scorpioris atq; Martis influxum,  
Judeis infestum. This I approve not.

To the second Question, Janfuer, that it  
will require the Spirit of Divination  
to assigne the first Invention of these  
Talismanical Images to its right Author:  
yet it cannot be denied but that y<sup>e</sup> Persians  
or if you will the Babylonians or Chaldeans  
were the first that found them out; as  
you may see in R. Moser his Doctor Dubi-  
orum who tells us, y<sup>e</sup> the Egyptians  
and

and their Neighbours whom he calls Gons  
Zabiorum, Caradim and Aranim, learnt this  
Doctrines of them. And though we had no  
other Testimony but this, that throughout the  
whole Eastern part of the World there are  
yet to be seen some of these Talismans w.<sup>ch</sup>  
are very ancient ones; it would be an undeni-  
-able argument that the Eastern men were  
the first Inventors of them.

S. Some of these Talismans have now quite  
lost their Virtue as namely that Loaden One  
which was made by Achmed Ben Tolon,  
Caliph of Egypt which draw away Crocodiles

Exercit. } as Julius Scaliger hath observed: as also those  
186. } that

th sheet 3  
Rudd. } Of the Talismanical Sculpture of the  
Persians. &c.   
that have been communicated to me by M<sup>r</sup>. Du Val.

a man well skilled in these Magical Secrets, and  
whose Closet affords a vast Number of them  
I intend to publish them to the world, and to  
discover this Secret which all the Learned do  
either bewail, as a thing lost to the world, or  
else as of extreme Difficulty: and shall  
also shew how that all those that have made  
any of these figures, have mixed such  
Superstitions with it as are indeed justly  
condemned.

Now some of these Talismans are yet of  
as much Virtue, as they were at first. Witness  
that which is spoken of by the Arabick  
Cosmographer

Epist. ad  
Vat. et /

Cosmographer (who is a very Authentick  
writer.) and is cited by Joseph Scaliger  
This Talisman, he saith is to be seen in the  
Country of Hamptz in a City bearing that  
same name, and it is only the Figure of  
a Scorpion, graven upon one of the stones  
in a certain Tower; which is of so great  
virtue, as that it suffers not any either  
Scorpion or Serpent to come within the  
City. And if any one for Experiment  
sake, bring one of these out of the  
field into the City, it is no sooner at the  
gate but that it dyes suddenly. This  
Figure hath this virtue besides that when  
any

pag. 53.

any one is stung by a Scorpion or bitten by  
any other Serpent; they need but take the  
Image of the stone with a little clay &  
apply it to the wound, and it is instantly  
healed. If any one doubt of the credit  
of this Cosmographer he may yet adventure  
to believe M. de Brewes, as having been  
an eye witness of the like Experiment  
who says in his Travels, that at Tripoli a  
City of Syria, within a Wall, that reacheth  
from the Sea Side to the gate of the City  
there is a certain enchanted Stone, on  
which is figured in Relief by way of  
Embossment, the figure of a Scorpion;  
which

which was there placed by a Magician, for to  
drive away venomous beasts, which infested  
this Province; as the Serpent of Brass, in  
the Hippodromus at Constantinople, did.  
And a little above the City, there is a  
certain Cave which is full of the Carcases  
and Bones of Serpents which dyed at  
that time. These are his own words  
translated. Now whereas he calls  
this an Enchanted Stone, and says it was  
placed there by a Magician, you must note  
that he there speaks according to the sense  
of the Inhabitants, who know not how to  
give any other account of the thing, as  
not

not understanding any thing at all of the  
Natural reason of it as we have said.

At Bizantium, which is now Constantinople  
there were many of these Talismanicall  
Figures to be seen: but the fury of war  
hath demolished them all, to the great  
prejudice of the Inhabitants. Sultan  
Mahomet also caused one of them to be  
broken to pieces, which was a brazen Horse  
with a Horseman upon him; which is  
certainly reported to have preserved the  
City from Pestilence, and all Contagion  
of the Air: but since that time this  
Disease hath raged so furiously, as that in  
the

Annot.  
in Annal.  
Turc. num.  
130.

the space of four months Luncclavius, who was present, affirms, that there died a hundred and fifty thousand persons: and seven years in the months of July and August, the like effect in a manner is to be seen. In a word all Asia was full of these figures; the use whereof was at length known to the Europeans also: for the Druids as the learned Jesu reports, used these Talismans with good success; and even our Grandfathers have assured us, that it was an ancient Tradition; that whereas the Fairies, the Druids wives inhabited; there neither Hails nor stormes ever spoiled the fruits. And the

In his Admiranda Galliar. & in his Book which calls Antiquissima Gallorum Phil: Joseph. Eclog. cap. de Druidarum Astrologia.

reason

reason in my opinion was, because they used to make of these Talismans. Now of late many Learned men have rescued from Oblivion these Figures; and Paracelsus did take so much pains herein, as that he made divers of them; and those of such vertue, as that they preserved those that wore them from the Pestilence; as many in Germany have had experiences of These Talismans which Paracelsus calls Zeneaton, by a made Name, (it being the custome of this Author, to devise new Words) are made with exceeding great Art. In one of them there is a Scorpion and a Serpent figured: and he saith it must be made when the Sun and the Moon

Moon



Moon enter into the Signe of Scorpio. In another  
you have a great number of little Holes with  
an Oval. You may see the Figures of them  
in the Chymical works of Tröllius.

In Basil:  
Chym.

Cap. 2.

Junctin upon the Sphaer of Sacrobosco, affirm  
that his Master, who was a Carmelite, named  
Julianus Historius a Prato, one that was not  
any whit superstitious, was intreated by a friend  
of his, to make one of these Images, for the cure  
of the Camp, which he was very much subject  
to. This learned man resorting his friends suffering  
taught him the manner how to make one: so  
that he, not content to make only one; made  
divers of them, when the Moon was in the sign  
Cancer.

Rudd. &

Cancer; and that with so good success, and with  
such certaintie, as that he immediately found the  
benefit of it. Confecit (saith he) plures  
Imagines, pro se, et amicis suis: quibus adhibis,  
unam pro se accepit, et liberatus est. The  
same he reports of a certain Florentine a  
very pious man who made one of these  
Talismans; for to drive away the Gnats;  
which he did with good success. Nicholas  
Florentinus, saith he, vir religiosus, fecit in  
una Constellatione annulum ad expellendum  
Culices, quas vulgo Lanzaras dicimus, sub  
certis et determinatis Imaginibus, et usus fuit  
constellatione Saturni infortunati et expulit  
Culices.

culies.

What more can be said both for the Innocence  
and Power of those Figures? which are both  
Certain and Naturall, and do protest that  
I see nothing in them that is above the  
power of nature. —

The second Meanes which I propose to  
use, for the proving of the power of these  
Figures, is the Power and Vertue of the  
Resemblance that there is betwixt the  
Scorpion and its Image, and the Constella-  
tion that bears the name of this living  
Creature. I shall then prove this Vertue,  
by an Induction of that which Resemblance  
aloud produceth, throughout all Arts and  
Scienc

Sciences, as Divinity, Philosophy, Physick-  
Astrology, Physiognomy, Divination of  
Dreams, Painting, Sculpture, Musick &c  
9. Those that are well skilld in the Secrets  
of the Theology of the Ancients assure us  
that those that first set up Images in  
their Temples resembling the shapes of  
Angels that have appeared upon Earth  
had no other design in so doing, save  
only the more easily to invite down those  
blessed Spirits, by the force of the Resem-  
blance, and I know not whether or no by  
the very same vertue of Resemblance, which  
is found betwixt God and man; (Fariamus  
hominem

hominem ad imaginem et similitudinem  
nostram:) it hath not rightly been affirmed  
by some Divines, that the Son of God would  
nevertheless have become man (yet without  
suffering death,) though Adam had never  
fallen. But speaking of things as they  
are now at present, we know, that Jesus  
Christ is found in the midst of those,  
that speak, with Faith, of his Name:  
because that when we speak with  
Attention of any One, we represent him  
to our selves in our Imagination.

When therefore speaking of Jesus Christ  
we fancy him as he is; he is instantly  
present

present with us, appearing to our Hearts at  
that very instant, that we thus frame his  
Image by our Imagination. So true it is,  
that Resemblance hath the Power to work  
wonders, even upon him that hath Dependence  
upon no other, and is not under any power  
or Law.

10. Philosophy also lets us see the virtue  
of this Resemblance, in the business of  
the Imagination. For if a Woman with  
Child did but strongly fix her Imagination  
upon any object during the act of Copu-  
lation, the Child will assuredly bear the  
perfect Image of the same. Every Child  
knows

Knows the story of the Princess <sup>L</sup> conceived  
and brought forth a Black-moor, though  
her self and her husband were both of  
them fair, only because there was a Moor  
pictured on the Testern of the Bod. So  
if the Mother in the act sit her strongly  
fancy Robbing, Killing or Lovd, the Child  
will be either a Thiefe, Murderer or  
an Amorous person: If the fancy Travell-  
ling, he will be a Traveller, if Dancing or  
playing on the Lute, he will be very apt for  
Those things, & so of the rest. And we  
see by daily experionces the effects of the  
Strong desires and Longings of Mothers  
during

during the time of their being with Child  
upon their Children; on whom the strength  
of <sup>their</sup> Imagination hath imprinted a Resemblance  
of the same thing that they have desired  
And hence they say it is, that the Children  
that are got upon a Married woman by  
some other man than her own Husband  
shall notwithstanding have the perfect  
Resemblance of her Husband; because  
that, during the Act of Generation her  
mind still runs on him fearing lest he  
should come and catch them at it.  
You may further see the wonderfull effects  
caused by the power of the Imagination  
learnedly

learnedly discoursed on by Paracelsus, -  
Marcilius Ficinus, Picus Mirandula, -  
Toftatus, Valerius, & Medina.

11. Physick likewise observes the admirable  
Effects caused by Resemblance: witness  
those Herbs, which assuage the griefs of  
those parts of our body whose Imag: they  
bear (as we have already said:) or else  
which cure those Diseases, whose figure  
or colour they bear. Thus Lentils and  
Rape-seed cure the small pox in Children  
because that the Grains are like to the  
Spots of this Disease. And Rhubarb  
which is of a yellow colour, expells  
Choller

21<sup>th</sup> sheet.  
D. Rudd.

Of the Talismanicall Sculpture of y<sup>e</sup> Persians  
etc. etc. etc. etc. etc. etc. etc. etc.  
choller which is of the same colour. In a

word, those Plants which are Barren or Fruitfull  
as Porta saith doth render those that use  
them, Barren or Fruitfull: the Fair makes  
them Fair; the Deformed makes them  
Deformed; the Imperfect make them  
imperfect; so that he concludes with  
Theophrastus; Accidit sterpiam aliquot

Phylagn.  
lib. 1. c. 8,  
9-10.

genera deficientium, vel folio vel radice  
vel alijs partibus, sicut in q<sup>3</sup> ratione membris  
illis nostri corporis correspondentibus, in fosta  
noxiaq<sup>3</sup> sunt. The same he also affirms  
of living Creatures. Eadem ratione ad animalia  
transbunda, si aliquibus membris deficiat  
videmus



. videmus eadem Membra nostris aduersantur.

For which reason the Eating of those creatures

. which have no blood does wast ours and is

. of all the other parts. And it is observed

. that in France; there are more Lepers than

. in any other Kingdom by reason of the

great store of Hoas fish that is eaten

there: So true it is, that our bodies —

become like unto that which we use to

feed on. And for this Reason also is

Hercules said to have been very strong

because he fed upon the marrow of Lions

the strongest among Beasts.

12 **Astrology** also shows the virtue of  
Resemblance

Resemblance, judging of the Qualities of the

Child by those of the Stars. For Mars casting

forth a glittering red light, makes the Child:

that is born under <sup>its</sup> influence of a red

colour also. Saturn who is of a pale;

faint colour makes him pale and wan.

