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JUL 15 1901

I through my glass the planets spy,
See ~~them~~ revolve the starry sky.

Book of Knowledge:

TREATING OF THE

WISDOM OF THE ANCIENTS.

IN FOUR PARTS.

I. Shewing the various and wonderful Operations of the Signs and Planets, and other celestial Constellations, on the Bodies of Men, &c.

II. Prognostications for ever necessary to keep the Body in Health; with several choice Receipts in Physic and Surgery.

III. An Abstract of the Art of Physiognomy and Palmestry, together with the Significations of Moles, and the Interpretations of Dreams, &c.

IV. The Farmer's Calender, containing, 1st. Perpetual prognostications for Weather. 2d. The whole Mystery of Husbandry. 3d. The complete and experienced Farrier and Cowleech, &c.

WRITTEN BY ERRA PATER,

A Jew, Doctor in Astronomy and Physic, born in Bethany near Mount Olivet, in Judea.

Made English by W. LILLY, *Student in Physic & Astrology.*

TO WHICH IS ADDED,

The true Form of all sorts of Bills, Bonds, Counter-Bonds, Indentures, Letters of Attorney and Licence, Deeds of Gift, Bills of Exchange, &c.

NEW-YORK,

PUBLISHED BY EVERT DUYCKINCK,
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DESIROUS OF KNOWLEDGE.

THE soul of man being a spark of immortality infused by its Almighty Maker, does still retain a relish of its original, that it covets knowledge above all other things, not confining its speculation to earth, but towering to Heaven, it searcheth out the Stars and all their various influences; nay, rifles all the Constellations, unlocking all the secret cabinet of futurity, and diving into the vast abysses of things unknown for man.

Dame Nature's secret working doth inspect,
He knows how to advise, what to direct:
Into the world, by art and science brings,
And searcheth out the hidden birth of things.
The unplow'd earth he to his will subdues,
And all it brings forth he knows how to use;
He seeks out Jove: *his thoughts will not be try'd*
In vain from him the Stars themselves do hide.

Now to satisfy the inquisitive nature of the soul of man, is the design of this book, which will gratify his understanding with the knowledge of the most hidden secrets of art and nature, which the wisdom of the ancients have hitherto concealed, but here made plain to the meanest capacities.

THE

Book of Knowledge:

TREATING OF THE

WISDOM OF THE ANCIENTS.

PART I.

Shewing the various and wonderful Operations of the Signs and Planets, and other celestial Constellations, on the Bodies of Men, Women and Children, and the mighty influences they have upon those that are born under them.

ONE part of the wisdom of the ancients consisted in the observation of several days and times, and from thence foretelling such good and bad events, as from long experience they found always to follow: And therefore revising what ancient astrologers have said, which I found very defective, I have myself made an exact judgment of what should befal men, women, and children, by the day of the week on which the first day of the year happened to fall: as if it happened to fall on a

Sunday.] The winter following will be pleasant, the summer seasonable; there shall be plenty of

corn, though the weather in harvest will prove but indifferent: fruit shall very much abound, and there will be a very good seed time following the harvest; flocks of sheep and great cattle shall increase and prosper; but there shall be robberies in most places, and perhaps war before the end of the year: Also it denotes the death of prelates and princes, dissention and discord among men, but not of long continuance.

Monday.] If New-Year's day fall on *Monday*, expect a hard and cold winter, and a wet summer, and as a consequence of that, many diseases; the fruits of the earth very indifferent, which will produce great scarcity in some places: Also denotes the downfall of the gentry, and many marriages among the common people.

Tuesday.] If on *Tuesday*, the winter shall be wet and the summer very dry; hay will be scarce, but corn indifferently plenty. Many factions and divisions among those that sit at the helm, and a great mortality both of men and beasts.

Wednesday.] If on *Wednesday*, it denotes the first part of the winter very hard and severe, but the last part very mild and gentle, a seasonable spring and plenty of fruit; but great sickness and many distempers about autumn. Many fables, with false news, shall be spread abroad, and much discontent among the common people.

Thursday.] If on *Thursday*, you may look for a hard winter, but a seasonable and moderate spring and a great increase of the fruits of the earth: sheep and great cattle shall also prosper much, but

towards autumn expect to hear of war and bloodshed abroad, and troubles at home occasioned by contests and divisions among the clergy.

Friday. [If on *Friday* look for an extreme hard winter, a late spring, and a dry summer; corn very dear, and fruit very dear, very high winds, occasioning ship-wrecks; cattle will die generally: women will have very hard labors, and most others very loose and licentious; thunder and lightning will be very frequent and do much mischief.

Saturday.] If on *Saturday*, the winter shall be moderate, the spring windy, but the summer shall be both seasonable and fruitful; corn shall be cheap, and fruit plenty.

Of Astrology: what it is.

ASTROLOGY is the art that teaches us the influence and effects of the Celestial Planets upon the bodies of men, women and children, which by their various aspects, positions and configurations, do foreshew the changes and mutations both of particular bodies, and also of kingdoms and states.

Some would confound Astronomy and Astrology together, which are in truth different things: And both have their particular use and excellence. Astronomy teaches the various and different motions of the planets, and astrology shews their influence and effects; but now that of the signs and planets more distinctly. And first the twelve signs of the Zodiac, which govern the several parts of man's body, and are summed up in verse.

A description of the twelve Signs in Verse, shewing what part of the Body each rules.

MAN's head and face Heaven's ram obey,
His neck the neck-strong bull doth sway,
The arm-twining twins guide hands and arms:
Breasts, sides and stomach *Cancer* charms,
The lion rules his back and heart,
Bowels and belly's *Virgo's* part;
Reins, haunches, naval, *Libra* tends,
Bladder and secrets *Scorpio* befriends:

The half-hors'd bowman rules the thighs,
And to the kid our knees suffice ;
Our legs are but the butler's fees,
The fish our footsteps oversees.

The Names and Characters of the twelve Signs.

THE first is *Aries* ♈. This sign governs the head and face, and is by nature cold and dry.

The second is *Taurus* ♉. This sign governs the neck and throat, and is by nature cold and dry.

The third is *Gemini* ♊. This sign governs the hands and arms, and is hot and moist.

The fourth is *Cancer* ♋. This sign governs the breast and stomach, and is cold and moist.

The fifth is *Leo* ♌. This sign governs the heart and back, and is hot and dry.

The sixth is *Virgio* ♍. This sign governs the bowels and belly, and is cold and dry.

The seventh is *Libra* ♎. This sign governs the reins and loins, and is hot and moist.

The eighth is *Scorpio* ♏. This sign governs the secret members, and is cold and dry.

The ninth is *Sagittary* ♐. This sign governs the thighs and hips, and is hot and dry.

The tenth is *Capricorn* ♑. This sign governs the knees and hams, and is cold and dry.

The eleventh is *Aquarius* ♒. This sigh governs the legs, and is by nature hot and moist.

The twelfth is *Pisces* ♓. This sign governs the feet, and is cold and moist.

Besides the names and characters of the twelve signs, they have other names and characters also by which they are prescribed and called. As *Aries* is called the Ram, *Taurus*, the Bull, *Gemini* the Twins, *Cancer* the Crab, *Leo* the Lion, *Virgo* the Virgin or Maid, *Libra* the Balance, *Scorpio* the Scorpion, *Sagittary* the Centaur or half-hors'd Bowman, or the archer, his character being half man half horse, with bow and arrows, *Capricorn* the Kid or goat, and *Pisces* the Fish.

Of the Triplicity of the Twelve signs.

THESE signs are also divided by astrologers in their several triplicities according to their several natures; thus *Aries*, *Leo* and *Sagittary*, being all hot and dry, are called the fiery triplicity; *Gemini*, *Libra* and *Aquarius*, being all hot and moist, are called the airy triplicity; and *Cancer*, *Scorpio* and *Pisces*, being all cold and moist, are called the watery triplicity.

Of the twelve Houses.

THE knowledge and the nature of the houses is reckoned by the ancients a great mystery, and that which requires great study; for there is nothing relating to man's life but it is foreshewn by the nature of one of the twelve houses, whose significations are briefly summed up in the following verse.

The first house shews life, the second wealth doth give,
The third how brethren, the fourth how parents live.

Issue the fifth, the sixth diseases bring,
The seventh wedlock, and the eighth death's sting,
The ninth religion, the tenth honor shews,
Friendship the eleventh, and the twelfth our woes.

The first house is called the ascendant: because there the sun ascends the horizon, let it be in what climate it will; and in astrological judgment is called the house of life.

The second house is the succedent to the ascendant, and is the signification of riches and wealth.

The third house is the signification of brethren, kindred and alliance.

The fourth house signifies the parents of the native, and all possessions, and lands of inheritance.

The fifth house is the succedent of the angel of the earth, which is the fourth house, and therefore signifies mirth and jollity, which is usually the effects of the birth of children, which is also signified by this house.

The sixth house is cadent from the north angel, and is significant of sickness and diseases.

The seventh house is the angel of the west, and is significator of wedlock, and also of law-suits and quarrels.

The eighth house is succedent from the angel of the west, and signifies death.

The ninth house is cadent, and signifies religion and learning.

The tenth house signifies dignity, honor, and preferment.

The eleventh house hath significations of friendship, amity, and hope.

The twelfth house signifies misery, poverty, private enemies, imprisonments, and disgrace.

How many Persons may know under which of the twelve Signs they are born.

HE that is born under *Aries* is of a nature hot and dry, of a loud voice, inclined to color; and if a woman, subject to barrenness, or at least will have but few children, and those sickly, and perhaps wanting in some of their members; very desirous of command, and loving to be above others: such have also black eyebrows, thick shoulders, and are of a dark swarthy complexion, and of a middle stature.

Those born under *Taurus* are of a cold and dry constitution, inclined to melancholy, one that is sickly, and loves pleasure, yet is very chaste, honest and religious; seldom angry, but once provoked seldom reconciled; of short stature, but well set; short legs, big buttocks, a bull's neck, wide mouth, and black hair.

Persons born under *Gemini* are hot and moist, of fair and sanguine complexions, and affable and courteous in their behavior, endued with wisdom and understanding, and accomplished with elegance of speech, and a good delivery, having brown hair, brisk and quick eyes, a large breast, long arms, hands and legs; and a tall, streight, and well-set body.

Those born under *Cancer* which is a watery sign, are cold and moist, and of a phlegmatic constitution; of a low stature, blackish hair, and a great

belly. If it be a woman, it shews she shall have many children.

Those that are born under *Leo* (which is hot and dry, and a sign of the fiery triplicity) are very choleric, of a shrill voice, and viciously inclined; much addicted to anger, and very subtle; if a woman, barren, of a generous and free temper, very valiant and courageous, of yellowish or flaxen hair, broad shouldered, great head and eyes, of middle stature, but lusty body.

Persons born under *Virgo*, which is a sign of the earthly triplicity, are cold and dry, of a melancholy constitution but of a free countenance, very courteous of behavior, and yet very self-opinioned; the body somewhat spare, but of a good proportion, of a brown complexion, but black hair, and large eyes.

Those born under *Libra*, which is a sign of the airy triplicity, are hot and moist, and of a sanguine complexion, fair, and of a good proportion, of homely visage, well favored, light brown hair, pleasant and courteous, rosy cheek, and amiable countenance, somewhat inclined to tallness, and very slender. But if a woman she will have but few children.

Persons born under *Scorpio*, which is the sign of the watery triplicity, are by nature cold and moist, and consequently phlegmatic, and of a sickly constitution, yet very fruitful, and withal vicious, fair of countenance, but of an angry disposition, and many times crooked in their bodies as well as in their tempers: they are also of a sand-

colored hair, and of a serious and grave countenance, very much reserved, but at the same time false and deceitful; the stature is commonly small but the body is pretty well set.

Those that are born under *Sagittary*, which is a sign of the fiery triplicity, are hot and dry, choleric, tall of stature, hard favored, but fair; brown hair which will shed betimes. If a woman she will have but few children, and those very weak but ingenious and exceeding crafty.

Persons born under *Capricorn*, which is a sign of the earthly triplicity, are cold and dry, and of a melancholy constitution, and a savage and cruel nature; and much inclined to letchery; the body deformed, of a swarthy complexion, short of stature, dry and lean; the face also lean and thin, the color pale and wan, and generally broad favored.

Those born under *Aquarius*, which is a sign of the watery triplicity, are hot and moist, and of a sanguine complexion, and of a sweet and affable condition, with a countenance very amiable and lovely; of a free and pleasant temper, and of a chaste, honest and religious nature, of a fair visage, middle stature, well shapen body, and bright hair, virtuously inclined, and always conceited.

Those born under *Pisces*, which is a sign of the watery triplicity, are cold, moist and phlegmatic, of a short stature, often crooked, deformed, and ill composed both in body and mind, having a great pale face, and wan complexion, thick shouldered, short necked, and stooping.

By these things persons may know under what sign they were born, if they will compare themselves with what is here written.

Of the seven Planets, their characters, names, natures, and in what times they make their Revolutions.

HAVING spoke of the several signs, with the twelve houses, and of their natures and significations, I come now to speak of the seven planets, or eratic stars, who in their several orbs or circles, pass through the twelve houses of the *Zodiac* in more or less time, according to the largeness or smallness of their several orbs; and as these planets pass through the twelve signs, so they are said to be in such and such houses; thus the complement of one year, for on the tenth of *March*, at which time the spring and most properly the year begins, the sun enters in *Aries*, and having passed through that, in *April* he enters into *Taurus*, *May* into *Gemini*, and so of the rest. And according to the houses or signs into which any of the planets are, so they are said to be dignified or debilitated; for when a planet is in a sign of its own nature, it is dignified; but if in a sign of a contrary nature to its own, it is then debilitated, or made weaker; and according to their position, their effects and operations are wonderful upon the bodies of men and women; but I shall give their characters, names and nature.

The first is ♄ *Saturn*, who is by nature cold and dry, of a swarthy, dull obscure color, like

unto lead; he makes his revolution through the twelve signs in thirty years.

The second is ♃ *Jupiter*, who is by nature hot, moist, and temperate, he appears very bright and shining, and is of a warm nature: he makes his revolution in twelve years.

The third is ♂ *Mars*, of nature hot and dry, he appeareth of a fiery color, and maketh his revolution in twenty three months.

The fourth is ☉ *Sol*, whose nature is hot and dry, and temperate: his glorious brightness is sufficiently known to all. He makes his revolution in three hundred and sixty-five days, six hours and twenty-four minutes.

The fifth is ♀ *Venus*, of nature cold and moist, the most bright and splendid star in all the firmament, she moveth equally with the Sun, though her motion seems to be very irregular, and makes her revolution at the same time.

The sixth is ☿ *Mercury*, whose nature is cold and dry, variable, he is situated very near the Sun, and is rarely seen; he makes his revolution, at the same time as the Sun and Venus.

The seventh is ☾ *Luna*, or the moon, which is the last or lowest, and whose nature is cold and moist, every one knows she is of a pale color, and she maketh her revolution in twenty-seven days and eight hours.

Having given you a brief account of the name and nature of the seven planets, I here add an account of the five aspects also, which are these.

Of the five Aspects.

1. ☌ *CONJUNCTION*, which is when two planets are in one sign, of thirty degrees.

2. ✶ *Sextile*, which is when two planets, are distant two signs or sixty degrees.

3. □ *Quartile*, which is when two planets are distant three signs, or ninety degrees.

4. △ *Trine*, which is when two planets are distant four signs, or one hundred and twenty degrees.

5. ☍ *Opposition*, which is when two planets are distant six signs, or one hundred and eighty degrees.

These are also two opposite points in the ecliptic line, called *Nodes*, which we commonly call the ☊ *Dragon's Head* and ☋ *Dragon's Tail.*

I would now show you the various effects and operations of the seven planets, as they are posited in the several houses, but I think it most necessary to give you an explanation of several terms used in the astronomical and astrological sciences.

An explanation of the Circle of the Sphere, and some other Terms in Astronomy, for the easier understanding of this Book, and for further Information of the Reader.

THE *Equinoctial Circle*, *Equator*, or *Equinox*, is a great circle or line equally distant from the two poles of the world, dividing the sphere in the midst.

Zodiac, is a broad oblique circle crossing the

Equinoctial in two opposite places, *viz.* in the beginning of *Aries* and beginning of *Libra*, so that half declining towards the *north*, the other towards the *south*: and in this circle is comprehended the twelve constellations of signs, every sign containing thirty degrees in length and twelve in breadth. *Note* also, That the first are northern signs, and the six last southern signs.

The *Ecliptic Line*, is a line imagined to go along the midst of the *Zodiac*, as a girdle out of which the sun never goeth; but the moon and other planets are sometimes on one side, and sometimes on the other side, which is called their latitudes, only the fixed stars alter not their latitude, whether great or small; but the longitude of a star is in the arch or part of the *Ecliptic* in degrees, between the beginning of *Aries*, and the circle which passeth through the body of the star; where *note*, that all circles of the sphere or heavens, whether they are large or small, have three hundred and sixty degrees allowed to each of them.

Colures are said to be two great moveable circles crossing each other at the poles of the world, one cutting the Equinox at the beginning of *Aries* and at the beginning of *Libra*, and the other cutting the Ecliptic at the beginning of *Cancer* and at the beginning of *Capricorn*; and so dividing the globe into four equal parts.

Horizon is a great circle which divideth the upper hemisphere, that is, the upper half of the world from the lower, we being always supposed to be in the midst.

Meridian is a great circle passing through the poles of the world, and the poles of the horizon, called the Zenith and the Nadir (which are two points, one directly over our heads, the other directly under our feet) on which the sun is always just at noon; and to go directly north and south, the meridian is changed; but to go east and west it is changed to sixty miles either way, and make one degree, or four minutes of time difference under the Equinox, viz. sixty miles eastward, it is noon four minutes sooner, and sixty miles westward four minutes later.

Tropics are supposed to be two lesser circles, parallel with the Equinoctial, and distant from it on either side, twenty-three degrees, thirty-one minutes each; the Ecliptic line touches the Tropic of Cancer on the north side of the equinoctial, and it touches the tropic of Capricorn on the south side thereof so that the sun hath its motion between these two circles.

The *Arctic Circle* is equally distant from the north pole, as the Tropics are distant from the Equinox twenty-three degrees, thirty-one minutes.

The *Antarctic Circle* is the same distance from the south pole.

Zones, so called, are five in number, two cold, two temperate, and one hot, which are divided by the two Tropics and polar circles from each other; the hot Zone is counted between the two Tropics that is extended from one to the other, being about forty-seven degrees two minutes broad; the tem-

perate Zones are extended from the Tropics on either side, to about forty-two degrees sixty-eight minutes, that is northward to the arctic circle and southward to the antartic circle, and the two cold Zones are each within those two small circles having the poles for their center.

The Poles of the World are two points exactly opposite to each other in the heavens, one in the north, the other in the south, the earth being in the midst, so that it seems to turn about, as if it were borne up by them : wherefore by some it is termed the axle-tree of the world, as if there was a line supposed to be drawn from one pole through the center of the earth to the other, and the earth turning thereon, tho' holy writ tells us, "The Lord hangeth the earth upon nothing, it being upholden by his mighty power." The pole artic, or north pole, is elevated above our horizon above fifty-one degrees ; and those stars within that distance from it, never set with us, but keep their course round it daily ; so likewise those that are at that distance from the south pole, never rise with us, but perfrom their course in the like order.

Azimuths are supposed lines or circles of distance from the meridian, drawn from the zenith to any degree, or two degrees of the horizon, or according to the thirty-two points of the mariners's compas.s so that in travelling or sailing any way, supposing a circle to go from our zenith directly before us to the horizon, is the Azimuth, called the vertical point as well as the zenith.

Almicanthar, or *Almarats*, or circles of alti-

tude, are imagined circles passing through the meridian, parallel with the horizon.

The *Sphere* is a round body representing the frame of the whole world, as the circles of the heaven and the earth: this is sometimes call'd a martial sphere, for the orbs of the planets are called their spheres, that is, the circles in which they move.

Ascension is the rising of any star, or of any part of the ecliptic above the horizon. Descension is its going down.

Right ascension of a star, is that part of the equinox that riseth or setteth with a star in a right sphere, but in an oblique sphere, it is that part of the equinoctial in degrees, containing between the first point of Aries, and that place of the equinoctial which passeth by the meridian with the centre of the star.

Oblique ascension is a part of the equinoctial in degrees, contained betwixt the beginning of Aries, and that of the equinox which riseth with any star, or part of the ecliptic, in an oblique sphere.

