

1042

1042. b. 8.36.
1-4.

THE
ART OF JUGLING
OR
Legerdemaine,

WHEREIN IS DECIPHERED,
*all the conueyances of Legerdemaine and
Jugling, how they are effected, and
wherein they chiefly consist.*

Cautions to beware of cheating at
Cardes and Dice.

*The detection of the beggerly Art
of Alcumstry.*

And,

The foppery of foolish cousoning Charmes,

All tending to mirth and recreation, especially
*for those that desire to haue the insight and
private practise thereof.*

By S. R.

Quod non testis capis, Innocentia sapit.

LONDON,
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(*)

MUSEVM
BRITAN
NICVM

**TO THE INGENIOUS GEN-
tleman, and my louing father, Mr.
WILLIAM BYBB.**

THis short conceipt, that I haue writ of late,
To you kinde father BYBB I dedicate,
Not that I meane hereby (good Sir) to teach,
For I confesse your skills beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankfull Bird that leanes one young behinde,
By examples mee, to beare a thankfull minde:
Vngreatfull be, that thanks can not repay,
To him, that hath deserd' dit every way:
Accept (kinde Sir) my lone, that being done,
I aske no more, desire no other Boone.

Your louing sonne in all lone,
S. R. I. D.

The nature
of this Bird is:
that building
her nest vnder
the eouer of
houses (as the
Swallow doth
with vs) leanes
euer, behinde
her for the
owner of the
house, one
young one, in
token of her
thankfulnesse:
and as I may
say, for pawne
of her rent.

**TO HIS LOVING FRIEND AND
adopted Sonne Mr. S. R. I. D.**

Most worthy sonne,

Your labour and obseruance herein, with the gift of
your first fruits, is both worthy commendations and
acceptance: and to cherish you farther in this your dis-
couerie, I will giue an addition to your second treatise. So
I leaue you to God: and belieue you, not a more louing
friend than,

WILLIAM BYBB.

To the courteous Reader.



HERE goeth a pretty Fable of the Moone: On a time she earnestly besought her mother to prouide her a garment, comely and fit for her bodie: how can that be sweet daughter (quoth the mother) sith that your body nether keeps it self at any one stay, nor at one certaine estate, but chan-

geth every day in the month, nay every houre? The application hereof needs no interpretation: Fantasie and foolery who can please? and desire who can humour? no Camerion changeth his colour as affection, nor anything so variable as *Populus, Chorus, Fluvius.*

I would with all my heart, every Author that had done no better then I haue, had done no worse: and it were to be wished that some capricious Coxcombes, with their desperate wits, were not so forward to disbowell the entrails of their own overweening, singular, infectious, and pestiferous thoughts, as I know some.

But I cannot stand all day nosing of Candlesticks: meane time beare with a plaine man: whatseuer I haue now done, I hope no exception can be taken, it is for your mirth and recreation (and I pray you so take it:) let such as will needs barke at the Moone, yell till their hearts ake: Gentle and Gentlemens spirits, will take all kindly that is kindly presented,

Yours in Due,

S. R.

Thomas Adams



THE
Art of Iugling or
Legerdemaine.

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Wherefore we haue runne ouer the most pestiferous carbuncles in the commonwealth, the Egyptians and common Canters: the poore Canters we haue caressed meely well, it now remaines to proceed where I left, and to goe forward with that helpe I promised: *St.*

111111

Quintane be my good speed, I knowe I haue run through the hands of many, confuted of diuers, & giued at not of a few: But humanity is euer willinger to loue then hate: can teffe much soe harder to commend then dispraise: clamency infinitely proper to absolve then condemne. Is it not possible to find sauerie hearbs among nettles, roses among prickles, berries among bushes, marrow among bones, graine among stubble, & a little corne among a great deale of chaffe: In the rankest & strangest popsons, pure and sweet halmes may be distilled, and some matter or other worthy to be remembred may be embraced, who soeuer is the Author. There is nothing so exceeding foolish but hath bene defended by some wise man, no: any thing so passing wise, but hath bene confuted by some foole: *St.* Barnard saith not all thinges, and the best cart maye ittsoones ouerthrow: That curld pate Rufus that goes about with Zoylus to carps and find fault, must bzing the Standard of iudgement with him, and make wisdom the moderatoe of his wit, other wise they may be like to purchase to them

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selues the woꝛshipfull names of Dunces and Dottipoles.
So much by the way.

These kind of people about an hundred yeares la goe, about the twentieth yeare of King Henry the eight, began to gather an head, at the first here about the Southerne parts, and this (as I am informed) and as I can gather, was their beginning.

Certaine Egyprians, banished their Contry (belike not for their good conditions) arined here in England, who being excellent in quaint trickes and deuises, not knowne here at that time among vs, were esteemed and had in great admiration, for what with strangenes of their attire and garments, together with their sleights and leger demaines, they were spoke of farre and nere, insomuch that many of our English loyterers layned with them, and in time learned their craft and cosening. The speach which they vsed was the right Egyprian language, with whom our Englishmen conuersing, at last learned their language. These people continuing about the country in this fashion, practising their cosoning art of fast and loose and leger demaine, purchased to themselves great credit among the country people, and got much by Palmistry and telling of fortunes; insomuch they pittifully cosened the poore country Girles, both of money, silver spoones, and the best of their apparel, or any good thing they could make, onely to heare their fortunes.

This Giles Harter (for so was his name) together with his [whose] Kic Calot, in short space had following them a pretty traine, hee [stealing] himselfe the King of the Egyprians, and she the Quene, riding about the country at their pleasures vncoutrouled: at last about forty yeares after, when their knauery began to be espied, and that their cosonages were aparant to the world (for they had continued nere thirty yeares after this manner, pilking & polling, & cosening the country) it pleased the Coun-

or Legerdemaine.

tell to looke moze narrowly into their liues, and in a Parliament made in the first and second yeares of Phillip and Mary, there was a strict Statute made, that whosoever should transport any Egyprians into this Realme, should forfeit forty poundes: Whoesoer it was then enacted, that such folloves as tooke vpon them the name of Egyprians aboue the age of fourteens, or that shal come ouer and be transported into England, or any other persons, and shal be seene in the company of Wagabonds calling themselves Egyprians, or counterfeiting, transforming, or disguising themselves by their apparrel, speech, or other behaviours like vnto Egyprians, and so shal continue, either at one, or severall times, by the space of a month, they should be adjudged felons, not allowed their book or clergy. These Acts and Statutes now put forth, and come to their hearing, they decide their bands and companies, into diuers parts of the realme: for you must imagine & know that they had aboue two hundred reagues and Wagabonds in a regiment: and although they went not altogether, yet would they not bee aboue two or thre miles one from the other, and now they dare no moze bee known by the name of Egyprians, nor take any other name vpon them then poore people. But what a number were executed presently vpon this statute you would wonder: yet notwithstanding all would not preuaile: but stil they wandered, as befoze by and downe, and meeting once in a yeare at a place appointed: sometimes at the Demils arse in peak in Darbshyre, & otherwhiles at Ketbroke by Blackheath, or elsewhere, as they agreed stil at their meeting. When it pleased Queene Elizabeth to reuolue the Statute befoze mentioned, in the twentieth yeare of her happy raigne, endeavoring by all means possible to root out this pestiferous people, but nothing could be done you see vntil this day they wander by and downe in the name of Egyprians couisuring their faces and fashioning their attire,

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fire and garment like unto them, yet if you aske what they are, they dare no other wise then say, they are Englishmen, and of such a shire, and so are forced to say contrary to that they pretend.

But to come a little neerer our purpose, these fellows seeing that no profit comes by wandring, but hazard of their liues, do dayly decrease, and break off their wonted society, & betake themselves many of them, some to be Jesters, some Tinkers, some Iuglers, & some to one kind of life or other, in so much that Iugling is now become common, I meane the profess:rs who make an occupation and profession of the same: which I must needs say that some deserve commendation for the nimblenes and agility of their hands, & might be thought to performe as excellent things by their Legerdemaine, as any of your wizards witches or magitians whatsoever. For these kind of people do performe that in action, which the other do make thew of: and no doubt many when they heare of any rare exploit performed which cannot enter into their capacity, and is beyond their reach, straight they attribute it to be done by the diuel, and that they work by some familiar spirit, when indeed it is nothing els but mere illusion, coloring, or Legerdemaine. For you haue many now a daies, and also hertofoze many writers haue been abused, as well by vntrue reports, as by illusion and practises of confederacy, & legerdemaine, &c. Somtimes imputing to words that which resteth in nature, and somtimes to the nature of the thing that which proceedeth of fraud and deception of sight. But when these experiments grow to superstition and impiety they are eether to be forsaken as bayne: or denyed as false: howbeit if these things be done for recreation and mirth, & not to the hurt of our neighbour, nor to the prophaning & abusing of Gods holy name: then sure they are neither impious nor altogether vnlawfull, though here in or heereby a naturall thing be made to seeme supernaturall.