Jupiter and Venus which cast forth

bright clear and pleasant beams, makes the

Child beautiful and pleasant. The like

is observed also in other Qualities, so that

if the Signs be High, and in their Apogeeum

the Child (say the Arabians) shall be in

like manner of a Tall, and Great Stature;

if they are Low he shall be Low & of a  
little stature

As concerning Motion, Saturn, which hath  
a slow and heavy one makes the Child  
likewise heavy and lazy: the Moon  
which hath a swift motion, makes him  
light and inconsiderate. you may have  
the fuller probation of this Discourse  
in those two Learned Italians, Cardan, &  
Porta: who confidently affirm that a man  
may likewise foretell certainly, any other  
the like qualities that a Child shall be  
subject to by the figures and other qualities  
of the Meteors. Thus a man may conclude  
that ~~some~~ we shall see Armies  
battels & wars break forth, after <sup>many</sup> <sup>uncertain</sup>  
offices

Do cont.  
genit. for.  
rit.

fire, sword, Trumpets & Bucklers have been seen  
to appear in the air: And chiefly when a Comet  
hath appeared: of which it is usually said,  
Nunquam impune visus Cometa. And so  
likewise we may conclude there will be great  
Eruption of blood, if all these Meteors are  
Ruddier than Ordinary: or when the Sun and  
Moon, in the time of an Eclipse seem  
Bloody. And if they be Pale & wan, and  
wann & of a dead colour, we may conclude  
there will follow great Mortality, by the  
Pestilence; which makes those that are  
infected with it pale wann & colourless  
13. Physiognomy, likewise shows the most  
prodigious

prodigious Effects of Resemblances and of Figures.

For if a man endeavour to counterfeit any other mans Countenance, and that he fancy himself to have his hair, eyes, nose, mouth, and all other parts like him, and in a word if he imagineth himself like him in his Physiognomy; he may by this means come to know, what his Naturall Inclinations, and what his Thoughts are by the same which he finds in himself, during the time of this his making of Faces.

This Opinion is grounded upon the Experience of Campanella who expresseth himself in these words. Cum quis hominem videt statim imaginari oportet, se nasum habere, ut alter

de sensu }  
etrum & }  
Magia }

ut alter. habet, et pilum et vultum, et frontem et locutionem: et tunc qui affectus et cogitationes in hac cogitatione illi obrepunt iudicat homini illi esse proprios, quem ita imaginando contuetur. Hoc non a se, ratione et experientia. Spiritus enim format Corpus, et juxta affectus innatos ipsum fingit, et exprimit. I always thought that the Opinion of Campanella was, that a man should only imagine himself to have the same Countenance with the other; as his words seem to mean: but when I was at Rome, understanding that he was brought into the Inquisition. I did out of curiosity to be satisfied in this particular take the pains

pains to visit him there. Being there four in  
the Company of some Abbots, we went about  
to the Chamber where he was: who as soon as  
he perceived us, came to us, and intreated  
us to have a little patience, till he had sent  
a little Note, which he was writing to Cardinal  
Magalotti. when we were sat down we  
observed him oftentimes to make certain  
wry faces; which we conceived to proceed,  
either from folly, or else from some pain, by  
the violence of the Torments which he had  
endured put him too: the Calves of his Legs  
being all beaten black & blue, and his Buttocks  
having hardly any flesh on them; it having  
been

been torn from him piece-meal, to the end they  
might force him to confess the Crimes that he  
was accused of: One of our Company amongst  
other discourses, asking him if he felt no pain:  
He smiling, answered, No; And supposing  
that we had been something troubled at the  
wry faces which he made, he told us; that  
our coming in, he fancied himself to be  
Cardinal Magalotti, as he had heard him described  
and he asked us withall, if he were not a very  
haverly man. Now J, who had before read  
that passage in his Books, which I have  
before set down, presently conceived that  
these wry faces are altogether necessary for  
to be

to be able to judge aright of another Mans Naturall Inclination. I shall not here set down what pass'd between us in this Interview; because it is besides my present subject. I shall now returne to the Effects which are found in Physiognomy, and are produced by the force of Resemblance. We see then by Experience, and all knowing Physiognomists have observed it; that if a man have a round forehead, he is very subject to folly & lightness, being very easily moved any way; in like manner as a Round figure is the most apt for motion: and the Natural Reason of this is, because that the Spirits ascending up, & meeting with a place of a Round Figure, they are very easily

safely moved any way. It is also observed that those that have a Sharp Chin, that stands forward, and a little Forehead, are very Brutish & Stupid; In a word they are qualities like a Hog whose Image they in a manner bear. I need without troubling my self any further with bringing in Instances of this Nature; you may have recourse to the Physiognomists, who will furnish you with good store of them; by which you will be able to judge; how great the Vertue, and power of Resemblance; and Figures.

14. The Art of Divination of Dreams is also grounded upon Resemblance, as may appear out of the holy Bible; where Joseph foretold of  
Gen: 40. / Cup bearer



Cupbearer that within three days he should be  
restored to his office again: because he had dreamed  
that he misseth three clusters of grapes into  
Pharaoh's cup. But he favored the Baker, &  
after three days he should be hanged, &  
his flesh should be eaten by the birds of  
Air; because that he also had dreamed, that  
he bare three basket full; and that 7 birds  
sat up all that was in them. He favored  
also the seven years of plenty, and the  
seven years of dearth by the seven fat  
kins, and the seven lean ones; and by the  
seven full ears of Corn, & the seven  
thin ones as Pharaoh had dreamed.

Prophane

Prophane Histories, affords us many Examples -  
of this kind. proving the power of Similitude  
For Hecuba being with Child, dreamed that  
she was delivered of a Firebrand, which burnt  
up her Kingdom: and this was Paris who was  
afterward the cause of the burning of Troy  
down to the ground. I shall here add more over  
that this Resemblance of Dreams hath often  
times been so powerfull as that, what one  
hath dreamed, he hath afterward seen really  
come to pass. Thus Claudius Ruffus, dreaming  
that he had lost his sight, became shortly  
after quite blind. Consult these following  
Authors on this Subject, as Nicophorus, Solomon  
Judeus -

Pliny lib. 7. }  
c. 50.

Galen. De  
insag. 2x }  
Insomnijs

Judeus, Synesius, Plato, Cicero, Valerius Maximus,  
Cordon and Arthemidorus, who have examined,  
all that Phylippus, Antipater, Arsimon,  
Jamblichus, Aristides, Apomazar the Arabian,  
and Sernachan the Indian have said concern-  
ing this particular.

15 Painting and Sculpture do also wonderfully  
confirm this Power of Figures; for as much  
as those that are sad and weeping pictures, do  
make us so sad, as that they sometimes draw  
tears from our eyes; and the merry & cheerful  
pictures, make us joyfull and cause us to laugh.

And this is the reason why these latter are very  
eldom made up of in Holy matters; and the former  
sort

sort are so frequent in our Churches, where we shall  
oftner find Jesus Christ pictured on the  
cross then rising from the dead, or sitting on the  
right hand of his father: because that, besides  
that the painting him in that posture puts  
us in mind both of our Redemption, and of  
his Love towards us, who being immortal would  
yet become man, that so he might be in a  
Capacity to Die for us; it also moves us, by  
the virtue of Resemblance to be sad; as it  
is: So great is the power it hath over us.  
Est enim Similitudo (saith Porta) pictus, formo  
vel pulchra loquens, quae quovis sermone  
quibus se notis Valentior est.

16. Lastly.



plainly perceive the Motion that the strings do  
make, if you lay but a Feather, or some other  
such light thing upon them. How Admirable  
then is this Resemblance which doth every  
where produce such wonderfull Effects!

Quidnam hic officit, sicut Marfilus Ficinus,  
ut Cithara subito patiatur a Cithara, nisi situs  
aliquis, et quodam Figura conformis?

If then Resemblance hath so great power in  
all these things which we have now shew'd;  
we may very safely conclude, that it can have  
not less in that of a Talismanical Figure; &  
this we may be the more confident of, since  
we are confirm'd therein by Experience it self.  
It now

30  
It now remains that we prove this Power to be  
Natural, by the Third means which we propos'd  
namely by the Vertue of the Stars. And this  
we shall very easily be able to do, after we  
have first shew'd the manner, which the  
most Learned sort do observe, in preparing

these Images

The manner of making Talismans.

17. First, they usually propose to themselves,  
what Effect they would have these Images  
produce; whether to chase away some hurtfull  
Beasts, or to allay the violence of winds, to  
prevent lightnings, and Hail, to cure certain  
Diseases, and the like. This being first propos'd  
they then search after the means, that may  
be proper

proper for the attaining of the end proposed:  
As for Example, for the cure of the Dropsy,  
it is to be considered, that the disease consists  
in moistures: they are therefore not to take  
any matter indifferently, for to Incurve &  
form, under such and such Constellations;  
but it must be of a Substance Naturally hot  
and Dry. Secondly they must take for the  
Ascendant some Sign that is likewise hot and  
Dry, as Aries, for instance is said to be:  
In the third place they must make choice of  
some Star to which this Malady is subject;  
such as Saturn is said to be: but there  
being need also of some star that is very  
moist

moist, (to the end that Sympathy which is so  
powerfull in all things may assist also in this  
particular;) they may take the Moon in  
her Warm. For, as the curing of the biting  
of a Viper, they mix some of its flesh, with  
the Antidote; in like manner for expelling  
of these waterish Humours, we must make  
use of that Star which hath the greatest  
affinity with the waters. You must also  
observe the Sign, which relates to the part  
of the Body that is ill affected; And this is  
the Counsell of a learned Physician, who  
says, that; *Oportet medicum aegri dejectu  
sive, ubi cauda Draconis sit in homine, ubi  
Aries*

Paracelsi.  
in Paragran.



Aries, ubi Axis Polaris, ubi fit linea Meridio-  
nalis, ubi Oriens, ubi Occidens. &c. Now that  
the Signs have more agreement with and  
have stronger influences upon one part of  
the body than another we are certainly  
taught by daily Experience in the curing of  
wounds. We must also have regard, if it  
be possible to the Stars to which the sick person  
is subject: and then in the last place, we must  
above all things take care to begin our  
work under some certain Aspects which are  
only usefull in the operation, some for to  
shed their Influences with more heat or  
cold, and others with less as occasion  
shall

12  
shall require: So that all things being thus —  
diligently observed, the Beams of the Stars, —  
finding a figure aptly disposed for the receiving  
them, do make such an Impression in it, by  
the Resemblance and Harmony that they  
there find, as that being once taken in  
they do afterward Operate on that which they  
find to be semblable. In all the other  
Operations they proceed after the same —  
manner: As for Example to chase away  
Scorpions out of any place, they take the  
Signe with which they have some corre-  
spondence, such as is the Sign Scorpio: then  
do they take some malignant Star which  
is

is Adverse to them; it being not so necessary to observe so many rules in Beasts & other Irational Creatures as in men. Now when the Figure of a Scorpion is thus prepared, the living Scorpions feeling naturally the Influence & Influence wherewith the Image is insid'd; they presently avoid the place for their own preservation; or else, if they be too near it, they presently dye. If it be thought by any a Hard thing to conceive, how these living Creatures should have any sense of this Influence; Let them but consider, that there are some persons that bear so strange a hatred to Cats or other like Beasts, as that if there be any within the house

Dr. Rudd

23  
House wher they are, they do presently fall into a sweating and trembling, although they see them not. It is reported also that there is a certain Herb, that Cats will seek at a very great distance: in so much that if one lay it upon the top of a house, or in a Chamber, you shall have them come from very far to tumble and rowl themselves on it. Many things are delivered by the Naturalists, which are in appearance much more incredible than these. It therefore now remains only that I Answer three doubts that are proposed, namely, Whether the Stars have any Influence upon Things here below

below, or not? Whether they have any Resemblance  
with them? And, Whether Artificial Figures  
can retain their Influence, and afterwards  
operate by them? as we have said.

18. But first of all I must lay down this, for  
a most certain Conclusion and Foundation; -  
That the Stars, and their Influences in these  
Figures have no Power at all over our Wills.  
And therefore I dislike <sup>as vain & unprofitable</sup> these Operations,

*In Magia* } which Albinus Villanovensis says may be  
*Astr.* } effected by means of these Images.