Ascentional difference, is the difference betwixt the right and oblique ascension, or the number of degrees containing between that place and the equinox that riseth with the centre of a star, and that place of the equinox that cometh to the meridian with the same star.

Solstice is in the summer, when the sun is in the beginning of Cancer; and in the winter when the sun enters into Capricorn; because then the days seem to stand still, and seem neither to increase nor decrease above two minutes in 10 or 12 days.

Constellation is a certain number of stars, supposed to be limited within some form or likeness, as Aries the ram, is said to have thirteen stars; Taurus the bull, thirty-three: Arcturus, Orion, and the Pleiades, mentioned in Job ix. 9. are said to be Constellations.

Perihelium is the point wherein the earth, or any planet is nearest the sun.

Aphelium is a point wherein the earth, or any planet, is farther from the sun.

Planets, are the seven eratique or wandering stars, called Saturn, Jupiter, Mars, Sol, or the Sun, Venus, Mercury, and Luna, or the moon, whose characters, names, and nature, we have mentioned before, and whose influence we shall by and by give you a farther account of. Those planets have also their several motions. As

Direct, Is a planet's moving in its natural course, which is forward.

Retrograde, is their moving backward contrary to their direct motion.

Combust, Is their being under the sun beams, or within eight degrees of him.

Oriental, Is when a planet riseth before the sun, Occidental, after him.

Latitude of the Earth, is the distance of breadth on either side of the equinox, towards the pole, and they that are under the equinox, have no latitude, but the poles of the world are in the horizon: This is a right sphere, and every sixty miles directly north or south, are said to make no degree of latitude, and the height of either pole above

the horizon, is answerable to the degree of latitude, in an oblique sphere, as London is counted to be in latitude fifty-one degrees, thirty-two minutes, the pole thereof being elevated as much. The like is to be observed in any other place or region.

Longitude of the Earth, is the outside thereof extended from west to east, crossing the latitude at right angles, the beginning thereof (according to some astronomers) is the Canary Isles, so going eastward quite round the world, unto the same place again, which is three hundred and sixty degrees; and under the equinoctial is reputed to be twenty-one thousand six hundred miles, reckoning sixty miles to a degree; but then further off the equinoctial, the fewer miles are in a degree; for at London about thirty-seven makes a degree of longitude; so these degrees grow less and less, until they are met in the latitude of ninety, that is under the poles.

Parallels, are lines straight and circular, equally distant from each other, as the Equinox, Tropics, and degrees of latitude, &c.

Climate or *Clime*, is such a space of earth comprehending between two parallels, in which space there is half an hour's difference in the sun dials, and length of the days.

Antipodes, are those whose feet are directly against ours, as if a line was drawn from one through the centre of the earth to the other.

And these shall suffice for an explanation of things, which I have done as briefly as I could, for the advantage of the reader, to whom possibly

these things (so necessary to be known) may have hitherto been concealed.

Of the Sun's Revolution through the twelve Signs of the Zodiac ; *with an Astrological Judgment of those that shall be born, when the Sun is in any of these Signs.*

THO' there be seven planets (as we have before shewed) yet the sun and moon being the two great luminaries of the world, have greater influence upon our bodies than all the rest, and the sun shining by his own light, and being the fountain of both light and life, has greater power than the moon, and his influence is more in any of the twelve houses. I therefore here (because I effect brevity) give the reader an astrological judgment of the sun's power and influence, being in any of the twelve houses; after I have first acquainted my reader what a house is, and signifies in astrology.

A house is a certain space in the firmament which is parted and separated by several degrees, by which the planets have their motion metaphorically, called houses. For as in a house there may be many mansions, for every planet has a peculiar or proper place in the firmament, in which it moves and in which it is resident, containing thirty degrees, by which one house is differenced from another, and these are thus placed by Astrologers, viz.

The Sun being in Aries, makes a person born under it of a toward and peevish disposition,

quickly angry, but as soon pleased: given to study and very eloquent, but proud, living luxurius, promising all things, but performing nothing; not beloved among his kindred, and obnoxious to danger among his enemies; he shall be in danger of receiving harm from four-footed beasts, or being thrown from a horse, and the like; so that he ought to avoid all hawking, hunting, and other exercise to be performed on horseback, which are like to be fatal to him, but in other things he may be more fortunate. If the person born be a female, though she may be fair and fruitful in children, yet she will be given to lying and of so bad a temper and disposition that her husband will live but uneasy with her. Note this also, that those born in the day time, the sun being in Aries, will be fortunate and happy, but those that are born in the night, will be unfortunate and come to disgrace.

The sun being in Taurus, makes the native bold and fortunate in attempting hard and difficult affairs; it shews him also victorious over his enemies and a great traveller, but banished from his native country. It also shews one servile, familiar, and angry, but in his old age only; for in his youth he shall obtain riches by marriage, which shall make him better honored. But when age comes, it bring sickness with it, and that makes men peevish.

It makes females wanton, yet painful and obedient, but full of tittle tattle; it also shews them inclined to whoredom, which will wear off by de-

grees; she shall have many husbands and divers children.

The sun being in Gemini, denotes a fair child, also one that is wise, liberal and merciful, also a boaster, and one that runs up and down without any regard to his business, whereby he shall obtain but little riches of his own, but shall be of that fidelity and truth, that he shall have the command of the public treasure; it also denotes one to be of a complaisant behavior, a good understanding, and acceptable to those with whom he has to do. It shews him also to be well versed in the mathematical science and arithmetic; and that he shall be in great danger about three and twenty years of age, either to be hurt by fire, or bitten by a mad dog.

The sun being in Cancer, shews a person to be of a good wit, humility and wisdom, but one inclined to pleasure and the love of women. It also shews one attempting many things, and especially on seas, and thereby often in danger, and vexed with many incommodities, and with much poverty and misery, and that though he may get much, yet he may be never the richer; he shall dig for treasure, and shall find that which he looked not for: But if it be a maid, she shall be witty, shamefaced, civil, wise, diligent, nimble and beautiful, soon pleased, yet deceitful and crafty, saying one thing and doing another, subject to many dangers by water, by falling, by childbearing and cholic; and after the age of twenty-six, whether the native, be male or female, is promised good success.

It denotes also a person to be painful, frightful, acquainted with great men, and fortunate in husbandry.

The Sun being in Leo, denotes a man proud and arrogant, bold and stout; a mocker, a scorner, unmerciful, cruel, and hard to be entreated; beset with many enemies, and subject to many miseries; also a captain or other commander, looking for promotion from great men, unfortunate children, and meeting with many afflictions by their means, putting himself into many dangers; he shall be also in danger by fire or sword, and violence of beasts, by whom he shall be in danger of death; but with prudence may escape all threatened dangers.

But if the native be of the female sex, she shall be bold, have great and large breasts, and slender legs, which are tokens of stoutness, angers, slanders and babbling; though the softness natural to women do alleviate the excess thereof. She ought however to be especially careful of hot waters, and fire, by which she will be in great danger; she shall also be much inclined to sickness, or gnawing of the stomach. But after the age of twenty-one years, she shall be fortunate in riches, which she shall obtain by the help of great men, and the use of other men's goods: also by house-keeping, beauty and love.

The Sun being in Virgo, makes the men fortunate and successful in household affairs, wise and fruitful, stout and ambitious: his wife shall die suddenly in his absence; he shall have many

things stolen from him, but shall be revenged on his enemies. He shall be so much given to talk that he cannot keep his own secrets. It also shews one fairfaced, of a genteel behavior, a lover of women, and delighting to be in the courts of princes and noblemen. It also denotes one wise, just, and honorable, a patron and defender of his friends, also religious and temperate, of a comely personage and well featured. If the native be a maiden, she will be witty, honest and modest; of a willing mind, diligent and circumspect; and shall be married about the age of fifteen years. But whether male or female, they shall be liable to meet with many afflictions.

The Sun being in Libra, denotes the person to be fortunate in all maritime affairs, and that he gains by trading in spices and precious stones. It also shews a comely body, and a valuable pleasant tongue, a good fame, and one curious to understand secrets, but not very careful to perform what the promises, how much soever he may pretend to it. It shews also that he shall have several wives, and that he shall quickly bury the first. He may also be a gainer by dead men, who will leave him large legacies. He shall be a lover of women and entertain unlawful familiarities with them. He shall be also a good interpreter of dreams, whether he be born by day or night. If the native be of the female sex, she shall be free and debonair, and of a jocund humor, taking much delight in herbs, loving the fields, and wandering into strange places. About twenty-three years of

age she shall have a husband, and be happy, married for her beauty, pleasantness of conversation, and good behavior, shall much promote her. likewise the children of Libra are such as are studious and lovers of learning ; but without special care be taken, they may receive prejudice by fire or scalding water.

The Sun being in Scorpio increases the native's inheritance, and give them a boldness and stoutness, inclining them likewise to flattery, by which means those they deal with are often deceived ; and when they expect bread may meet with nothing but a Scorpion. It likewise denotes a person full of mirth, giving to jesting and easy of belief, at the same time a conqueror of his enemies. It makes a woman to be full of craft and wit, and yet her husband shall deceive her. She shall likewise be subject to pain and spleen, and have some extraordinary mark, either in the head, shoulder or brawn of the arm.

It makes both sexes bold and rash, given to thieving, and to search out hidden things ; also it makes them wanton fornicators, and full of evil thoughts, and given to too much talking.

The Sun being in Sagittary, gives fortune and boldness to take in hand an enterprize, inclining a person to travel, and to take voyages at sea, and journies by land, and not without considerable advantage ; it also gives access into courts of princes, where the native shall be advanced to some honorable post. It also shews a person given to riding, hunting, hawking, leaping, fighting and such man-

ly exercises, at which he always comes off with honor, by which means he is envied and has many enemies, whom yet he shall vanquish and overcome. It also shews he shall possess the inheritance of his father, and that he shall be just, ingenious, faithful, hearty, a sure friend and a generous, enemy. If the native be a woman, it likewise betokens the same; she shall be industrious, of an excellent temper; she shall be envied by her enemies, but shall overcome them; she shall be married about seventeen, and have many children.

The Sun being in Capricorn, shews the native shall meet with many afflictions and adversities, which he shall sustain with many resolutions: Yet it always shews him angry and fretful, and one that keeps bad company. It also makes him merry and cheerful; yet he may fall in love to that degree, that he may be ready to die for his mistress; but if the nativity be by night, he shall be inconstant; it also shews in age he shall be covetous. He shall thrive in Navigation, especially in the trade towards the east, for from thence his fortune shall arise. If the native be a woman, she will be modest and bashful, of a fearful disposition, and very much addicted to travel.

The Sun being in Aquarius, maketh the native of a friendly disposition, fearful of waters, and in danger of receiving prejudice thereby; he shall be subject to sickness and quartidian agues until about the fifteenth year of his age, after which he shall be more fortunate, for by travelling through divers countries, he shall gather riches which with

a liberal hand he shall distribute; he shall meet with sundry losses and afflictions, especially by means of his wife and other woman; and shall live for a long time without the enjoyment of her. But she being dead, his affairs will be more fortunate. If the native be a woman, she shall be comely of body, and of a faithful, and constant mind; she shall be enriched with other men's goods, but her children shall be a great affliction to her, and she shall receive much damage by them. She shall not attain to any great fortune until the two and twentieth year of her age, and then she shall arrive to a competent estate.

The Sun being in Pisces denotes a man to be quick, of a valuable and ready tongue, bold and conceited, but fortunate in finding out hidden treasure; for this is peculiar to those who are born when the sun is in Pisces, that they shall find something unlooked for, and shall be also enriched with other men's goods; it also shews them to be merry and jocose, of a good disposition, and loving the company of good men; they seldom live very long, but if they reach to thirty-five years, they may live to a good old age. They shall never be very rich except in their own opinions; they are always full of uneasy thoughts, and are in danger of being brought into captivity by means of women; they have commonly some mark in the elbow or foot, and their fortune will come from the mouth. If the native be a woman, she will be bold, contumelious, scold, and something worse, for she will forsake her own husband, and cleave to an adulterer.

Thus I have given an account of the influences of the sun, being in any of the celestial signs, by which any person may know in what sign the sun was at the time of his birth.

Of the evil or particular Days in every Month in the Year.

THERE are certain days in the year which concerns all persons to know, because they are so dangerous and perilous: for on those days if any man or woman shall be let blood, they will die within 21 days following, or whoso falleth sick on any of these days shall certainly die: and whoso beginneth a journey on any of these days, he shall be in danger of death before he returns; also he that marrieth a wife on any of these days, they shall either be quickly parted, or live together in sorrow and discontent. And lastly, whosoever on one of those days beginning any great business, it will never prosper, nor come to the desired perfection.

Now since these days are so unfortunate, it highly concerns every one both to know, and to take notice of them; which, that the reader may do, I have here set down in the following order.

In January are eight days; that is to say, the 1st, 2d, 4th, 5th, 10th, 15th, 17th, and 19th. In February, are three days; that is, the 8th, 10th and 19th. In March, are three days; that is, the 15th, 16th, and 21st. In April, are two days, the 15th and 21st. In May, are three days, 15th, 17th and 20th. In June are two days, the 4th

and 17th. In July are two days, the 15th and 20th. In August are two days, the 20th and 25th. In September are two days, the sixth and 7th. In October is one day, the 6th. In November are two days, the 5th and 19th. In December are three days, the 6th, 7th, and 11th; and others say, 15th and 19th.

Of the Planetary Days and Hours, and how to know under what Planet a Man is born.

THE planetary hours are those hours in which each planet reigns, and has their chief dominion; of which the ancients gave the following account.

Saturn is Lord on Saturday; Jupiter is Lord on Thursday; Mars is Lord on Tuesday; Sol is Lord on Sunday; and Luna on Monday.

On Saturday the first hour after midnight Saturn reigns, the second Jupiter, the third Mars, the fourth Sol reigns, the fifth Venus, the sixth Mercury, the seventh Luna; and then again Saturn the eighth, Jupiter the ninth, Mars the tenth, Sol the eleventh, Venus the twelfth, Mercury the thirteenth, Luna the fourteenth; and then the third time, Saturn the fifteenth, Jupiter the sixteenth, Mars the seventeenth, Sol the eighteenth, Venus nineteenth, Mercury the twentieth, and Luna the one and twentieth hour, then in the fourth place, Saturn the two and twentieth hour, Jupiter the three and twentieth, and Mars the four and twentieth: And then Sol begins the first hour after midnight on Sunday, Venus the second hour

Mercury the 3d, and also the 24th, which is the hour of Mercury, and then Luna begins the first hour after midnight on Monday, Saturn the 2d, Jupiter the 3d, and so on to the 24th, which is the hour of Jupiter, and then Mars begins the first hour after midnight on Tuesday, and Sol the second, and so forward hour by hour, and planet by planet, according to their order, by which every planet reigns the first hour of his own day; and so likewise the 8th, 15th and 22d. As for instance, Saturn reigns the first hour, the 8th, 15th and 22d on Saturday, Sol the same hours on Sunday, Luna the same on Monday, Mars the same on Tuesday, Mercury the same on Wednesday, Jupiter the same on Thursday, and so Venus on Friday; which for the readier and easier finding out, I have thus set down.

A Table of the Planetary Hours for every Day in the Week.

Sunday		Monday		Tuesday		Wednes.		Thurs.		Friday		Satur.	
Sl.	H.	Pl.	H.	Pl.	H.	Pl.	H.	Pl.	H.	Pl.	H.	Pl.	H.
☉	1	☾	1	♂	1	☿	1	♃	1	♀	1	♄	1
♀	2	♄	2	☉	2	●	2	♂	2	☿	2	♃	2
☿	3	♃	3	♀	3	♄	3	☉	3	●	3	♂	3
☽	4	♂	4	☿	4	♃	4	♀	4	♄	3	☉	4
♄	5	☉	5	☾	5	♂	5	☿	5	♃	5	♀	5
♃	6	♀	6	♄	6	☉	6	●	6	♂	6	☿	6
♂	7	☿	7	♃	7	♀	7	♄	7	☉	7	●	7
☉	8	☾	8	♂	8	☿	8	♃	8	♀	8	♄	8
♀	9	♄	9	☉	9	●	9	♂	9	☿	9	♃	9
☿	10	♃	10	♀	10	♄	10	☉	10	●	10	♂	10
☽	11	♂	11	☿	11	♃	11	♀	11	♄	11	☉	11
♄	12	☉	12	☾	12	♂	12	☿	12	♄	12	♀	12
♃	13	♀	13	♄	13	☉	13	●	13	♂	13	☿	13
♂	14	☿	14	♃	14	♀	14	♄	14	☉	14	●	14
☉	15	☾	15	♂	15	☿	15	♃	15	♀	15	♄	15
♀	16	♄	16	☉	16	☾	16	♂	16	☿	16	♃	16
☿	17	♃	17	♀	17	♄	17	☉	17	●	17	♂	17
☾	18	♂	18	☿	18	♃	18	♀	18	♄	18	☉	18
♄	91	☉	19	●	19	♂	19	☿	19	♃	19	♀	11
♃	20	♀	20	♄	20	☉	20	●	20	♂	20	☿	20
♂	21	☿	21	♃	21	♀	21	♄	21	☉	21	●	21
☉	22	☾	22	♂	22	☿	22	♃	22	♀	22	♄	22
♀	23	♄	23	☉	23	●	23	♂	23	☿	23	♃	23
☿	24	♃	24	♀	24	♄	24	☉	24	●	24	♂	24

This Table is so easy it needs little explanation. —Its use is to find what planet rules any hour of the day, every day in the week. As for example, I desire to know what planet rules on Wednesday, at 7 o'clock at night; under the title of Wednes-

day, I look for 9, which answers to 7 o'clock at night, for the natural day consists of 24 hours, beginning after midnight, so that from 12 at noon, you begin to reckon 13, 14, 15, &c. you find that the 19th hour from midnight, answers to 7 o'clock at night, over against which you will find ☉, which shews that to be the hour of the sun. And if you would know what planet rules at 7 in the morning that day, you will find against ♀ 7, which shew that Venus rules that hour; and so of any other hour in the day.

But I shall now come to speak of the significations of the planetary hours of each planet, and what it portends to those that are born in them. The hour of Saturn is strong, and is good to do all things that requires strength; such as fighting or bearing burthens, or the like; but for those things it is very evil. He that is born in the hour of Saturn, is slow, dull and melancholy, of a dogged temper and disposition, black and swarthy of complexion, being quarrelsome, wrathful, and very malicious.

The hour of Jupiter is in all things good, and denotes peace, love and concord: he that is born in the hour of Jupiter, is of a ruddy and sandy complexion, fair hair, well proportioned body, and of a lovely countenance, his face rather broad than long, well spoken and courteous, of a very affable carriage, sober, just and religious. The hour of Mars is evil, and denotes the person born in it to be of a choleric constitution. and of a robust strong body, soon angry, and hard to be reconciled; his

face red, and his eyes sparkling and fiery, much addicted to fighting, and ready to quarrel with every man he meets, which often brings him to an untimely end. The hour of the Sun signifies great strength, and is very unfortunate for kings and princes. He that is born in that hour hath sharp eyes, brown hair, and a round face, denotes one that is a great projector, aims at high things but is often disappointed, and seldom brings his designs to pass.

The hour of Venus is very propitious and fortunate, but is better by night than day, especially mid-day, for then the sun covers it. He that is born in this hour hath fair hair, soft eyes, and a little forehead and round beard; very complaisant in his carriage, mighty amorous, and a great admirer of women; much addicted to singing and gambling, and spends his money in courting the female sex.

The hour of Mercury is very good, but chiefly from the beginning to the middle: He that is born in this hour, his situation inclining to tallness, a sharp long face, long eyes and nose: His forehead narrow, long beard and thin hair, long arms and fingers; of a good disposition, and an obliging temper, much given to reading, and very desirous of knowledge, delighting to be among books; very eloquent in speech, and yet addicted to lying; and if he be poor, is commonly light fingered.

The hour of the Moon is both good and evil, according to the day: For from the 4th to the 17th it is good to those who are born under it;

but from the 17th to the 20th, it is counted unfortunate to be born under it; and from the 20th to the 27th very unhappy. He that is born in the hour of the Moon, especially upon her own day, shall be pale faced, of a thin meagre visage, with hollow eyes, and of middle stature, he appears very courteous and obliging, but is very crafty and deceitful, setting about many things, but so inconstant and variable in his humor, that he is presently off of them again, and setting about something else; insomuch, that what he cries up in one hour, he shall as much cry down the next; he is also very malicious, and will never forget an affront once offered him, his constitution phlegmatic.