And

God save
the King
God save
our King

or Legerdemaine.

And Gentlemen, if you will giue mee patience, I will lay open vnto you the right art of Juggling & Legerdemaine, in what point it doth chiefly consist: principally being sorry that it thus falls out, to lay open the secrets of this misery to the hinderance of such poore men as liue thereby, whose doings here in are not onely tollerable, but greatly commendable, so they abuse not the name of God, nor make the people to attribute vnto them his power, but alwayes acknowledge wherein the Art consisteth.

The true Art therefore of Jugglers consisteth in Legerdemaine: that is, the nimble comu'ance and right dexterity of the hand, the which is performed diuers wayes, & specially three: The first and principall consisteth in hiding and conceyting of balls: The second in alteration of money: The third in the shuffling of Cardes: and hce that is expert in these, may shew many trates, and much pleasure. There are diuers and rare experiments to be shewne by confederacy, either priuate or publicke, al which in place convenient shall be spoken of. And soasmuch as I profess rather to discover then teach these misteries, it shall suffice to signifie vnto you, that the enbeaouour and drift of Jugglers, is onely to abuse mens eyes and iudgements: now then my meaning is in wordes as plaine as I can to rip by some proper tricks of that Art, whersof some are pleasant and delectable, other some dreadfull & desperate, and all but mere delusions, and counterfeit actions, as you shall soone see by due obseruation of euery knacke by me hereafter deciphered: And first in order I will begin with the plates and deuises of the ball, which are many: I will touch only but a few, and as in this, so in all the rest I will run ouer slightly yet as plaine as I can.

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Notes and obseruations to be marked of such as
desire to practise Legerdemaine.

Remember that a Iugler must set a good face vpon
that matter he goeth about, for a good grace and car-
riage is very requisite to make the art moze authentical.
Your seats & tricks then must be nimbly cleanly & swift-
ly done, and conueyed so as the eyes of the beholders may
not discern or perceave the tricke, for if you be a bungler,
you both shame your selfe, and make the Art you go about
to be perceued and knowne, and soe bring it into dis-
credit.

Therefore vse and exercise makes a man ready. *Vsus
promptos facit*, and by that meanes your seats being cun-
ningly handled, you shall deceaue both the eye, the hand,
and the eare: for oftentimes it wil fall out in this art, and
besides *Deceptio visus*, *Deceptio tactus*, et *Deceptio audi-
tus*.

Note also that you must haue none of your Trinkets
wanting, least you be put to a nonplus: besides it behou-
eth you to be mindful whereabout you go in every trick,
least you mistake and so discredit the art.

You must also haue your words of art, certaine strange
wordes, that it may not only breed the moze admiration
to the people, but lead away the eye from espying
her of your conueyance, while you may induce the mind
the mind, to conceiue, and suppose that you deale with
Spirits: and such kind of sentences, and od speeches, are
vsed in diuers manners fitting and correspondent to the
action and feat that you go about. As *Hey Fortuna, furia,
nunquam, Credo, passe passe*, when come you *Sirrah?* or
this way hey Jack come a loft soe thy maisters aduantage
passe and be gone, or otherwise: as *Alf. Casil: zaze, Hir,
metmelcaz, Saturnus, Iupiter, Mars, Sol, Venus, Mercury,
Lunae*

or Legerdemaine.

Luna: or thus Drocti, Micocti, et Senaroccti, Velu baroccti, Afmaroccti, Ronnsee, Faronnsee, hey passe passe: many such observations to this art are necessary, without which all the rest, are little to the purpose.

Festes of Legerdemaine vsed with the Balls with one or more.

Concerning the Ball, the plaies and deuises thereof are infinite: in so much as if you can vse them well, you may shew an hundred feates, but whether you seeme to throw the Ball into the aire, or into your mouth, or into your left hand, or as you list, it must be kept still in your right hand: if you practise first with the leaden bullet you shall the sooner, & better do it with balls of Cozke: the first place at your first learning where you are to bestow a great bal is in the palme of your hand, with your ring finger, but a small ball is to be placed with your thumbe betwixt your ring finger and middle finger: then are you to practise to doe it betwixt your other fingers, then betwixt the forefinger and the thumbe, with the fore finger and middle finger forntly, and therein is the greatest and the strangest conueying shewed. Lastly the same small ball is to be practisen in the palme of your hand, and so by vse you shall not only seeme to put any ball from you, and yet retain it in your hand, but you shall keepe slower or faster as clealy and certaint as one. this being first learned, and sleight attained vnto, you shall worke wonderful feats, as for example.

NOTE for this feat you must haue foure boxes made in the manner of extinguishers that are made to put out candles, but as big againe: but for want of them you may take small candlesticks, or saltseller covers, or some such like.

Lay three or foure balls before you, and as many boxes or small candlesticks &c. then first seeme to put one ball

into

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into your left hand, and therewithall seeme to hold the same fast. When take one of the boxes &c. or any other thing (having a hollow foote, and being great) and seeme to put the Ball which is thought to be in your left hand vnderneath the same, and so vnder the other candlesticks, Boxes, &c. seeme to bestow the other balls, and all this while the beholders will suppose each ball to be vnder each box or candlesticks &c. this done vse some charmes or sozme of woordes (before set downe) bey Fortune Iurie Aunguin credo, passe passe; then take by the candlestick with one hand and blaw, saying thats gone you see: and so likewise looke vnderneath each candlestick with like grace and woordes (soz you must remember to carry a good grace and face on the matter) and the beholders will wonder where they are become: But if you in lifting by the candlestick with your right hand leaue all those three or foure balls vnder one of them (as by vse you may easily doe) hauing turned them all downe into your hand and holding them fast with your little, and ring finger) and take the box or candlestick &c. with your other fingers and cast the balls by into the hollownesse thereof (soz so they will not rotle so soone away) the standers by will be much astonished, but it will seeme wonderful strange, it also in shewing how there remaineth nothing vnder another of the said candlesticks taken by with your left hand you leaue behind you a great ball, or any other thing, the miracle will be the greater. For first, they will thinke you haue pulled away all the Balles by miracle, then that you haue brought them againe by like meanes, and they neither thinke, or looke that any other thing remaineth behinde vnder any of them, and therefore after many other seates done returne to your candlesticks, remembering where you left the great ball, and in no wise touch the same, but hauing another great ball about you, seeme to bestow the same in manner and sozme as aforesaid vnder

or Legei domaine.

Under a candlestick which standeth farthest from that where the ball poeth, and when you shall with woꝝds and charmes seeme to conuey the same ball from vnder the same bore or candlestick, &c. (and afterwarde bring it vnder the bore &c. which you touched not) it will (I say) seeme wondrous strange.

To make a little Ball swell in your hand
till it be very great.

Take a very great ball in your hand, or three indifferent big balls, and shewing one or three little balls, seeme to put them into your said left hand, concealing (as you may well do) the other balls which were there before: Then vse charmes and woꝝdes and make them seeme to swell, and open your hand &c. This play is to be varied an hundred waies, for as you find them all vnder the bore or candlestick, so may you go to a stander by and take off his hatte or cappe and shew the balls to be there, by conueying them thereinto as you turne the bottoms backward, These things to them that know them are counted ridiculous; but to those that are ignorant they are maruelous.

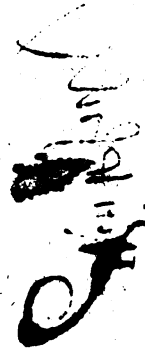
To consume or rather conuey one or many
Balls into nothing.

If you take a ball or moꝝs, and seeme to put it into your other hand, and whilst you vse charming woꝝdes, you conuey them out of your right hand into your lapp, it will seeme strange, for when you open your left hand, immediately the sharpest lookers on will say, it is in your other hand, which also then you may open, and when they see nothing there they are greatly ouertaken.

An

The Art of Iugling,

[Another pretty feat with balls.]