*Ad fugandos latrones.*

*Ut Mulieres transcurant super Imaginem,*  
*vident & content.*

*Ad recipiendam*

*Ad recipiendam substantiam ablata*

94

*Ad expugnandos hostes &c.* To which we may

*De trib.*  
*Imagin.*  
*Magis.*  
*Inter. Sophor.*  
*Sigill.*  
*De Sigillis.*

add those of Theobst Bon Chorac, and the <sup>(1st)</sup> part  
part of those of Tritemius, of Goconius,

the Invention whereof we do reject as vain,  
as well as those of Marcellus Empiricus,  
who says that to cure the Colick you must  
make a Talisman of a thin plate of Gold and  
engrave on it the following Characters. The

plate of Gold must be graven with an Instru-  
ment pointed with the same Metall, & when the  
Moon is twenty days old. And when it is graven  
it must be put into a little pipe of Gold, -  
covered at the top with a Goats skin, and then  
it must

must be tied with a thong of the same leather  
 to the Right or Left foot of the patient, according  
 to the side he is pained on. And he that is to  
 use this Remedy must not have any knowledge  
 of a Woman, <sup>especially if</sup> with Child, and be sure not to go  
 among Tombs or Graves. And he must above  
 all take care to put on his Left shoe before his  
 right. *Ido dum (saith he) utitur quis hoc  
 preligamino abstinet Venore, et ne Mulierem  
 aut pregnantem contingat, nec Sepulchrum  
 ingrediatur, omnino servare debet. Ad ipsum  
 autem Coli dolorem penitus vitandum, ut si quis  
 pedem temper prius calcet observabit.*

Lib. de  
 Medicam.  
 Physicis.

The Charactery of this Talisman —  
 follows

L \* MΘRIA  
 L \* MΘRIA  
 L \* MΘRIA  
 L \* MΘRIA

In making of these figures, all words are indifferent  
 and serve but to amuse the simple sort of  
 people. As when Albinus Villanovensis saith —  
 that for to cure the Tertian and Quartanague  
 the pain of the Nerve, Ventricle and spiry  
 parts, you must grave the Image of a Scor-  
 pion, upon a piece of Gold or Silver, when  
 the Sun is in his proper House, and the Moon  
 in Capricorn, and while you are Graving it  
 you must say these words: *Exurge Domine  
 Gloria mea; Exurge Psalterium, & Cithara  
 Exurgam*

Exurgam diluvio: and then reads this  
Psalm, Misere mei Deus, miserere mei  
quia in te confidit anima mea.

From hence it is that so many Superstitions  
have sprung; and that people at length  
began to undertake the cure of diseases,  
persons, moorly by the bare writing of  
certain words, without any regard had either  
to the Stars or any thing else.

Let us now come to the first Quere, which  
we are to prove for the Establishing of  
the power of figures: namely Whether  
the Stars have any Influence upon,  
and do cause any motion in things here  
below

below.

19 Aristotle endeavouring to prove the

prime  
Meteor. }

Affirmative brings a most excellent Argument  
and worthy of so great a Philosopher which is -  
this. That, (saith he) from whence Motion  
took its Beginning, the same hath no doubt  
given to all other things the power of self  
motion: Now without all dispute the Motion  
of the Heavens was the first in Nature;  
therefore, what so ever moves, moves by the  
motion of the Heavens. In former that if  
the motion of these should cease, both  
Growth and Motion would also cease in all  
things here below. Junctin brings here  
an Example

In Spher. }  
Sect: c. 3 }



Example of a Mans heart which as it is  
the beginning of life, and motion, so doth it  
communicate Life and motion to all the rest  
of the Members: So that if it once be  
wounded, not only the Motion ceaseth in all  
the parts of the body, but even Life also.  
You may see this Position confirmed by  
Hippocrates, who backs it with so many  
reasons, and so strongly asserts the truth  
of these Celestial Influences, as that he  
confidently affirms, that by the rising and  
setting of the stars, a man may foretell  
Tempests, Rain, Storms, and other Changes  
of weather, through the neglect of which  
Observations

Lib. de  
Aeris et  
Aquis }

25<sup>th</sup> Sheet  
Dr. Budd

Of the Talismanical Sculpture of the  
Persians &c. @ @ @ @ @  
Observations, Physicians are very often deceived  
in their cures and Diseases. Cum temporum  
mutationes, saith he, & Astroorum ortus, & occasus  
observabit Medicus, quemadmodum singula-  
riorum eveniant proficit utique & de anno, -  
qualis hic sit futurus &c. And then, as towards  
showing what times and what seasons are  
dangerous for sick people, by reason of the  
divers motions of the stars, he presently adds  
Periculosissima sunt ambo Solstitia, maxime  
vero aestivum periculosum: stiam Aequinoctiu  
utzumq, magis vero Autumnale. Oportet  
autem & Astroorum ortus considerare, praecipue  
Canis: deinde Arcturi, & Plejadum occasum  
Morbi-

Morbi enim in his maximis diebus judicantur,  
aliqui perimunt, alii vero desinunt, aut in aliam  
speciem, aliumque statum transmutantur.

It would be but lost time if I should stand  
longer upon the proof of this so clear a  
truth which all men ought to confess to be  
so, were there no other argument for it,  
but this, that it hath been constantly  
observed, ever since the first beginning of  
Astronomy in the world, that the Rising and  
setting of the fixed stars have been the  
cause of very great changes here on earth  
and he must either be a very ridiculous  
senseless man, or else a very ignorant, that  
should

18  
should go about to deny, that the Hyades, &  
the Pleiades, are not watry, cloudy constellations  
that is to say do cause Rainy, cloudy, Dark  
weather; as Leo and the Dog star bring  
heat and Drowth: and Orion a wet and  
tempestuous season, and so of the rest.

rid. Gal.  
Revill.  
Hist.  
Plant.

And after all, do we not observe, that  
there are some certain flowers, that turn  
about as the Sun does: and others, that  
appear above the water at his Rising, and  
when he sets, sink down again, and hide  
themselves, as it were bewayling his absence  
Neither are the Influences of the Stars  
shed upon Herbs alone; but even upon  
stones.

stones also: some whereof do so exactly observe the motion of those particular stars, whose Influences they bear, as that they change their Aspects with them. An Example of this Truth you have in the Stone called Lunaria, which is included with such wonderful qualities, as that it changeth its Appearance, in like manner as the Moon doth whose name it beareth. In a word do not the Humours in our bodies, increase with this planet and decrease when it decreaseth? If any desire more Instances backed with convincing reasons he may have recourse to the Astronomical Predictions of Ptolemy, & he shall there find that

That the truth of these Influences is too clear to be called in question.

20. The other point, concerning the Resemblance of the Heavenly Constellations to sublunary things, is something more difficult to prove, though not less true. Nevertheless this Objection is brought against it. If the Constellations of the Ram the Bull, the Twins &c. do resemble those living Creatures it is either Really, or else by Imagination. If Really; they are then, either in the Eight Sphære or else in some other: But they are not in the Eight. For, in the Constellation of the Ram, the Bull &c. there is no sign at all of

These Beasts being figured or represented by  
the stars: Neither are they in the (Christalline)  
Heaven, nor yet in any of the spheres,  
the Planets: for we should then see them,  
as we do the other Stars: nor yet in a  
Ninth Heaven, as some have thought.

If they are only by Imagination, then are  
their Effects also Imaginary, and have no  
virtue in them, and so by consequence, the  
power of Talismans, or Figures is vain.

We Answer then that according to the  
Judgment of the most learned Astrologers  
these Images are not at all real: for in the  
stars that make up the Constellations of the  
Ramm

100  
a man may as well fancy a Horse there  
as a Sheep; as I have sometimes made  
trial. Neither, yet are they altogether  
Imaginary, in the same sense as a Chimera  
is Imaginary, which never had being in nature:  
but they are so ordered in the Heavens by our  
Imagination, because that the Constellation  
which we call Aries, or the Ram hath a  
strong Influence upon sheep, as Taurus  
hath upon Bulls, and so of the rest. Or  
all the Celestial Ram is so called, because  
there is not any Beast upon the Earth that  
is more like in nature to this Constellation  
than the Ram: For it renders Him that  
is born

born under it so Pious, so meek, so gentle, so  
courteous, that he resembles in all things the  
Innocent Lamb. He will also have a hard head  
and thick hair curled in rings like a fleece

In Spær. }  
cap. 2. } of wool. Vidimus enim (saith Junctin) com-  
plures hujus Signi homines, capite malliari,  
spissis crinibus ad modum velloris et supra  
frontem elevatis, quasi capite cortarent.

And these are the Natural Reasons why these  
Celestiall signs are called by the names of  
living Creatures. One may add to this with  
Junctin that when the Moon is in the Sign Aries  
this Sign hath then the stronger influence  
upon the Head of man, & renders it strong  
as —

Sheet 2  
Dr Rudd

101

as that of this Beast: and this may be another  
reason why this Constellation is called by the  
name of this Beast, rather than of any  
other. So in like manner when the same  
Planet is in the sign of Taurus, it hath a  
stronger Influence upon the Neck; where  
consists the chiefest strength of a Bull: —  
when it is in Gemini, the Influence is strong  
upon the Arms; and for this cause this  
Sign is represented by the Image of two  
Children embracing one another: When it is  
in the Crab, the Breast is then sharer in its  
Influence; because that this Creature always  
goeth upon its breast. And when it is in Leo  
the



The Sign sheds its Influence upon the Heart  
from whence the Lion is said to be a generous  
and courageous beast. You may see the  
rest of this Discourse in the same Author  
whom I, shall not here trouble my self to  
set down, because the reasons do not at all  
satisfy me. I do therefore believe that  
these Signs do cast forth their Influence  
upon the severall Members of the Body  
though not for the Reasons here delivered,  
which often prove to be very impertinent;  
but only, because we daily see the Experiences  
of it. They do therefore visibly work by their  
Influences, upon those Beasts whose names  
they

122  
they are called by: for Dogs run mad in the  
Dog days; and Lions are very furious under  
the Sign Leo: and this was the only reason  
which moved the first Philosophers to call  
these Constellations, by the names of these  
Beasts: and all the other reasons that are  
brought are out of later standing and have  
been Invented by the later Astrologers. These  
Constellations then are called by the names  
of these Living Creatures, because that they,  
are observed to have great power over  
them. You may see the Ordainment of all  
that Junctin hath written hereof in Horvius  
Lordan and Galsetus, who hath a particular  
Chapter

Ibid.  
Philos.  
Parb. de  
variet.  
D. Dotti.  
Promisc.  
Cap. 35.

Chapter upon this Question; Quæstio Signa  
 Zodiaci animalium nomina habent? Wher  
 he concludes thus; Aries, enim in Ovibus; Taurus  
 in Bovibus, Leo, in Leonibus, Scorpio, in Scorpionibus  
 Lices in piscibus; Virgo in Virginibus, & sterilibus;  
 et sic de cæteris, imperium habent.

As for the rest of the forty eight <sup>constellations</sup>  
 I shall not here speak any thing of them; -  
 because that some who have undertaken  
 to defend the power of figures, have said  
 that the signs of the Zodiac only are of  
 power to work <sup>actually</sup> generally, for as much  
 as they make their Circuit, or at least the Sun  
 in them over the whole Earth; whereas the  
 other

Albumaz.  
 Mag. In:  
 duct.  
 2.

others report but one part only.  
 At this present I shall show how those  
 of the Zodiac may have power to operate  
 upon Figures framed by Art: And this is  
 the third point which I have undertaken  
 to prove.

21. The Question then is, Whether the Stars  
 do shed their Influences, as well on  
 Artificial as Naturall Things or not?

Contra  
 g. out. l. 3.  
 et lib. 9.  
 Fals. In  
 specul.  
 de Mirab.  
 Tract. 3.  
 c. 4. 855.

**I** Answer in two Words that the Affirma  
 = tion is so certainly True; that neither  
 Thomas Aquinas (who left nothing unexamined  
 in this Question) nor Albertus Magnus  
 could possibly deny it. And even Experience  
 teacheth

teacheth us, that the Sun warmeth as well  
the Artificial Image of a Man as the  
Man himself: now if this Planet work  
indifferently upon Both, why should not the  
rest do so too? In a word why should not

the Stars as well operate on Artificial  
as on Naturall things; being that in their  
Essence they are all Naturall? Should  
we exclude Gold from the Number of  
things naturall because it is fashioned  
into a Ring? And are Stones rendered less  
naturall when they are framed into a House?  
If it be objected, that, however, they should  
not acquire more vertue, than they had before  
I answer

I answer that the Contrary is manifestly  
proved by two Reasons. The first is, because  
that the different Figures render them more  
apt to operate to such or such an action  
than they were before: as for Example.