Thus have I given the reader the judgment of the ancients upon the planetary hours, and what they portend to those that are born under them, by which a person comparing himself with what is here set down, may easily know under what planet he was born.

Of the Signification of the Seven Planets, with respect to Mens' Bodies.

BEFORE I conclude my discourse of the seven planets, their nature and influences, I shall give you an account of the signification of them, as they respect the several parts of man's body, and the diseases that they govern, that proper remedies may be applied accordingly.

Saturn governs the right ear, the bladder and the bones; and the diseases he governs, are quar-

tan agues, concerns, black choler, rheums, coughs, palsies, looseness of the blood, &c.

Jupiter governs the lungs, ribs, liver, seeds, arteries, and left ear, and the diseases incident to them, are pleurisies and apoplexies, and such as proceed from two great a quantity of blood, or from wind in any part of the body.

Mars governs the gall, the veins and the reins, and their distempers which are fevers, yellow jaundice, madness, choler, carbuncles. Mars also governs the stones or privy members of man or woman in part.

The *Sun* governs the eyes, heart, and rightside, and the diseases relating to them; such as colds, especially in the stomach and liver, fluxes in the eyes, cramp, head-ach, &c.

Venus governs the liver, loins, matrix, paps and throat; the diseases whereof are weakness in the body, and members, catarrhs, French pox, &c.

Mercury governs the brain, thought, memory, speech, and tongue, and also the distempers incident thereto, are falling sickness, madness, coughs, hoarseness, stammering, phthysic, and rheums.

The *Moon* governs the left eye of man, and the right eye of a woman, also the stomach, belly, and the left side; and the diseases proper to them, are dropsies, palsies, rotten coughs, surfeits, worms in children, king's evil, falling-sickness, convulsion fits, dimness of sight, small-pox, and measles. Here note, That in all distempers before you apply any thing to the patient, it is proper and necessary to consult the motions and positions of the

planets; and when by the table of planetary hours before recited, you know what planet rules; you must in the next place consider the nature of that planet, as whether it be fierce or cruel, as Mars; or friendly and benevolent, as Jupiter; also whether they be cold and moist, or hot and dry, and what is the predominent complexion, whether the sanguine, choler, phlegm or melancholy; as also what member of the body it governs, and what disease is under its power. These things being diligently weighed and considered, will furnish the ingenious physician with grounds sufficient to make a judgment of the true nature of the disease, whereby he may apply the suitable and proper remedies that shall best consist with, and the most prevalent against the distemper; whereas the want of a due consideration of the matter, cause the physicians oftentimes to administer those medicines that rather kill than cure, though these very medicines may be good against the same disease to a patient under other circumstances, and falling sick under a different position of the signs and planets.

END OF THE FIRST PART.

THE

Book of Knowledge:

TREATING OF THE

WISDOM OF THE ANCIENTS.

PART II.

Containing Prognostications for ever necessary for keeping the body in Health, &c.

AS I have found in the Astrological Science there are four different sort of humors in the body of man, of which the four complexions are formed; and of these one is made of yellow choler, another of black choler, a third phlegm, and a fourth of blood; and if any of these be wanting the body must perish, because, they equally sustain it.

And all those ought to be kept in an equality, or if one be predominant over the rest, it puts the body out of order and brings diseases, which many times end in death, for the blood stagnated, and gathering into clots, causeth shortness of breath, which by degrees growing less and less, at last proves without remedy; but if a person be let blood in the beginning of those disordered humors, the danger may be easily prevented. To purge the blood.

R. Of both sorts of scurvy grass, of each six handfuls, of ground-ivy eight handfuls, of sage six handfuls, of scapwort root, four ounces. Acrimony and cresses, of each four handfuls; of rosemary flowers two drams, of leaves of rosemary and balm, of each a handful, four orange peals, a large nutmeg sliced; put all into four gallons of new ale; and when it has done working, stop the barrel close. Take a pint every morning, and at four in the afternoon.

Likewise the black choler, or melancholy, is extremely dangerous, and when it gains the ascendant over the other, do great prejudice to the body several ways, causing divers distempers; and sometimes prevails so much over the senses, that a man becomes in a manner a mere ideot, and also raises a kind of scurf all over the body, which sometimes turns to the measles, and are, besides, very apt to make a man afraid even of his own shadow, and turn a stout man into a coward, and a well bred person into one that's unmannerly: But by the use of proper medicines, such as herbs, flowers and the like, all this may either be prevented or cured:— First, shave the head, then bleed plentifully, afterwards purge well with the extract of Hellebore; lastly, let them use the following diet drink.

R. Epithymum, dodder of thyme, wood sorrel, of each a handful, rosemary flowers, lavender flower, of each two drams, primrose and cowslip roots, of each an ounce, dock root half a pound; slice the roots and infuse all in a gallon of small ale, and drink as common drink. White Phlegm

is also very hurtful, if it exceed in quantity and overpower the other humours, for then they cause the gout, and divers diseases, are also prejudicial to the feet, legs, knees, hands, reins, causing an evil savor both from the teeth, mouth, nose and ears; but also this may be cured by medicines compounded of roots and flowers; likewise by physical drinks, and taking a vomit.

R. Dried rosemary tops, rose leaves, lavender flowers, red sage and mint, of each a handful, roots succory, two ounces, senna hermoducts turbith, and scammony, of each two drams, of zedoary, ginger, cloves and cubebs, of each one dram, infuse them in three quarts of good white wine for two days; take a wine glass full three times a day.

Yellow Choler is likewise very bad when it predominates in the body, affecting the heart, and troubling the brain, and indeed wakening all the members of the body, causing a general faintness, with such a loss of appetite, that neither meat nor drink will go down; besides which it alters a man's colour, and is hurtful to the eye sight. This also may be helped by taking a vomit, and applying proper medicines, compounded of the roots and flowers of several herbs.

R. Of the roots of termerick half an ounce, tods of centaury the less, Roman wormwood and horehound, of each an handful, roots of the greater nettle two ounces, boil them in three pints of water to the half, then add two scruples of saffron tied up in a bag, and a pint of white wine, give it

a warm or two, and strain it for use; dose, a small glass full night and morning.

Note That the four humors are the four complexions, which have their several times of dominion or government in the body of man, according to the several seasons of the year.

I. *Of the Disposition of the Humors in the Body of Man in the Winter Quarter, under the Signs of Capricorn, Aquarius and Pisces.*

THAT humor or complexion that governs man's body in the winter quarter, is phlegm which is cold and moist, and is under the dominion of Capricorn, Aquarius, and Pisces. This is predominant from the 24th of December, till the 25th of March.

II. *Of the Spring Quarter, and what Humor is predominant therein, which is governed by Aries, Taurus, and Gemini.*

THAT humor which is predominant in the second quarter, or spring, is black choler, and is hot and moist, and their signs are Aries, Taurus, and Gemini, and have their chief rule over the breast. They initiate the 22d of March and terminate the 3d of June.

III. *Of the Dispositions of the Humors in the third Quarter under Cancer, Leo, and Virgo.*

THE third part is the summer quarter, and the complexion presiding therein, is yellow

choler, is hot and dry, and the signs this quarter is under, are Cancer, Leo, and Virgo; which commence the 24th of June, and continue to the 29th of September.

IV. *Of the Dispositions of the Humours in the fourth Quarter, under Libra, Scorpio, and Sagittarius.*

THE fourth part of the autumnal quarter and the humour bearing rule therein, is melancholy, cold and dry, whose signs are Libra, Scorpio, and Sagittarius, and continue their reign from the 29th of September, till the 24th of December. By a due observation of these several seasons, and take heed to keep the rule of contraries, both as to cloathing, food, and physic, according to what is in this book related, and through the divine benediction, he may keep himself free from all distempers.—Note. That Pillitory of Spain, chewing in the mouth, purges both the head and body. And also cummum seed and fennel seed, being eaten, is good to prevent phlegm, which is the cause of most of the distempers that annoy the body of men.

V. *Of the Body of Man from the four Parts of the World.*

MUCH also may be known of the body of man from any disposition of the four parts of the world; that is to say, east, west, north and south.

First. As to the east; this signifies the disposition to be fiery and juvenile, and betokens summer. In this part the water is thin and high colored, the gross male very hard and ruddy, and the spirits somewhat thick and glutinous. The signs in this part or quarter, are Aries, Leo, and Sagittarius; and the distempers signified hereby, are hot, dry, and subject to a choler: If a person be taken sick in those original signs, he is in danger, and cannot be cured but by medicaments of a contrary nature, that is cold and moist, and his diet ought also to be of the same nature: which advice, if he follows, he may by God's grace and mercy, be recovered.

R. Barley-water a gallon, leaves of mallows, marsh-mallows, violets, of each a handful, roots of marsh-mallows half a pound, liquorish four ounces; boil all to three quarters, strain and drink it for a common drink. Purge once a week with extrasdum rudis.

Secondly. As to the west; this signifies the disposition to be airy, brisk, and adolescent, and betokens the spring.

In this quarter the water is high colored, but yet thick withal, and the gross male very thick and ruddy, the spittle being tenuous and of a sweetish taste, and the excrementious parts disordered. The signs that govern the west are Gemini, Libra, and Aquarius. Accidental distempers are such as proceed from sanguine complexions, being hot and moist; and therefore the medicines that best compose them, are cold and dry,

and care must be taken that the diet of the patient be of the same kind.

R. Shavings of ivory, hartshorn, china, sarsaparilla, of each two ounces, raspings of box an ounce and a half, green twigs of the willow half a pound, quicklime water a gallon, boiled to three quarters, and drink a common drink; you may sweeten it with sugar or honey.

Thirdly. As to the north; it signifies the disposition to be dull and earthly increasing in years, and betokens autumn.

In this quarter the water is thin and whitish; the gross male is thick, and of taste like vinegar, the excrements will tetulent. The signs that have nomination in the north, are Taurus, Virgo, and Capricorn. Sententional distempers proceed from melancholy, and are cold and dry, which are best cured by medicines hot and moist, and the food that the patients eat, ought to be of the same kind.

R. Crab's eyes, calcined hartshorn, eggshells finely powdered, cream of tartar, of each two drams; sage half a dram, three times a day, in a spoonful of good sack, drinking a glass after it.

Fourthly. As to the south; this signifies the disposition to be cold, watery and weak, like to old age, and betokens winter.

In this quarter the water is somewhat thick, pale and white, the gross male pale and thick and the spittle tenuous and sweet, the excrementuous matter being weak.—The signs that bear rule in the south, are Cancer, Scorpio and Pisces. Meridian distempers proceed from phlegm, and

are cold and moist, and by necessary consequence those medicines that oppose it, must be hot and dry, and of the same nature must his diet also be, that would either prevent or cure such distempers.

R. Lignum Vitæ a pound, sassafras a pound, root of master-wort an ounce, angelica roots two ounces, shavings of ivory, liquorish, of each four ounces, sweet fennel seed bruised half an ounce; boiled in two gallons of water to six quarts, and drain it off for common drinking.

VI. *Directions for letting Blood in each of the twelve Months.*

January.] THIS month beware of letting blood on the 1st, 2d, 5th, 10th, 15th, 19th, 20th, and 25th days, because of these days it is very dangerous: but to drink good white wine fasting, will both cleanse the body, and procure an appetite, but if thou hast a desire to be let blood, and necessity urge it, see that the sign be good for that purpose, or else it is better letting it alone.

February.] I caution thee this month to beware of cutting any pottage made of ducks or mallows, for they are right perilous, and if thou hast occasion to let blood, whether it be on the wrist or arms, let it not be upon the 4th, 8th, 16th, or 18th day unless the sign be very good and the necessity very urgent.

March.] In this month take care how you eat figs or raisins; also sweet meats or drinks, but eat hot meat, and if thou hast occasion to be let blood

let it be on the right arm, and upon the 5th, 11th, or 17th days, for then thou may'st do it with advantage, it being good against all sorts of fevers, but take heed of bleeding on the 1st, 15th, 16th, 19th and 28th days, if thou canst possibly avoid it; but if thou art under a necessity, see that the sign be favorable.

April.] In this month I would advise thee to be let blood in the left arm, and upon the 3d, 12th, or 15th days, for thereby thou shalt both prevent the head ach and strengthen the eye sight all the year after.—In this month also eat fresh and hot meat; but take heed of bleeding on the 7th, 8th, 10th, and 20th days, for on those days it will be perilous.

May.] In this month it is good to walk abroad early in the morning, and to drink sage ale, and to eat sage and fresh butter, and other good meats and drink, but neither eat the head nor feet of any creature during this month. Letting blood may also be good for thee on the 1st, or the 8th day, on which arm thou pleasest, as likewise on the 27th or 28th days, and thou shalt find it beneficial against all distempers; but take heed of the 2d, 6th, and 25th days, for then it will be hurtful.

June.] It is the opinion of some physicians, that in this month it is good to drink cold waters fasting every morning, and to be temperate in thy meat and drink, and if thou hast occasion to bleed do it on the 28th day, and it may be beneficial; but take heed that thou bleed'st not on the 7th,

10, 16th, 18th, nor 20th, for those are dangerous.

July.] In this month abstain from Venus, for now both the brain and humors are open, bleed not at all this month, except on very urgent necessity, and then be sure thou avoid bleeding on the 13th and 15th days, for they are perilous.

August.] In this month forbear eating any sort of worts, or any kind of hot meats, drinks or spices, and avoid bleeding on the 1st, 20th, 29th and 30th days; on the other days, if necessity urge, thou mayest, but without an absolute necessity, it is better to let it alone.

September.] In this month thou mayest eat fruit without danger, provided it be ripe, and not infected, but bleed not on the 4th, 16, 21st, nor 22d days, for then thou wilt find it prejudicial; but if thou bleedest on the 27th, or 28th days, either for the fallen sickness, frenzy, dropsy or palsy, thou shalt not need to fear them that year.

October.] In this month if you drink wine, and other wholesome liquors, it will comfort thy heart: —But bleed not unless there be great occasion, and then see that the sign be good for thee: And yet let the occasion be what it will I advise thee to forbear bleeding on the 3d, 4th and 5th days.

November.] In this month bleed not at all, unless upon great necessity; for now the blood lies in the head vein, neither is it convenient for thee to bathe, but thou mayest vent thee a little of grasing; for all the humors are now apt to bleed. But if urgent necessity requires thou be let blood

yet see that thou bleedest not on the 5th, 6th, 15th, 19th 28th nor 29th days.

December.] In this month bleed not at all, without it be absolutely necessary; and yet, even in such a case, be sure thou dost not on the 5th, 7th, 15th, 17th nor 22d day; but on the 16th day thou mayest bleed without danger. In this month also see that thou keep thy shins from the fire.

Whoever it is that does intend to bleed.
Let 'em to the foregoing rules take heed:
For these directions were by the Ancients pen'd
To caution those that do to bleed intend;
For here thou all the several days may'st see,
In which thy bleeding may unhealthful be:
Nor need'st thou of a Doctor ask advice,
Our Author here has been so very nice.

VII. *Directions for the letting of Blood, shewing where every Vein in the Body of Man may be readily found.*

THOSE that are troubled with the megrims, fevers, lethargy, or pains in the head, must be let blood in the vein which is in the midst of the forehead.

Those that are of a dull understanding and are troubled with deafness and shortness of breath, also those that have the measles or leprosy, must be let blood in the arterial vein behind the ears.

Those that are troubled with too much blood in the brain, which it bad for the sight, ought to be let blood in the arterial veins near the temples;

which is also very good against the gout, megrim, and divers other distempers of the head

For imposthumes, swellings in the throat, quinsey, and other such like distempers, let a man bleed in the two veins under the tongue.

When the leprosy proceeds from abundance of blood, it will be proper to bleed in the two original veins in the neck; but not without the advice of a physician.

Those that are troubled with phthysic, and short-winded, and are given to spit blood, ought to bleed in the arm, and they will find ease.

Bleeding at the liver vein in the arm takes away the extraordinary heat of the body, and keeping it in a good state of health, and it is very available against the yellow jaundice, and imposthumes of the liver, and against the palsy.

The pains that come from the stomach and side, as blains, blotches, imposthumes, and divers other accidents that proceed from too much repletion of blood, are cured in letting blood in the vein between the master finger and the little finger.

For the dropsy, let blood on the right side, between the womb and the branch, and here note, the party should bleed proportionable, according to their fatness, or leanness, and this ought to be done with the advice of a doctor.

For blotches and imposthumes proceeding from the groin let blood in the vein named Sophon, which is one of the three under the ankle of the foot. It is also of great advantage to courses to

descend in men, and to prevent the Hemorrhoides in the secret parts.

When any person is taken by the pestilence, caused by repletion of humors, let them bleed in the vein that is between the wrists of the feet, and the great toe; but let the patient be sure to bleed within twenty-four hours after he is first seized with this distemper, and let it be with respect to the patient's body, whether it be fat or lean.

If the eyes run with water, or be red, or any other ill, preceding from the overflowing of blood and humors; let the patient bleed in two veins that are in the angle of the eyes.

If the nose be red and pimpled, and the face be red and pimpled in the like manner, and be troubled with red drops, scabs, pistules, and other infections that may proceed from too much blood, let the patient bleed in the vein which is at the end of the nose.

For the tooth-ach, and the canker in the mouth let the party troubled be let blood in the four veins that are in the gums in the mouth. Those that are tainted with a stinking breath, let them be let blood in the vein that is between the lip and the chin.

There are four veins in each arm, the biggest of the four is from the head, the heart challenges the second, and the third from the liver; the last is called the lower liver vein, and comes from the melt. These different veins should be bled upon different occasions: As for instance, for pains in the head, eyes, brain, heart, swelled faces, and those that are red; it is most proper to bleed that vein in the arm which has relation to the head.

For fevers, either tertians or quartans, the lower liver vein is the most proper to be blooded; but then care must be taken that the orifice be made wider, and not so deep as usual, lest thereby it not only gathers wind, but also damages a sinew that is underneath it, called the lizard.

There are three veins in each hand, and that above the thumb is proper to bleed, in order to remove the heat of the face, and to dissipate the thick blood, and humors that are in the head, this vein being more proper than the arm.

Against all fevers, tertians, and quartans, phlegms, and other obstructions about the paps, and the melt, letting blood between the little finger and the leech finger, helps very much.

Against pain and humors in the groin and genitals, bleed a vein in the thigh.

Against pains in the flanks, and to dissipate all humors that would gather therein, and to restrain too great a flux in the menstrues in women, it exceedingly helps to bleed the vein under the ankle of the foot, without, which is called the Sciot.

VIII. *Choice Receipts both in Physic and Surgery.*

I. *Of the great Virtue of Corus Marcus.*

'TIS a powder which you may have at the apothecary's, and this above all other medicines in the world, is the most excellent against the bloody-flux, used as follows: Take one ounce

of conserve of roses, and one scruple of Corus Marcus, and mix them together, then let the patient eat in the morning, and fast thereon two hours; and this (by the grace of God) will help him, altho' he has had it never so long, or sore: It is also given above all other medicines, in the latter end of a dropsy, and also against the flux if the menstrum, bleeding at the nose, and all other fluxes whatsoever; it helpeth those that spit blood; it is excellent to stop the flux in wounds, and to heal them and dry them; yet strew the powder thereon.

II. *Of the Virtue and Operation of the Quintessence of Honey and the Oil of Wax.*

YOU may understand, that honey is rather a liquor divine, than human, because it falleth from heaven upon herbs and flowers, and is such a sweet thing that the like cannot be found on earth; this quintessence is of such a virtue, that if a man be almost dead, and drink two or three drams thereof, he will presently recover. If you wash any wound therewith, or other sore, it will quickly heal. It is excellent against the cough, catarrh, or pain of the melt, and many other diseases, it helpeth the falling sickness, palsy, and preserveth the body from putrefaction, The oil of wax worketh in wounds miraculously, healing them, be the same ever so big and wide (being before wide stitched up) in the space of eleven or twelve days, but smaller wounds in three or four days, by anointing the same therewith, and laying a cloth thereon wet with the same.

Moreover for inward diseases it is excellent; it provoketh urine which is stopped, it helpeth stitches and pain of the loins, if you drink one dram thereof with white wine; it helpeth the cold gout, or sciatica, and all other griefs coming of the cold.