Take fower Balls, one of the which kepe betwene your fore-finger and your middle, laying the other three upon the table, then take by one and put it into your left hand, and after ward take by another, and conveying it and the other betwene your fingers into your left hand, taking by the third & seeming to cast it frō you into the ayre or into your mouth, of else whers you please vsing some words or charmes as before: the standers by when you aske them how many you haue in your hand, will iudge there are noe more then two, which when you open your hand they shall see how they are deluded. But I wil leaue to speak of the bal any more; so; herein I might hold you all day, and yet that I not be able to teach you the vse of it, no; scarcely to vnderstand what I meane or write concerning it, vlesse you haue had some sight thereof heretofore by demonstration: and alwayes remember that the right hand be kept open and straight, onely kepe the palme from view: and therefore I wil end with this miracle,

A feat, tending chiefly to laughter and mirth

Lay one ball vpon your shoulder and another on your arme, and the third on the table, which because it is round and wil not easly lye vpon the point of your knife, you must bid a stander by, lay it thereon, saying, that you meane to cast all those thyes balls into your mouth at once: and holding a knife as a penne in your hand, when hee is laying vpon the point of your knife, you may easly with the hilt rap him on the fingers, so; the other matter wil be hard to doe.

And thus much of the Balls. To come to the second

or Legerdemaine,

principall part of Legerdemaine, which is conueyance of money, wherein by the way obserue that the money must not be of too small no; to great a circumference, least either, it hinder the conueyance.

Of conueyance of money.

The conueying of money is not much inferiour to the Ball, but much easier to doe: The principall place to keepe a peece of money in, is the palme of your hand: The best peece to keepe, is a testoz, but with exercise all will be alike, except the money be very small, and then it must be kept betweene the fingers, and almost at the fingers end, where as the ball is to be kept, and below nere to the palme.

To conuey money out of one hand into the other, by Legerdemaine

First you must hold open your right hand, and lay there in a testoz, or counter, and then lay thereupon the top of your long left finger, and sleaze it, &c. and by the sudden slip your right hand from your finger, where with you hold downe the testoz, and bending your hand a very little you shall retaine the testoz therein, and soaively (I say) drawing your right hand through your left, you shall seeme to haue left the testoz there, especially when you shut in dus time your left hand, which that it may more plainly appeare to be truly done, you may take a knife and seeme to knock against it, so as it shall make a great sound: but in stead of knocking the peece in the left hand (where none is) you shall hold the point of the knife fast with the left hand, and knock against the testoz holdin the other hand, and it will bee thought to hit against the money in the left hand: then sleaze it, and open the hand,

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and when nothing is seen it will be wondered at how the tessel was restored.

To convert or transubstantiate money into Counters, or Counters into money.

A other way to deceive the lookers on, is to doe as before with a tessel; and keeping a Counter in the palme of your left hand, secretly to seeme to put the tessel therein, which being retained still in the right hand, when the left hand is opened, the tessel will seeme to be transubstantiated into a counter.

To put one Tessel into one hand and another into another hand, and with words to bring them together.

He that hath once attained to the facility of retaining one peece of money in his right hand may shew an hundred pleasant conceits by that meanes, & may referus two or three as well as one: and soe, there may you seeme to put one peece into your left hand, and retaining it still in your right hand you may together therewith take up another like peece, and soe with woordes seeme to bring both peeces together.

To put one Tessel into a strangers hand, and another in your owne hand, and to convey both into the strangers hand with woordes.

Take two tessels & evenly set together, and put the same instead of one tessel into a strangers hand: And then making as though you put one tessel into your left hand, with woordes you shall make it seeme that you convey the tessel in your hand into the strangers hand, so, when you open

or Legerdemaine.

open your said left hand, there shall be nothing sene: and he opening his hand, shall finde two where he thought was but one. By this deuise I say an hundred conceits may be shewed.

To throw a peece of money away and to find it againe where you please.

You may willy the the middle and ring finger of the right hand, conuey a tessoz into the pade of the same hand, and seeming to cast it away, keepe it still, which with confederacy will seme strange: to wit, when you find it againe, where another hath bestowd the very like peece. But these things without exercise cannot bee done, and therefore I will procede to shew things to bee brought to passe by money, with lesse difficulty and yet as strange as the rest, which being vnknowne, are miraculously commended, but being knowne, are derided and nothing at all regarded.

To make a tessoz or a groat, leape out of a pot, or run along vppen a table with wordes.

You shall see a Joggler take a tessoz, or groat & throwe it into a pot, or lay it on the middle of the table, and with inchanting wordes cause the same to leape out of the pot, or run towards him or from him wardes along the table, which will seme miraculous, vntill that you know that it is done with a long black haire of a womans head, fastned to the bym of a groat by meanes of a little hole or iuen through with a spanish needle: in like sort you may vse a knife or any other small thing. But if you would haue it to gos from you you must haue a confederate, by which meanes all Juggling is graced, and amended.

This Feate is the stranger if it bee done by night, & a

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candle placed betweene the lookers on and the Iugler: for by that meanes the eye sight is blinded from discerning the conceit.

A very pretty trick to make a groate or a testor to sinck through a table and to vanish out of a handkerchiefe very strangely.

A Iugler sometimes will borrow a groate or a testor, and make it before you, and seeme to put the same into a handkerchiefe, and wind it so that you may the better see and feel it: then will he take you the handkerchiefe and bid you feele whether the groat be there or no: And he will also require you to put the same under a candlestick or some such thing: then will he send for a bason, and holding the same under the board right against the candlesticke will use certaine words of richauntments, and in short space you shall heare the groat fall into a bason: this done one takes by the candlesticke, and the Iugler taketh the handkerchiefe by the tassell, and shaketh it: but the money is gone, which seemeth as strange as any feat whatsoeuer: but being knowne, the miracle is turned into a bable, for it is nothing but to sowe a counter into the corner of a handkerchiefe finely covered with a peece of linnen, little bigger then the counter, which corner you must convey tucked of the groat deliuered unto you into the middle of your handkerchiefe, leaning the other either in your hand or lappe, which afterwards you must seeme to pul through the board, letting it fall into the bason.

To convey one shilling being in one hand in into another, holding your armes abroad like to a roode.

Evermore it is necessary to mingle some merry toys among your graine miracles as in this case of money: **Take**

or Legerdemaine.

Take a shilling in each hand, and holding your armes abroad to lay a wager that you will put them both into one hand without bringing them any whit nearer together: the wager being layd, hold your armes abroad like a rood and turning about with your body lay the shilling out of one of your hands upon the table, and turning the other side, take it by with the other hand, and so you shall winne your wager.

Of Cardes and Dice, with good cautions how to avoid the cofonage therein: speciall rules to conuey and handle the cardes, and the manner and order how to accomplish all difficult and strange iestings wrought with cardes.

Having bestowed some wast money among you I will set you to Cardes and Dice: A cupple of honest friendes that dwale both in a yoake together, which haue beene the ouerthrow of many a hundred in this realme, and these are not the slightest matters wherupon Juglers doe worke, and shew their feates. By which kinde of Jugling a great number haue Jugled away not only their money but also their landes, their health, their time and their honesty: I dare not (as I could shew) the Lewd Jugling that cheaters practise, least it minister some offence, to the well disposed, to the simple hurt and losse, and to the wicked occasion of euill doing. But by the way I will a little speak of Dice, and the vs of them, as caueats rather to let you beware of their cofonings, then to giue you light to follow their doings: Non ad imitandum sed euitandum.

First you must know a Lancret, which is a die that simple men haue seldome heard of, but often seeme to their cost, and this is a well-fauored die, and seemeth good and square, yet is it forged longer, vpon the Cater, and

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Let's then any other way: And therefore it is called a Langret. Such be also called hard Cater trees, because commonly the longer end end of his owne sway drave downewardes, and turne up to the eye, Dice, Wincke, Deute or Ace. The principall use of them is at Nouum, so long as a paire of Ward cater trees be walking on the board, so long can ye not cast five nor nine vntill it be by great chance, that the roughnes of the table, or some other stoppe force them to stay, and runne against their kind: so without Cater or trey you know that five or nine can neuer come.

But you will say by this reason, he that hath the first dice is like alwayes to strip and rob all the table about. To helpe this, there must be so for that purpose, an odde Die, called a flat Cater tree ready at hand, and no other number, so granting the tree and cater be alwayes vpon the one Die, then is there no chance vpon the other Die, but may seme to make five or nine, & cast forth, & loose all.

But now to show you what wits they haue to bring the flat die in and out which is a iolly cunning property of Jugling, with them called foyling: the which is nothing else but a slight to carry easily within the hand, as often as the foyster list: so that either hee or his partner what cast the dice, the flat comes not abroad till hee hath made a great hand, and won as much as him listeth: otherwise the flat is sure one, vntill some few times vpon purpose hee fatter the silly saules to cast in a hand or two, to giue them courage to continue the play and liue in hope of winning.

These things I know seme very strange to the simple, and as yet cannot sinke into their braine, how a man may carry so many dice in one hand, and chop and change them so often, and neuer bee elpied: so as before I tolde you, Juglers conueyance seemeth to exceed the compasse of reason till you knowe the feat: but what is it that vse

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and labour ouercometh not. To foyst finely and readily and with the same hand to tell many to and fro, is a thing hardly learned, and asketh a bold spirit and long experience, though it be eue of the first the Cheater learneth.

