

NATURAL *1658*  
**MAGICK**

BY

John Baptista Porta,

A NEAPOLITANE:

323

IN

262

**TWENTY BOOKS:**

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| 1 Of the Causes of Wonderful things. | 11 Of Perfuming.                     | Y |
| 2 Of the Generation of Animals.      | 12 Of Artificial Fires.              |   |
| 3 Of the Production of new Plants.   | 13 Of Tempering Steel.               |   |
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| 9 Of Beautifying Women.              | 19 Of Pneumatick Experiments.        |   |
| 10 Of Distillation.                  | 20 Of the Chaos.                     |   |

Wherein are set forth

All the **RICHES** and **DELIGHTS**

Of the

**NATURAL SCIENCES.**



**L O N D O N,**

Printed for *Thomas Young*, and *Samuel Speed*; and are to be  
sold at the three Pigeons, and at the Angel in St.  
*Paul's Church-yard.* 1658.



## The Preface to the READER.

COURTEOUS READER,

**T**his Work made by me in my Youth, when I was hardly fifteen years old, was so generally received and with so great applause, that it was forthwith translated into many Languages, as Italian, French, Spanish, Arabick; and passed through the hands of incomparable men: I hope that now coming forth from me that am fifty years old, it shall be more dearly entertained. For when I saw the first fruits of my Labours received with so great Alacrity of mind, I was moved by these good Omens; And therefore have adventured to send it *once more* forth, but with an Equipage more Rich and Noble.

From the first time it appeared, it is now thirty five years, And (without any derogation from my Modesty be it spoken) if ever any man laboured earnestly to disclose the secrets of Nature, it was I: For with all my Minde and Power, I have turned over the Monuments of our Ancestors, and if they writ anything that was secret and concealed, that I enrolled in my Catalogue of Rarities. Moreover, as I travelled through France, Italy, and Spain, I consulted with all Libraries, Learned men, and Artificers, that if they knew any thing that was curious, I might understand such Truths as they had proved by there long experience. Those places and men, I had not the happiness to see, I writ Letters too, frequently, earnestly desiring them to furnish me with those Secrets, which they esteemed Rare; not failing with my Entreaties, Gifts, Commutations, Art, and Industry. So that whatsoever was Notable, and to be desired through the whole World, for Curiosities and Excellent Things, I have abundantly found out; and therewith Beautified and Augmented these, my Endeavours, in **NATURAL MAGICK**, wherefore by most earnest Study, and constant Experience, I did both night and day endeavour to know whether what I heard or read, was true or false; that I might leave nothing unassayed: for I oft thought of that Sentence of Cicero, It is fit that they who desire for the good of mankind, to commit to memory things most profitable, well weighed and approved, should make tryal of all things. To do this I have spared no Pain nor Cost, but have expended my narrow Fortunes in a Large magnificence.

Nor were the Labours, Diligence, and wealth, of most famous Nobles, Potentates, Great and Learned Men, wanting to assist me; Especially (whom I name for his Honour) the Illustrious and most Reverend Cardinal of Ettings: All which did afford there Voluntary and Bountifull Help to this Work. I never wanted also at

my House an Academy of curious men, who, in trying of these Experiments, cheerfully disbursed their Moneys, and employed their utmost Endeavours, in assisting me to Compile and Enlarge this Volume, which with so great Charge, Labour, and Study, I had long before provided.

Having made an end thereof, I was somewhat unwilling to suffer it to appear to the publike View of all Men (I being now old, and trussing up my Fardel) for there are many most excellent Things fit for the Worthiest Nobles, which should ignorant men (that were never bred up in the sacred Principles of Philosophy) come to know, they would grow contemptible, and be undervalued; As Plato saith, to Dionysius, They seem to make Philosophy ridiculous, who endeavour to prostitute Her Excellence to prophane and illiterate Men.

Also here are conceived many hurtful and mischievous things, wherewith wicked and untoward men may mischief others; What then must I do? let Envy be driven away, and a desire to benefit Posterity, vanquish all other thoughts: The most Majestic Wonders of Nature are not to be concealed, that in them we may admire the Mighty Power of God, his wisdom, his Bounty, and therein Reverence and Adore him. Whatsoever these are, I set them before you, that you may discern my Diligence and Benevolence towards you; Had I withheld these Things from the World, I fear I should have undergone the reproach of a wicked man; for (Cicero derives this from Plato) we are not born for our selves alone, but our Countrey will challenge a part, our Parents and our Friends require their parts also from us. Wherefore such Things as hitherto lay hid in the Bosome of wondrous Nature, shall come to light, from the Store-houses of the most ingenious Men, without fraud, or deceit.