III. *Of the manifold operations of the Oil of Cinnamon.*

THIS oil is of a malicious nature, for it pierceth thro' the flesh and bones, being very hot and dry, and is good against all cold and moist diseases, being comfortable for the head and heart, working the same operations on a dying man as the former. To be short, the oil is of such operation and virtue, that if a man drinks never so little, he shall feel it work to his fingers and toes ends, therefore it pierceth through the whole body, helping the diseases that come of cold and phlegmatic humors; it availeth much with women in travail: it driveth away the measles and spots, if the face and hands be anointed therewith; it warms the breast, and helps the cold cough; it consumes all cold fluxes that proceed from the brain and head, and causeth quiet sleep; in brief, this oil may be used instead of the natural balm for many diseases.

IV. *How to make Oil of Rosemary Flowers, with its Virtues.*

TAKE rosemary flowers and stamp them, then put them into a glass with strong wine, and stop it close, setting it in the sun for five or six days,

and then distil it with a soft fire, and you shall have both water and oil, which you must separate, keeping the oil close in the glass; whose virtues are these; It helpeth against all pains in the head, although they have continued seven years; it comforteth the memory, and preserveth the eyes, if you drink now and then a drop or two, and then put another into the eyes; it helpeth those that are deaf, if it be put into the ears; and also drink with good wine, it openeth all stoppings of the liver and melt, and helpeth against the dropsy and yellow jaundice; it breaketh wind, easeth cholic, and rising of the mother.

It is also excellent against the pestilence, or those that have drank poison, if they drink of this oil, and lay them down to sweat, it comforteth the heart, and cleanseth the blood, and maketh a man merry, and causeth a good color, it helpeth those that have the canker and fistula, and the like; and to be brief, it helpeth all diseases of the body that come of cold and moist humors, although ever so evil.

V. *How to cure the troublesome Companion, the Ague.*

TAKE the common bitter drink, without the purgatives, two quarts, salt of wormwood two ounces, the best English saffron a dram. After you have taken the vomit, or a convenient purge, take half a pint of this three times a-day, viz. In the morning fasting, three o'clock in the afternoon and last at night.

VI. *How to cure that tormenting Disease the Cholic.*

TAKE anniseed, sweet fennel seeds, coriander, carraway seeds, of each two drams, cummin seeds a dram, and put them into a quart of Nantz brandy; let them infuse three days, shaking the bottle three or four times a day, then strain and keep it for use. Take two or three spoonfuls in the fit.

VII. *How to help Deafness, and expel Wind from the Head.*

TAKE five or six drops or more of wine, or good aqua-vitæ, in a spoon, holding down your head on one side, let one pour the same into your ear, let it continue there for about the space of half a quarter of an hour, still holding your head aside that they run not out, and then you shall hear a most terrible noise and rumbling in your head, which is the wind; then turn your head aside, and the water will run out again very hot: now when you have done thus much on one side, you may do as much on the other, but be sure keep your head warm after you have done; thus I have often proved, and found ease thereby.

VIII. *How to give Ease and help the Raging Pain of the Teeth without Drawing.*

THIS is also performed with the spirit of wine, or good aqua-vitæ (as you have read in the

former receipt) by pouring it into your ears, especially on that side where the pain lies, but after you have let the water run from your ears, then with more of the same water (against the fire) you must rub and chafe your cheeks, and under your jaws, and under your ears, stroaking of them upwards, with your hands toward the neck, to drive back the humors; for it is nothing else but a cold rheum, that distilleth from the head unto the gums, which causeth the pain, therefore be sure to keep the head warm when you have done.

IX. *How to Strengthen and Comfort the Eyes.*

DIP a clean rag into a few drops of aqua-vitæ, and with the same wipe the corners of the eyes, eye-brows, and temples, which will keep back the rheum, and greatly strengthen and comfort the eyes: of which I have also made trial, and found much comfort.

X. *Of Persons who have Bones broken, and also Dislocations or Joints displaced, with their cure.*

MANY times it happeneth, that legs, arms, and fingers are broken and out of joint, and the parties so hurt are void of help, by reason they have no surgeons near them: therefore, for the relief of such persons, I have here set down some directions by which they may be eased of their pain; but I will not wish them to trust to their own skill, if they have any expert surgeon near at hand.

If a leg or an arm be broken, then have a care

to place the member in the same manner as it were before, which you will do in this manner:

Take a towel, and make it fast about the place where it is broken, and then take another towel and fasten it underneath the place where it is broken, and then cause two men to pull those two towels, that they may thereby extend or stretch out the member, and when the member is stretched forth at length, place the broken bones as they were at first, and so by little and little, let them slack their pulling; then have a cloth ready, so big that it may compass the whole member; wet both in the white of an egg and oil of roses mingled together, and lay it upon the grieved part, then roll it about with a linen roller of four fingers broad, and two yards long; wet the roller in the water and vinegar mixed together.

First. Roll it about the fracture three or four times; then downward, and then upward, and fasten it; then roll it with another roller after the same manner, on these place thin splints of light wood armed with tow, one finger's breadth from each other, and bind them on with tape, then place the member on some soft pillow for twenty days; but if a painful itch do arise, open and foment the place with warm water, and then anoint it with Unguentum Album, and roll it up again. If a finger be broken, roll it with a convenient roller, and splint it, and use the means aforesaid.

XI. *A precious Salve for all those that have any member out of joint, called Jeremy of Brunswick's Salve.*

THIS Salve hath healed those that have had their members out of joint, or that have been wounded, and could not stir or bow the member where they had the hurt; for by this salve did he bring many stiff and crooked joints again to their former strength, to the great admiration of all men both surgeons and others.

How to make the Salve.]—Take two ounces of old hog's grease, and old duck's grease, and goose grease, hen's or capon's grease: linseed meal, fenugreek meal, of each two ounces; oil olive, eight ounces; opoponax, mastich, and frankincense, of each an ounce; dissolve the gums in white wine, that are to be dissolved, and powder the other; mingle them altogether when stirring.

XII. *How to order and dress a Wound, when it is at first hurt; with the Remedy.*

FIRST remove all such things as are in the wound, as clotted blood, wood, iron, or the like, then dry the blood with a cloth or sponge, and wash with cold white wine, apply some unguents or balms to the same, and that on a plaister fit for a wound, then roll it gently and in a good form, for that helpeth to hasten the cure. If three or more places, but be sure to leave a place at the lower part thereof, for to purge itself thereby,

END OF THE SECOND PART.

THE

Book of Knowledge:

TREATING OF THE

WISDOM OF THE ANCIENTS.

PART III.

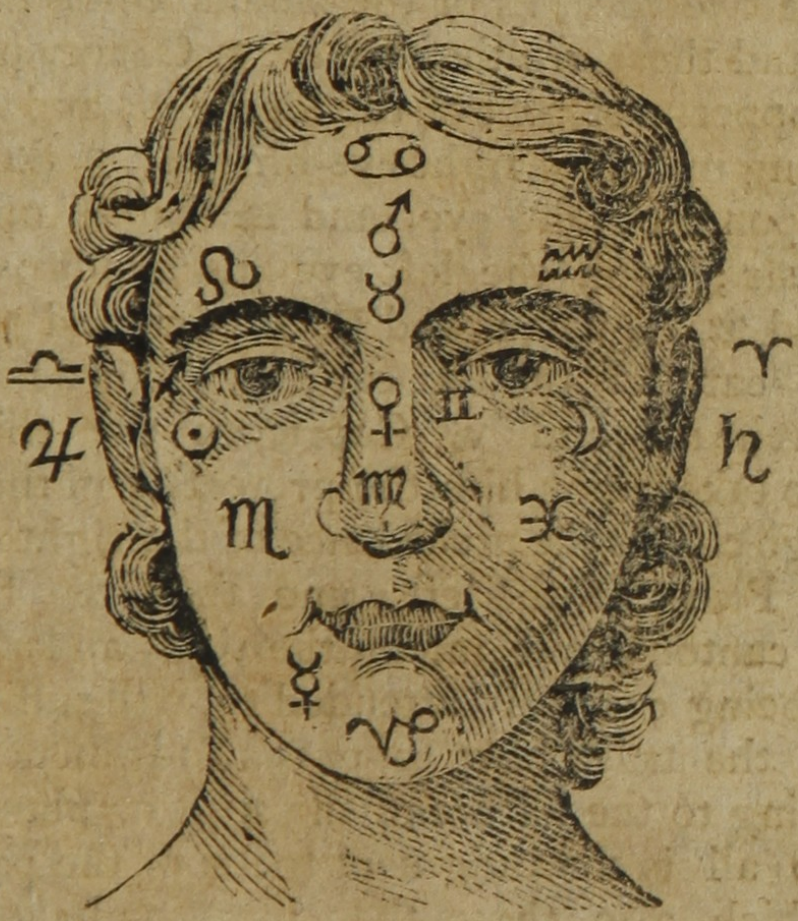
An Abstract of the Art of Physiognomy and Palmestry, together with the Signification of Moles and Interpretation of Dreams.

Of Physiognomy, and the Judgment made thereby.

PHYSIOGNOMY is an ingenious science of knowledge of nature, by which the inclinations and dispositions of every creature are understood; and because some of the members are uncompounded and entire of themselves, as the tongue, the ears, &c. and some of a mixed nature the eye, the nose and others, we therefore say, that there are many signs that agree and live together, which inform a wise man how to make his judgment, before he be too rash to deliver it to the world.

Nor is it to be esteemed a foolish or idle art, seeing it is derived from the superior bodies, for

there is no part of the face of man but what is under the peculiar influence or government, not only of the seven planets, but also of the twelve signs of the zodiac, and from each governing part it is the nature and inclination of a man or woman plainly foretold, if the person undertaking this province, or pretending to it, be an artist.—Which that my reader may attain to, I shall set these things in a clearer light by the following figure.



By this the reader may see at the first glance, that the forehead is governed by ♂ Mars; the right eye is under the dominion of ☉ sol; the left eye is ruled by the ☾ Moon, or Luna; the right

ear is the care of ♃ Jupiter, the left of ♄ Saturn; the ruling of the nose is claimed by ♀ Venus (which by the way is one reason that in all unlawful venereal encounters, the nose is so subject to bear the scars which are gotten in those wars) and the nimble ☿ Mercury, the significator of eloquence, claims the domination of the mouth, and that very justly.

Thus have the seven planets divided the face among them, but not with so absolute a sway, but that the twelve signs of the Zodiac come in for a part; and therefore the sign of ♋ Cancer presides in the uppermost part of the forehead, and ♌ Leo attending upon the right eye-brow. ♐ Sagittary does upon the right eye, and ♎ Libra upon the right ear; upon the left eye and eye-brow, you will find ♒ Aquarius and ♊ Gemini, and ♈ Aries taking care of the left ear; ♉ Taurus rules in the forehead, and ♑ Capricorn the chin; ♏ Scorpio takes upon him the protection of the nose; ♍ Virgo claims the precedence of the right cheek; and ♓ Pisces of the left; and thus the face of man is canton'd out among the signs and planets, which being carefully attended to, will sufficiently inform the artist how to pass a judgment. For according to the nature of the sign or planet ruling, so all is the judgment to be of the part ruled; which also those that have understanding know easily how to apply.

I shall now proceed to give a particular judgment of the several parts of the body: And first, of the head. A large head shews a person stupid

and of a dull apprehension, also a very small head signifies the same; but the head of a man being neither great nor small, is the prognostic of a wise man; for all extremes are irregular, and a deviation from nature; and experience has made it manifest, that a great head and small members, do always produce much indiscretion and folly, both in man and woman; but we must also consider the several parts of the head: And first,

Of the Hair.] The hair is only the excresence of a moist brain; yet the ancients observe several things from it; as, if the hair be thin, it shews a man to be of a weak constitution; but if curled and thick, it shews the person to be of a hot complexion: If the hair be stiff, and stand upright, either upon the head, or any other part of the body, it shews a person extremely subject to fear, and very apt to be frighted. If the hair be thick and lank, is shews a person to be meek and humble, and his constitution inclined to cold.

Of the forehead.] A large forehead shews a liberal man; but the forehead narrow, denotes a foolish person: A long forehead shews one apt to learn, and a high forehead, swelling and round, is a sign of a crafty man, and a coward; a forehead full of wrinkles, shews a man to be envious and crafty.

Of the Eyes.] The eyes being moist and clear, shews mirth, good manners, and an honest life, but if the eyes be declining and looking downward, or red and very great, they betoken fleshly lust; small hollow eyes signify covetousness; grey eyes an evil man, hollow eyes a crafty man, rolling eyes a wick-

ed and vicious man, black eyes denote a sharp and piercing wit; but one lustful and incontinent; great eyes denote sloth; trembling eyes sluggishness; glittering eyes betoken drunkenness; smiling eyes shews a merry life; eyes of divers colors, and small, denote one crafty and flattering; eyes turned towards the nose, shew a man given to women; great drooping eyes, with an unstable countenance, shew a man mad; the circle of the ball green, declares a crafty wicked man, and a thief; moist eyes denotes stoutness of stomach, perfect speech, gluttonous and mad; high eyes; large, clear, pure and moist, are tokens of circumspection, diligent persons, and lovers; eyes always running without sickness cause it, shew foolishness; small and hollow eyes, the covetous, deceitful and angry man; cheerful eyes betoken just men, of pleasant disposition, kind and holy, twinkling eyes, shew a thief and one that lays wait to catch and ensnare men; blear eyes signify a whoremaster.

Of the Eye-brows.] Upright eye-brows are amiable, but the eye-brows hanging over, shew an effeminate person. The brows very hairy, denote an impediment in his speech, and the brows being extended to the temples, shew a man to be a sloven, and uncleanly.

Of the Ears.] Open ears shew a man to be without reason and understanding; great ears an unwise man, and small ears a fool: square ears, and of a middle size, shew a learned and wise man.

Of the Nose.] A great nose shews a good man;

a little nose a deceitful person. A sharp nose denotes an angry person and a scold; thick and low, a person of bad manners. The nose stretching to the mouth denotes honesty, strength, and aptness to learning. A nose like an ape, betokens a libidinous and riotous person; a long crooked nose, magnanimity and generosity.

Of the Mouth.] A very big mouth, with the upper lip hanging over, signifies a man foolish and unsteady, also a rash man a babbler, a glutton, and an ungodly man. An indifferent large mouth, sheweth a bold, and courageous man, a warrior.

Of the Lips.] Thin lips with a little mouth, shews an effeminate person. Slender, thin and fine lips, betokens eloquence; fleshy and great lips, a fool; and those whose teeth bear up their lips, are generally contumelious, slanderers, unfaithful, also addicted to the love of women.

Of the Face.] A lean face is a token of a wise man; the face plain and flat, denotes a man of strife. The face without any rising or swelling, denotes a person injurious and unclean; a fleshy face shews a man apt to learn; a sad face sometimes denotes foolishness, and sometimes wisdom. A fat face shews a man to be a liar, and foolish; a round face signifies folly; a great face shews a man dull and slow about business; a well proportioned face shews a person to have virtuous qualities, and to live a commendable life, whether they be rich or poor.

Of the Voice.] A shrill voice denotes a person to be choleric and hasty. A great and hoarse voice

shews a person to be injurious, and of a merciless temper. A weak and low voice shews a man to be fearful and cowardly. A grave and slow voice shews a man to be of a sedate and quiet temper, and one of great strength.

Of the Neck.] A neck inclining to the right side, shews a temperate man; but turning to the left side, a fool, and a man given to unlawful love. A crooked neck shews a covetous man. A thick neck denotes a rude, barbarous, ill-natured man. A long slender neck shews a man to be a coward. A thick and long neck, a furious and stubborn person. A mean neck, a strong and virtuous man, and one inclined to learning.

Of the Breast.] A broad breast is always good, and presents magnanimity, boldness, honesty, and courage. A narrow breast denotes imbecility, or weakness, both of body and mind. A pursy or gross breast, shews a man to be morose, cross, and void of purity. The paps or dugs hanging down from the breast, shews a violent choleric man.

Of the Back.] A broad back is a sign of strength, but the mean proportion of both back and breast is always commendable. A crooked or hunch back is generally a token of a niggardly and covetous person.

Of the Belly.] A lank belly with high breast, denotes a man of understanding, courage, counsel; but a great belly shews an indiscreet, foolish, proud man, and given to luxury.

Of the Arms.] Very long arms are a sign of

boldness, strength and honesty. Short arms denote a fomenter of discord and strife among friends.

Of the Hands.] The hands very short, denote a clownish, rude, ill bred person; and if fat and fleshy, with the fingers so also, it shews they are inclined to theft—Small hands and long fingers denote a person of genteel carriage, but crafty.

Of the Legs.] Large and well set legs denote boldness; large legs and full of sinews, shew fortitude and strength. Slender legs denote ignorance; short and fat legs cruelty: Legs crooked and hollowed inwardly is a sign of very ill men. Soft and swelling legs shew a man to be of ill manners. The skin cross and short, with a sharp heel, and fat thighs, denotes madness to happen to that party.

Of the Feet.] Small and slender feet denote hardness, but the feet full of flesh declare foolishness.

II. *Of* Palmestry, *shewing the various Judgments drawn from the Hand.*

I SHALL next say something of Palmestry, which is a judgment made of the conditions, inclinations, and fortunes of men and women, from the lines and characters which nature has imprinted in the hand, which are almost as various as the hands that have them. And to render what I shall say more plain, I will in the first place present the scheme or figure of a hand, and explain the various lines therein.

By this figure the reader will see that one of the lines, and which indeed is reckoned the principal, is called the line of life; this line incloses the thumb, separating it from the hollow of the hand. The next to it, which is called the natural line, takes its beginning from the rising of the fore-finger, near the line of life, and reaches the table-line, and generally makes a triangle thus △. The table-line, commonly called the line of fortune, begins under the little finger, and ends near the middle finger. The girdle of Venus, which is another line so called begins near the joint of the little finger, and ends between the fore finger and the middle finger.

The line of death is that which plainly appears in a counter line to that of life, and by some is called the sister line, ending usually at the other end; for when the line of life is ending, death comes, and it can go no farther. There are also lines in the fleshy parts as in the ball of the thumb, which is called the mount of Venus; under each of the fingers are called mounts, which are each one governed by a several planet, and the hollow of the hand is called the plain of Mars. I now proceed to give judgment of these several lines. And in the first place take notice, that in Palmestry

the left hand is chiefly to be regarded, because therein the lines are most visible, and have the strictest communication with the heart and brains. Now having premised these, in the next place observe the line of life, and if it be fair, extended to its full length, and not broken with an intermixture of cross lines, it shews long life and health; and it is the same if a double line of life appears, as there sometimes does. When the stars appear in this line, it is a significator of great losses, and calamities; if on it there be the figure of two O's or a Y, it threatens the person with blindness. If it wraps itself about the table-line, then does it promise wealth and honor to be attained by prudence and industry; if the line be cut or rugged at the upper end, it denotes much sickness. If this line be cut by any line coming from the mount of Venus, it declares the person to be unfortunate in love, and business also, and threatens him with sudden death. A cross between the line of life and the table-line, shews the person to be very liberal and charitable, and of a noble spirit. Let us now see the signification of the table-line.

The table line, when broad, and of a lovely color, shews a healthful constitution, and a quiet and contented mind, and courageous spirit: but if it have crosses towards the little finger, it threatens the party with much affliction by sickness. If the line be double, or divided in three parts in any of the extremities, it shews the party to be of a generous temper, and of a good fortune to support it; but if this line be forked at the end, it threatens

the person shall suffer by jealousies, fears, and doubts, and with the loss of riches got by deceit. If three points such as these . . . are found in it, they denote the person prudent and liberal, a lover of learning, and of a good temper. If it spreads itself towards the fore and middle fingers, and ends blunt, it denotes preferment. Let us now see what is signified by

The middle finger.] The line has in it sometimes (for there is scarce one hand in which it varies not) divers significant characters. Many small lines between this and the table-lines threatens the party with sickness, and also gives him hopes of recovery. A half cross branching into this line, declares the person shall have honor, riches, and good success in all his undertakings. A half moon denotes cold and watery distempers, but a sun or star upon this line promiseth prosperity and riches. This line doubled in a woman, shews she will have several husbands, but without any children by them.