What should I speake any more of false dice, of fallomes, high-men, low-men, gourds, and bylled dice, grauiers, demies, and contraries, all which haue their sundry vses: but it is not my meaning to stand on this subject: I would rather vse my pen, and spend my time, to disswade and perswade all gamsters, to beware not not onely with what dice, but with what company and where they exercise gaming: and be well assured Gentlemen that all the friendly entertainment you shall finde amongst them is for no other end, but to perswade you to play, and thereby to byeed your great losse, if not altogether your vndoing.

Therefore bitterly forbear to hazard any thing at dice, and linc in doubt and suspition of cheating, wheresoener you play (vnales you know your company very well) for the contagion of cheating is now growne so vniuersall, that they swarme in enery quarter: and therefore yee cannot bee in safety vnlesse you shunne the company of such altogether.

To leaue Dice and returne to Cardes, wherein is as much falsehood and coloning as in Dice: I wil therefore disclose as much in one as in the other, for I would not giue a poynt to chouse which of them is the better, or rather the worse, for there is such a slight in shuffling and sorting of the cardes, that play at what game you will, all is lost befoze a hand, but if there bee a confederate either of the players or standers bye, the mischete cannot then bee auoyded.

Beware therefore, when you play among strangers, of him that seemes simple or drunken, for vnder their habit

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the most speciall Cosoners are presented, and while you thinke by their simplicity and imperfections to beguile them, (and thereof perchance are perswaded by their confederates (your very friends as you thinke) you your selfs will be most of all ouertaken.

Beware also of betters by and lookers on: and namely on them that bet on your side: for whilst they looke on your game without suspicion, they discover it by signes to your aduersaries, with whom they bet, and yet are they confederates, whereof me thinks this one above the rest proceedeth from a fine inuention.

A trick by confederacy at Cardes.

A Gamester after he had bene oftentimes bitten with Cheatozs, and after much losse, grew very suspicious in his play, so that he would not suffer any of the sitters by to be priuy to his game: soz this the Cheatozs deuised a new shift that a woman should sit close by him: and by the swift and slowe drawing of her needle giue notice to the Cheatoz what was the Cosens game.

Other helpes there bee, as to set the Cosen vppon the bench, with a looking-glasse behind him on the wal, wherein the Cheatoz may alwaies see what Cardes he hath in his hand, So that a few enamples in stead of many that might be rehearsed, this one conclusion may be gathered, that whosoener is giuen to play, and once sitteth amongst them, it is great ods but that hee shal rise a loser.

But many there be that liue so continently, that nothing can perswade them to put a penny in aduenture, and some againe are so unskillful that lack of cunning forceth them to sozbeare play: but yet hard it is soz any man to fall into their company, but they will make him stowe of one game or other: and soz this purpose their first dilt and intent is to seeke by all meanes possible to vnderstand his nature and whereunto hee is most inclined: if they

finds

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And that he taketh pleasure in the company of women then see they to strike him at the sacking law (as they term it) and take this for a rule, that all the Baudes in the country be of the Cheatozs familiar acquaintance.

Therefore it is not very hard for them at all times to provide for their amorous Cousin, a lewd lecherous Lady to keepe him louing company, then fall they to banquetting, and carousing and hunting of Fauernes, and much is the cost that this silly cousin shall be at in Jewels and apparel, otherwise he shall not once get a graunt to haue a kisse at his mistris lippes: and euer in the middle of their conference, she layeth in this reason, for her sake to put fiftie or thirtie Crownes in aduenture at Cardes or Dice: you know not (quoth she) what may be a womans luck: if he refuse it, Lord how unkindly she takes the matter, and cannot be reconciled with lesse then a golwe or a kertle of silke.

But now if these Cheatozs perceine that hee esteemeth no buyed wares, but is enamored with virginity, they haue a fine cast within an houres warning, to make Ione Saluerpin as good a maid as though she had neuer come to the steeves: but to let these thinges passe for offending of chaste eares, whose displeasure I would not incurre, for all the cheates these Gamesters get in a whole yeare, but to our purpose.

There are two sorts of vsing the Cardes, the one is in playing (with one or more) games, as Primero, Trumpe, Saunte, Decoye &c.

The other vse of Cardes is to shew feates of Legerdemaine.

Concerning the first, if it be vsed for recreation, and not to the prophaning of Gods holy name, nor hurt of our brethren and neighbours, they are to be tolerated: but now (more is the pittie) they are not vsed in that fashion as they should be, but much hurt oft times ariseth thereof.

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Primero now as it is in great vse, so is there much deceit in it, some play vpon the pycke, some plinch the cards priuily with their nayles, some turne by the corners, some mark them with fine spots of Inke, some there be that trauell into Spaine and into Italy to learne fine tricks and quaint conueyances at cardes, and returne home and win much money with them heere in England, but yet at the last they are stil ouer-reached by some fine wittes that deuise new sleights heere at home.

At Trumpe, Saunte, and such other like games, cutting at the nick is a great aduantage, so is cutting by Bum-card finely vnder or ouer: stealing the stock or the discarded Cardes.

At Decoye they drawe twenty handes, together and play all vpon assurance when to winne or lose, other helps there be, as I haue befoze set downe, with a looking glasse and confederacy: all which and such like, tend to colsewing and hurt of our brother: but we wil proceed with the other vse of Cardes, which tendeth to mirth, and recreation of mind, and which in themselves simply is no hurt, vnlesse they are abused. In shewing feats and iugling with cardes the principall poynt consisteth in shuffling them nimbly, and alwayes keeping one certen card sither in the bottome, or in some knowne place of the stock, fours or fise Cardes from it, hereby you may come to worke wonders, for it wil be easie for you to see or espie one, which though you be perceiued to doe, it wil not be suspected, if you shuffle them wel afterwardes, and this note I must giue you, What in reseruing the bottome Card, you must alwayes (whilst you shuffle) keepe him a little befoze, or a little behind all the cardes lying vnderneath him, be- stowing him (I say) either a little beyond his fellowes befoze right ouer the foze finger, or else behind the rest, so as the little finger of the left hand may meete with it, which is the easier and readier, and the better way: In
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the beginning of your shuffling, shuffle as thick as you can, and in the end throw upon the stock the nether carde (with soe many more at the least as you would haue preferred for any purpose) a little before, or behind the rest; provided alwayes that your fore-finger, if the pack be laid be fore, or the little finger if the pack lye behind, creepe vp to meet with the bottome carde, & not lye betwixt the cardes, and when you seele it, you may there hold it vntil you haue shuffled ouer the cardes againe, still leauing your kept card below, being perfect herein, you may do almost what you list with the cardes: By this meanes what pack soeuer you make, though it consist of eight, twelue, or twenty cardes you may keepe them still together vnseuered, next to the nether carde, and yet shuffle them often to satisfie the curious beholders, as for ensample and for beauties sake, to shew you diuers feates vnder one.

How to deliner out foure Aces, and to conuert them into foure Knaues.

Make a pack of eight Cardes, to wit foure knaues and foure Aces, and although all the eight Cardes must lie immediately together, yet must each knaue and Ace be openly seauered, and the same eight cardes must lye also in the lowest place of the bunch, then shuffle them soe, as alwayes at the second shuffling, or at least wise at the end of your shuffling the said pack, and of the pack one ace may lye nethermost, or so as you may know where hee goeth and lyeth, and alwayes I say let your foresaid pack, with these or foure cardes more, lie vnseperably together immediately vppon and with that ace, then vsing some speech or other deuise, and putting your hand with the cardes to the edge of the table, to hide the account, let out plainly a piece of the second card, which is one of the knaues holding sooth the stock in both your handes, and

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Shewing to the standers by the nether Card, (which is the ace or kept Card) covering also the head or p'ace of the knave (which is your next Card) with your foure fingers: draw out the same knave laying it downe on the table: the Shuffle againe, keeping your pack whole, & so haue you two aces lying together in the bottome, & therfoze to reforme that disorderd Card, as also for a grace and countenance to that action, take off the hypermost Card of the bunch, & thrust it into the middell of the Cardes, and then take away the nethermost Card which is one of your aces, and bestow him likewise: then may you begin as befoze, shewing an other ace, and in stead thereof lay downe another knave, and so forth, until in stead of your foure aces you haue laid downe foure knaves. The beholders all this while thinking that there lye foure aces on the table, are greatly abused and wil maruaile at the transformation.

How to tell one what Card hee seeth in the bottome, when the same Card is shuffled into the stocke.