I Discover those Things that have been long hid, either by the Envy or Ignorance of others, Nor shall you here finde empty Trifles, or Riddles, or bare Authorities of other men.

I did not think fit to omit any thing by erring Honestly, or following the best Leaders, But such as are Magnificent and most Excellent, I have veil'd by the Artifice of Words, by Transposition and Depression of them; And such Things as are hurtful and mischievous, I have written obscurely; yet not so, but that an ingenious Reader may unfold it, and the wit of one that will thoroughly search may comprehend it.

I have addeed some things that are Profitable, and rarely Known, because they are most true. Sometimes from Things most Known, and meanly esteemed, we ascend to Things most Profitable and High, which the Minde can scarce reach unto: One's Understanding cannot comprehend High and Sublime Things, unless it stand firm on most true Principles. The Mathematical Sciences, rise from some trivial and common Axioms, to most Sublime Demonstrations. Wherefore I thought it better to write true Things and Profitable, than false Things that are great. True Things be they never so small, will give occasions to Discover greater things by them. The infinite multitude of Things is incomprehensible, and more than a man may be able to contemplate.

In our Method I shall observe what our Ancestors have said; Then I shall shew by my own Experience, whether they be true or false, and last of all my own Inventions, That Learned Men may see how exceedingly this later Age hath surpassed Antiquity.

Many men have written what they never saw, nor did they know the Simples that were the Ingredients, but they set them down from other mens traditions, by an inbred and importunate desire to adde something, so Errors are propagated by succession, and at last grow infinite, that not so much as the Prints of the former remain.

That

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That not onely the Experiment will be difficult, but a man can hardly reade them without laughter.

Moreover, I pass by many men, who have written Wonders to be delivered to Posterity, promising Golden Mountains, yet write otherwise then they thought. Hence most ingenious men, and desirous to learn, are detained for a very long time (and when they despair of obtaining what they seek for, they finde that they spent their time, pains, and charge in vain) and so driven to desparation; they are forced to repent by leisure: Others grown wise by other mens harms, learn to hate those Things before they know them.

I have divided these Secrets into several Classes, that every man may finde what he likes best.

Lastly, I should willingly pass by the offending of your Ears, if I had no care to re-  
fell the Calumnies of detractors and envious men, that most innocently wound me, calling me a Sorcerer, a Conjuror, which names from my tender Youth I have abhorred. Indeed I always held myself to be a man subject to Errors and Infirmities; therefore desired the assistances of many Learned men, and that if I had not faithfully interpreted, they would reprove me; But what I always feared came to pass, that I should fall into the hands of some vile and hateful men, who by doing injury to others, justly or unjustly, labour to win the popular and base Approbation, and Applause of the Vulgar, by whose venom'd Teeth, those that are wounded do not consume, but by retorting the Venome back upon them, they overthrow their own Honor.

A certain Frenchman in his Book called Dæmonomania, Tears me a Magician, a Conjuror, and thinks this Book of mine, long since Printed, worthy to be burnt, because I have written the Fairies Oynment, which I set forth onely in detestation of the frauds of Divels and Witches; That which comes by Nature is abused by their superstition, which I borrowed from the Books of the most commendable Divines. What have I offended herein, that they should call me a Conjuror? But when I enquired of many Noble and Learned Frenchmen, that were pleased to Honour me with their Visits, what that man was, they answered that he was an Heretick, and that he had escaped from being cast headlong from a Tower, upon Saint Bartholomew his day, which is the time appointed for the destruction of such wicked men. In the mean time I shall desire the great and good God (as it becomes a Noble and Christian man to do) that he may be converted to the Catholike Faith, and may not be condemned whilst he lives.

Another Frenchman who unworthily reviled all the Learned men of his Age, joyes me amongst them, and holds, that onely three Physicians, that are his Friends, are Praise-worthy, as the most Learned of all men of our Times; and amongst them he reckons up himself; for the Book is published in his Name; it is a wonder what Inventions that man hath found out to win praises, who having no man to commend him, nor is he worthy commendations, yet he hath undertaken to commend himself. I pass over other men of the same temper, who affirm that I am a Witch and a Conjuror, whereas I never writ here nor elsewhere, what is not contain'd within the bounds of Nature.