The line of Venus if it happens to be cut or divided near the fore-finger, threatens ruin to the party, and that it shall befal him by means of a lascivious woman, and bad company. Two crosses upon this line, one being on the fore-finger, and the other bending towards the little-finger, shews the party to be weak, and inclined to modesty and virtue; and indeed, it generally denotes modesty in woman; and therefore those that desire such wives, usually choose them by this standard.

The liver-line, if it be straight and crossed by

other lines, shews the person to be of a sound judgment, and a piercing understanding; but if it be winding crooked, and bending outward, it shews deceit and flattery, and that the person is not to be trusted. If it makes a triangle △, or a quadrangle □, it shews the person to be of a noble descent, and ambitious of honor and promotion.

If it happens that this line and the middle line begin near each other, it denotes a person to be weak in his judgment, but if a woman, danger by hard labor.

The plain of Mars being in the hollow of the hand, or if the line passes through it, which renders it very plain, is fortune: This plain being hollowed, and the lines be crooked and distorted, threatens the party to fall by his ill conduct. When the lines begin at the wrist, long within the plain, reaching the brawn of the hand, they shew the person to be one given to quarrelling, often in broils and of a hot and fiery spirit, by which he shall suffer much damage. If deep large crosses in the middle of the plain, it shews the party shall obtain honor by martial exploits; but if it be a woman, she shall have several husbands, and easy labor with her children.

The line of death is fatal, when any crosses or broken lines appear in it; for they threaten the person with sickness and a short life. A clouded moon appearing therein, threatens a child-bed woman with death. A bloody spot in the line denotes a violent death. A star like a comet threatens ruin by war, and death by pestilence; but,

a bright sun appears therein, it promises long life and prosperity.

As for the lines in the wrist being fair, they denote good fortune; but if crossed and broken, the contrary.

Thus much with respect to the several lines in the hand. Now as to the judgment to be made from the hand itself: If the hand be soft and long and lean withal, it denotes a person of a good understanding, a lover of peace and honesty, discreet, serviceable, a good neighbor, and a lover of learning. He whose hands are very thick and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his anger. He whose hands are full of hairs. and those hairs thick, and great ones, and his fingers withal be crooked, he is thereby noted to be luxurious, vain, false, of a dull understanding and disposition, and more foolish than wise. He whose hands and fingers do bend upwards, is commonly a liberal man, serviceable, a keeper of secrecy, and apt (to be poor for he is seldom fortunate) to do any man courtesy. He whose hand is stiff and will not bend at the upper joint near his finger, is always a wretched miserable person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private interest. And thus much shall suffice to be said of judgment made by Palmestry.

III. *Of the signification of Moles in any Part of the Body.*

IF either Man or Woman shall have a Mole on the Place right against the Heart, it doth denote them undoubtedly to be wicked.

If a mole be seen on a man or woman's belly it doth demonstrate he or she shall be a great feeder or glutton.

If either man or woman shall have a mole on the bottom of the belly, it doth argue much debility, and to be often sick.

If a man shall have a mole on the knee, he shall then certainly obtain a comely and wealthy wife.

And if that a woman shall have a mole on the right knee, signifieth her to be honest and virtuous; if on the left, then shall she enjoy many children.

If a man shall have a mole overthwart the nose, it doth denote that he shall wander hither and thither, through countries and cities.

A mole standing on a woman's nose doth portend that she shall travel on foot through sundry countries.

If a man hath a mole on the gullet or throat, it doth demonstrate that he shall become very rich.

If a woman hath a mole on the nether jaw, it doth indicate that she shall lead her life in sorrow and pain of body which shall hinder her from attaining and bearing of children: If a man shall have the form of moles on his tongue, it doth de-

monstrate that he shall marry with a rich and beautiful woman.

If either man or women shall have a mole on any part of the lip, it doth portend that he or she be a great feeder or glutton: and to be much beloved, and very amorous.

If a man shall have a mole on the chin, it doth argue that he shall be rich both in the substance of money and possessions.

Also a woman having a mole on the same place, it doth foretel that she shall come to the like wealth as the man, and that she hath besides the same, a like mole aloft or against the milt.

If a man shall have a mole in either of the ears, it doth argue that he shall be rich, and much reverenced and spoken of.

If a woman hath a mole in the like place, it doth denote the same good hap and fortune to her; and that besides she hath the like placed on the thigh or hams.

If either man or woman have a mole on the neck, it doth promise that they shall become very rich.

If a man shall have a mole in a manner behind the neck, it doth demonstrate that he shall be beheaded except God (through earnest prayer) prevent the same.

If as well the man as the woman shall have a mole on the loins, it doth demonstrate a weak and poor kindred, and to be always needy.

If a man shall have a mole on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If a woman shall have a mole on the same place it doth signify that she shall also marry both with a weathy, and very fair, or comely man.

If either in the man or woman's hand a mole appear, it doth denote prosperity, good luck, and enjoyment of children.

If either the man or woman shall have a mole on the breast, it doth threaten that he or she shall be much harmed by poverty.

A mole on the left side of the stomach, denotes a luxurious person.

A mole on the left shoulder, denotes trouble and affliction.

A mole on the left shoulder, near the arm, denotes the person given to quarrels, strife and hatred.

A mole in the middle of the stomach, denotes dangerous disease.

A mole on the right side of the forehead, promises riches and prosperity, and the like signifies a mole on the right temple.

A mole on the left corner of the eye, denotes the party subject to melancholy, and diseases that proceed thereform.

A mole on the left cheek, denotes poverty and affliction.

A mole on the lower part or tip of the right ear, threatens the party with drowning.

A mole near the bottom of the nostrils predicts a man or woman fortunate or lucky.

A mole on the middle of the right breast, denotes the person ingenious, and given to industry.

A mole on the left side of the belly, denotes affliction and crosses.

A mole on the left buttock, threaten sickness and trouble.

A mole on the right foot, denotes the party to be endowed with wisdom and eloquence.

A mole on the left foot, denotes rash actions whereby the party shall be endangered.

A mole on the huckle-bone, promises good fortune.

A mole on the groin, or the right side, denotes good fortune, and on the left, the contrary.

A mole on the eye-brow, signifies speedy marriage, and a good husband.

A mole on the left breast, upon the beating of the heat exactly in one place, denotes the parties, if of different sex, will come together in matrimony.

A mole on the left shoulder, denotes labor, travail and sorrow.

A mole on the right thigh, foretels riches, and advantage by marriage: on the privities it doth the like.

A mole on the right cheek, denotes a timely marriage, and such a one as shall be prosperous.

A mole on the right knee of a woman, denotes easy labor, and a loving husband.

A mole on the left buttock, denotes a pleasing person, and one very much delighted in the works of generation.

Moles on the arms and shoulders, if on the right side, portend wisdom and prudence. On the left, they signify proneness to debate and con-

tention. But moles near the arm-holes and the regions of the breast, signify beauty, riches, benevolence and respect.

Moles on the thighs or loins of men or women, signs of want; especially being found on the left side of the body, or the left side of the thigh; let such take care of venereal misfortunes.

A mole on the upper part of the breast, on either side, especially the left, signifies a man liable to poverty.

A mole on the left side of the heart denotes, wicked qualities; for persons thus marked, are rash, hasty, and head-strong in their actions.

A mole or moles on the belly of men or women denote them ravenous, and great eaters.

Moles either upon or about the knees, signify to a man riches by marriage; to a woman, if it be upon her right knee, it is a modest sign of honor, honesty and virtue; if upon the right knee it is a sign of being fruitful in children.

Moles on the ancles or feet, are held to signify modesty, and something of effeminacy in men, but courage in women.

IV. *Of the interpretation of Dreams, as they relate to good or bad fortune, &c.*

THE generality of men give not much credit to dreams: yet considering that many strange accidents have been foretold by dreams, many mischiefs have been prevented, many wickednesses detected by dreams, it may not be amiss to set down what experience has observed concern-

ing them. A dream therefore is a motion or fiction of the soul in a various form, signifying either good or evil to come. Dreams are also speculative, agreeable to the vision; as when a man dreams the ship wherein he is, is perishing, and finds it true: or allegorical, by one thing signifying another.

To dream of having a great head, to a rich man, signifies dignity; to a poor man, riches; to a champion, victory; to an usurer hopes of money; to a servant, long servitude; to him that hath chosen quiet, pain and anger.

Of long hair, to women, wise men, kings and princes, signifies good.

Of long harsh hair, and out of order, betokeneth anger and heaviness.

Of being without hair upon your face, betokeneth shame.

He that dreams of the right side of his head being shaved, shall lose his male kindred.

Of many ears signifies good to the rich, if the ears be well shaped; otherwise not. 'Tis ill to a servant, or one that hath a suit in law.

Of losing ones ears, betokeneth very ill.

Of graceful and hairy brows, betokens good to women; naked brows ill success.

Of a sharp sight, certainly good.

Of a troubled look, want of money; of being blind with both eyes, loss of children, father and mother; but good to them that are in prison, and very poor; bad for a soldier, and all traders.

Of having a large nose, good to all: or having

no nose ominous ; and to a sick man, betokeneth death.

Of fat and full cheeks, good to women : Of cheeks full of wrinkles, betokens heaviness.

Of a long thick unhandsome beard, is good for orators, ambassadors, and lawyers ; if a woman dreams she has a beard, shall have a kind husband.

The same dream to married women, betokens burying their husbands ; the beard falling or cut off, signifies loss of parents, and dishonor.

Loss of teeth signifies loss of friends ; having no teeth signifies liberty to servants, to merchants gain by their merchandize ; to have teeth of wax, is sudden death.

Shoulders thick and fleshy, are good to all but such as are in prison.

Of being wounded in the stomach, to young men and women, betokens glad tidings. Hands fair and strong denotes prosperity to tradesmen ; gold rings on the fingers, signify dignity and good fortune.

Nails longer than ordinary, signify profit.

Nails pulled off, threaten misery and affliction.

Of a fat and big belly, denotes increase of family and estate.

A maid to dream her thighs are broke, she'll be married, to a stranger, and lead her life in a foreign country ; if she be a wife, she shall bury her husband.

To dream you see a woman's white thighs, signifies health and joy.

To dream the thinghs are growing bigger and stronger, denotes plenty and advancement: if a woman dreams so, she will have comfort by her children.

If a woman dreams she is able to run by the strength of her knees, it denotes obedience to her husband, and care of her family.

To dream your feet are dirty, signifies tribulation.

The upper ribs broken, signifies dissention with a man's wife, redounding to his disgrace.

The lower ribs broken, denotes affliction by female relations.

Ribs grown larger and stronger than ordinary, will take delight in his wife: If he dreams the same of his lips, he shall have lovely children.

Of increase in flesh, will gain gold and wealth.

If a woman dreams her skin is become black, like the Moor's, she will be taken in adultery.

To dream a man's flesh is corroded by lice, signifies plenty of gold and silver.

If a married man dream his gall be broken, he will have some great contest with his wife.

For a man to dream he sees the statue and portraiture of a handsome naked woman, signifies good luck.

If a man dreams he sees his wife naked, it signifies deceit.

If a woman dreams she sees her husband naked, it signifies good success in her enterprizes.

If a woman dreams she lies stark naked in her husband's arms, and there is no such thing, it

presages ill news; but if the husband have the same dream, it denotes amity and profit.

For a woman to dream of herself in bed with a Moor, or deformed person, foretels discontent and sickness.

A man to dream he has a crown of gold upon his head, signifies favor with his prince.

A man to dream he is drunk, is increase of estate, and recovery of health.

To be hanged or whipped by sentence of the law, shall be rich and respected.

To eat the flesh of a man hanged, shall be enriched by foul practices.

He that dreams himself dead, shall grow rich, and live long in the service of a prince.

Of winning at dice, denotes that some inheritance will fall to him by the death of relations.

To stand before a looking glass, and see their true proportion, is good for those that would be married.

For a man to see himself in a glass, not such as he is, signifies he shall be a cuckold.

Of little rain, and drops of water, good for farmers.

Of being touch'd with lightning, is a good dream for those that would have their sin and poverty hidden: to those that are unmarried, it signifies marriage.

Of a burning light in a house, is affluence of goods to the poor; to unmarried persons, marriage; to the rich health.

Of household dogs, signifies farms, servants,

and possessions to come: little ladies' dogs signifies delight and pastime.

Of mules, signifies sickness.

Of seeing a tame lion, signifies profit.

A bachelor to dream of a wild boar, denotes that his wife will be a scold.

Of asps and adders, signifies rich wives.

Of seeing a cock in a house, is good to those that would marry.

A key seen in a dream by him that would marry, denotes a handsome wife, or good maid.

A woman to dream of walking upon the sea is dissoluteness of life.

A sick man to dream of marrying a maid, is death.

To see the air cloudy, signifies expedition of business.

To gather apples, vexation from some person or other.

To see armed men, is a good sign.

To cut bacon, signifies the death of some person.

To bathe in a clear fountain, signifies joy.

To have a little bread, signifies suits in law.

To catch bees, profit and gain.

To hear bells ring, signifies disgrace and trouble.

To see a flight of birds, signifies suits in law.

To see your deceased brothers and sisters, is long life.

To dream you shoot with a bow, signifies honor.

To dream you see candles not lighted, signifies reward for something done.

To hear the cock-crow, signifies prosperity.

To see yourself with the devil, signifies gain.

To see an angel fly over your head, signifies honor.

To dream you see a black face, signifies long life.

To gather flowers, signifies mirth and jollity.

Of kissing a deceased person signifies long life.

Of seeing your picture drawn, signifies long life.

If a man dreams that he holds a burning light or torch in his hand, is a good sign, chiefly to those that are young, signifying they shall enjoy their loves, accomplish their designs, overcome their enemies, and gain honor and good will from all persons.

If a man dreams he sees the cabinet on fire which belongs to the mistress of the house it denotes death.

If a woman dreams she kindles the fire, it is a sign she is with child, and will safely be delivered of a man child.

A sick person to dream he sees a river or fountain of clear running water, presages recovery.

A man to dream he has a full glass of water given him, signifies a speedy marriage that he will have children by his wife.

To dream of inclosed lands with fountains, fields, pleasant groves, and orchards adjoining, it denotes he shall marry a discreet, chaste, and

beautiful wife, who shall bear him handsome children.

Of seeing a barn well stored, signifies marriage of a rich wife, or overthrow of adversaries in law.

If a woman dream of being delivered of a child, yet is not big with child, is a sign she shall at length be happily brought to bed.

If a man dreams he sees a woman brought to bed, it betokens to him joy and prosperity.

If a man dreams his wife is big with child, and it really proves so, it is a sign the child will live, and shall resemble the father.

For women to dream of caskets, chains, precious stones, and all adornings of the head, to widows and maids they signify marriage: to those that have no children, that they shall have them; and to those that have husbands and children, they betoken riches.

For men or women to dream of combing themselves, is good to both.

To be before a looking glass, and to see themselves according to their true dimensions, is good for him or her that would be married: to those that are married, it betokeneth children.

Of having, or seeing the forehead of a lion, betokens the getting of a male child.

Of roasted swine's flesh, signifies speedy profit.

Of drinking sweet wine, betokens good success in law.

To dream your head is turned, so that it looks backwards, forewarns one not to go out of his

country and to enterprize no affairs, lest the issue be bad. It shews that they which are in a far country, shall return home.

To have ox horns, or any other such violent beasts, foretells death.

To dream the knees are strong and sturdy, signifies journeys, or other motions and operations of health ; but being weak and diseased, the contrary. The knee signifies brethren and familiar friends, and sometimes children.

Of running, is good to all except sick persons, when they dream they come well to the end of the race, for it signifies, that shortly they shall come to the end of their life.

Of being deposed of estate and dignity is ill to all.

Of serpents, denotes private enemies.

Of the arrival of friends, signifies deliverance from trouble.

Of a black coffin, denotes the death of some friend or relation.

Of riding, signifies a sudden journey, but a sudden return.

Of washing in the water, denote an easement from pain or trouble.

Of a disease, promises employment.

Of kisses and embraces, strife.

To dream of a banquet, denotes poverty & want.

Of one that is dead, denotes ill luck.

Of sore eyes, signifies sickness.

Of friends being dead, denotes them well.

Of money, signifies loss.

Dreams in Verse.

A MAID to dream of verdant groves,
She'll surely have the man she loves;
But if the groves are nipt with frost,
She'll be as sure in marriage crost.
A peacock, tells 'twill be her lot,
To have a fine man, but a sot.
To dream of lambs, or sheep astray,
Her sweet-heart soon will run away:
To dream of letters far or near,
She soon will from her sweet-heart hear.
To dream of bad fruit, her sweet-heart,
A fair face has, but false at heart.
To dream her sweet-heart's at church zealous,
If she has him he'll be jealous.
A maid to dream of carts, by strife
She'll lead but an unhappy life.
To dream her sweet heart will not treat her,
'Tis well if she has him, he don't beat her.
To dream her sweet-heart gives a kiss,
Instead of blows she will have bliss.
If she dreams of bees or honey,
When wife, he'll let her keep the money,
And be mistress of his riches,
Nay, if she will, may wear the breeches:
And sometimes life is not the worse,
Where Grey Mare is the better Horse.
To keep things right in stormy weather,
Thong and buckle both together.
To dream of timber, she'll be wed
To one who'll be a log on bed.
But she'll be wed, who dreams of flies,
To one that will be otherwise.

THE

Book of Knowledge:

TREATING OF THE

WISDOM OF THE ANCIENTS.

PART III.

The Farmer's Calendar: Containing, 1st. Perpetual Prognostications for Weather. 2d. The whole Mystery of Husbandry. 3d. The complete experienced Farrier, Cowleech, Shepherd, and Swineherd, &c.

A YEAR is the principal part of time, by which not only the ages of man and other things, but also the times of many actions in the world, their beginning, progress, continuance, and intervals, are measured: and is a periodical revolution of a great circle of months and days, in which the four seasons of Spring, Summer, Autumn and Winter, are, after one revolution of the sun, ordained to return to their courses.

But there are divers sorts of years, as say the ancients according to divers nations, which are different from one another, reduced to the rule of celestial motions. The year is divided in astronomical and political parts.

The astronomical year is two fold, that is Solar and Lunar.

The solar year is the time in which the sun, by his proper motion, departing from one point of the ecliptic returns to the same again. And there is called natural or syderial.

1. The natural or tropical year, is the space of time in which the sun is departing out of the tropical, equinoctial, or solstitial point, and returning through the ecliptic, returneth to the same again.

This natural or tropical year, contains 365 days, 5 hours, 49 minutes, 15 seconds.

The true and unequal tropical year, is sometimes more, and sometimes less than the equal, by 6 or 7 minutes; so it increaseth or decreaseth, according to the swift or slow progress of the equinoctial or solstitial points.

2. The syderial year is the space of time in which the sun returns to the same star, from whence he departed; and is 365 days, 6 hours, 6 minutes, but in the seconds there is a difference among authors.

Now the lunar year is likewise two fold; the common, which is 12 moons, or 354 days, 8 hours, &c.

The embillismal, which is 13 moons or lunations, containing 383 days, 21 hours, &c.

The political and civil years, are such as are commonly used for the distinction of times, wherein respect had either to the motion of the sun or moon only, or to them both together, according to the custom of divers nations.

The Julian, or old Roman year, consisted of 365 days and 6 hours; this Julian account, or year is used by the English, Muscovites, Syrians, Abassinees, and Ethiopians, though the names of months differ. It is held to begin (with the vul-

gar) on the 1st of January, which is therefore called New-Year's day but according to the state accounts, the year being not till the year ; as for example: The first day of January next will be reckoned the first day of the year 1796. But because the state first account begins, not till the 25th of March, they commonly write the date double, thus 1719-20 from the first of January till the 25th of March, after which they write only 1720.

The Gregorian, or new Roman year, is so called because mended by Pope Gregory XIII consists of 365 days, 5 hours, 49 minutes and 12 seconds: It begins on our 22d of December, being ten days before the Julian, and is received in all countries, as owning the authority of the See of Rome, and in some protestant countries also ; as in six of the seven countries, Utrecht keeping the Julian account.