When you haue seene a Card privily, or as though you marked it not, lay the same undermost, and shuffle the Cardes as befoze you were taught, till your Card lye againe below in the bottome: then shew the same to the beholders, willing them to remember it, then shuffle the Cardes or let any shuffle them, for you know the Cardes already, and therfoze may at any time tel them what Card they saw, which neuer thelesse would be done with great circumstance, and lesse shew of difficulty.

A strange and excellent trick to hold foure Kings in the hand, and by words to transforme them into foure Aces, and after to make them all blank Cards, one after another.

You shall see a Iugler take foure Kings and no more in his hand, and apparantly shew you them, then after some wordes and charmes, he wil throw them downe befoze you upon the table, taking one of the Kings away and

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and adding but one other Card: then taking them by againe and blowing vpon them, wil shew you them transformed into blanch Cardes, white on both sides: after vsing charmes againe, thowling them downe [as before, (with the faces downeward) wil take them by againe and shew you foure Aces, blowing stil vpon them, that it may be the more wondrr, which trick in my mind is nothing inferiour to the rest: and being not knowne wil seme wonderfull strange to the spectators, yet after you know it you cannot choose but say the trick is pretty. Now therefore to accomplish this feat you must haue Cardes made for the purpose, (halse Cardes you may call them) that is the one halfe kings, the other part aces, so that laying the aces one ouer the other, nothing but the kings wil be seene, and then turning the Kinges downeward, the foure aces wil be seene, provided you must haue two whole, one whole king to couer one of the aces, or els it wil be perceiued, and the other an ace to lay ouer the Kinges, when you meane to shew the aces: then when you wil make them all blanke, lay the Cards a little lower, and hide the aces and they wil appeare all white. The like you may make of the foure knaues, putting vpon them the foure sues, and so of the rest of the Cardes: But this cannot bee wel shewed you without demonstration.

Whitherto I haue intreated of the three pziual kinds of Juggling, now it remaineth in order to speake of Juggling by confederacy, which is either pziuate or publike.

Pziuate confederacy is, when one (by a special plot laid by himselfe, without any compact made with others) persuadeth the beholders, that he wil suddenly and in their presence, do some miraculous feate, which he hath already accomplished pziuately: as for example, hee wil shew you a Card or any other like thing, and wil say further vnto you, behold and see what a mark it hath, and then burroweth it, and neuerthels fetcheth another Carde, soe
mar,

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marked out of some bodys pocket, or out of some corner, where he himselfe before had placed it, to the wonder and astonishment of simple beholders, which conceane not that kinde of illusion, but expect miracles and strange workes.

I have read of a notable exploit done before a king by a Iugler, who painted on a wall the picture of a dove, and seeing a pidgeon sitting vpon the top of an house said to the King, loe now your grace shall see what a Iugler can doe if he be his craftes master, & then picked the picture with a knife, so hard & so often, & with so effectual wordes as the pidgeon fel downe from the top of the house skarke dead, you may imagine how the matter was taken, what wondrous was thereat, how he was prohibited to vse that feat any further, least hee should imploy it in any other kind of murder, This stoy is held yet of diuers as canonicall, but when you are taught the feat or sight, you will thinke it a mockery and a simple illusion.

To vnfold you the mystery hereof, so it is that the pidgeon was before in the hands of the Iugler, into whom he had thrust a dramme of Nux vomica, or some other such popson, which to the nature of the Bird was so extreme a popson, as after the receipt thereof it could not liue a houre the space of halfe an houre, and being let loose after the medicine ministred, she alwayes resorteth to the top of the next house, which she will the rather doe, if ther be any pigeons already sitting there, and after a short space falleth downe, either skarke dead, or greatly astonished: but in the meane time, the Iugler vseth wordes of art, partly to protract time, and partly to gaine credit, and admiration of the beholders.

As with Cardes you may shew feates by private confederacy, so of the other two, that is to wit, with the balls and the money, as to marke a Willing or any other thing, and throw the same into a riuer or deepe pond, and hauing hid

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hid the skilling befoze, with like markes in some other se-
cret place, hid some go presently and fetch it, making them
beleue that it is the very same you therto into the riuor,
the beholders will maruaile much at it: and of such feates
there may be many done, but moze by publik confederacy,
whereby one may tel another how much money hee hath
in his purse, and an hundred like toys.

Of publicke confederacy, and whereof
it consisteth.

Publicke confederacy is, when there is befoze hand a
compact made betwixt diuers persons: the one to be
p:ncipal, the other to be assistant in working of miracles:
o: rather in colsoning and abusing the beholders, as when
I tel you in the p:esence of a multitude, what you haue
thought o: done, o: shall do o: thinke, when you and I
were therevppon agreed befoze: and if this bee cunningly
and closely handled, it wil induce great admiration to the
beholders, especially when they are befoze amazed and a-
bused, by some experiment of art Magick o: Legerde-
maine. I wil in b:iefe set downe some pretty conclusi-
ons, and soe I will proceed with other feates in other
kinds.

To tel you how to know whether you cast Crosse or
Pile by the ringing.

Lay a wager with your Confederate (who must seme
simple o: obstinate opposed against you) that standing
behind a doze, you wil (by the sounding o: ringing of the
money) tel him whether he cast crosse o: pile, soe as when
you are gone, and hee hath phillipped the money befoze the
witnesses who are to be coloned, hee must say, What is
it if it bee crosse, o: What is it if it be pile, o: some such
signe as you are agreed vppon; and soe you neede not
faile to gesse rightly. By this meanes if you haue any in-
vention, you may seeme to doe an hundred miracles, and
to discouer a mans thought o: words spoken a far off.

Handwritten:
The Legerdemaine
by the ringing of the money
How

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How to tel where a stolne horse is become.

B means of confederacy Cuthbert conicatcher, and Bone Swart Rutter, two that haue taken degress in Whittington Colledge, abused notably the countrey people: for Cuthbert would hde away his neighbours horses, kine, colts, &c. and send them to Swart Rutter, (whom he befoze had told where they were) promising to send the parties vnto him, whom he described and made knotone by diuers signes: so as this Swart would tel them at their first entrance vnto the doze wherefoze they came, and would say that their horses, kine &c. were stolne, but the theefe should be forced to bring them back againe within one mile (south and by west &c.) of his house: euen as the plot was layd and the pack made befoze by Cuthbert and him. This Cuthbert is esteemed of some and thought to be a witch of others, he is accounted a coniurer, but commonly called a wise man, and are able of themselves, to tel you where any thing that is stolne is, as to build Pauls Steple by againe.

To make one dance naked.

H hath bene reported of such fellowes, and such, that can do rare feates, as to make one dance naked. To the effecting of this, make a paze boy confederat with you, so as after charmes and wordes spoken by you, he vnclouth himselfe and stand naked: seeming (whilst he vncloutheth him) to shake, stampe, and cry, til hastening to bee vnclouthed, til he be stark naked: or if you can procure none to go so farre, let him onely begin to stampe and shake, &c. and to vnclouth him, and then you may (for reuerence of the company) seeme to release him.

To make a pot for any such thing standing fast on a cupbord, to fall downe thence by vertue of words.

Let your cupbord be so placed, as your confederate may haue a black Thred without in the courte, be-
hinde

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hinde some window of that roome, and at a certaine lowd word spoken by you, he may pull the same threed, being wound about the pot. And this was the feate of Eleazer the Iewe, which Iosephus reporteth to be such a miracle.

Now that wee haue spoken of the three principall actes of Legerdemaine and of confederacie, I will goe forward, and touch some fewe ordinary feates which are pretty, yet not altogether to be compared with the rest; I meane for conceipt and nimblenes of the hand, yet such as to the ignorant, and those that know not the carriage, will seeme strange and wonderfull.

Of Boxes to alter one graine into another, or to consume the corne or graine to nothing.

There be diuers iugling boxes with false bottomes, wherein many false feates are wrought. First they haue a bore covered or rather footed alike at each end, the bottome of the one end being no deeper then as it may containe one lane of corne or pepper, glewed therevpon: Then vse they to put into the hollow end therof some other kinde of graine, ground or vnground: then do they couer it, and pusit vnder a hat or candlesticke, and either in putting it therinto, or pulling it thence, they turne the bore, and open the contrary end, wherein is shrowd a contrary graine, or else they shew the glewed end first, (which end they suddenly thrust into a bag of such graine as is glewed already therevpon) and secondly the empty bore.

How to conuey (with words and charmes) the corne contained in one Boxe, into another.