Wherefore, Studious Readers, accept my long Labours, that cost me much Study, Travel, Expence, and much Inconvenience, with the same Minde that I publish them; and remove all Blindness and Malice, which are wont to dazzle the sight of the Minde, and hinder the Truth; weigh these Things with a right Judgement, when you try what I have written, for finding both Truth and Profit, you will (it may be) think better of my Pains. Yet I am assured there will be many ignorant people, void of all serious Matters, that will Hate and Envy these Things, and will

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will Rashly pronounce, That some of these Experiments are not only false, but impossible to be done; And whilst they strive by Arguments and vain Disputes, to overthrow the Truth, they betray their own ignorance: Such men, as vile, are to be driven from the Limits of our NATURAL MAGICK: For they that believe not Natures Miracles, do, after a manner, endeavour to abolish Philosophy. If I have over-passed some Things, or not spoken so Properly of them, as I might; I know there is nothing so Beautiful, but it may be Adorned; Nor so Full, but it may be Augmented.

J. B. P.



The



lemons, and dropt it into the serpents mouth, and she died presently. Moreover, a drachm of the juice of Angelica-roots will kill a serpent. The Balsame, as they call it, which is brought from the west-Indies, is excellent against them; for when I anointed their mouth and jaws with it, they died in half an hour. Balsame of the east, is a present remedy against poyson by oynments, or the biting of a serpent, saith *Arim*. In Arabia, where it groweth, there is no fear of poyson, neither doth any one dye of their bitings; for the fury of this deadly poyson, is allayed by the feeding of the serpents upon this pretious Balsame. But I have found nothing more excellent than the earth which is brought from the Isle of Malta: for the least dust of it put into their mouths, kills them presently. I have tried the same vertue in Lithoxylon, which Physicians use for the worms in children. There is a stone called Chelonites, the French name it Crapodina, which they report to be found in the head of a great old Toad; and if it can be gotten from him, while he is alive, it is soveraign against poyson: they say it is taken from living Toads, in a red cloth, in which colour they are much delighted; for whilst they sport and open themselves upon the scarlet, the stone droppeth out of their head, and falleth through a hole made in the middle, into a box set under for the purpose, else they will suck it up again. But I never met with a faithful person, who said that he found it: nor could I ever find one, though I have cut up many. Nevertheless, I will affirm this for truth, that those stones which are pretended to be taken out of Toads are minerals; for I remember at Rome I saw a broken piece of stone, which was compacted of many of those stones, some bigger, some less, which stuck on the back of it like limps on a rock. But the vertue is certain: if any swallow it down with poyson, it will preserve him from the malignity of it; for it runneth about with the poyson, and assawageth the power of it, that it becometh vain and of no force.

*A most perfect oyl against poyson,*  
often tryed in repressing the violence of it. Take three pound of old oyl, put into it two handfulls of the flower of St Johns wort, and let them macerate in it for two months in the sun. Then strain out the flowers, and put into the oyl two ounces of the flowers of the same herb, and set it to boil in Balneo Mariae a quarter of a day. Stop the bottle close, that it may have no vent, and set it a sunning for fifteen days. In the moneth of July, take three ounces of the seed, stamp it gently, and steep it in two glasses of the best white-wine, with gentian, tormentil, white dittany, zedoary, and carline gathered in August, red sanders, long aristolochie, of each two drams: Let all these macerate in the wine for three days; then take them out, and put them in the oyl, and boil them gently in Balneo for six hours; then strain them in a press. Adde to the expression an ounce of saffron, myrrhe, aloes, spikenard, and rubarb, all bruised, and let them boil in it for a day in B. M. at last treacle and mithridate, of each two ounces, and let them also boil in it six hours as before: then set it forty days in the sun. It must be used thus: In the plague-time, or upon suspicion of poyson, anoint the stomach and wrists, and the place about the heart; and drink three drops of it in wine. It will work wonders.

## CHAP. X.

### *Antidotes and preservatives against the Plague.*

I Have spoken of poysons, now I will of the plague, being of the same nature, and cured almost by the same Medicines. I will set down onely them, which in our time have been experimented by the Neapolitanes, Sicilians, and Venetians (whilst the plague was spread amongst them) to resist the contagion of that epidemical plague, and preserve their bodies from infection.

#### *A confection of Gilliflowers against the plague, of wonderful operation.*

Gather some clove-gilliflowers in the moneth of May, of a red and lively colour, because they are of the greater vertue; pull them out of their husks, and clip off the green