I. *Of Months.*

THE months by which we measure the year, are two sorts, viz. astronomical, and political, and each hath several divisions ; astronomical or natural, are according to the motion of the sun and moon ; and be either Solar or Lunar ; the Solar are the space of time in which the sun runs through the twelfth part of the Zodiac, of which there are two sorts, mean or equal, true or unequal ; an equal solar month, is the time in which the sun by his mean motion, goeth a twelfth part of the Zodiac, and is always 30 days, 10

hours, 26 minutes, 5 seconds, &c. But the true or apparent, is something to the true motion of the sun through the Zodiac; for which he is in, or near his apogæon, the months are longer, but when he is in or near his perigæon, they are shorter. Lunar month's are referred to the moon's motion, and are chiefly three fold, viz.—First, periodical, which is the space of time in which the moon, by her motions, goes through the Zodiac, and is about 27 days, 8 hours; secondly, synodical, which is the space of time from one conjunction to another, being performed according to the moon's mean motion, in 29 days, 22 hours, 44 minutes, and about 4 seconds; but according to the moon's true motion, it is sometimes greater or lesser, by about 12 hours. Thirdly, the month of illumination, or apparition, is said to be 28 days, or four weeks, it being the longest time that the moon is to be seen between the change and change; lastly, the political months are even and usual; as every nation best please; which differ both in proportion and name.

II. *Of the Days and Hours.*

DAYS are either natural or artificial; a day natural is one entire revolution of the sun about the earth, which is performed in 24 hours, containing both day and night: and this day the English begin at midnight; but the astrologers begin at midday, or noon. An artificial day is from sun-rising to sun-setting; differs in length of several hours, according to the sun's place in

the Zodiac, and latitude of the region; but in unequal hours (called planetary hours) are 22, so that one hour is the 12th part of the day, be it long or short, and the hours that make an artificial, are from 9 to 6; that is, 7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6.

I shall now give some brief directions for the knowledge of the weather.

III. *Signs of fair Weather.*

THE sun rising bright and clear, if he drive the clouds before him into the west. If at the rising there appears a circle about him, and it vanishes equally away. If the sun be red. If the moon be clear three days after the change, or three days before the full. If the clouds appear with yellow edges. A cloudy sky clearing against the wind. The rainbow after the rain appearing meanly red. Mists coming down from the hills and setting in the vallies; or white mists rising from the waters in the evening. Crows or ravens gaping against the sun. Beetles flying in the evening. Bats flying abroad sooner than ordinary. Many flies or grots playing in the sun-shine at evening.

IV. *Signs of Rain.*

IF the sun be fiery red at his rising. If he shews pale and wan. If the moon, three or four days after the change, is blunt at both ends, the thicker the more. A circle about the moon. If the great

stars be only seen, and they look only dim. The rainbow appearing in a fair day, the greater it is the more rain. Birds washing themselves. The chattering of a pie, peacocks and ducks often crying. The owl crying chewit often; swallows flying low; the working of an insect called a spinnet. Many worms appearing above ground. The beasts eating greedily, and licking their hoofs. The biting of fleas, gnats, &c. The soot falling much from chimnies. The sweating of stones. A circle round a candle. Aches in ancient people's limbs or corns,—Bells heard at a farther distance than usual. Sparks gathering together in the fire. No dew morning nor evening, &c. All these are signs of rain.

V. *Signs of Wind or Tempest.*

RED clouds appearing in the morning. Much shooting of Stars. The rainbow red. Black circles with red streaks about the moon, stars dim and fiery.—Autumnal fair, a windy winter. Clouds flying swift in the air. Fire burning pale or buzzing. Ravens clapping themselves with their wings. The high flying of the hern. Crying of swine. The herb trefoil looking very rough.

VI. *Of the Rainbow.*

THE rainbow is that bow which the Almighty was pleased to place in the firmament, as a token for Noah, that he would drown the earth

no more. As to the natural cause of it: it is caused by many beams striking upon a hollow cloud, with which it is soon repelled and driven back against the sun: and thus ariseth a variety of colors, by the mixing of clouds, air and fiery light together: there it is soon in opposition to the sun, for the most part in the evening.

VII. *Of Rain.*

THE ancients describe rain to be cold and earthly vapors or humor, is exhal'd from the earth and waters by the beams of the sun, and carried into the middle regions of the air, where, by the extremity of the cold, it is thickened in the body of a cloud; and afterwards being dissolved through an accession of heat, it falleth upon the earth; and this is done by GOD's power, and at his appointment, as the prophet Amos witnesseth. Amos, iv. 6. and ix. 6.

VIII. *Of Hail.*

HAIL is nothing but rain congeal'd into ice by the coldness of the air freezing the drops after the dissolving of the cloud; and the higher it comes, and the longer it tarries in the air, the rounder and lesser it is; we have sometimes great showers of hail in the heat of summer after a thunder-clap; which doth manifest, that the air at that time is extreme cold, thus to congeal the water therein, notwithstanding the heat then upon the earth.

IX. *Of Snow.*

SNOW (as says the ancients) is of the same humor that hail is, but only looser parts; and therefore in the summer time is melted into rain before it cometh down.

X. *Of Frost and Dew.*

IN the day time, through the heat of the sun, there is a cold and moist vapor drawn up a little from the earth; which, after the setting of the sun, descends on the earth again, and is called dew, but if by the coldness of the air it be congeal'd it is called frost; and therefore in hot seasons, and in windy weather, dews are not so frequent, nor so much, as after a calm and a clear night: for when frosts happen, they dry up wet and moisture; for the ice being melted, the water is proportionably less.

XI. *Of Winds.*

WIND is said to be an exhalation hot and dry, engendered in the bowels of the earth; and being gotten out, is carried sidelong upon the face of the earth, and cannot mount upwards above the middle region of the air, which by reason of its coldness, doth beat it back, so as by much strife, and by meeting other exhalations, its motion is forced to be rather round than right in its falling; and this makes it a wrist-post or whirlwind, which oftentimes, by its violence, carrieth many things with it from place to place.

XII. *Of Earthquakes.*

THE ancients affirm that the cause of earthquakes is plenty of winds gotten and confin'd within the bowels of the earth which is striving to break forth, causing a shaking, or sometimes a cleaving of the earth, and thereby the destruction of many people, and ruin of whole towns and cities, as the fate of Sicily has but lately shewn us, by sinking of mountains, and raising of vallies. But though what I have said may be the natural cause of earthquakes, yet doubtless, the final cause is GOD's anger against provoking sinful people; which ought to make our fears to tremble, lest God for our sins should cause the earth under us to do so.

XIII. *Of Thunder and Lightning.*

THUNDER and lightning is occasioned by the exhalation hot and dry, and being carried up into the middle region of the air, and there into the body of a cloud: now these two contrarieties being thus shut or inclosed into one place together, they fall at variance, whereby the water and fire agree not, till they have broken through, so that fire and water fly out of the clouds, the breaking whereof, makes that noise which we call thunder, and the fire is lightning; which is first seen, tho' the thunder crack be first given, because our sight is quicker than our hearing; for the sooner the thunder is heard, after the lightning is seen, the nearer it is to us.

XIV. *Of the Eclipses and Causes.*

BY an eclipse, in general, is understood a defect of light happening in some of the celestial bodies, and is caused by the interposition of an oblique body, and our sight. Now the opinion of astronomers are, that all the planets of themselves are dark bodies, having no light but what they receive from the sun, but the sun and fixed stars are luminous; whence it will follow, that any planet interposing betwixt the sun and our sight, so also our primary planet coming betwixt the sun and its secondary, deprives the secondary of its light, and consequently renders such secondary planet unilluminated to its primary.

II. *Of the Eclipses of the Sun.*

AN eclipse of the sun is caused by the diametrical interposition of the moon betwixt the sun and earth, which commonly happens at the new moon, or when she is in conjunction with the sun; but every new moon doth not cause an eclipse, because of her latitude; yet the sun seldom escapeth a year together without appearing eclipsed in some part of the earth or other, because twice in one year the sun and one node meet; also in the conjunction, or new moon, doth not happen just at the sun's passing by the node, but within half a degree from the node, he then must suffer an eclipse greater or lesser, according as the node is nearer or remote from him at the time of true conjunction; but if the meeting of the sun, and

either node, happen at the very full moon, then she shall totally escape an eclipse of the new moon.

III. *Eclipses of the Moon.*

AN eclipse of the moon is nothing but her being deprived of the sun's light, by the interposition of the earth betwixt the sun and her, which can never happen but when the moon is at full; nor doth it always happen then because of latitude, for if the sun of the semi-diameter of the moon, and the earth's shadow, at the time of true full, be more than the moon's latitude, she will be eclipsed; but if the sun of the semi-diameter be less than the latitude, she cannot suffer an eclipse that's full; and though every full moon there are not an eclipse, yet she rarely passeth a year together without being eclipsed little or much, for the sun passeth her nodes every year.

IV. *Eclipses either total or partial.*

TOTAL eclipses are such as quite cover the illuminated body, and are either central or not, central are when the centers of the sun, earth and moon being in a straight line, or when the centers of the sun, earth and moon coincide; not central, are when the centers, do not coincide, though notwithstanding they may be total: partial, are when the sun, moon, or other luminous bodies are but partly darkened.

Now the moon being less than the earth, much less than the sun, eclipses are never or very rarely total; yet if it happen the moon be perigæon and the sun apoæon, an eclipse of the sun may be total; for when the moon's apparent diameter exceeds the sun's considerably, and her quick and perfect shadow reaches the superfices of the earth, by which such places that are situated within the compass of this perfect shadow (the diameter which is about 300 miles) do lose the whole light of the sun, which has caus'd such darkness, that the stars have appeared at noon day, and so dreadful, that the birds have fell to the ground.

XV. *Of the four Quarters of the Year; and first of the Spring.*

THE spring or vernal quarter, begins when the sun enters into the Ram or Aries (which is with us the tenth day of March, astronomically) thereby making the days and nights equal to all the world, the sun then rising due east and setting due west. This quarter continues while the sun goes through Aries, Taurus and Gemini.

This quarter is naturally hot and moist; the most temperate in all the year, being both pleasant and healthful, and most convenient for taking of physic, either to remove chronical distempers, or to prevent them for the time to come.

II. *Of Summer.*

THE summer or festival quarter, begins when the sun touches the first minute of Cancer or

the Crab, thereby making the longest days and shortest nights, to those that dwell on the north side of the equinox, which usually happen about the month of June, after which the days decrease. This quarter continues till the sun hath gone through Cancer, Leo, and Virgo.

This quarter is hot and dry; for then the sun is in full height and strength, bringing in perfection the productions of the earth; the time of gathering in the harvest, being chiefly in the last month of this quarter.

III. *Of the Autumnal Quarter.*

THE autumnal quarter begins when the sun is said to touch the first minute of Libra or Ballance, thereby making the day and night again of equal length, which is usually upon the 12th day of September, then likewise the sun rises due east, and sets due west.—This quarter continues while the sun goes through Libra, Scorpio and Sagittary.

This quarter is generally held to be cold and dry, though it often proves moist and wet; for now the sun withdraws his heat and thereby causeth the falling of the leaves from the trees, whence this quarter is also called the fall of the leaf.

IV. *Of the Winter.*

THE winter, or hymenial quarter, begins when the sun touches the first minute of the tropical

sign *Capricorn*, which is for the most part about the middle of *December*, thereby making the shortest days and longest nights to those who dwell on the north side of the equinoctial; and the contrary to those that dwell on the south-side. This quarter continues while the sun makes his progress through Capricorn, Aquarius, and Pisces.

This quarter continues cold and moist, being directly opposite to summer; for now the fields look barren and the trees naked.

XVI. *The experienced Husbandman: shewing how to Manure, Plough, Sow and Weed, &c.*

THE first point of husbandry is, to prepare the ground; the second to plough it well; the third to dung it well. The ways of doing this are divers, according to the nature of every soil and country.—Only take notice, that all great fields are tilled with the plough and shear, but the lesser with the spade.

The season of the year, and the weather also, is to be observed in the ploughing of the ground; you must not plough in wet ground; nor yet after very little rain; that is, if after a great drought, a little rain falls which hath not gone deep, but only wet the upper part, for the ground ought to be thoroughly mellowed, but not too wet, for if it be not too wet, you can expect but little benefit that year: you must therefore observe, that the season be neither too dry, nor too wet, for much dryness will hinder it from working well, because either the hardness of the earth will resist the

plough, or if it should enter, yet it never will break the clods small enough, which will be hurtful to the next ploughing, but if your first ploughing has been in a dry season, it will be necessary to have some moister in your second stirring, which will also make your labor the more. When the ground is rich and wet withal, it is to be stirred, when the weeds are full grown, and have their seeds in the top, which being ploughed so thick, that you can see where the coulter hath gone, utterly kills and destroys them; besides through many stirrings, your fallow is brought to so fine mould, that it will need very little harrowing when you sow it; and seeing so much depends upon the well ploughing of the ground, the husbandman must try whether his ground be well ploughed or not, or otherwise, the stalks being covered with the mould, he may be easily deceived; to be certain, therefore, let him thrust down a rod in the furrow, and if it pierce alike in every place, 'tis a sign the ground is well ploughed, but if it be shallow in one place, and deep in another, the ploughing is faulty. If you are to plough upon a hill, you must not plough up and down, but athwart, for so the inconvenient steepness is to be avoided, and the labor of men and cattle made more easy, but then you must be careful not to plough always one way, but sometimes higher and sometimes lower, working aslope as you see needful.

As to the season of ploughing, it must be chiefly in the spring, the ground being in the summer too

hard, and in the winter too dirty; but in the spring, the ground being mellowed, is the more easy to be wrought upon; and the weeds are then turned in, and being plucked up by the roots before they are seeded, will not spring again, but help to enrich the ground. And therefore the middle of March is usually the best time to begin ploughing. But yet if the ground be light and sandy, it may be ploughed in the winter, if the weather will permit. A slender and level ground, subject to water, should be ploughed in the end of August, and stirred again in September, and pre-prepared for sowing about the middle of March. The light hilly ground is broke up about the middle of September, for if it be broken up before it may be burnt up by the sun, and have no goodness remaining in it, being barren and without juice But this shall suffice to be spoken of breaking up the ground.

Now if your ground be barren and cold, producing store of weeds or rushes, or to bring it to a moderate heat, and so make fruitful, let it be manured with lime. The lime stones may be had among quarries of stones, and in divers other places, and you burn them in a kiln, in the most convenient place you have to save the carriage; and when you have sanded your ground and hack'd it, make your lime small, and on every acre bestow thirty or forty bushels of lime, spreading it, and mixing it well with the earth and sand; and the stronger and sharper the lime is

the better the earth will be, and you will find your improvement answer your labor.

And here note, that it is no matter what color your limestones are, whether white or grey, so that they be but sharp and strong in quality, to give a good tincture to the earth, it being the strength and goodness of the lime, and not its beauty, that produces the profit. It is a greater help to a cold, clayey wet ground; such grounds are also very much helped by laying dung for any soil that is fattening, either of cattle, or such as is cast out of pond-lakes, or muddy ditches, for barren and hot earth can never be overlaid with good manure and compost, for that warms the earth, and it is the want of warmth makes it unfruitful.

As for the hacking and sanding before mentioned, the first is, after the ground has been turned up with the plough, to go over it with a long hoe, or hack, and cut in pieces the grass which you see turned up with ridges or furrows, or any uneven lumps, that it may be dragg'd away, burnt, or carried together with the weeds, not to grow up again, to incumber the corn. And landing it, to bring loads of sand, and lay them in convenient places, spreading them lightly, or thick (as you see occasion) over the ground, that the lime mixing with it, may the better embody with the mould, and produce a good crop.

But beside what I have already mentioned, there are several other ways of manuring land: I will mention some of them, for the husbandman's bet-

ter information. But here it will not be amiss to take notice, that what will do very well for one sort of land, will not do at all for another; and therefore in manuring of land, regard must be had to the nature of it: As for example; for a clayey ground, lime and sand is excellent to manure it with, but for a barren sandy ground, good marle is much more proper. If it be asked, *What this marle is?* I answer, it is a rich cliff clay, an enemy to all weeds that spring up of themselves, and gives a generative virtue to all seeds that are sown in the ground. It is of a glewy substance, in quality cold and dry, and was earth before it was marle, it is nothing but a rich clay of divers colors, according to the strength of the sun and climate where it is produced. This is so good a manure, that well laid on, it will enrich the barrenest ground for ten years, and some for thirty. To find it, take an auger whimble, made to hold many bits, one longer than another, till you have tried, by drawing the earth into one place, then proceed in the most proper places till you have come to the marle, and the properest places are in the lowest parts of high countries, near the brooks and lakes, and in the high parts of low countries, upon the knolls or little hills, and in the clefts of steep banks, or branches in hills opening themselves; in some places it lies deep, in others shallow; and commonly barren and sandy grounds are verged with it, lying very deep. Having found it, dig it up in great lumps, and lay it in heaps a yard distance one from another,

and when it is dried, spread all the heaps.—— Many mix the marle with the sand; but because this is not so easy to come at, I will speak of others more general, that will enrich any poor land or city for grain, with less trouble and cost than before.

Woolen rags are very profitable for manuring and enriching of land, a sackful and half being sufficient for dressing an acre of arable ground. The way of using them is to chop them very small, and spread them an equal thickness over the land before the fallowing time, and then coming to fallow, let the plough take them carefully into the ground, and cover them.

Shavings or waste horns, or hoofs of beasts are very good to manure land withal; scatter the shavings in the same manner and plough them in after heat. These will keep the ground in like quality as the rags, for five years together, without any renewing. The hoofs of cattle are approved of for this, and may be had of trotter and tripe-men, &c. and must be used as the rags and shavings. Soap-ashes, when the lye has been drained from them, is of excellent use in this case, and has besides the property of killing weeds and insects that breed in the ground, and eat up the corn. The hair of beasts enriches land, being strewed and ploughed in, and there let lie to rot. Also malt dust is much available to this purpose allowing three quarts of it to an acre. And to enrich your dung or lay-stall, is to throw often beef broth, and other waste broths upon it, as

also soap suds; and in so doing one load will be worth three of the same kind that is not so used. But this shall suffice as to manuring of ground.

In sowing of your seed let your grain be the best, and scatter it according to the art of good husbandry, and let your sprinkling be a medium, not too much, nor too little. But to make the seed prosper the better, steep it in thick slimy water, that drains from dunghills, and if no such is to be had near at hand, steep cow-dung in water, and soak the seed in it; wheat will be well soak'd in 18 hours; barley in 36; peas in 12; but rye and oats may be sowed dry, for that agrees best with them.

But when the seed is sown, all is not done; you must take care to prevent the designs of those that will make void all your labor, and defeat your hopes, or else, though you have sown your corn, you shall never see it come up; rooks, crows and daws, are great devourers of grain, who will be sure to be about you when you go to sow; to keep these at a distance, shoot some of them and hang them upon poles in divers angles of your field; stick their feathers along the ridges of the land: lay trains of gun powder and blow the powder up, or let it lie scattered in the most frequented places, and the scent of it will make them forsake the field, especially now and then shooting a little: you may also take great numbers of them by placing strong thick brown paper, twisted taper wise, like those on sugar loaves, in holes of the earth, the broad top coming even with the ground,

bird lime the inside, and scatter some grain in it, and then the fowl putting in his head to take it out, the paper so limed will stick close, and rise with him, when being blindfolded, in amaze he will fly up a great height, and will fall down again, so that if you be near at hand, he may easily be taken. Also the scattering nux vomica, mingled with paste, if taken by them, (as seldom misses) will make them so sick, that they will forsake the field. If you lime your corn, they will forsake it; and so they will, if it be steeped in water wherein wormwood has been boiled, or infused; or else sprinkling your corn with the dregs of bitter oil, and it will do the like, making them cast it up sick, and not desirous of any more: and these, with hanging bunches of feathers on lines or sticks, that the wind may dangle and twirl them about, may help to preserve your corn when newly sown; and this last also may be used when it is ripe. But these directions relate only to fowl who, notwithstanding all you can do, will be sure to come in for a share with you.

But there are other destroyers of your corn besides birds, which you must likewise take care to destroy; among which are the pismires or ants, who will do a great deal of mischief by biting off the chits or sprouts, so that it will never grow, but rot in the ground. To prevent this, search the corn-fields well, especially under the hedges, and the roots of old hollow trees, or on the tops of hills cast up; and if you find them there, put your limed water strong and hot among them, present-

ly after sun-setting, and it will destroy them. For want of lime make a lye of wood ashes and it will do the same, though not so effectually.

Another devourer of corn, are your droves of great black beetles, which lie under the clods, and in sprouting time do much mischief: To destroy these, make smokes in the field, in a still night, or when there is a little breathing wind that may carry it over the surface of the ground, with wet rubbish or mouldy peas straw, hay, or such like, and it will kill them, or chase them out of the ground; for they are of all other creatures, the greatest enemies to smoke, and can least endure it. But if your ground be limed, or if you sow lime among your corn, you may trouble yourself with them no farther, for if they bite where the lime has touched, it kills them.

