

from heaven to earth, in such sort as if either end of this cord be touched, it will wag the whole ; therefore we may rightly call this knitting together of things, a chain, or link and rings, for it agrees fitly with the rings of Plato, and with Homers golden chain, which he being the first author of all divine inventions, hath signified to the wise under the shadow of a fable, wherein he feigneth, that all the gods and goddesses have made a golden chain, which they hanged above in heaven, and it reacheth down to the very earth."

From an old superstition recorded here, we may gather some wisdom. "The sight of a Wolfe is so hurtful to a man, that if he espie a man first, he takes his voice from him ; and though he would fain cry out, yet he cannot speak : but if he perceive that the man hath first espied him, he makes no ado, but his savage fury ceaseth, and his strength fails him. Hence came that proverb, *Lupus in fabula*, the Wolfe cometh in the nick ; which Plato speaks of in his politicks." The moral here is of some weight, and is—that if man by caution observes approaching evil, he can generally evade it, or ward off much of its force—whereas if evil "sees him first" comes on him unawares, like a thief in the night, it falls with tenfold power.

Much influence is prescribed to the heavenly bodies, and the Moon gets the large share of power which the poetry of her appearance secures to her in some measure amid our generation. The plant described in the following passage would be a valuable addition to the botanical garden of the present day. The wises of Chaldea report "that there is a moon herb, having round twirled leaves of a blewish colour, which is well acquainted with the age of the moon ; for when the moon waxeth, this herb every day of her age brings forth a leaf ; and when she waineth, the same herb loseth for every day a leaf."

In turning over the pages of this curious folio, we meet with many proofs, as we before intimated, that its author was more of an old-wife than a conjuror : take the following silly charms :—

"If you would have a man become bold or impudent, let him carry about him the skin or eyes of a Lion or a Cock, and he will be fearlesse of his enemies ; nay, he will be very terrible unto them. If you would have a man talkative, give him tongues, and seek out for him water frogs, wild geese and ducks, and other such creatures, notorious for their continual noise making ; the tongues whereof, if you lay under the head or side of a woman as she is sleeping, because they are most clamourous in the evening, they will make her utter her night secrecies."

We no doubt meet with some lords and ladies of creation, who are clamorous and silly, as frogs, wild geese or ducks ; but it would be a libel on those creatures to name them as the cause of the evil. Indeed there is little similarity in their respective merits, for the croaking of a frog amid the rushes of his pond, or the babbling of a wild goose while luxuriating on its lake, are appropri-