green end, then beat them in a marble mortar with a wooden pestle, until they become so fine as they may hardly be felt. In the mean while, take three pound of sugar for one of the flowers; melt it in a brass skillet, and boil it with a little orange-flower water, that may quickly be consumed. When it is boiled sufficiently, put in some whites of egges beaten, enough to froth and clarify it, still stirring it, and skimming off the froth with a spoon, until all the dregs be taken out. Then put in the due weight of flowers, and stir it with a wooden slice, till it turn red: when it is almost boiled, adde thereunto two drachms of cloves beaten with a little musk, the mixture of which will both adde & excite a sweet sent and pleasantness in the flowers. Then put it into earthen pots, and set it up: if you add a little juyce of lemon, it will make it of a more lively blood-colour. We may also make Lozenges and round Cakes of it, by pouring it on a cold marble. If any would do it after the best manner, they must extract the colour of the flowers, and boil their sugar in that infusion, for so it will smell sweeter. Some never bruise the flowers, but cut them very small with sizers, and candy them with sugar; but they are not very pleasant to eat. This confection is most grateful to the taste, and by reason of the sent of the cloves, very pleasant. The vertues of it are these, as I have found by experience: it is good for all diseases of the heart, as fainting, and trembling thereof; for the megrum and poyson, and the bitings of venomous creatures, and especially against the infection of the plague. There may be made a vinegar, or infusion of it, which being rub'd about the nostrils, is good against contagious air, and night-dews, and all effects of melancholy.

*Against the Plague.*

Gather Ivy-berries in *May*, and wilde Poppies before the sun rise, lest they open; In *April* gather goats rue: dry them in the shade, and make them into powder. One drachm of it being drank in wine, is excellent against infectious diseases. The Bezoar stone, brought from the west-Indies, being hung about the neck nigh to the heart, or four grains of it in powder, being taken in wine, is good against the plague, and the infection of all pestilential feavors, as I can testify: And taketh away soundings, and exhilarateth the heart. The water or oyl, extracted from the seeds of Citron, is a very strong Antidote against the plague. *Apparitus Hispanus*, his oyl is also approved against the same.

CHAP. XI.

*Remedies for wounds and blows.*

There are some remedies for wounds and blows, which shall not be omitted, for I have found some of them to be of wonderful vertue.

*The oyl of Hispanus for wounds and other things.*

Take two pound of new wax, four ounces of wax, as many of linseed, two ounces of rosemary-flowers, and bay-berries, as many of betony; of chamomil-flowers, or the oyl of it, three ounces; of cinnamon an ounce and a half, as much of St Johns wort, or the oyl of it, two ounces of old oyl. Dry the flowers and herbs in the shade; and when they are withered, beat them, and seirce them through a sieve. Melt the wax on the fire, then pour in the oyls, next the powders, still stirring them with a stick. At length, pour it on a marble, and cut it into small slices, and put it into a glafs retort; stop it close with straw-mortar, and set it on the fire with his receiver; stop the joints, and give the inclosed no vent, lest the vertue flye out and vanish away. First, by a gentle fire draw out a water; then encreasing it, and changing the glafs, draw a red oyl; stop them close, and keep them for use: the qualities of it are heating; by anointing the neck, it cureth all creeks that are bred by cold; it healeth wounds, helpeth the contraction of the nerves caused by cold; it mollifieth cold gouts, and taketh away the trembling of the hands; It may be drank for the Sciatica, taken in wine; it helpeth the quinsie: by anointing the reins of the

back, and the belly, or by drinking the water or oyl in wine, it will break the stone and bring it down, and asswageth poyson. For deafness, you must sleep some wool in it, and stop the ears with it: anoint the belly and back in any pain there. Being drunk in vinegar, it cureth the falling sickness, and restoreth lost memory; it provoketh the menstrues in women, by anointing their privities with it, or by drinking some drops of it in wine; taken in the same manner, it provoketh appetite, being taken early in the morning; and is good againk the bitings of Scorpions: Drink it going to bed, or when you arise in the morning, and it will cure a sinking breath.

*For cold aches.*

Oyl of Hens is excellent to allay and remove all cold aches, the gout, sciatica, griefs of the sinews, convulsions, pain in the joynts, cold distentions, and other diseases of moisture and cold. In the Diomedian Isles, now called Tremity, in the Adriatique Sea, there are birds, commonly called Hearn, who breed there, and continue there, and are to be found nowhere else: they are a kind of Duck, feeding on fish, which they catch in the night: they are not to be eaten, though they be very fat, because they savour of the rankness of fish. Kill these birds, and pluck off their feathers; draw them, and hang them up by the feet, there will drop from them a certain black yellowish oyl, very offensive to the nose, being of a noisome fishy smell. This oyl being applied to any place, as much as you can endure, will do the effects before mentioned, and more: but it is very hurtful for any hot maladies. There is a water also

*For old Sores.*

Take lime unkilld, and dissolve it in water; stir it three or four times in a day; then when it is settled and cleared, strain it and keep it; wet a linnen cloth in it, and apply it to a wound or sore, and it cureth them. I will not omit

*The vertues of Tobacco.*

Out of the seeds of it is expressed an oyl, three ounces out of a pound, which allays the cruel tortures of the gout: the juyce clarified and boiled into a syrup, and taken in the morning, maketh the voyce tunable, clear and loud; very convenient for singing Masters. If you bruise the leaves, and extract the juyce, it killeth lice in childrens heads, being rubbed thereon. The leaves cure rotten Sores and Ulcers, running on the legs, being applied unto them. The juyce of this herb doth also presently take away and asswage the pain in the codd, which happeneth to them who swimming do chance to touch their codd.