There is another bore fashioned like a bell, wherein to they put so much and such corne as the foresaid hollow bore can containe: then they stop and couer the same with a peece of leather as big as a tesser, which being thrust vp hard to the middle part or waste of the said bell, will sticke fast and beare vp the corne, and if the edge of the same leather be wet, it will hold the better: then take

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they the other bore, dipped (as is aforesaid) in cozne, and set downe the same upon the Table, the empty end upward, saying, that they wil conuey the graine therein, into the other bore or bell, which beeing set downe somewhat hard upon the table, the leather and cozne therein wil fall downe, so as the said bell being taken vp from the table, you shall see Cozne lying thereon, & the Stopple wil be hidden therewith, and covered: and when you vncouer the other bore nothing shall remaine therein, but presently the cozne must be swept downe with one hand, into the other, or into your lapps or hat: many feates may be done with this bore, as to put therein a toade, affirming the same to be so turned from cozne, and then many beholders wil suppose the same to be the Iuglers diuel, whereby his feates and miracles are wrought.

How to pull Laces innumerable out of your mouth
of what colour or length you list, and neuer
any thing scene to be therein.

As for pulling of laces forth of the mouth it is now somewhat stale, whereby Iuglers get much money among maydes, selling lace by the yard, putting into their mouthes one round bottome as fast as they pull out another, and at the iust end of enery yard they tie a knott, soe as the same resteth vppon their teeth, then cut they off the same, and so the beholders are double and treble deceaned, seeing so much lace as will be contained in a hat, and the same of what colour you list to name, to be drawne by so many yardes out of his mouth, and yet the Iugler to talke as though there were nothing at all in his mouth.

There are diuers Iugling tricks, which I am loth to describe for some reasons befoze alleaged, whereof some are common, some rarer, and some desperate: I wil therefore shew a few desperate and dangerous iugling

tricks

or Legerdemaine.

Trickes, wherein the simple are made to think that a silly Juggler with woordes can hurt and help, kill and revieve any creature at his pleasure: and first to kill any kind of pullet and make them revieve.

To kill a Hen, Chicken, or Capon,
and give it life againe.

TAke a hen &c. and thrust an aule, or a fine sharp pointed knife through the midst of the head thereof, the edge towards the bill, so as it may seeme impossible for her to escape death. Then use woordes or incantations, and pul-
The naturall cause why a Hen thrust through the head with a Bodkin doth live notwithstanding.
ling out the knife, lay otes before her, and she wil eat and live, being nothing at all greued or hurt with the wound, because the braine lyeth soe far behind in the head as it is not touched though you thrust your knife betwene the combe and it: And after you have done this you may convert your speech and actions, to the greivous wounding & recovering of your owne selfe.

To eat a knife, and to fetch it forth
of another place.

TAke a knife, and conuey the same betwene your two hands, so as no parte be seene thereof, but a little of the point, which you must so bite at the first as noyse may be made therewith: then seeme to put a great part thereof into your mouth, and letting your hand slippe downe, there wil appeare to haue bin moze in your mouth, then is possible to be contained therein: then send soz dzinks, or use some other delay until you haue let the said knife slippe into your lappe, holding both your fists close together as before, and then raise them so from the edge of the table where you sit (soz from thence the knife may most easily slip downe into your lappe) and in stead of biting the knife knob a little vpon your nasse, and then seeme to thrust the knife into your mouth, opening the hand next vnto it, and thrust by the other, so as it may appeare to the standers

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ders by, that you haue deliuered your hands thereof, and thrust it into your mouth: then cal for drinke, after countenance made of pricking, and daunger &c. lastly put your hand into your lap, and taking that knife into your hand you may seeme to bring it out from behind you, or from whence you list: but if you haue another like knife, and a confederate, you may do twenty notable wonders hereby: as to send a stranger by into some garden, or Orchard, describing to him some tree or hearb vnder which it sticketh or else some strangers sheath or pocket &c.

To thrust a bodkin through your head
without any hurt.

Take a bodkin so made, as the haft being hollow, the blade there of may slip thereinto: as soone as you hold the point upward, and set the same to your forehead: and seeme to thrust it into your head: and so (with a little sponge in your hand) you may wing out blood or wine, making the beholders think the blood or wine (whereof you may say you haue dranke very much) runneth out of your forehead: Then after countenance of paine & griefe, pull away your hand suddenly, holding the point downward, and it will fall so out, as it will seeme neuer to haue bin thrust into the haste: But immediately thrust that bodkin into your lappe or pocket, and pul out another plaine bodkin like the same, sauing in that conceit.

To cut halfe your nose in sunder and to heale it
againc presently without any saluc.

This is easily done, howbeit being numbly done it will deceiue the sight of the beholders.

Take a knife hauing a round hollow gappe in the middle, and lay it vpon your nose; and so shal you seeme to haue cut your nose in sunder: provided alwayes that in all these, you haue another like knife without a gappe to be shewed vpon pulling out of the same, and wordes
of

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of enchantments to speake : Blood also to Betray the wound, and nimble conueyance.

To put a Ring through your cheek.

There is a pretty knack, which seemeth dangerous to the cheek: for the accomplishment whereof, you must haue two rings of like colour and quantity, the one filed asunder, so as you may thrust it vpon your cheek: the other must be whole and conuered vpon a sticke, holding your hand therevpon in the middle of the sticke, deliuering each end of the same sticke to be holden fast by a stander by, then pulling the ring out of your cheek, cleanly strike it against some part of the sticke, keeping it stil in your hand, then pull your other hand from the sticke, and pulling it away, whirle about the ring and so it wil be thought that you haue put thereon the ring that was in your cheek.

Many other pretty feates of this nature might be heere set downe, as to cut off ones head and to lay it in a platter, which Jugglers call the decollation of S. Iohn the Baptist, also to thrust a dagger or bodkin through your guttes, very strangely, and to recover immediately, after another way then with the bodkin befoze rehearsed: also to draw a cord through your nose, mouth or hand so senciibly, as is wonderfull to see, all which with many moze I here for beare for breuities sake. There is a very pretty trick to make wine or beere to come out of your bow or eare with a funnell after you haue drunke the same, the which I am loth to discouer, as not willing to haue all the poze Jugglers trickes made knowne at once: there is a way to make fire to come out of your mouth by burning of towe, all which, for reasons befoze aleadged, I wil heere omit to discouer, But wil hie me to another sort of Jugglers, or rather colomers, calling themselues by the name of Alchimists, professing themselues learned men, and to haue the Philosophers Stone: these professors of the misty or

smokie

The Art of Iugling,

Smackie science, studie and cast about how to over-reach
and coſin the ſimple, and ſuch as are giuen to couetouſnes
or greedy deſire after gaine, with ſuch they inſinuate them-
ſelues by little and little, profeſſing a ſhew of honeſty and
plainenes, vntil they are acquainted with their deſires,
and found the length of their foote: telling them that
they can do wonders, make ſiluer of copper, and golde
of ſiluer. Such a one a while a goe was in Batterſey,
who comming poore to towne, made ſome of the towne
belæue he had the philoſophers ſtone: wherevpon one of
the reſt beleeuing him, deſired to bee better acquainted
with him: inſomuch that he requested him to take a poore
bedde at his houſe, and offered him great kindneſſe,
hoping in time to get ſome ſkil of him towards the attain-
ing of the Philoſophers ſtone: vpon a day as this
Smith (ſo ſo imagine him to be) and beggerly Artiſt were
together, deſired him of all loues to impart to him ſome
of his learning, aſſuring him, if it lay in his power to doe
him a pleaſure he would not faile, profeſſing that both his
purſe and himſelfe were both at his command: Herevpon
to be ſhort, my Gentleman at the firſt was ſomewhat ſcru-
pulous, yet at the earneſt requeſt of his new friend, did at
laſt condeſcend, charging him to be ſecret in what he ſhould
diſcloſe vnto him. The Smith ſwoze to bee ſilent:
then my coſoning copemaſte inſtructs him as follow-
eth.

In the month of July, ſearch for the ſæde of Fearnæ,
which muſt bee firſt and principall matter of working
this, and effecting this hidden ſecret, and quoth he if you
had but an ounce of this ſearneſeed, thou ſhalt be made for
euer, for it is very hard to find: heerevpon he gets vp the
next morning (ſo) it was about the ſame time of the yeare
which hee proſcribed him to ſearch for this inestimable
ſeed) and lookeſ very diligently about the heath, where
the ſæde of ſearne growes: but hauing ſpent moſt part

Number My Curſe in his dayes of Tray young

of Legerdemaine.

of the day in searching and looking, his backe ready to
crache with stooping, and his throte furd with dust, for
want of small beere, so that the poore Smith was ready to
faint for want of foode: by chance one of the towne came
by, and seeing him search so diligently by and doونه, and
could not guesse for what, asked him what he sought for so
busily: **S** quoth the Smith, for a thing that if I could finde,
I should be made for ever: why quoth the fellow what I
prethee ist? **S** no quoth the Smith I may not tell you: not
tell me quoth the fellow, why what ist? I prethee tell me:
at last, at the earnest entreaty of the fellow, the Smith told
he looked for fearne seede: with that the fellow laughed a
good, and asked him who willed him to looke for that: that
did **S**. Erkeb quoth the Smith, and if I can but finde one
ounce of it, it would bee of much worth: worth quoth the
fellow, he that set thee to looke for that was a foole and thou
art an Ass, for there was never any fearne seede as yett seen
therefoze get thee home to thy forge, for hee makes but a
fole of thee: at this the Smith was blanche, and got him
home to his anvil: but how the Smith and the Alcumister,
agreed upon the reckoning for his colesing him, I meane
not here to deliver: but this I bring in by the way, to show
that their art is nothing but deceipt, and themselves call
ners, which by two pretty tales I will declare unto you.