If a piece of wood or Stone, were unapt  
to hold water, by making of it hollow  
it presently becomes fit for such a purpose  
and so in other Figures. The other Reason  
is; that those things when they come  
under the Workmans hands are wrought  
under certain Constellations; which commu-  
nicate such Influences and Qualities unto  
them as they never had before: as we see  
by Experience

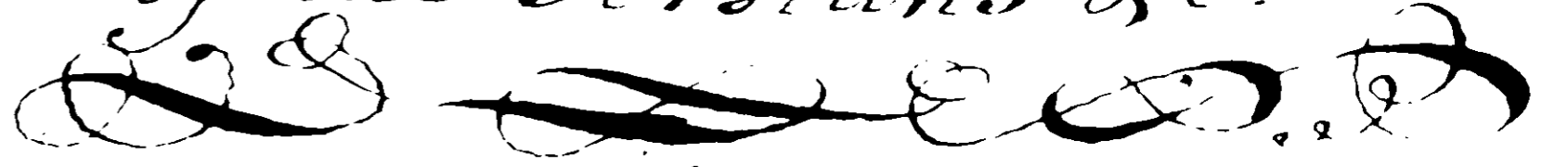
By experience in Bisket bread; one sort where  
of will keep a very long time; and the other  
that was baked either before or after it,  
will be subject to worms and corruption,  
although kept in the same place, & made of  
the same corn, & kneaded up with the  
same water, & with all other imaginable  
conditions. But to keep our selves to the  
business of figures, only we shall here conclude  
that if they are prepared with all these  
Circumstances observed, & engraven upon  
some matter that is proper for the Removing  
of the Influences of the Stars; they may  
naturally retain them & work those  
wonderfull Effects which we have before  
set down.

Section - the 5<sup>th</sup>.

That the Objections

27<sup>th</sup> sheet  
of Rudd &

# Of the Talismanical Sculpture of the Persians &c.



Section the 5<sup>th</sup>.

That the Objections made against  
Talismanical Figures, make not  
any thing at all against their  
Power.

The Wonderfull Effects wrought by Figures  
Talismanical have so perplexed the minds of  
those men who account every thing Magick which  
they are not able to comprehend without making  
any distinction betwixt Power which is  
Naturall and Lawfull & that which our Faith  
permits us not to meddle with; They have  
boldly



boldly published. That what vertus soever  
proceeds from ~~Figures~~ is utterly Diabolical

But when they perceived that Knowing Men  
would hardly sit down so; and that it concerned

them to produce some Reasons to prove that these

Figures can have no Naturall Power at all;

they have at length brought these following

Ones; though they are built on very weak

foundations as we shall make it appear.

1. The first is, that Reason it selfe tells us

that these Operations cannot be Totally Natu-

ral, but rather Superstitious and Dangerous,

soing that, to reduce them to a full and entire

Effect, there are some certain Words to be used  
which

which have no Power at all, especially over things

which have no Sense; and that therefore the

Making of them ought to be forbidden, and

rejected as the Church hath ordained.

To ANSWER fully and in Order both to

this Objection, and to the rest that follow.

I say, that we have condemned all words &

all other Superstitions. As for the Church

it never yet rejected the true and lawfull

Power of Figures, as the Writings of Aquinas

and Cardinal Cajetan do testify. And if the

Fathers have sometimes condemned it; it

was not till they saw that it was so mixed with

Superstition (that I say not Abomination) that

they



that they conceived, that they should not be able  
ways, & able to divert men from the practice of  
it, but by condemning it utterly: as Moses like  
wise did in forbidding absolutely the Graffing  
on a Tree of a different kind, only to keep  
them from that Sin, which was usually  
comitted at that action as we shall shew  
hereafter. And that it may appear that the  
bare figures have not been used always with-  
out any Application of words & Ceremonies  
such as were not only vain, but ridiculous  
also; we may take notice, that in Egypt,  
when they would cause Hail to cease, which  
might have been effected by the vertue of a  
bare

bare Talisman only; it was thought necessary  
that four Naked Women should lye along upon  
the ground on their backs; and lifting up  
their feet on high they were to pronounce  
some certain words, and so the Hails would  
cease. Quatuor Mulieres (said they as R. Moses  
reports,) jaccant in terra super dorsum suum  
nuda, et erigant pedes suos, et dicant talia  
verba, et operentur istud: grandis, descendens  
super locum illum, cessat ab eodem loco.  
This ridiculous Ceremony was taken from the  
posture of some Talismanicall figures which  
served to divert Storms of Hail; whereon  
Faith Thomas was graven the Image of Venus  
lying

lying along. Besides, some ignorant persons  
having lighted upon some of the Characters which  
the Ancients had invented, that so they might  
conceale their Philosophical Secrets, from the  
unworthy Rabble, not knowing the Original  
of them, and believing that they had some  
secret Vertue in them, they grav'd them on  
Talismans. Such perhaps was the Egyptian  
Serapis, which had on its breast the so much  
celebrated Letter Tau. This inscribing of  
Ciphers and Characters, brought also along <sup>with</sup> it  
this Beliefe; that some three or four Letters writ  
upon Talismans they might certainly then be  
read also: and hence did this Superstition  
take

lib. 19. in  
finis.  
Odyss. l.  
19. Hy. St.  
F. thicp.  
l. 9. G. G. 2.  
l. 15.  
Tom. 1.  
cap. 65.

108  
take Rise of speaking words in the making of  
these Figures; and afterwards of letting  
along the figures, and using the same words  
only: as it is reported of Trallianus, who used  
these words for the cure of the Colick;  $\Phi\epsilon\upsilon\upsilon\epsilon$ ,  
 $\Phi\epsilon\upsilon\upsilon\epsilon$ ,  $\iota\delta$   $\chi\omicron\lambda\omicron\iota$ . And Homer writes that the  
bleeding of Ulysses his wound was stopped by  
using certain words: as likewise that of Idron  
: dates was in Heliodorus; who with Strabo  
affirms that the Indians, and Ethiopians, use  
no other way of curing their Diseases.  
Trozart assures us, that he hath seen these  
Ceremonies practised, in his time: and even  
in our days they are used but too often  
especially

especially by superstitious women. But at last there were some that made more esteem of Characters, than of plain words, considering with them selves what the power of figures

lib. 28. }  
cap. 2. }

was. Thus Pliny reports, that M. Servilius made use of these two Letters, M, and A.

to keep himselfe from being bewitched: and Eudoxia the Emperesse, being in Travell with a Child, desired (as Codron reports) to have

certain Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vain

for it cost her her life. To conclude, these things having been invented only for the

concealing of some secrets, as we have said (after Roger

Sheet.  
D. Rudd. D.

Secretis  
oper. Art.  
et Nat.  
cap. 1.

109  
Roger Bacon, who saith, Quae Philosophi avin-  
venerant in operibus artis, et Naturae, ut secreta  
occultarent ab indignis; they were afterwards  
turned into Superstition by those who mixed  
them with the Imagery and made use of them  
beyond the power of Nature.

2. Now that the practice of making these Figures  
was never for Bede's sake, but only to keep us  
off from those Abominations, that were  
usually committed, (the Invention being  
nevertheless naturall, and the things them-  
selves innocently used by good men without  
the assistance of any other power save that  
of Nature,) We may perceive by a like  
Example

Example, in the Command that was given, of not  
grafting on a Tree of a different kind. For it  
was given for no other Reason, but to turn  
away the Jews from those filthy and  
Abominations, which they usually committed at  
this kind of Engrafting. The Latine words  
will in some sort hide the Uncleanings of  
the discourse of the said Villanus. You shall  
have them from the above named R. Moses  
a man of very great knowledge in these  
Traditions. Dixiunt Ego, quod in hōia  
quā inscripta una species in aliam, oportet ut  
ramus inscriendus sit in manu alicujus Mulieris  
pulchrae, et quod vitæ aliquis carnaliter cognoscat  
eam

Mor. 6. 9  
lib. 3.  
cap. 38.

110  
eam. prater morem naturalium. Et dixerunt,  
quod in temporibus illius actus debet mulier  
inscribere ramum in arbore. From hence a  
man might conclude it was, that God, to  
set a Mark upon the Foulness of this Crime,  
would have the very Trees themselves also to  
have some sense of it. For if a Wilder planted  
an Olive Tree, (saith one of the Learnedest  
prelates of France, according to the opinion of  
the Naturalists,) it would never bear any fruit  
Olive (saith he) a Mortuus plantata vel infuen-  
tuosa perpetuo manet, vel omnino arcescit.  
Now to Engraft any Tree, whatever is a thing  
both natural, and of it self indifferent:  
nevertheless

Gal. Paris.  
de Virtutibus.  
part 1.

nevertheless it was forbidden merely to  
avoid the Sin which Nature abhors. Propter  
hoc igitur, is the conclusion of the Law cited,  
Law, prohibita fuerunt Comixtionis, scilicet  
incisio arboris in aliam speciem, ut dicitur  
a causis Idololatricis & fornicationum. And  
the like cause hath also moved those men  
that have condemned Figures; though they  
are both Naturall and the making of them  
Lawfull; as we have already shewed. Now  
the reason why they have been also rejected  
by some of the more Learned sort was either  
to give way to the Rigour of the Inquisition; as  
the Italians and Spaniards have done, or else  
for want

for want of having taken the pains to examine  
them; as Gul: Parisiensis, Gerson, and divers  
others, whose Objections also, which they conceive  
to be invincible ones we shall likewise answer.  
3. The second Objection is grounded upon the  
Foolishness and Impertinence of the words  
and used about these Talismans, at y making  
whereof ignorant people do still use some  
certain words which say they, are very near  
bordering upon Idolatry.

We do reject & condemn the Superstitious <sup>words &</sup> Obser-  
vations delivered by Villanovensis, and by  
Antonius Mizaldus. as namely, whose he  
affirms according to Ptolomy, that for to drive  
away

Cont. Me-  
morab.



away Serpents, you must prepare a square plate  
of Copper, and graving two Serpents on it;

Cont. 1. }  
Aphor. }  
52. }

when the second Face of Aries is Ascendant,  
you must say these words: *Ligo Serpentes per  
hanc Imaginem, ut nemini nocent, nec  
quosquam impediunt, nec diutius, ubi sepulta  
fuerit, permansant.* As also when he, <sup>is</sup> <sub>is</sub>

according to the same Ptolomy, that to drive  
away Rats and Mice, you must grave this  
Image of them, upon a plate of Tin, or Copper,

when the third face of Capricorn is Ascendant

Aph. 45.

Saying: *Ligo omnes Mures, per hanc Imaginem  
ut nullus, in loco ubi fuerit, mansus possit.*

So likewise for to gather together and catch  
Fishes.

Fishes, you must Engrave the Image of a Fish  
upon a piece of Lead or Tin, when the first

Face of Aquarius or of Pisces is Ascendant

Aph. 94.

saying: *Ligo et adjuro omnes Pisces qui sunt in  
flumine (withall naming the River) ad tractum  
balistae, ut ad hanc Imaginem veniant, -  
quaticumq; in ejus aqua posita fuerit.*

And so also for the driving away of Wolves  
either out of a Wood, or from a Sheep coat,

you must grave upon a Plate of Copper, or  
of Tin the Image of a Wolfe with his feet

tied, and two Mastives seeming to bark at  
him, when the second face of Sagittarius

Cont. 2. }  
Aph. 8. }

is Ascendant, and you must withall say:  
Extermino

Extremis per hanc Imaginem omnes Lupos,  
qui sunt in hac Villa aut Nemore, (calling the  
wood or the Sheep house by its name,) ut non  
remaneat aliquis vorum in illo. And to render  
a Huntsman fortunate in his Game, you must  
grave upon a piece of Tin, Silver, or Copper, the  
Image of a huntman, having in his hand a bow  
bent and ready charged with an Arrow graving  
it under the sign of Sagittarius, whose Image  
he representeth, and saying: Per hanc Imaginem  
ligo omnes feras Silvestres, cervos, apros,  
leporos, ut nulla meam venationem subter-  
fugiat, quin optatam portionem & praedam  
mihi semper relinquat. A friend of  
mind

Cont. 5.  
Aph. 100.