CHAP. XII.

*Of a secret Medicine for wounds.*

**T**HERE are certain Potions called Vulnerary Potions, because, being drunk, they cure wounds: and it seemeth an admirable thing, how those Potions should penetrate to the wounds. These are

*Vulnerary Potions.*

Take Pirole, Comfrey, Aristolochy, Featherfew of each a handful; of Agrimony two: boil them in the best new Wine: digest them in horse-dung. Or take two handfuls of Pirole, of Sanicle, and Sowe-bread one, of Ladies Manrel half one. Boil them in two measures of Wine, and drink it morning and evening. Binde the herbs, which you have boiled, upon the wound, having mixt a little salt with them: and in the mean while use no other Medicine.

*The Weapon-Salve*

Given heretofore to Maximilian the Emperour, by Paracelsus, experimented by him, and always very much accounted of by him while he lived: It was given to me by a noble

noble man of his Court. If the Weapon that wounded him, or any stick dipt in his blood be brought, it will cure the wound, though the Patient be never so far off. Take of the moss growing upon a dead man his scull, which hath laid unburied, two ounces, as much of the fat of a man, half an ounce of Mummy, and man his blood: of linseed oyl, turpentine, and bole-armenick, an ounce; bray them all together in a mortar, and keep them in a long streight glas. Dip the Weapon into the oyntment, and so leave it: Let the Patient in the morning, wash the wound with his own water; and without adding any thing else, tye it up close, and he shall be cured without any pain.

CHAP. XIII.

*How to counterfeit infirmities.*

IT hath been no small advantage to some, to have counterfeited sicknesses, that they might escape the hands of their enemies, or redeem themselves for a small ransom, or avoid tortures; invented by former ages, and used by their latter. I will first teach you

*How to counterfeit a bloody Flux.*

*Amphivertus Acanthus*, being taken by Pirates, and carried to *Lemnos*, was kept in chains, in hope that his ransom would bring them a great sum of money. He abstained from meat, and drank Minium mixt with salt water. Therefore, when he went to stool, the Pirates thought he was fallen into a bloody Flux, and took off his irons, lest he should dye, and with him their hopes of his ransom. He being loose, escaped in the night, got into a Fisher-boat, and arrived safe at *Acantium*: so saith *Polianus*. Indian Figs, which stain the hands like ripe Mulberries, if they be eaten, cause the urine to be like blood: which hath put many into a fright, fearing they should dye presently. The fruit of the Mulberry, or Hoggs blood boiled and eaten, maketh the excrements seem bloody. Red Madder maketh the urine red, saith *Dioscorides*. We may read also, that if you hold it long in your hand, it will colour your urine. I will teach you also

*To make any one look pale.*

Cumine taken in drink causeth paleness: so it is reported, That the Followers of *Porcius Latro*, that famous Master of Rhetorick, endeavored to imitate that colour which he had contracted by study. And *Julius Vindex*, that assertor of liberty from *Nero*, made this the onely bawd to procure him an executorship. They smoke themselves with Cumine, who disfigure their faces, to counterfeit holiness and mortification of their body. There is an experiment also, whereby any one may know how

*To cause Sores to arise.*

Take Perwinckle, an herb of an intolerable sharpness, that is worthily named *Flammula*; bruise it, and make it into a plaister, and it will in a short space ulcerate, and make blisters arise. *Cantharides* beaten with strong water, do also raise wary blisters, and cause ruptures.

CHAP. XIV.

*Of Fascination, and Preservatives against enchantments.*

NOW I will discourse of enchantment; neither will I pass over in silence, who they are whom we call Inchanters: For if we please to look over the Monuments of Antiquity, we shall finde a great many things of that kind delivered down to posterity. And the tryal of later ages doth not altogether explode the fame of them: neither do I think that it derogateth from the truth of the stories, that we cannot draw the true causes of the things, into the streight bonds of our reasons, because there are many things that altogether impede the enquiry: but what I myself judge of others opinions, I thought fit here to explicate. You may find many things in *Theocrisus* and *Virgil*, of this kind: whence that verse arose:

*There's*