The next vermin to be destroyed is field rats and mice, and water rats also, for these destroy a great deal of grain, which to prevent, and ruin them, find out their round holes when the field is bare, and put hemlock seed into them, which they will eat, and it will kill them, the sprinkling of juice of hellebore in them, will also do the like: But that which I prefer above the rest is, to beat common grass very small, mix it with a little copperas, vitriol, and coarse honey, and make it up in pellets, and scatter it in their haunts, in the mouth of their holes, or other like places, and the scent will draw them from all parts, and once eating it they will certainly die. This also may be used in granaries and barns, for other rats and mice, with good success.

Slugs and snails are another sort of devourers, which do much mischief to corn and peas just sprouting up; to kill these, the best thing is soot or lime, sprinkled thin over the ground, for touching it they will die.

Grasshoppers also do much injury, by feeding on the leaf and blossom of corn and pulse, from the first to the last: These are not easily destroyed, the best way to get rid of them, is, by sprinkling corn with water wherein wormwood, rue, or centaury has boiled, till the strength of them are taken away by the water: and if they bite where the sprinkling happen, they will die. The scent of any bitter thing being offensive to them, that they are never found where any such things grow.

Moles are another vermin to be destroyed, for they are in a double regard destructive to corn; that is, in eating the roots, and rooting it up; not making distinction of any sort, and tasting all alike; there are divers ways of taking them, but not so easily when the corn is well grown, for then they do the greatest mischief, when their tracts, or casting up their hills, cannot be discovered so easily; however, you must do as well as you can; and when you see them casting, or moving in their tracks, strike them with an iron of many spears: or dig pits in their track, and set earthen glaz'd pots, which they will blindly fall into, and cannot scramble out; or fill an earthen jug with pitch, rosin and brimstone, with some loose tow or rag, and firing it, clap the neck to the mouth of the hole, and the air in the earth drawing in the scent

to a great distance, will stifle them ; or mix juice of hellebore with rye meal, scatter little bits in the furrows, and finding it in their way, they will greedily eat it, and die.

Having shewed you how to destroy such vermin as are devourers of corn, it will now be necessary to say something about weeding your corn when it is sprung up ; for weeds are very offensive and destructive to corn, hindering its growth, and choaking it up.

When the corn is sprung up about a foot above the ground, those sorts of soil that are apt to produce weeds, will require your looking after to root them out : If they be thistles, or such as are great and offensive, they must be taken away with hooks and nippers, cutting them off close by the roots, or rather pulling them up by the roots, if you can do it without breaking the ground, so as to bring corn along with them. The nipper may be made with two long pieces of wood rivetted, to be opened like a pair of pincers, with saw-teeth closing in one another, that they may take the surer and firmer hold without slipping. And these weeds may be much hindered in their growth, by sowing two bushels of bay salt in an acre of land, as you do your wheat : for though it is a friend to corn, in making it prosper and increase, yet it is an enemy to the weeds, and hinders their growth.

2. *How to turn barren Lands into good Pastures and Meadows.*

HITHERTO I have been speaking of the ordering of corn, I come now to speak of enriching the earth for meadow and pasturage. And this is two ways, viz. by watering and manuring it. And for this use, the lower the ground lies so it be not subject to overflowings, or too much wet) the better it is, and the sooner made good. Consider in the next place, what kind of grass it naturally produces, whether clear and entire or mixed with that of worse growth, the first is best; but if it be of a worse sort, intermixed with thistles, broom, and offensive weeds, then grub and pluck them by the roots, clearing the ground of them as well as you can, then dry them, mix them with straw, and burn them upon the swarth of the ground, and spread the ashes upon it, then fold your sheep upon the ground for several nights, that their dung may increase its strength, and their feet trample upon the grass; then scatter it well over with hay seeds, and go over them with a roller, or beat them with a flat shovel, that they may be pressed into the ground to take root; then over these scatter hay, or the rotting of hay under stacks, or the sweeping of the barns, or moist bottoms of any hay that has been good, and is moist, and of no other use, then spread on your manure, as horse dung, man's odure, or the dung of any beast, which being thinned ,and the clods well broken, let it lie till the new grass spring through it: but do not graze it the first year, lest

the cattle tread it up, not having yet taken very good root: but mow it, that it may have time to come to perfection; and though the first year it may prove short and coarse, yet the second it will be fine and very long, and in great plenty. And dressing it thus but once in twenty years, will continue it for good meadow or pasture, especially if in dry seasons you have water to relieve it, which may be done by bringing springs through it, or gathering the violent fallings of rain into a ditch on the other side of it, or by any other conveyance according to the situation of the ground; on the ascending part, to overflow it so long that it soak deeper than the roots of the grass, to continue its moisture for the nourishment of it for a considerable time. *And here note*, that the best season for watering of meadows is from the beginning of November to the end of April, and the muddier or more troubled the water is the better, for then it brings a soil upon the ground; and this generally happens after hasty showers, and great fluxes of rain. And if you have many fields lying together, especially in a descent, you may make a conveniency in the uppermost, to pen up the water till it is very well soaked; and then by a sluice or breaking down of a dam, let it into the next; and so, by a small addition of water, transmit to many.

XVII. *The experienced Farrier and Cowleech, &c. containing above a Hundred approved Receipts*

and Medicines for the cure of all Distempers in Cattle, as Horses, Kine, Sheep, and Hogs; with Directions how to find and know what their Diseases and Infirmities are.

1. FOR a galled back, take honey and unslacked lime, beat, put it in a linen cloth, bind it close, and lay it in the embers all night, then strew it on the galled place; but if it bleed, strew thereon a little verdigrease, and old shoe leather burnt to ashes.

2. For a bruised back, take a good quantity of roach allum burnt, two handfuls of barley burnt, mix them, and put them upon the sore morning and evening, but if the sore be corrupt and full of dead flesh, then use more of the allum than barley; if it begin to heal, use more of the barley powder than allum; if you have no allum, take butter or verdigrease, melt it very hot, and pour it on the sore twice or thrice a day, and bind a little hay thereon, that the horse may not rub it off: if it swells keep it warm, dip a wad of hay in water, lay it on the sore, and keep on an old saddle.

3. For a broken wind, take boar's dung, and powder it, and pour a good quantity of it into milk lukewarm; give the horse a quart every third day, and in four or five times it will cure him.

4. For a hoarse cough, take five or six eggs, and lay them in sharp white wine vinegar, till the shells be somewhat soft, then fling them down his throat, and it will cure forthwith.

5. For the belly-bound, take good wort, and

so much soap as an egg, mixed together, and give it to your horse to drink.

6. For the bots, take a good handful of egrimony, and make the horse eat it early in the morning, and keep him fasting for a pretty while after it.

7. For the hide-bound, take fenugreek, turmeric, anniseeds, bay-berries, liquorice, and cumminseeds, of each a little quantity, beat them to powder, mix them well together, and give him a spoonful in ale or beer at a time, blood warm, and this will cure him speedily.

8. For a canker, take a handful of salt and burn it black, a penny worth of bole armoniac, a halfpenny worth of allum, and a handful of sage, boil all these in a quart of chamber lye, till one half be wasted, wash the horse therewith every twenty-four hours, and after you have washed the sore five or six times, then take a little turpentine, wash it in clean water, put to it a little powder of brimstone, and a little honey, boil them in the same water, and wash the sore place therewith, and it will cure him.

9. In the mouth, take red sage and rue, of each a handful, half a pound of allum and burn it, or honey and white copperas, of each two penny worth, boil these in a pint of white-wine vinegar; then take the third or fourth feather of a goose wing, put a strong thread fast about your finger, dip it in the water, and wash his nose therewith; and if he snorts up the feather, the thread will pull it back. This will heal it in three weeks. Also you may (if the time of the year will serve)

boil in your vinegar a little handful of ribwart, bitony, and dazies, which is very good.

10. For a green wound, take white wine and warm it, and wash the wound all over, then take turpentine, honey of roses and wax, melt them together, and stir them continually till they incorporate. If it be a cut, put tow in it, and fill it; if it be a hole, make tents and put into it.

11. For a festered sore, take lime, tow, and horse dung, temper them well together with pepper and the white of an egg, lay it to the sore for the space of five days, and it will heal it.

12. For a shot or stake, take sallad oil, turpentine and bees-wax, of each a penny worth, and so much rosin as an egg, boil all these together, and sprinkle on them a little verdigrease, then make clean the wound, and make tents, and put them into it.

13. A good drink, take pulus diapenthea, two penny worth, anniseed and liquorish, in powder, of each a halfpenny worth of sack a quarter of a pint, and a little sallad oil, mixed together, warm them blood warm, but no warmer, then give it to the horse with a horn to drink, and let him stand tied with his bridle awhile after.

14. For the haw, or horn in the eye, to help your horse yourself, if you cannot have a farrier to do it, take a cord (for want of nippers) with a stick, and twitch his nose very hard, and hold him fast, then take the upper lid of each eye, and with a needle and thread give it a stitch to the top of the horse's ear, and underneath the eye-lid you

shall see a skin with a large gristle or horn, which with a sharp penknife, you may cut out; but be careful in cutting it too much; then take a little small beer or ale, and spurt it in to wash it, and it will help him.

15. For the pearl in the eye, take the juice of salendine, the juice of ground ivy, and woman's milk, mixed together, and squirt it into the eyes as often as you think fit, till it goes away.

16. For itching and burning in the eyes, take rose water, plantain water, myrtle, houseleek and flower water of tutia prepared, of camphire, of stuse without opium, and the whites of roasted eggs of each three grains; set the water on the fire till it be hot, and beat them so for the space of three or four hours, then strain them, and keep the liquor in a brass vessel well stopped; apply this to thecorner of the eyes.

17. To cure a fistula, when you are certain it is so, scald it with honey and sheep's suet, for that will keep it from bleeding; then slit the nether end of the sore, and put in so much mercury as a pea, it being well abated with sallad oil, lay it on with a feather; then take a penny worth of verdigrease, one halfpenny worth of red-lead; beat all these together, then wash the sore with water made of copperas, elder leaves in summer, but with the inner bark of elder in winter: and after the washing, put the powder on the sore, and drop in some sallad oil.

18. For a fistula in the head, take the juice of houseleek, and dip a lock of wool in it, put it in

his ear, and bind it fast, observe to do this once a day, and it will help him.

19. For a fever, let him blood in the thigh, in the middle vein, some four fingers breadth under the rowel, or else take the vein in the neck, and afterwards give him a drink.

20. For a farcy, take tanner's oufe, and beef brine, boil them well together, skim them, then put in the powder of salt-petre, and wash therewith as you see occasion, till it be cured.

21. For the glanders, take twenty cloves of garlic, four quarts of ale, and one penny worth of sallad oil, peel and beat the garlic, and mix them together, and give it him to drink; then take a pan of coals and strew on them the powder of brimstone, laying it in a little wet hay, and hold it under the horse's nose in a funnel, that the smoke may ascend to his nostrils, and perfume him well with the same, and then ride him forth till he begins to sweat, and set him up warm, and an hour after give him meat.

22. For galled thighs, wash them with the water of roses, plaintain, myrtle, and the leaves of mallows, then anoint the place with unguentum popilion.

23. For a strain or stroke, take flower of linseed turpentine, and lie-honey, of each a like quantity boil them all together with white wine, till they be thick, like an ointment, then spread it on a cloth, and lay it to the grief, and it will take away any pain in the sinews.

24. For a hot imposthume, stamp liver-wort

and hog's grease, then mix it hot, and lay it on the sore place.

Or for imposthumes in the ears or head, take a penny worth of pepper beaten to fine powder, a spoonful of swine's grease, the juice of a handful of rue, two spoonfuls of strong vinegar, mix all well together, renewing it once in two days, till the swelling goes away.

25. For a cold imposthume, stamp balm, mix it with hog's grease, and lay it in the manner of a plaister.

26. The mare's evil, take oatmeal, mallows, wormwood, horehound, and smallage, wring them together and boil them till they are soft; then lay it to the grief, and it will bring it to a head, then lance it, and take red-lead, bole armoniac and rosin, beat them well together, and lay it on the place.

27. For the menage, take one penny-worth of May butter, a halfpenny-worth of brimstone in powder, and the juice of hemlock, and boil them all together; then with an old wool-card scrape away the hairs, and lay on the medicine cold, where the menage is: then with a warm bar of iron or fire shovel, put to it easily, and in three or four times doing it will cure him.

28. To help an over rid horse that forsakes his meat: Wash his mouth with vinegar and salt, and he will feed after a while.

29. To help a poor horse in flesh: Give him two penny-worth of horse spair, in one penny-worth of ale, and doing this two or three times, it will make him recover his flesh.

30. For a horse that is pursy, take the powder of gencian at the apothecaries, give him some of that in water or ale, and it will help him.

31. To staunch blood take the scrapings of the outside of a pottage pot that you see the meat in, lay it on the bleeding place plaister-wise, and it will staunch the blood forthwith.

32. For the scratches, take English honey, verdigrease, and the powder of brimstone, beat them well together, and wash the place very clean and then anoint it all over.

33. For the ring-bone or spavin: It groweth with a hard knot between the knee, the hoof and the hair; when you perceive it, burn it with an hot iron, and anoint the hair about with neat's-foot oil, and it will help it.

34. For the staggers, take one penny-worth of turmerick, anniseed, long pepper beaten, and sallad oil, of each one penny-worth, give him this to drink, rowel him in the forehead, and put in a piece of nutmeg; then take a spoonful of aqua vitæ, and a spoonful of salt, put it into one of his ears, and so likewise in the other ear, and bind them up for the space of twenty-four hours together.

25. For the pole-evil take running water and chamber lye, of each a quart, put therein a pint of salt, and boil them till they come to a quart; then boil them in a little wad of hay, and after you have strained it, apply it very hot to the sore.

36. For a prick, take turpentine, tar, pitch, and beef suet, of each a dram, and one head of

garlic; boil all these together and lay them as hot as can be suffered, and if it chance to break out about the hoof, anoint the place with the same stuff, and it will draw and help it.

37. To help a horse that cannot stale, take beer anniseeds, and sallad oil, of each one penny worth, and elecampane, give it him to drink, then draw out his yard, and wash it with butter and a little white wine vinegar, two or three days together, and it will give him ease and cure him.

38. For the strangles, or strangullion, take crumbs of dry bread, bay-berries, or of the leaves in powder, temper them with May butter, and give them in little balls three days together, and it will cure him.

39. To help any swelling, take hemlock, stamp it and mix it with sheep's dung and vinegar, and make of it a plaister, and apply it to the swelled place.

40. To cure any swelling in the leg: Mark the ground where the said leg or foot doth stand, and with a knife or other thing, dig up a turf or piece of earth just where the leg or foot did stand, hang the same on a white thorn, if it be summer, or dry weather; if it be winter or wet weather, hang it in your chimney, and as the turf or earth drieth so shall the swelling cease.

41. For a broken bone, or joint out: you must first bathe the grieved place with warm patch-grease, then put about it a binding plaister of pitch, rosin, mastic and sallad oil, well mixed together, and melted on the fire; then fold that

limb about with flax, then splint it with soft, broad, flat, strong splints, but remove them not for fifteen days together, except the towels slacken, and then you may strengthen them again; yet it is a good sign; if it swell, and the roller grow straighter, you may give it ease, it being bound too hard; and thus dressing it every fifteen days, the bone will knit; and if any gross matter appear, bathe it twice or thrice a-day.

42. For the yellows, chop sallendine and rue very small, mix it with fresh butter and sallad oil, give it him, let him blood in the forehead.

43. To skin sores, take melted butter and strew upon it the powder of rosin a day or two; then take two spoonfuls of very thick cream, and with the soot of the chimney make a paste thereof, and spread it upon the sore.

44. To cause a stomach, stamp garlic and pepper together, give it to him; then rub his teeth in salt, tied in a clout to a stick, and thurst it into his jaws, and let him chew upon the bridle awhile after it.

45. For splinter or spavin, take mercury, or white arsenic ground to powder, then make a little slit the length of a barley corn, to the bone on the top of the raising up the skin with a corner, and put in as much mercury or arsenic as will lie upon the slit, and tie up the horse's head to the rack, so that he may not bite the sore place, for the space of two or three hours; for then the anguish will be over, and so let him fall to his meat. It will rot and go away of itself, and you

may heal the sore with the former salve prescribed in the 43. cured.

46. For a loose hoof, take bees-wax, hog's-grease and turpentine, of each a like quantity: melt the wax, and hog's grease, dissolve the turpentine into it, and stir it well together, then put it in an earthen pot to cool, and with the same anoint the corner of the hoof, and putting wheat bran unto it, boiled very hot, and stop it in the hors's feet, helpeth a fretele or founder.

47. To repair a broken hoof, take twelve heads of garlick and bruise them, of rosin and allum each two ounces, mingle them with half a handful of ass's dung, then boil them together, and anoint the hoof therewith.

48. For a gall or hurt with the saddle, that doth swell; seethe an onion in water, and so lay it as hot to his back as can be suffered, bind it fast and it will assuage the swelling.

49. For the vives, take a penny-worth of English honey, a handful of violet leaves, and stamp them together, and it will cure without fail.

50. To help all cramps, take pease grease or patch grease, and wine vinegar, a like quantity, boil it, and being melted very hot, with the same bathe twice or thrice a day, and exercise moderately, before and after dressing it; it will not only take away his pain, but also remove all swellings or cramps whatsoever.

51. To cure worms, or bots, take hartshorn and savin, stamped or chopped together, mix it with good strong vinegar, and give it to drink;

or with your hand wash his fundament with brine, or with the water of germandine, it will give him ease presently.

52. To help a tired horse; pour a quart of good wine or ale down his throat, and it will very much refresh him.—If your horse in travel fall suddenly sick, where no town is nigh, alight, and with a knife or bodkin prick him in the roof of his mouth, and make him bleed, suffering him to chew and eat his own blood is a cure to himself.

53. If a horse in halting bow not his hoof, mingle hemp with the white of an egg, and stop the foot under the shoe; but if it be a wound, put in the powder of oyster shells and verdigrease, to dry it up, or the white of an egg with soap and vinegar.

II. *The experienced Cowleech.*

1. HOW to know and help a cow that is like to cast herself: She will look hollow-eyed, and pine; take the grounds of ale and the powder of cinnamon, liquorice and ginger, and give her to drink.

2. For a cow that has cast her calf; take grains and long pepper, of each twopenny worth in powder, and give it her to drink in milk.

3. For a cow that has calved and cannot glean; take a quart of good ale, boil and skim it well, then put in a handful of the flower of barley malt, and give her to drink in a warm mash.

4. To keep calves from worms; when trou-

bled therewith they will run up and down, and not stand still in a place, but quiver and shake, and hold their heads toward their side; take southern wood, or wormwood, and bruise it with dry figs and flitches, and make a paste thereof, and put them into the throat.

5. For weaning of calves; take five branches of tansey, five branches of rosemary, and sprigs of mint, stamp them, and give the juice to drink, with four spoonfuls of good verjuice.

6. To increase milk; take sugar-candy, cinnamon, and strong drink, and give it to drink now and then.

7. To help the beasts that cannot piss: take and bruise cardus benedictus, then strain it with white wine, and so give it to drink.

8. For the cholic; take the powder of one penny worth of ginger, and so much of the powder of liquorice, give it in a quart of milk, and it will help her.

9. For loss of cud; take half a pint of urine, bay salt and wall earth, of each a handful, mix them well together, and wash the roof of the mouth; but pull out the tongue and force some down.

10. If a cow be bruised, she will piss blood; take perriwinkle, comfrem, hart's-tongue, and blood wort chop and stamp them in a mortar, wring out the juice and give a little thereof at a time in rennet to drink.

11. For a gore; take ashes finely sifted, and mix them with the grounds of ale or beer, and

make it thick like butter, and so lay it thereon, use this and it will heal it.

12. If a cow have the fret, her milk will go away, and she will lie with her legs along; take a little dandalion and groundsel, and boil them well in good strong ale, then strain out the liquor, and give it her.

13. For a beast that cannot dung: take hay, seethe it well, stamp it, and strain the liquor, and put into it fresh grease and soap, and give it.

14. If the beast be sick of the gall, and ready to burst; take a pint of stale ale, one penny worth of ox gall, and a handful of salt, mix them together, and give it to drink, and it will cure forthwith.