29. sheet.  
Dr. Rudd

Of the Talismanicall Sculpture of  
the Persians &c. 113

A friend of mine made above a hundred Talismans  
according to the several rules here delivered, but  
not one of them answered his Expectation.  
But I desiring him to make one according to  
the Directions I gave him he presently saw  
the Effect follow. And M. Sanctarius his  
Learned Rector Professor in the Mathematicks  
protesteth to me that he cured a most intolerable  
pain in the Reins by one of these true Talis-  
mans. Now I have formerly said that we  
condemne all figures and words, that are  
mixed with superstition, in these Talismanic  
: all Figures only; As for those Ceremonies  
and words which are piouly used; as for  
Examples

Example to cause a Storm of Hails to cease;  
a man may use them without any suspicion  
at all, according to the Judgment of some  
Divines. The manner is thus described by

Lib. 4. de  
prestig.  
Demon.

Wierus. Having first made the Sign of  
the Cross, against the Lightning, Hail, Thun-  
der, Tempest; you must take three Hail-  
stones of those that first fall, and cast  
them into the fire, in the name of the  
Holy Trinity; and having repeated the Lords  
Prayer two or three times over, you must  
read the Gospell of S.<sup>t</sup> John: which being  
ended, you must make the sign of the  
Cross, over against the Cloud, as the Thunder  
on every

114  
on every side, and make the same also upon  
the ground towards the four quarters of the  
world: And after that the Exorcist shall  
have said three times, Verbum caro factum  
est, Adding to it as often these words; -

Per Evangelia Dicta fugiat tempestas ista.

If the Tempest were raised out of Magic it  
will cease, saith Wierus. I observe that  
this hath crept in Superstition Here also, as  
well as into the Business we now treat of.

The third Objection, is grounded upon  
the Impotency of the Matte Ingraved -  
For how can an Image which is dead, &  
without Motion give Motion to others, &  
have

have such Operations, as are attributed unto it?

Thus it is Argued by Gulielmus Parisiensis against  
these Figures. Quomodo Imago mortua, et omni modo  
inapprehensa omniq; modo immobilis, non est veritatis  
aut qualiter praestat Scientiam, quam nec habuit,  
nec actu nec potentia eam habet certissimum

Gerson says the same; and brings in a manner

all the very same arguments in a Book  
lib. peruliani  
duodecim  
proposit.

that he hath written against a certain Physician  
of Montpelier, who graved upon a piece of

Gold, the Image of a Lion for the Cure of 4 Stons.

4. To this I Answer, that the Image of it self is  
dead, and without any Motion: but that by the  
virtue of the Stars under which it was made it  
hath

hath acquired new Qualities, which it had not  
before: or else that the matter being before endued  
with some Qualities that were proper for such an  
Effect by a Simblable Figure; and its Qualities are  
excited. It is said (saith Marcilius Ficinus)  
suscitat inchoatam ibi virtutem, ac dum ad figuram  
reddigit, similiton sua cuidam celesti figurae quam  
sic expositam calum ea perficit virtute qua  
caperat, & exhibens quasi Sulphuri flammam.

Thus many things if they are not excited work  
not at all: As for instance, to make some Heards  
to smell, you must crush them betwixt your  
fingers. So Amber, which hath received from  
the Heavens the property of drawing Straws  
to it

to it; yet unless it be a while rubbed and chafed,  
it is not able to do it. The Bezaar or Bezoar stone,  
(which Marcilius Ficinus says, signifies as much as  
A morte liberans: though this be an etymologie  
as unknown, as Antus:) which is naturally endued  
with the power of Expelling Poison, & becomes also  
a very Sovereign Remedy against it. That is the  
Scorpion, if there be first graved on it the figure  
of a Scorpion, under the Influence of the Celestial  
Constitution of the same name. — The Aemil-  
stone gives not its fire; unless you strike it:  
In a word there is scarcely any thing, but requires  
to be Excited, and awakened up to its work; soon  
as low as delirious things; many whereof appear  
not

46  
not at all unless there be Art used to discover them  
as we may see for Example; In letters written  
with the Juices of Citrons, Figs, Juyons, Salt  
Almonick and many other things; which must  
be either held before the fire or signified in  
water, that they may be read. In like manner  
also it is necessary that the Virtus of Metals and  
of Stones should be excited by the Celestial Rays  
for the rendering them apt to effect that which  
we desire. Now that these Rays are so power-  
full and that they are able to penetrate stones  
and into the bowels of the Earth, we have  
already proved; and shall here confirm it by  
the testimony of Bonaventura; Dicunt  
Philosophi



lib. 2.  
dist. 12.  
qu. 2.  
art. ult.

Philosophi, quod corpus celeste, mediante suo lumine,  
influit ad profundum terra, ubi mineralia corpora  
generari habent: et quantum ad hoc verum dicunt.

When Testimonies are grounded upon Experiences,  
they cannot possibly then be denied: and we  
know that the Sun penetrates very far into the  
Earth, and there gives Life to plants & living  
Creatures too; which when we see taken up,  
astonish us very much: as appears out of Georg.  
Agricola, and the Learned Licetus Professor at Padua.

De Animal.  
Sult.

As for subterraneous Fishes, we find them but too  
often enlivened by the Stars to our great Disadvan-  
tage: as you may observe out of Seneca, who saith

lib. 3.  
Nat. Quæst.  
c. 19.

that Philip having sent men down into an old Gold  
mine

10. sheet.  
Dr. Rudd

Gold mine to see if the Covetousness of man had yet  
left there any thing undiscovered; they perceived  
Rivers running along those Deep caverns, and many  
other prodigious sights: by which we may be  
certainly assured, that the Heavens do operate  
through every part of the Universe. Desiderius  
illos, says this Learned Author, cum multo  
lumine, et multo duratior die: disinde longa via  
fatigatos, vidisse flumina ingentia, et conceptis  
aquarum inertium vastis <sup>os</sup> ~~partibus~~ partibus nostris, nec  
compressos quidem terra supereminente; sed libere  
laxitatis, non sine horrore visos. And those  
write of the Riches of America, assure us that  
the Mine of Potosi where Gold is generated

is so hollow and so deep, that nothing can more  
fitly represent the dead full Image of a Star.  
If then the Stars do operate, within the bowels,  
of the Earth, upon living Creatures, plants, Metals,  
why not upon stones, also? I do therefore  
account the conclusion of Hieron. Haruest,  
an Ancient Learned Sorbonist, to be most true  
who searching after the Reason of Gemstones,  
concluded (after a long dispute;) that the figures  
or painting on them, proceeds from two Causes;  
from the Stars, & from the property of the Earth.

lib. de  
causis.  
fol. 88

So he in his own words. Quid igitur dicendum sit.  
Respondet, ex duplici radice posse contingere.  
Uno modo ex radice fixa, secundum Astrologorum  
Auctoritatem.

Auctoritatem multis Experimentis comprobata.  
Alio modo ex radice inferiori, &c. Now this Power  
or vertus of the Stars works indifferently upon  
all things, which Consideration hath moved many  
that stand up for the Power of figures, to  
believe; that all <sup>sorts of</sup> stones, metals or other Matter  
indifferently if it be graven and wrought  
according to the Rules before delivered would work  
the same Effect. For as fire heateth all things  
that are set before it; in like manner do the  
Stars operate, say they upon all things indifferently.  
But I hold the first Opinion to be the true  
and more certain: not that this later is false;  
but because the Effect here is slower. for the  
Stars

Fire will indeed heat all things that are placed  
near it: But if the Matter be indiffered -  
the Heat will not work so speedily: as we see  
in Green wood, and in a pebble stone, which  
requireth a longer time to grow hot in, than  
a Brick doth: and so in all other things.  
It is required, then, to the end the stars  
may operate the more safely, and in less time  
that the Matter be before hand indued with  
some Quality, that is proper to the Effect -  
which we have proposed to our selves; and  
have also some Sympathy with those Celestial  
Signs, which we intend to make use of.  
You may see this Sympathy by wonderfull  
Correspondence

Tom 4.  
Cant. 1.  
c. 31.

Cap. 19.  
p. 322.  
c. 89.

7  
correspondence that there is betwixt Stones -  
Minerals, Herbs, plants, Flowers, Tastes, Smells,  
Colours, Beasts, Fishes, Birds, and all things  
self; and the Stars, as <sup>in</sup> Georgius Vuestus, De  
Harmonia Mundi, and in the Banned Comment  
of M. Morsau a Physician, upon Schola  
Salernitana, the reading whereof, in all sorts  
of Books whatsoever is truly very Admirable  
5. The Fourth Objection brought is. That  
if this Art of preparing Figures or Images  
be Certain, and their Vertue so great as is said  
The Egyptians Arabians and Persians, who  
were the first Inventors of them, would  
then have made themselves Lords of the whole  
Earth

Earth, in subduing all their Enemies: which thing  
they have not done; but contrarywise have  
themselves all been conquered.

To this I Answer, that no Image or Talisman  
real Figure can possibly be capable to Operate  
so great an Effect: they may indeed possibly  
excite, in some small measure the Courage  
of Combatants, and make them less fears-  
full of the Terrors of war; but these  
Qualities alone will never be sufficient, for  
the obtaining of a Victory. If any here urge  
against me the story of Nechtanabo, who is  
said to have drowned all his Enemies Ships  
by making certain little vessels of wax, and  
then

then drowning them: I answer, that the  
Story looks very doubtfully; neither do I  
give any more credit to it than to those flames  
we hear reported of Sorcery in our own  
Days, who are said by pricking a little  
Image of wax in any part of it, to wound  
the same part of the body in the person  
whom it represents. But suppose these  
things were so, yet it would not be from hence  
concluded, that these Effects were wrought  
by the virtue of the Stars; but rather by  
some evil Angels to whom God may have  
given some such power. Gulielmus Parisiensis  
utterly deny these stories to be true; as  
indeed



indeed they are mostly fabulous: Neither do  
I believe there is any one truth in them. It  
is returned upon us, that there is nothing in  
them, but a man may believe, since possibly  
they might be true: I answer, That many  
things might have been, which never yet  
have been: As for instance there might  
have been more Suns, and more worlds than  
one.

6. The Fifth Objection is, that it is  
necessary that Natural Agents should some  
way or other Touch the thing they are to  
Operate upon: but a Figure, which curseth  
the Stone, Collick or any other Disease,  
toucheth

31<sup>th</sup> sheet.  
Dr. Rudd.

ft. 57  
m. 13 ut.

Of the Talismanicall Sculpture of  
the Persians &c 121  
toucheth not at all the part Affected: the  
virtue of it therefore cannot be Natural.

The Answer to this Objection is so easy  
that without troubling our selves to reason  
with Scotus, the severall ways of Touching,  
we need no more but give an Instance in  
Hot Brick. For as a Brick receives heat  
from the fire, without touching either  
or Flame; in like manner doth an Image  
receive the Influence of the Stars, without  
touching any part of the Heavens. In a  
word all the Touching which is here found is  
only a Virtuall Touching, as we see in the  
Sun, which though it be so far distant  
from



from the Earth doth never the less warm it  
 by its vertue. And as a Brick heated either  
 by the Sun or by the Fire, doth afterward operate  
 upon any other body, communicating its vertue  
 to it; if it be applied unto it: In the same  
 manner doth a Figure or Image operate  
 upon another body, communicating the Influ-  
 ences, which it hath received from the stars  
 unto it, if it be in like manner applied either  
 by a Corporal or by a Virtual Touching only.  
 I shall not here produce the Miraculous Opera-  
 tion of the Weapon Salve which cures a  
 wound at a Hundred Leagues distance, if it  
 be but applied to the weapon that made it.  
 And

tract. de  
 Lingua  
 Azmar  
 de Ling.  
 Magnit.

And that you dress it as you would do the wounded  
 person, as it is proved by Rodolphus Goetorius,  
 and Baptista Helmontius. If I should have  
 made use of this Example, I should never have  
 been quiet from having it thrown in my teeth,  
 that the Operation of this Magnetical Unction  
 is superstitious, and Diabolical. This is the  
 whole Burden of the Ignorant Rabble, who  
 Impute, what ever they find to cause wonder  
 with it, to the Operation of Evil Spirits: -  
 And yet I have been assured by M. Loyseau  
 Physician to the late King of France; that this  
 very Operation was naturall, and that himselfe  
 had made use of it with good Success and  
 on a

on a very good man. Now if Gulielmus  
Parisienſis deny that the Operation of a  
Talismaniall Image which is buried under  
ground, can be Naturall; because that it is  
kept in by the Earth which covers it: he may  
as well conclude that the Operation of a Needle  
touch'd with a Loadstone is also Diabolical;  
ſaying that although it be a hundred fathoms  
deepe within the Earth, yet will it always  
turn it ſelf towards the pole. This Compari-  
ſon is ſo much the more preſſing, becauſe that  
moſt of the learned believe that this Virtue  
of the Loadstone is communicated unto it by that  
part of the Heavens which the Needle points  
to

to. So true it is that there is nothing more  
powerfull, then the Influences of the Stars,  
when they have once made an Impreſſion  
upon things here below.