How an Alcumister cousoned a Priest.

Chaucer in one of his Canterbury tales, rehearseth
this tale of a cousoning Alcumist: espying on a bay
conetous priest, whose purse hee knew to bee well lined:
assaulted him with flatteries and kind speech, two princi-
pall points belonging to this art: at length hee borrowed
money of this priest, which is the third part of this art,
without the which the professors can doe no good, nor en-
rich in good estate: then he at his day repayed the money,
which is the most difficult point in this art, and a rare

The Art of Iugling,

experiment: finally to requite the priests curtesie, he promised vnto him such instructions, as therby within short time he should become infinitely rich, and all through this art of multiplication: and this is the most common point in this science, for herein they must be skilfull before they bee famous or attaine to any credit: the Priest disliked not his proffer, especially because it tended to his profit, and embraced his curtsie: then the soyle-taker had him send forthwith for three ounces of quicke siluer, which he said he would transubstantiate (by his art) into perfect siluer: the Priest thought nothing of deceit, but with great ioy accomplished his request.

And now forthwith goeth this rilly Alcumist about his business, and worke of multiplication, and causeth the Priest to make a fire of coles, in the bottome whereof he placeth a crocket, and pretending onely to be by the Priest to lay the coles handsomely, he sayeth into the middle ward or lane of coles, a beechencole, within which was conueyed an ingot of perfect siluer, which when the cole was consumed slid downe into the crocket, & at last I say directly vnder it. The Priest perceiued not the fraud, but receiued the ingot of siluer, and was not a little ioyfull to see such certain successe proceed from his own hardy worke, wherein could be no fraud (as he surely conceiued) and therefore very diligently gaue the knaue forty pounds, for the receipt of this experiment, who or that summe of money, taught him a lesson in Alcumistry, but he neuer returned to heare repetitions, or to see how he profited.

A merry tale how a confounding Alcumist deceived
a country Gentleman.

A Gentleman in Bent of good worth, not long since was surtaken by a confounding knaue, who professed Alcumistry, Iugling, Witchcraft and conjuration, and by meanes of his companions and confederates, found

or Legerdemaine.

the simplicitie & abilitie of the said Gentleman, and learnt his estate and humors to bee convenient for his purpose, and at last came a wooing to his daughter, to whom he made loue cunningly in words, though his purpose tended to another end: and among other illusions and tales, concerning his owne commendations, for wealth, parentage, inheritance, alliance, learning and cunning, he boasted of the knowledge and experience in Alchimystry, making the simple Gentleman beleue that he could multiply, and of one Angell make two or three, which seemed strange to the Gentleman: insomuch as he became willing enough to see that conclusion: whereby the Alchimyster had more hope and comfort to attaine his desire, then if his daughter had yeldd to haue married him: to be short, he in the presence of the said Gentleman, did recorde within a little ball of virgins ware a couple of Angels, and after certaine ceremonies and conuring words, hee seemed to deliuer the same vnto him, but in truth, through Legerdemaine, he conueied into the Gentlemans hand, another ball of the same scantling, wherein were inclosed many more Angels then were in the ball which hee thought he had receiued, Now (forsooth) the Alchimyster bad him lay by the same ball of ware, and also vse certaine ceremonies, (which I thought good here to omit) and after certaine daies, houres, and minutes, they returned together according to the appointment, and found great gaires by multiplication of the angels, insomuch that he being a plaine man, was hereby perswaded that he should not onely haue a rare and notable good fortune in law, but a companion that might help to adde vnto his wealth much treasure, and to his estate great fortune and felicitie: and to increase this opinion in him, as also to win his further fauour, but especially to bring his cunning Alchimystry, or rather his leud purpose to passe, he told him that it were folly to multiply a pound of gold,

The Art of Juggling,

When as easily they might multiply a million, and therefore counsell'd him to produce all the money he had, or could borrow of his neighbours, and friends, and did put him out of doubt, that he would multiply the same, and redouble it exceedingly, even as he saw by experience how he dealt with the small summe before his face: this Gent. in hope of gaine and preferment, consented to his sweet motion, and brought out and laid before his feet, not the one halfe of his goods, but all that he had, or could make or borrow any manner of way: then this Juggling Alchimister having obtained his purpose, folded the same in a ball in quantity far bigger then the other. And conveying the same unto his bosome or pocket, delivered another Ball (as before) in the like quantitie, to be reserved, and safely kept in his chest, whereof (because the matter was of importance) either of them must have a key, and a severall locks, that no interruption might be made to the ceremony, or abuse by either of them in defrauding each other. Now forsooth the circumstances, and ceremonies being ended, and the Alchimisters purpose thereby performed, he told the Gent. that untill a certaine day and houre limited to returne, either of them might imploy themselves about their businesse, and necessarie affaires, the Gent. to his businesse, and hee to the Citie of London. And in the meane time the golde should multiply. But the Alchimister (belike having other matters of more importance) came not in at the hower appointed nor yet at the day, nor within the yeere, so as although it were somewhat against the Gent. conscience to violate his promise or break the league, yet partly by the longing he had to see, and partly the desire hee had to enjoy the fruit of the excellent experiment, having for his owne security (and the others satisfaction) some testimony at the opening thereof, to witness his sincere dealing, he brake up the coffer, and loe, hee found the Ball as ware which he himselfe had laid by there with his owne hands. so as

or Legerdemaine..

hee thought, if the hardest should fall, he should finde his principall, and why not as good increase now, as of the other before? But alas, when the waye was broken and the mettall discovered, the gold was much abated and became perfect lead.

Hitherto haue I spoken somewhat of the knaueerie of Alchymistry, now I will conclude with a pretty dialogue that Petrarke a man of great wisedome and learning, and of no lesse experience, hath written: who as in his time, saw the fraudulent fetches of this compassing craft, so hath there bene no age, since the same hath been brouched; but that some wise men haue smelt out the euill meaning of these shifting marchants, and bekooyed them to the world.

Francis Petrarke, (I say) treating of the same matter, in forme of a dialogue, introduceth a disciple of his, who fancied the foresaid profession and practise, speaking on this manner.

Discip. I hope for a prosperous success in Alchymistry.

Pet. It is a wonder from whence that hope should spring, sith the fruit thereof did neuer yet fall to the lot: nor yet at any time chance to another, as the report commonly goeth, that many rich men, by this vanity and madness, haue been brought to beggery; whilst they haue wearied themselves therewith, weakened their bodies, and waisted their wealth, in trying of conclusions: to make gold increase gold.

Discip. I hope for gold according to the workemans promise.

Pet. He that promised the gold, will runne away with thy gold, and thou neuer the wiser.

Discip. He promiseth me great good.

Pet. He will first serue his owne turne, and releas his private pouerty, for Alchymisters are a beggerly kind of people, who though they confesse themselves bare, and

Francis Petrarke

The Art of Iugling,

needy: yet will they make other rich, and wealthy, as though others pouertie did molest, and greene them more then their owne, so farre the words of Petrarke.

Albert in his booke of mineralls, reporteth that Auicen treating of Alchimistry: saith, Let the dealers of Alchimistry vnderstand, that the very nature of things, can not be changed: but rather made by Arte, to resemble the same in shew, and likenes: so that they are not the very thing indeede, but seeme to be in appearance: As Castles and Towers doe seeme to be built in the ayre, whereas the representations there are shewed, are nothing else, but the resemblance of certaine objects belowe, caused in some bright, and cleere cloud, when the aire is voide of thicknes, and grossenes, a sufficient prooffe hereof may be the looking glasse: and we see (saith hee) the yellove orange coal our laid vpon red, seemeth to be gold.

Thus much for the fond, and vaine arte of Alchimistry, I will now draw to an ende, leaning to speake of the innumerable charmes of controurers, bad Physicians, lewd Surgeons, melancholy Witches, and colomers, especially for such as bad Physicians and Surgeons, know not how to cure: as against the falling euill, the biting of mad dogs, the sting of a Scorpion, the tooth-ach, for a woman in trauell, for the kings euill: to get a thorne out of a my member, or a bone out of ones throte: for sore eyes, to open locks, against spirits: for the botts in a horse, for saluer wines, and diuers others.