7. The sixth Objection ſtudies at  
Power which we have attributed to Rati-  
blance: for there is not any where (ſaith  
Guliel. Parisienſis,) a nearer Tyo, & Correſpon-  
dence, then in the Love of a Mother and her  
Child: and yet if a Mother drown her ſelfe,  
the Child will not preſently do ſo too; and ſo  
he concludes *Quanto minus igitur in tan-*  
*diverſis ut ſunt Imago et Imaginatum,*  
*nulla ligatura inter ea erit, quae cogat, ut*  
*quod*

quod patitur Imago, patitur et Imaginatum.  
I know very well that this Author makes  
use of this Argument against Neutanas, but  
saying that he brings it also against Talisman  
call Images, I Answer; that these Images  
(as we have already said) have no power at  
all over our Wills. Now to Drown ones self  
or Not to Drown ones self is an action  
which depends wholly upon the will. But  
if a Child resembles the Mother, as well in  
the lineaments of the face, as in the actions  
of the Soul, there is no doubt, but that this  
Resemblance may have very much power  
both as well on the passions of the mind as on  
those

those of the body, which proceed from within:  
as it is often observed. And even in our days  
I have heard of two young Children which  
were Brothers, at Riez an Episcopal City in  
Provence in France; who by reason of their  
being so perfectly like one another, if one  
of them were sick, the other was so too: as  
for example, if one began to have a pain  
in the head, the other would presently feel  
it. If one of them were asleep or sad,  
the other could not hold up his head, or  
be merry: and so of the rest: as I have  
been assured by M. Poitevin a very honest  
man, and a Native of the same City.

8. The Seventh Objection brought by the  
same Guliel. Parisiensis, and Gordon, is,  
That if at any time these Talismanical  
Stones have been known to cure the bitings  
of Serpents, and the stings of Scorpions,  
this Effect proceeded not at all from the  
Stars, but from some secret properties  
in the Stone, whereon the figure of a  
Scorpion or Serpent was graven.

This Objection is answered in two words.  
I say then that we have already proved  
that the Stars have power to communicate  
this Virtue to the Stone; and also, that it is  
not at all Naturall to it, and proceeding  
from

32. sheet  
Dr. Rudd

from its own proper Virtue; because that before  
it was figured, and prepared under certain  
Constellations, it had no such virtue at all.  
And indeed, to what end should a man  
take so much pains in graving and prepara-  
ring it, under divers Aspects of the Stars,  
if it had as much virtue before? To what  
purpose also should the Inhabitants of the  
Country of Hamptz in Turke, trouble them-  
selves to take the Impression of a Scorpion  
that is figured upon a Stone in a certain  
Tower, in a piece of Potters Clay, if the  
Clay it self had the same Virtue before?  
We say therefore that it had not any Virtue  
before

before, proper for such an Operation; and that  
this Virtue was communicated unto it, by the Stone  
in the Tower; and to the Stone by the stars.

I shall not here examine the Arguments of Gul-

Parisius, which are to be seen pag. 56. Quod

omnia ista que fiunt per Imagines, malignissimis

fiunt: because that in this Chapter he treats

only of speaking Images or Statues, such as was

that speaking Image of a man which is falsely

said to have been made by Albertus Magnus.

But the Images we speak of, are quite

another thing, as is also their Power. So that

there is nothing wanting now to the full

windication of them from Witchhood, and all  
other

other Calumnies save only to answer the Right

Objection brought both by Gerson & Gulielmus

Parisius also, the most powerful of all the rest

9. If so be the Stars are the cause of these

Operations, why then say they should not their

Virtue descend rather upon the living Scorpion

than upon its Images? Quomodo (says the latter

of these) non potius huiusmodi virtus descendit

super ipsum Scorpion vivum?

If we but call to mind, what hath been

before advanced we shall find it no hard

matter to answer this Objection. For we confess

that the living Scorpion is not at all exempted

from this Celestial Virtue; soing that, if it be  
applied,



applied to the wound, it cures it as well as its  
Talismanicall Image: so doth the Crocodile, the  
Rat, the Toad, the Dog, and the Viper also.  
And if in all the rest of living Creatures we  
find not the same effect, it is rather for want  
of searching after it, than any Defect in Nature:  
Being that those that are most skilfull in the  
Wonderfull works of God do certainly assure us  
that where ever any Disease is found, there also  
is the Remedy to be had. And who would ever  
have thought, that the Gravel which is found in  
Veins, should serve for a Remedy against y<sup>e</sup> Stone  
and a Worlds of other the like evils there are  
which are dayly brought to light. But it may  
hard

107  
how be demanded. Why then should not the stars  
communicate the vertue of driving away Scorpions  
as well to the living Scorpion as to its Image?  
I Answer, that if it were so, Nature should  
then make warre against its self, and should  
utterly destroy it self in a short time; seeing y<sup>e</sup>  
all living Creatures would soon be destroyed by  
one another. Most-wisely therefore was it ordered  
that the Stars only & men should have this  
vertue communicated unto them.

10. The Ninth Objection, is the Answer of  
Delrio to the Reasons brought by Cajetan and  
Componatus. For whereas the later of these  
saith; that although Figures be not y<sup>e</sup> Beginning  
and


Disq.  
Mag. p. 1.  
c. 4.  
sect. 1.  
Incant.

and Cause of Ignorance, yet it may operate very  
much: seeing that we may observe out of  
experience; that the figure of a soul deformed  
man, strikes us with a kind of sadness, whereas  
a Beautifull works in us an effect quite contrary  
& Besides Beautifull Objects do so move us, as  
that we love them; which soul & all in our  
do not at all: Therefore saith Pomponatius  
Figures have some power to Operate: Delrio  
answers nothing to this, but only to the Con-  
sequences; Denying that Magical Figures are  
Beautifull or Deformed. But even Children  
may easily perceive, that his Argument is  
utterly false. For those Figures, which he  
calls

calls Magicall, and we Talismanicall are  
truly and really Beautifull or Deformed,  
according as the things are; which they represent  
which are, for the most part the Heavens &  
the Stars; the Beauty whereof ravisheth  
our Senses. Besides, these figures do  
ordinarily represent some constellation  
or other, as the Virgin, the Twins, & the rest.  
Now if a Living Virgin and Living Twins  
are Beautifull or deformed, why then  
should not their figures or pictures be so too  
Let us now proceed to the Arguments of  
Cajetan, which Delrio refutes with as little  
Reason as he hath done those of Pomponatius.  
This Learned

This Learned Cardinal then layd down this  
most true and powerfull Conclusion in favour  
of Talismanicall Figures. Figura licet non  
sit ipsum principium Operationis, est tamen  
conprincipium. It proves the Antecedent  
quia in artificum instrumentis efficitur Figura  
ut illa sic vel sic operentur; tum quia ferrum  
latum super aquas fertur, quod si in formam  
aliam contrahas, demergitur. These Reasons  
of his are so strong and so certain, as that it is  
impossible to overthrow them. For seeing that  
a plate of Iron that is large and very thin, will  
swim upon the water; but if you reduce it  
into a Round solid forme, it sinks presently  
is it

3<sup>th</sup> sheet  
Rudd

Of the Talismanicall Sculpture  
the Persians &c.   
Is it not evident that this proceeds mostly from the  
figure? what manner of Spirit must he be of  
that nature, affirms the contrary; unless he be  
an airy kind as to say; however as Aristotle saith;  
whose answer you have in those words. Respondet  
Figuram esse Conprincipium in motu locali, et Opera-  
tionibus quae per hunc motum fiunt; ut sunt  
variae divisiones continui per dolabram per malleum  
per asciam, per serram; non vero in operationibus  
quae fiunt per alterationem. I cannot but wonder  
that this acute Jesuite who hath showed himselfe  
in other things a most learned & sound Philosopher  
should so grossly offend his own against those very  
Philosophical Maxims which himselfe  
hath

which himself hath laid down. For whereas  
he grants that Figure is a Co-principle in a  
local Motion, and in the Operations which this  
motion produceth; but not in those which  
are caused by alteration; he concludes say-  
ing that which himself had before laid down;  
saying that according to the common consent of  
all Philosophers, Heat is caused by motion  
but Heat is a kind of Alteration: Therefore  
Figure is of it self a Co-principle; in the Operation  
which are caused by Alteration.

Again when he grants to Cajetan, that a large  
piece of Iron may perhaps swim upon water  
yet he says that it is not by reason of the  
figure

120  
figure, but of the Quantity, these are his words -  
sed esto fiat, et non ratione Figure sed  
Quantitatis. Well, out of it self is found, <sup>ply</sup> ~~philosophy~~  
Quantitas non est activa: For then what the purpose  
must be: In the end when Cajetan concludes  
that it is the figure therefore that makes a large  
piece of Iron to swim upon the water. Delio  
answers, that this figure is only accidental: for  
saith he let this large thin piece of Iron be  
reduced into some other figure either circular  
square or five angled it will do the same, it will  
still swim upon the water: therefore the figure  
operates not but by accident. But here Delio  
decides himself; for Cajetan's purpose is not to  
oppose



oppose one Flat Figure against a solid one.  
 For a flat figure, whether it be square, circular  
 Octagonal or of what fashion soever it be, will  
 do that, which the same figures, if it be solid will  
 not do, which is most true; being that a piece of  
 Iron that is square and thick will sink  
 presently to the bottom of the water; which the  
 same piece of iron would not do, were it square  
 and very thin. It is therefore a most undeniable  
 Maxim, that Figure hath some power to Operate

11. The other Objections which are made against  
 the power of these Images, are set down and  
 refuted by Galcottus the most weighty of which  
 are these following

De Doctrina  
 promiscua  
 cap. 24.

In these  
 Images

In these Images which are Engraved on Gold for the  
 cure of the Stone, and the Pain in the Reins,  
 the Gold of its own Nature cannot work this cure  
 much less than can the Image; which being  
 without Life cannot by any means alter the Gold  
 and change it into another Nature. Besides  
 in the Image there is found neither Action nor  
 passion: Again the Gold of it self whether it be  
 figured, or not, is still of the same species; and  
 consequently the beams of the stars must all  
 ways work upon it; after one & the same manner  
 and if it should work rather upon Gold which  
 is figured, than upon that which is plain; This  
 Action would seem to proceed rather from the  
 Election



Election of the Heavens then from any other cause

In a word, the virtue which is attributed to this figure can neither be Natural nor Artificial:

Not Natural, because it proceeds from within: much less is it artificial ~~as the Water is~~, be-

cause it ~~proceeds from within~~ is not communicated unto it by the artificer: It must therefore necessarily proceed from some other cause:

The Learned Author of Galsetus to this

Objections is this. Non enim in hac re mutatio speciei requiritur, nec proprietas auri imutatur,

nec ulla Celorum Electio intervenit, nec ab Artificio vis illa sanandi datur, nec Imago, ut

Imago quicquam Efficit, &c. Sed principium actionis

actionis ac passionis affect, ut Tho. Aquinas & Albertus

Magnus testantur; non ut Figura, et Imago,

Mathematica animadverta; sed ut esset aliam

in se figurata preparationem que celestem

actionem sine difficultate variis modis

accipiat: And afterwards explaining how

it comes to pass, that among the diverse kinds of

figures that are under the Heavens, some are

more naturally apt to receive the influences

than others are; he brings in the instance of

Looking glasses, amongst which those that are

hollow receive the beams of the sun, in so

full a measure, as that they burn, and others

receive them scarcely at all. So the

Diversity

diversity of Hills and Vallies is the cause of a  
greater either Heat or Coldness: We may also  
here add an Instance in pieces of Ice, which  
the Sun cannot so easily melt and dissolve, if  
they be plain and smooth; but very easily, if  
they be uneven and rough. Which hath  
given occasion to some to say, that Painted  
Figures are nothing so proper to the subject  
we treat of, as Graven and Carved are: which  
are most true: As for Gold, although  
the figure change not the Species of it,  
yet notwithstanding it renders it more apt  
and proper for such an action: as water cold  
and hot, though it be still the same species  
yet

the sheet  
Quidd

yet - the one will boil our meat when the other  
will not. Which makes Galcottus to conclude  
in these terms. *Requiritur ergo in unius et  
ejusdem speciei rebus, certum cultum temperamentum  
ut varietur effectus.*

12. It hath also been objected against Franciscus  
Luisus, who undertook the defence of this  
kind of Sculpture, after Galcottus, that if it be  
indued with such wonderful Vertues, Mans-  
workmanship should then have more power,  
than Gods; seeing that the Graven Figure of a  
Lion should be able to cure the pains of the  
Rains; which a Living Lion could not do. To this  
he answers, and that very pertinently, that  
that

that which man does is as well the work of God  
as that which God himself does; seeing that  
we are but his Instruments; and y<sup>e</sup> all our  
Actions, according to the Apostles are in him  
and depend on him. Besides, we sometimes  
see, that that which hath been composed  
by man, proves to be of greater vertue; than  
that which God hath simply Created: as, for  
Example; Treacle is of more Sovereign vertue  
against Poyson than any Simple that the  
Naturalists have yet found out.