There are also diuers bookes imprinted, as it should appeare by the authoritie of the Charch of Rome, wherin are contained many medicinall prayers, not onely against all diseases of horses, but also for euery impediment, and fault in a horse, in so much as if a shoe fall in the middelt of his iourney, there is a prayer to warrant your horses hofe so as it shall not breake, how far soeuer he be from the Smithes forge: but these of all the rest are the sondest

foyes,

or Legerdemaine.

foyes, that euer were denied, therefore we will passe them
ouer, and yet how many in these daies are addicted to the
beliefe of these charmes it is incredible, I will giue you a
taste of two or thre, because you shall see the foolishness of
the rest.

A Charme to be said each morning by a Witch
fasting, or at least before she goe
abroad.

The fire bites, the fire bites, the fire bites: hogs turde
ouer it, hogs turde ouer it, hogs turd ouer it. The Fa-
ther with thee, the Sonne with me, the holy Ghost be-
twen vs both to be, thise, then spit ouer one shoulder, and
then ouer the other, and then thre times right forward.

An olde womans Charme wherewith she did much
good in the country and grew famous
thereby.

An old woman that healed all diseases of cattell (for the
which she neuer toke any reward but a penny and a
loafe) being seriously examined, by what words she brought
these things to passe, confessed that after shee had touched
the sicke creature, shee alwaies departed immediately
saying.

My loafe in my lap,
My penny in my purse:
Thou art neuer the better,
And I am neuer the worse.

A slozely Charme for eies.

The Diuell pull out thine eies,
And *erish* in the holes likewise.

A Miller that had his eies storne by night, made none
to the priest of the parish, who indeede was the pri-
spall of the theenes that stole the eies, Sir John willed
him to be quiet, for said he I will so curse the theenes, and
their adherents with bell, booke, and candle, that they
shall

Spelt this word
backwards and
you shall see
what a slouen-
ly charme this
is *erish*

The Art of Iugling,

shall haue small ioy of their filth, and therefore the next
Monday Sir John got him vp to the pulpit with his sur-
plices on his back, and his Cole about his necke, and pro-
nounced these words following, in the audience of the
people.

All ye that haue stolne the Millers Eeles

Laudate Dominum in caelis:

And all they that haue consented therevnto,

Benedicamus Domino.

By this little you may plainly perceiue the Popperie of
the Church of Rome, who hold such toyes as authentickall,
and also their knauerie, to make the people beleeuellies for
truth, and falshood for honestie, bearing them in hand, as
in this, so in all the rest, with blindness, and ignozance: but
hercof inough.

And now to conclude, let vs backe againe with one
pretty knack, which is held to be marvellous and wonder-
full. And that is to make a horse tell you how much mo-
ney you haue in your purse: and I reade of a pretty story
of an asse at Memphis in Egypt, that could doe rare featcs,
among other Iuggling knaches, there and then used: there
was one that tooke painies with an asse, that hee had
taught him all these qualitties following, and for game
hee caused a stage to be made, and an assembly of people
to meete, which being done in the manner of a play, he
came in with his asse, and said: The Sultian hath great
neede of asses, to helpe to carrie Stones, and other stufte
towards his great building: which hee hath in hand: the
asse immediately fell down to the ground, and by all signes
shewed himselfe to bee sicke, and at length to giue vp the
ghost, so as the Iuggler degged of the assembly in money
towards his asse, and hauing gotten all that hee could, he
said, now my maisters you shall see mine asse is yet alive,
and doth but counterfeit, because hee would haue some
money

John Gump
The Son of
Mr. ye
of
London
Domine

or Legerdemaine.

money to buy him pꝛouender, knowing that I was poore
and in some need of reliefe: here vpon he would needs lay a
wager that his asse was aliuē, who to euery mans seeing
was stark dead: and when one had laid money with him
there vpon, he commanded the asse to arise, but he lay still
as though he were dead: then did he beat him with a rudi-
gell, but that would not serue the turne, vntill he had ad-
dressed his speech to the Asse, saying as befoze in open au-
dience, the Sultane hath commanded that all the people
shall ride out to mozrow, and see the triumph, and that the
faire Ladies will ride vpon the fairest Asses, and will giue
notable pꝛouender to them, and euery Ass shall drinke of
the sweet water of Syllus: And then, loo the Ass did pre-
sently start vp, and aduance himselfe exceedingly. Lo
quoth his master, now I haue wonne: but in troth the
Daior hath boyrobed my Ass for the vse of the old il-
fauoured witch his wife: and there vpon immediatly he
hung downe his eares and halted downe right, as though
he had bene stark lame: then said his Master, I perceiue
you loue yong pretty wenches: at which the asse looked vp
as it were with a ioyfull chere, and then his master bade
him chuse out one that should ride vpon him, and he ran to
a very handsome woman, and touched her with his head.

Such a one is at this day to be seene in London, his
master will say, Sirra, here be diuers Gentlemen, that
hane lost diuers things, and they heare say that thou canst
sell them tidings of them where they are: if thou canst,
pꝛothē shew thy cunning and sell them: then hurtes hee
downe a handkercher or a glove that he had taken from
the parties befoze, and bids him giue it the right owner,
which the horse presently doth: and many other pretty
seates this horse doth, and some of those trickes as the
Ass befoze mentioned did, which not meaning a thoo-
sand perceiues how they are done, no; how he is brought
to learne the same: and note that all the seates that this
horse

The Art of Iugling,

hoise doth, is altogether in numbering: as for ensample, his master will aske him how many people there are in the raine: the hoise will pawe with his foot so many times as there are people: and marke the eye of the hoise is alwaies upon his master, and as his master moves, so goes he or stands still, as he is brought to it at the first: as for ensample, his master will throw out three dice, and will bid his hoise tell how many you or he haue throwne, then the hoise paces with his feete, whiles the master stands stone still: then when his master sees he hath paces so many as the first dice shewes it selfe, then he lifts up his shoulders and stirres a little: then hee bids him tell what is on the second die, and then of the third die, which the hoise will doe accordingly, still pawning with his foote until his master sees he hath paces enough, and then stirres: which the hoise marking, will stay and leaue pawning. And note, that the hoise will pance an hundred times together, until he sees his master stirre: and note also that nothing can be done, but his master must first knowe, and then his master knowing, the hoise is ruled by him by signes. Whis if you marke at any time you shall plainly perceiue.

Not that we are come to our Journell's end, let us sit downe and looke about us, whether we are all sonnes of one father, if there be no knaves among us: St. Boniface light me the candle. Who doo I see what the lusty lad of the pyfer, that will binde beares, and ride his golden Ass to death but he will haue his will: Welladay, welladay sir, you of all the rest are most welcome, what? how doth your stomack after your carousing banquet? what gorge upon gorge, eggs upon eggs, and sack upon sack, at these yeares? by the faith of my body if you must provide for a hog kitchen against one yeare olde, if you meane to live my yeares: but happy the father that beget thee, and thine happy the spouse that bore thee, who would rather see thee as the selfe

of
John Conyers Juyger and
his wife at Holborn in 1688
County of Surron

or Legerdemaine.

selfe: I know thy vertues aswell as thy selfe, thou hast a superficial all swang of a little something: an Italian ribald cannot vomit out the infections of the world, but thou my pretty Iuuenall, an English Dozell-lozell, must lick it by so; restozation, and putrisie thy gentle brother ouer against thee, with the vile impostumes of thy lewd corruptions: God blesse good mindes from the blacke enemy say I: I know you haue beene pyping like the Diuell from East to West, to heare what newes: I will acquaint thee with some, and that a secret distillation before thou goest. See that Drinkeholye of pyckes, shall haue muche doe to a uoid Sirrrop of roses: and he that saeth nettles for pponer, hath a pprillidge to pisse vpon lilies for litter. I pprthe sweet natures, parling, insult not ouer much vpon quiet men: a worms that is troden vpon will turne againe, and patience loues not to be made a cart of Croymen. I haue begun with thee now, but if I see thee not mend thy conditions, I le tell thee another tale shortly: thou shalt see that I can doot: I could bying in my Authoz to tell thee to thy face, that he hath found a name in grose, of thee: but I can say, I haue found thee a sole in reffair: thou art simple as can not double, no; plain dealing cannot dissemble, I could wish thee to amend thy life, and take heed of the Beards.

Vale qui ridiculose hac ligris.

FINIS.

THE UNIVERSITY OF CHICAGO

Handwritten cursive text, possibly a signature or name, including the word "MILTON" and "GARDNER".

THIRTEEN



1

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