13. I thought that I had now answered all the  
Objections that had been made against these  
Figures, but I have lately met with another  
which

which is a more confident one than any of all  
the rest. And it is Naudæus his, in his  
Apology which was formerly cited: where  
defending the honour of Virgil, who is  
branded with the Name of a Necromancer  
because that he sometimes applied himself  
to the making of these Talismanical Images  
he boldly affirms, that all the Stories w<sup>ch</sup>  
are reported of this Poet are false and  
ridiculous. He denies then consequently,  
those Images which he made; as the Brazen  
Fly which he set up, upon one of the Gates  
of the City Naples; which for the space of  
Eight years kept all manner of flies from  
coming

coming into the City. He denies also that  
other Talisman, of a Hoys lock, graved on  
a plate of Gold; which he cast into a well,  
for to drive away the vast number of Hoys-  
locks, that annoyed the said City. In a word  
he stands not to dispute, whether the Opera-  
tions of these Images are Naturall or not  
but he plainly denies in terms, that there  
was ever any such thing in the world: as  
if he could not by any means have defended  
Virgils Innocence without casting himself  
upon this Extremity, and giving the Lye to  
all the Authors that have reported these  
Stories. That which he saies in the  
Progress of

of his Discourse, by way of confirmation of his  
Assertion, is after the same rate. For by  
reason of the great number of places, from  
whence these Beasts are reported by Historians  
to have been driven away; one may, saith he  
very well doubt, whether, because they are  
said to have been driven from so many, they  
were ever driven from any, or no. As  
if, because of the great Number of battails  
that Hannibal is reported by Historians to  
have fought with the Romans, we might  
not by the same reason doubt whether he  
fought any with them or not. He saies  
moreover that Scaliger had good reason  
to

to make himself merry with one of those  
Fly drivers, who having made a Talismanical  
Plate for this very purpose, he had no sooner  
set it up upon one of his Windows, but a  
Fly comes presently and shits upon it for  
handful. But he must not think that this  
Reason of his are able to derogate any  
thing from the power which we have  
acknowledg'd these Figures to have.

For (that we may give him his Answer)

If such a Physician is not able to cure a  
Sick man, or if such an Arithmetician be  
not able to bring to an end some Operation  
which he hath begun, shall we therefore  
conclude

conclude that Physick and Arithmetick are  
false and ridiculous? An Able man can  
do that which an Ignorant man cannot: and if  
he also sometimes fail, it must be imputed  
to some default, either on his part or on the  
matter, and not in the Science which is  
infallible. In which notwithstanding there  
are so many things to be observed, that  
I cannot wonder much if many men find  
not the Effect answer their Expectation.  
Another Reason which renders the Endeavour  
of men herein often fruitless; is, the little  
certainty that we have of Celestiall affairs  
as being so far removed from us. And  
this is



This is that which Roger Bacon saith. Quia  
difficile est in his Constitionem Caelorum  
percipere, idcirco in his multus est error apud  
multos; et pauci sunt qui sciunt aliquid utiliter  
et veraciter ordinare. And this is the only  
Reason why so many great Personages have  
passed by both this Science, & that of  
writing Horoscopes, and also the so much  
famed Philosophers Stone; being taken up  
with Employments of more importance;  
and which required not either so much  
time or pains: Not, but that they acknow-  
ledged the Truth, both of the one and of  
the other, and especially of Talismans: as may  
appear

35<sup>th</sup> sheet  
G. Rudd

Of the Talismanicall Sculpture of  
the Persians &c  
appears out of severall Epistles of Joseph Scaliger  
to the S<sup>rs</sup> de la Vau, Vazet, and Bayarris. So that  
I am of opinion, that if his Father, Julius Scaliger  
did make himselfe merry to see that a Mathematician  
should not be able, with a Figure made to drive  
away Flies, to keep a Fly from coming, and  
abusing it; it was rather to laugh at the  
ignorance of the Artist, then at the old he  
professed; seeing he hath acknowledged the  
power of it in divers places. As concerning  
the Author called Gervais, who attributes to  
Virgil these Talismanicall Images, as namely a  
Brazen Fly a Golden Horseloch and some others:  
the high Employments which he was taken into  
by

By the Emperour Otto, (to whom he was Chancellor  
and the Book which he presented him with, the  
Title whereof was, *Uicia Imperialia*, ought in my  
opinion, to render him a man worthy of credit:  
for as much as it highly concerned a man of his  
Rank and Condition to publish nothing, but what  
was both grave, serious and true. And certainly  
if he should have so much forgotten himself  
as to have presented the Emperour with a  
parcel of absurd, impossible fabulous stories,  
as Naudaeus is pleas'd to call them; this would  
have been the means to have made him soon  
cry'd down for a Fool, especially in a Princess  
Court, where there are always found some High  
Spirits

Spirits, that cannot flatter at all; & some others  
who envying the fortune of the Great ones, will  
be sure to examine their very best actions; &  
will not pardon the least fault they comit  
in. As for this Chancellor who hath so often refused him?  
may rather what Historian hath not translated  
him, and inserted his stories into his own  
writings as most True ones? And whereas  
some may say, that he hath some things, which  
seem Ridiculous and Incredible: I answer  
that they ought not to be so esteem'd; since  
that the ages past, and even our own times  
do produce the like. So, that Admirable  
Tower, or Steeple, which Nochem reports to  
have

have been made by Virgil with such wonderful  
Act; as that the Tower, which was built all of  
stone, moved to and fro when the Bell rung out  
is not without Parallel: for at Moustiers, a  
City of Provence, the Steeple, whose stones are  
all mortised one within another, hath in a  
manner the very same motion that the Bell  
hath in Ringing; and that in so strange a manner  
as that sometimes those which are on the top of  
it, knowing nothing of it, when they perceived the  
Bells begin to ring are very much affrighted.

14. I could in like manner make good the greatest  
part of those other Stories which are reported of  
this Poet; which the same Naudaeus accounts  
both

59  
false and impossible; but that I see on the other  
hand that they come very far short of those  
Admirable Inventions, Images and figures which  
our own Age hath brought forth. As for Example  
those admirable Clocks which are to be seen;  
one whereof I saw at Lyons brought thither  
to be sold by a German; which had so many  
Rarities in it, as I should never have believed  
if my own Eyes had not seen it. For besides an  
infinite Number of strange motions which  
appeared not at all to the eye, you had there a  
company of Shepherds, whereof some played  
upon the Bag pipe with such Harmony, & exquisite  
motion of the fingers; as that one would have  
thought

thought they had been alive. Others Danced  
 by couples, keeping exact time and measures;  
 while others capered, and leaped-up, & came  
 with so much nimbleness that my spirits were  
 wholly ravished with the sight. I shall not  
 here say any thing of that Admirable Instru-  
 ment which is to be seen in the hands of M.  
 de Pyrese, one of the Kings Council, which  
 sheweth the hours of the day and the just time  
 of the ebbing and flowing of the Sea, by the  
 motion of a little blowish water, which is shut  
 up within a little Circular Pipe of Glasse, in which  
 you shall sometimes see this water quite convey'd  
 away. I shall also passe by Architas his  
 wooden

2. Gall.  
 nook. A. 4.  
 C. 12.

It. 15.  
 Biol. 1. 1.

Strabo.  
 C. 17.  
 Plin. l. 36  
 C. 7.  
 Tacit. an-  
 nal l. 2  
 Cassiodor.  
 variaz.  
 l. 1. Ep. 45

wooden Dove; and the Artificiall Fly, and Eagle,  
 which have in our days been made by Art to fly, at  
 Norimberg: the clocke whose hath a good many  
 very admirable Hydraulicks and a perpetuall  
 Rainbow, as Antonius Lippovinus reports: as also  
 the Burning Glass which Proclus made, in Imita-  
 tion of that which with Archimedes burnt the  
 Ships of the Romans, at the siege of Syracuse:  
 the Statue of Memnon, which always joines  
 a strange sound, at the rising of the Sun.  
 And those of Severinus Boetius, (so much  
 admired by Theodoricus King of Italy;) who  
 as Cassiodorus saith made Serpents of Brass  
<sup>his</sup> ~~to sing~~, Birds of Brass to sing, and in a wone  
 garden

gave as it were; life and Soul to all kinds of  
 mettals. The Art of Flying, which Lucian  
 affirms that himself hath seen practis'd;  
 and which was publickly shew'd upon the  
 Theater in Nero's time as Suetonius reports:  
 the Admirable Effects which Roger Bacon  
 promised as of raising Artificial Clouds, and  
 causing Thunder claps to be heard, and flashes  
 of Lightning to be seen; and afterwards to have  
 all this end in a Shower of Rain. The figure  
 of the Heavens made in Brass by Janollus  
 Turrianus of Cremona, which was much more  
 admirably done than that of Archimedes; and  
 was to be seen not many years since in Spain  
 together

In Pseudo-  
 philo.  
 Dial 69.  
 In vit.  
 Neronis

Ambros.  
 Moz.  
 Narrat.  
 in Descrip.  
 Hisp.

36. <sup>th</sup> Sheet  
 D. Rudd

together with a little Mill, which on one side made  
 away as of a Mill dack; and on the other cast forth  
 the meale ground: The Tree which they call  
 Vegetall, which is made to grow in a space in less  
 then a nights space: The Rose, and all other  
 flowers which by art are raised up out of their  
 own's deth: The burning Lamp which was  
 found in the Temple of Venus, which the violence  
 of winds could not extinguish: And that other  
 Candle made of a certain stone lighted, which  
 was harder than any Iron: Whereof Lucas  
 Tudensis, and Tostatus make mention: as also  
 many other the like which the learned Licetus  
 hath lately made an Exact Discourse of in his  
 Book

S. August.  
 de Civ. Dei.  
 l. 21. c. 6.

In vit. S.  
 Isidor.  
 c. 22.  
 Inc. 21.  
 Numeros.



Book, de Lucernis, Antiquorum. Lastly I shall  
also omit to speak of the Invention of divers  
Kinds of Hydraulicks in our own times,  
which are of so wonderful strange (un-  
fivance; as that there is nothing in the world  
which they do not imitate: as also those  
Statues of Men and Women, that speak,  
although Inartificially; that move of them-  
selves, and play upon divers Instruments:  
of Birds that fly and sing: of Lions that  
roar; of Dogs that bark; and others that  
fight with cats, in the same manner as  
Living Dogs do: and a thousand other won-  
derfull Inventions of men, which are  
enough

112  
enough to astonish our Senses. Now what reason  
hath the Author of that rash Apology to say as  
he does, that this learned Chancellor to the  
Emperour who was not in his right wits when  
he wrote the fore mentioned Book; where the  
Effects of those Affairs, which he attributes  
to Virgil have much less of wonder in them  
then those we have here specified. So that  
consequently, a man might by this means,  
defend this excellent poet, against the  
Imputation of Magick, without denying  
(both against the experience of former ages &  
of our Own,) the power of Talismans; the  
Truth, and Efficacy whereof you may see  
acknowledged

acknowledged in the works of those Authors —  
which we have formerly cited, whose quality  
renders them both without suspicion and a sort  
all Reproach.

14. After all these Objections, there are yet some  
other may be made, which have quite escaped  
our Critics. I shall first propose and then answer  
them; to the end I may clear this Subject, w<sup>ch</sup>  
hath been so unjustly crid down, of all doubts  
and Difficulties.

It may be thus Objected, that, saying that  
in making of a Talismanicall Image we are to  
grave only One Celestiall Figure; the rest,  
which should concur in the Operation —  
not

not finding their Image there cannot —  
Operate at all.

Secondly it is Ridiculous to grave the Figure  
of a Ram, a Lion, and so of the rest, saying  
that the Constellations whose names these are  
do not do the business in the Effects which  
we see in Nature; but rather the Sun, passing  
through the parts of the Heavens.

Thirdly, the virtue of the other Stars will  
be communicated to the Image, as well as of  
those, which we chiefly desire to make  
use of; saying that both the one & the other  
do continually send forth their Influences:  
those therefore that are of contrary qualities  
will.

will hinder the Operation of the other.  
Lastly, these Figures must needs be super-  
stitious, and no whit Natural; seeing that  
the Figure of a Scorpion either engraven  
Ambossed on a stone; hath not only the  
power to cure the Stinging of a Scorpion  
it-self; but is able also to communicate  
this power to another figure, taken from  
it in a piece of Clay; as in that we have  
spoken.

To the first I answer that a man may if  
he please grave Divers Images according to  
the Diversity of the signs that he would  
observe. Such a one was that Talismanic  
Stone

stone of the S.<sup>r</sup> de Bagarris which was seen  
in Paris by divers learned men. Such a one  
also is one of those Silver Talismans, that  
M. de Marsiliot Master of the Requests so  
much honoured me, as to communicate unto  
me, although I conceive it to have been  
made by some superstitious person. For  
besides the Table of Latin Characters that you  
find there, and some Chymical Characters  
there are also three Angelical Characters like  
those in Clavicula Salomonis. which make  
me suspect the rest. The figure of a Woman  
on the one side is certainly meant for the  
sign of Virgo and the three Hebrew  
Letters

Letters which are on the other side:  $\aleph \eta \aleph$

are the Abbreviations of these three entire

words:  $\aleph \eta \aleph$   $\square \psi \eta$   $\aleph$ , El hascem

Echad: that is to say, word for word; God;

This Name is one.

The Influences of many severall stars

may be communicated to one sole Figure; as

if the Virtues of many sundry Herbs, which

proceedeth from the same stars, may be

reduced into one Medicine. This Comparison

is used by Marsilius Ficinus, who following

the Opinion of the Ancients saies: *Illa*

*vero ex quam plurimis conflari pro arbitrio*

*possunt. Ut si eorum Solis Jovisq; Dotes*  
per-

7.<sup>th</sup> sheet  
Rudd

# Of the Talismanicall Sculpture of the Persians &c.

per Centrum plantas, et animalia, similiaq;

sparsa fuerint; composita simul hæc contum

tibi composita potis: et in unam conficere

formam, in qua Solem firmo Jovemq; totum

jam videtur habere. So that there

is no great Necessity that the Figures of all

the Constellations should be engraved but

only of that which you would have to Operate

the more Effectually. And though the other

Stars meet not with a Figure somelike

to their Operations; yet will they Operate

notwithstanding: for as much as they do

continually shed forth their Influences

upon all things indifferently; and do communi

cate

communicate their Virtues to the Gold, or to the  
Stones; though some more, and other some  
less, according to the divers Aspects under  
which they were wrought.

To the second Objection I answer in one  
word, that it is all one, whether it be the  
twelve Constellations of the Zodiac or the  
Sun in them, that sheds forth these Influ-  
ences, so that we be but assured by Experience  
that they come from such a part of the  
Heavens, and that the Effect always follows.  
We are therefore always to grave such a  
Figure, as is correspondent to this effect,  
whether it proceeds from the Sun or from  
the

the other stars. And yet it is Manifest  
that it proceeds not principally from the  
Sun; seeing that the rest of the forty eight  
Constellations, which are not in the Zodiac  
and through which the Sun passes not at all  
do nevertheless, in some sort Operate also.  
The Third Objection is as easily Answered  
as the former: for as much as those Constella-  
tions, which are of a contrary Nature to  
the Effect which we desire, though they do  
Operate; yet it is but faintly and with  
little force: for we use to observe this  
time either when they are not in our  
Hemispheres, or if they be, we then take  
them



them, when their Aspect is weakest, and when  
a Fortunate Star accompanies them.

The last Objection is indeed the most  
Difficult of all the rest; saying that the  
Virtue; which we find Imprinted in a  
Talisman seems to surpass the power of  
Nature. Nevertheless we are able to  
make it appear that there is nothing Extra-  
ordinary in it; by instancing in the Lead-  
stones, which having communicated its virtue  
to a piece of Iron, This piece of Iron  
communicates it afterwards to another, in  
drawing it to it self and retaining it.  
In like manner may a Talismanicall  
Figure

Figure communicates its Virtue to another  
Figure; which shall have received Impression  
from it; which shall afterwards have the  
power to work the same Effects: only the  
Difference is, we can give a reason of this latter  
though not of the Former: For the Talisman  
is as a Brick made very hot, which is able to  
heat another Brick, though not with so  
much force as the fire does: and the  
same is to be said of the print of a Talis-  
man in Clay, which can never be so powerful  
full in Operation as the Talisman it self  
which is heated or penetrated by the Beams  
of the Stars. /

We conclude

We conclude then that we may naturally, and without the Aid of Spirits, prove by the Forces of Nature not only the power of these Images, but of many other Operations also which are more wonderful. As for Example to send News to our friends in less than an hours space above a hundred

In Tract  
Apol. pro  
Societ.  
Fratr. de  
Ref. Cur.  
co. Part  
3. c. 4

Leagues off: as Teuthemius Abbas, & Bartholomy Cordelier, and after them Robert Fludd have undertaken to do. To do such Miraculous things, by the help of Looking-glasses as we would think to be utterly impossible: such as were those strange Operations which Roger Bacon undertook to do in the

Number

Number Nine, by which he promised the pope that if he would furnish him with such a Sum of money, as the charge of making them would require he should be able to annoy the Turks more by these Glasses than by an Army of a Hundred thousand men. Briefly if Aristotle had not informed us that the Image in the air which imperceptibly followed a certain man, so that he could never be rid of it, was Natural: would it not presently have been concluded that it was some Familiar Spirit or <sup>some</sup> Demon, that took upon it the Figure of this Man? And yet notwithstanding, this was only the Effect

Effect of the Man's own weakness of sight  
which being unable to penetrate the Medium  
of the air, its beams were reverberated, in  
like manner as in a looking glass; so that  
over his eyes were open, he still saw his own  
Image in the air. Which makes me to be of  
their opinion who endeavor to vindicate the  
ancients, from the Imputation of Magick, &  
to think that the works which they did, &  
which are commonly called Diabolical, pro-  
ceeded merely from some natural principles  
and I am seriously of this mind, that there  
can be nothing more ridiculous, than to  
have recourse to Spirits. For besides that  
Campanella

consu-  
fruct.  
Dialog. d.  
Fascino.

secret.  
per. Art.  
Nat. cap.

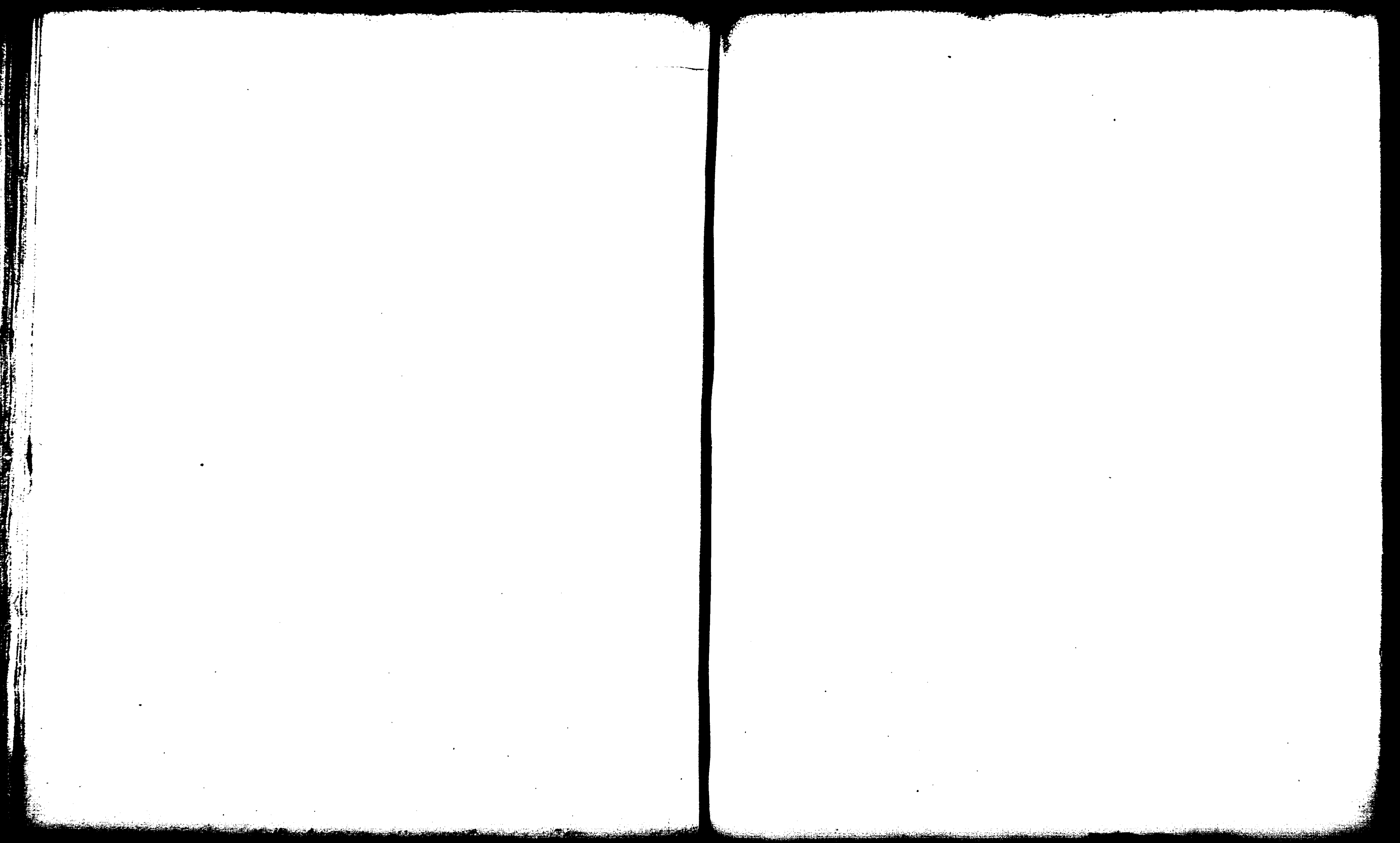
2<sup>d</sup> sheet.  
Dr. Rudd.

Campanella, Riolanus, Symphorianus, Campesius  
and many others assure us, that, whatsoever  
they may have done; yet they have never  
observed any thing that was supernatural,  
at least in those works which are said to  
proceed from Spirits: No our Spirits may  
do without their aid, whatsoever they can  
do; saying that they have no advantage  
over us, but operate only by applying  
active things to passive, like as we do.  
We conclude therefore with the learned Bacon.  
Non igitur oportet nos uti Magis Illusionibus,  
cum Potestas Philosophis doceat operari quod  
sufficit.

FINIS.  
17<sup>th</sup> April. 26.  
B.

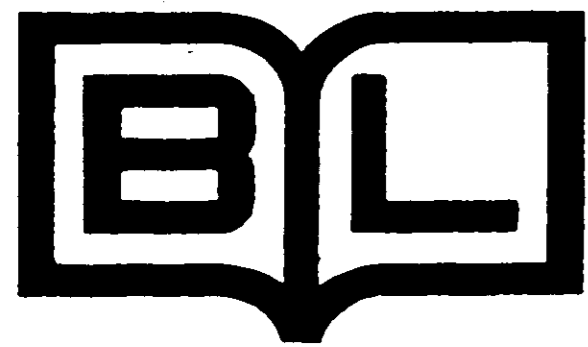
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149





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