15. If a cow's gall do run, she will scour and hang down her ears; take sallendine, turmeric, and rennet, boil them well and strain them, then give it lukewarm.

16. If a beast be grieved in the lungs, it will be hoarse, short winded, and hang out the tongue; take a pint of stale ale, a half penny worth of bole armoniac beaten, of hemp-seed and long-wort, of each a handful, beat them well together.

17. If a beast be sick of the murrain, it will rattle in the throat: take a pint of stale ale, long pepper and grains, of each one halfpenny wort, of fenugreek, a farthing worth, beat them well, and mix them together, and give it warm to drink. Or you may let them be let blood in the nostrils, and give him sugar-candy, cinnamon, and turmeric, beaten and put in milk.

18. For the staggers; take cloves and fennel seeds, beat them to powder, and with milk give it the beast to drink, and then let him blood.

19. If beasts be maw-sick their eyes will settle in their heads, and they will groan much, and pine away; take a pint of milk, a spoonful of tar, a half-penny worth of honey, mix them together and give it to the beast to drink warm.

20. The more-evil, is known by the staling of blood; take more-water and more-grass, otherwise called rosa solis, chop these herbs small, and give the beast a dishful three or four times a day.

21. The tangen, and what it is: It is a disease known by the swelling of the tongue, or by a bleb thereon, it maketh them rough furred in the throat, and to swell. To cure it, take a handful of dry mole's earth, prick the bleb with the point of a knife, then rub the root of the tongue about the bleb very well with the earth, and cast some urine into the beast's mouth.

22. A purge for cattle. Let the beast blood in the neck vein, then take a quart of ale, boil it and skim it well, then take it off and put into it a spoonful of the juice of garlic, and as much tar, then take sugar-candy, fenugreek and brimstone, all beaten to powder, the quantity of three spoonfuls; brew all together with the ale, till it be cool, putting in a quarter of a pint of sallad oil, so give it to the beast to drink fasting, and after it chafe it to and fro for a pretty little while.

23. For the asprung; take a running water, leaven and salt, rub their mouth and nostrils therewith, and break the bleb under the tongue.

24. For the dry-root; take legwort, sallendine and bay-salt, of each an handful, and four heads of garlic, stamp all these together, then take a quarter of a pound of leaven, a little dishful of soot, work it with the other things, then take a quart or less of good ale, in two spoonfuls of mother, one penny worth of long pepper beaten, and give it the beast to drink, and then chafe her up and down an hour, but keep her from water five or six hours after.

25. For the itch. With old urine and ashwood ashes make a strong lye, then to a pint of this lye put tar, black soap, copperas, pepper, brimstone, boar's grease, staneface, plantain, of each a like quantity, as much as will make the lye a thick salve, and with the same anoint all the sore places, and it will kill and heal.

26. For a beast that has eaten venemous herbs; a good handful of wormwood, chop it very small, put it into a good quantity of ale and give it the beast to drink three or four days together, in the morning.

27. For the garret in the maw: take a good quantity of whole mustard seed, and mix it with wine or strong ale, and give it to the cow.

28 For the canker in the mouth; take woodbine leaves, sage salt and plantain, of each a handful, boil them well in a quart of running water, with half a pint of honey, and a pint of good strong vinegar, mixed together, wash the beast's mouth once a-day.

29. For infirmities in the eyes; take an egg and put out half the white, then fill it again with salt,

and roast it on the embers so long that you may beat it to powder, then mix that powder in a spoonful of water of eye bright, and as much of the juice of houseleek, washing the beast's eye twice or thrice a day, if it does not help them, bleed in the temple vein.

30. For inflammation in the eyes; take southern wood, and bruise it with vinegar, and lay it to the eye; for a sore eye, spirt beer therein, or chew the leaves of ground ivy and drop it into the eye, with the juice thereof, with the powder of ginger.

31. For a cow that hath the wither; take the more of the flower-de-luce, wash them close, stamp them well, and mix it with a penny-worth of long pepper in powder, make thereof three balls of the bigness of an egg, and give the beast one in drink for three or four days together.

32. To make a cow take bull; give her of the herb called cow-make, which groweth like a white gillyflower among corn, two hours before she shall take bull, if she should refuse the bull.

33. Against the biting of a mad dog; take garlic and put it into a linen cloth, then chafe and rub the bitten place therewith. Or take root of great bur, bruised with salt, laid to the place, it with help man or beast.

34. To fasten teeth: first prick his gums beneath on both sides, within and without, and the gums above with the point of a knife, then take a whetstone or rough pebble, rub the gums therewith, and make them bleed: so done chafe them

well with suet, and they will fasten again, or rub them with sage and salt.

35. How to geld or cut a calf: you shall cause one to hold down his forepart or legs, then bind his hinder legs with some cord half a yard asunder, let his feet be bound, and let the said holder set both his knees on the cord, nigh to his legs, and so cut him gently, and anoint his flanks with some grease, then rub his flanks with cold water mixed with salt, and he shall do well.

36. Against hide-bound; take and stamp the leaves of the flower-de-luce, then strain it with good ale, and so give it them warm.

37. Against pissing of blood, or bloody-flux; if this disease be newly begun you shall take a frog, and cut off his left leg, and so put him alive in the beast's mouth; but then you must have ready a handful of salt mixed with a pint of good strong ale, and so soon as you can after the frog, give the beast to drink and make him swallow down all together.

But if your beast have continued long, then shall you take of sharp tanner's oufe with old Marclemas beef, mixed and well stirred together, and then give it to the beast.

The experienced Shepherd.

1. FOR the sheep that have the staggers, give them one penny-worth of treacle, one race of tumeric, and one penny-worth of English saffron, all mixed together.

2. For sheep that make red water; take a little piece of roach allum, a little piece of butter, mix it together, and give it them as you see occasion.

3. For the scab and itch, take tar and fresh grease, of each a like quantity, mix them well with the juice of chervill and a little brimstone, make a salve, and anoint the sore place therewith.

4. Looseness of teeth, and grief of the mouth; take salt, sage, and earth, of each a like quantity, beaten together, and rub the mouth and gums of the sheep until you make them bleed.

5. For the general rot, or water in the belly; take sage, tansy, holy thistle, horse mint, wormwood-flowers, rosemary, rue, plantain, dill and lungwort, of each a like quantity, beaten in the mortar, then strain out the juice, and to five spoonfuls of it, put into a pint of honied water boiled, with two spoonfuls of the powder of bayberries, long pepper, liquorice, and anniseed, of each alike; then taken from the fire, put in two spoonfuls of good salt, and as much sweet butter as a walnut, stir all together, and give it to the sheep luke-warm, in a horn, to drink morning and evening rubbing the mouth very well with salt, is a certain and approved cure.

IV. *The complete Swineherd.*

1. FOR the murrain, or garret; take gun-powder, bay-salt, bole armoniac, and garlic, beat them together, with a knife make a hole between their claws, put in the quantity of a hazle

nut, and let them blood under the tongue, or in the shoulder-vein.

2. For scurf or manginess; let them blood in the tail, then take black soap, brimstone, vinegar swine's grease and honey mixed together, of each a like quantity, anoint the swine all over with it, having first rubbed off all the scurf and filth wool-card.

3. For a sow that eateth her pigs; wate the pigging, and take the least or worst pig, and anoint it all over with the juice of the herb called stone-crop, and give her to eat, and she will never do the like again.

4. For the measles, or pox; let them blood under the ears, or in the tail, then bind the sore with the bark of green osiers, then take an ounce of treacle, the juice of wormwood, liver-wort, and gall-wort, half a pint, of red oaker and hen's dung, of each a handful, and of barley-meal three handfuls, mixed, with a bottle of urine and honey all together. put it into two gallons of sweet warm wash, and give it to the swine to drink, and anoint all the sore places with boar's grease and brimstone, mixed together.

END OF THE FOURTH PART.

The true Form of all sort of Bills, Bonds. Indentures, Letters of Attorney and Licence, Deeds, Bills of Exchange, &c.

A Bill with penalty.

KNOW all men by these presents, that I *John Jenkins*, of the town of *Milton*, in the county of *Suffolk*, and commonwealth of *Massachusetts*, victualler, do acknowledge myself indebted to *Martin Moneyman*, of *Roxbury*, in the county and commonwealth aforesaid, grazier, in the sum of twenty pounds of good and lawful money of *Massachusetts*, to be paid unto the said *Martin Moneyman*, his heirs, executors, administrators and assigns, in or upon the 29th day of September next ensuing the date hereof, without fraud or further delay: for and in consideration of which payment well and truly to be made and done, I bind myself, my heirs, executors, and administrators, in the penal sum of forty pounds, of the like lawful money, firmly by these presents: In witness whereof, I have hereunto set my hand and seal this twenty-fifth day of March in the year of our Lord 1795. JOHN JENKINS. ⊙

Signed, Sealed, and Delivered, in presence of
Titus Testimony,
Andrew Affidavit.

Note. The Mark ⊙, in this and the forms subsequent, represents the seal, which in this, and in

all those which it appears, ought to be affixed; the person who executes any of them, is, in the presence of the witnesses, to take off the seal (that is the instrument with which the impression was made) and then taking the paper or parchment, in his or her right hand, is to pronounce these words; *I deliver this my act and deed for the purposes within mentioned.*

Note of ones' Hand.

I PROMISE to pay to Mr. *Robert Rich*, or his order the sum of five pounds, five months after date, for value received, this fifth day of March, 1795, by PETER PENNYLESS.

A Bond from one to one.

KNOW all men by these presents, that I *Abraham Darmell*, of the town of *Boston*, in the county of *Suffolk*, and Commonwealth of *Massachusets*, gent. am held and firmly bound to *John Melver*, of the said town, Esq. in the sum of fifty pounds of good and lawful money of *Massachusetts*, to be paid to the said *John Melver*, or to his certain attorney, his executors, administrators, or assigns; for the true payment whereof, I bind myself, my heirs, executors and administrators, firmly by these presents, sealed with my seal.—Dated this twenty-first day of January, in the year of our Lord one thousand seven hundred and ninety-five.

The condition of this obligation is such, that if the above bounden *Abraham Darmell*, his heirs, executors, or administrators, do well and truly

pay, or cause to be paid, to the above named *John Melver*, his executors, administrators, or assigns, the full sum of twenty-five pounds of good and lawful money of *Massachusetts*, on the twentieth day of *August* next ensuing the date hereof, with the lawful interest thereof; then this obligation to be void, or else to remain, continue, and be in full force and virtue.

ABRAHAM DARMELL. ⊙

Sealed and delivered in the presence of

GEORGE NEEDY.

THOMAS TRUSTY.

A general Release.

KNOW all men by these presents, that I *Peter Peaceable* of *Boston*, in the county of *Suffolk*, and Commonwealth of *Massachusetts*, tobacconist, have remised, released, and forever quit claim to *William Winter* of *Roxbury*, in the county aforesaid, fish-monger, his heirs, executors, and administrators, of all and all manner of action and actions, suits, bills, bonds, writings, debts, dues, duties, accounts, sums of money, leases, mortgages, judgments by confession or otherwise obtained, executions, extents, quarrels, controversies, trespasses, damages, and demands whatsoever, which by law or equity, or otherwise soever, I the said *Peter Peaceable*, against the said *William Winter*, ever had, and which I, my heirs, executors or administrators, shall or may claim, challenge, or demand, for or by reason, means or colors, of any matter, cause, or thing whatsoever, to the day of the date of these presents.

In witness whereof, I have hereunto set my hand and seal, this 5th day of April, &c.

PETER PEACEABLE. ⊙

An Indenture of Apprenticeship.

THIS Indenture witnesseth, that *Richard Reynolds*, son of *Robert Reynolds*, late of *Boston*, in the county of *Suffolk*, hath put himself, and by these presents doth voluntarily put himself Apprentice to *Charles Carpenter*, housewright, of said town, to learn his art, trade, or mystery, and after the manner of an apprentice to serve him from the day of the date hereof, for and during the whole term of seven years next ensuing: During all which time, he the said apprentice his master shall faithfully serve, his secrets keep, his lawful commands every where gladly obey. He shall do no damage to his said master, nor see it be done by others, without letting or giving notice thereof to his said master.—He shall not waste his said master's goods, nor lend them unlawfully to others. He shall not commit fornication nor contract matrimony within the said term. At cards, dice or any unlawful game, he shall not play, whereby his said master may be damaged. With his own goods or the goods of others, during the said term, without licence of his said master, he shall neither buy nor sell.

He shall not absent himself day nor night from his said master's service without his leave; nor haunt ale-houses, taverns or play-houses: but in all things behave himself as a faithful apprentice ought to do, during the said term. And the said master shall use the utmost of his endeavors to

teach or cause to be taught and instruct the said apprentice, in the trade and mystery he now professeth, occupieth or followeth; and procure and provide for him the said apprentice, sufficient meat, drink, apparel, washing and lodging, fitting for an apprentice, during the said term. And for the true performance of all and every the said covenants and agreements, either of the said parties bind themselves unto the other by these presents. In witness whereof, they have interchangeably put their hands and seals, this sixteenth day of March, in the year of our Lord, 1795.

A Letter of Attorney.

KNOW all men by these presents, That I *Charles Careful*, of *Boston*, in the county of *Suffolk*, and Commonwealth of *Massachusetts*, apothecary (for divers considerations and good causes me hereunto moving) have made, ordained, constituted and appointed, and by these presents do make, ordain, constitute and appoint, my trusty friend *William Wagstaff* of *Milton*, in the county aforesaid, gentleman, my true and lawful attorney for me and in my name, and to my use, to ask, demand, recover or receive, of and from *A. B.* of *Roxbury*, in the said county, the sum of forty pounds; giving and by these presents granting to my said attorney, my sole and full power and authority, to take, pursue and follow such legal courses, for the recovery, receiving and obtaining of the same, as myself might or could do, were I personally present; and upon the receipt of the same, acquittances and other sufficient discharg-

es, for me, and in my name, to make, sign, seal and deliver; as also, one or more attorney or attorneys, under him to substitute or appoint, and again, at his pleasure to revoke; and further to do, perform, and execute for me, and in my name, all and singular thing or things, which shall or may be necessary, touching and concerning the premises, as fully, thoroughly, and entirely, as I the said *Charles Careful*, in my own person, ought or could do in and about the same; ratifying, allowing, and confirming, whatsoever my said attorney shall lawfully do, or cause to be done, in and about the execution of the premises, by virtue of these presents: In witness whereof I have hereunto set my hand and seal, the sixth day of March, in the year of our Lord one thousand seven hundred and ninety-five.

A Deed of Gift.

TO all people to whom these presents shall come, I *George Generous* do send greeting. Know Ye, That I the said *George Generous*, of the town of *Worcester*, in the county of *Worcester*, brick-maker, for and in consideration of the love, good-will, and affection which I have and do bear towards my loving sister, *Sarah Sorrowful*, of the same town and county, widow; have given and granted, and by these presents do freely give and grant unto the said *Sarah Sorrowful*, her heirs, executors, or administrators, all and singular my goods and chattels, now being in my present dwelling-house, in the town aforesaid, known by the name of *Fisher's Figgary*; of which (before

the signing of these presents) I have delivered her, the said *Sarah Sorrowful*, an inventory, signed with my hand, and bearing even date, to have and to hold all the said goods and chattels in the said premises or dwelling-houses, to her the said *Sarah Sorrowful*, her heirs, executors; or administrators from henceforth, as her and their proper goods and chattels, absolutely without any manner of condition. In witness whereof, I have hereunto put my hand and seal, this 10th day of *March*, 1795.

GEORGE GENEROUS.

Signed, Sealed, and delivered
in the presence of
Daniel Drayton.
Aaron Atkins.

Note. This precedent may be extended to the giving away of cattle, corn, house, or land if not entailed, &c. but the particulars must be named, &c.

Of Bills of Exchange.

BILLS of Exchange are either inland or foreign. The inland bills are drawn by one trader in one city or town, upon another of another city or town, in the same kingdom; as *London* upon *Bristol*, or *Exeter* upon *London*, &c. and these chiefly concern our shop-keepers and wholesale traders, either of town or country, and the foreign more immediately concern the merchants.

Bills of Exchange, if handsomely drawn, must be written in a fair hand, on a long piece of paper, about three inches broad, and writ in form after the following precedent.

A BILL PAYABLE AT SIGHT.

London, 5th. January, 1795.

AT sight hereof, pay to Mr. *Gregory Greedy*, or his order, the sum of *Fifty Pounds*, for value received of *Christopher Cash*; and place it to account, as per advice from

Your humble servant,

DANIEL DRAWBILL.

To Mr. Peter Pune[illegible]al, *Grocer,*
in High-Stre[illegible]

Note. A Bill at [illegible]rable three days after the acceptor seeth [illegible]

The Wheel of Fortune, and what is meant by it.

WHEN any desire to know a question, state any number not exceeding 30, to that let the number of the day be added and the first letter of your name, which perhaps may prove a figure letter, and let the number be divided by three, and if the division comes out even, then expect a good issue of what you require, whether relating to love, business or the like; but if broken, and odd, then the success will be bad, if not altogether unfortunate.

Several Queries resolving in Matters of Love and Business, by throwing a Die, or pricking at a Figure, after the Form and Rules of the following Table.

WHAT number you throw, or what number or letter you prick upon, they being cover-

ed with a piece of paper, through which you must prick, go to the same number and letter in the following solutions, for a true answer.

The Fortune Table.

A	2	3	4	5	6
B	2	3		5	6
C	2				6
D	2	3	4	5	6

As to what kind of a husband a Widow or Maid shall have.

A HANDSOME youth be sure you'll have,
Brown hair, high nose, he'll keep you brave.
2. A man unto thy lot shall fall,
Straight but neither short nor tall.
3. An honest tradesman is thy lot,
When he proffers slight him not.
4. Fair, ruddy, bush-hair is thy love,
He'll keep thee well, and call thee still his dove,
5. A widower, tho' rich thou'lt marry.
You for a husband won't long tarry.
6. Proper and gay will be the man,
That will thee wed, my pretty Nan.

Whether a Maid shall have him she loves.

BE not too coy, he is your own,
But thro' delay he may be gone.

2. He of your wishes does not know,
He'd soon comply if it were so.
3. Come set thy heart at rest I say,
He will but plunder and away.
4. Fear not, thy neighbor is the man,
And he will have thee if he can.
5. Show him more kindness he will speak,
His heart with silence else will break.
6. Sigh thou no more, he does relent,
And his inconstancy repent.

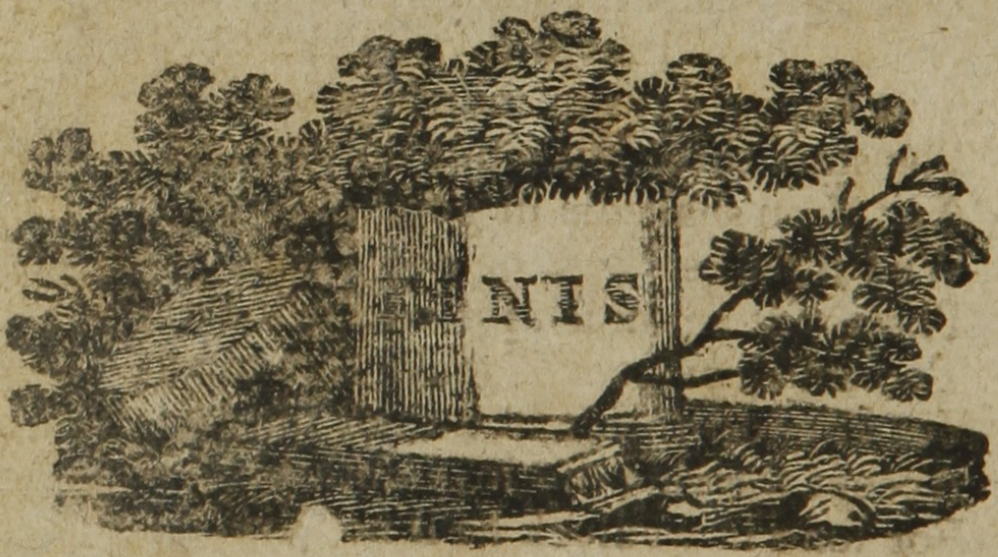
How many Husbands you may expect, &c.

COME, in the town thou first shalt wed,
A stranger next shall grace thy bed.
2. With one well lov'd thy life shall be,
And happy days in marriage see.
3. The stars three husbands do presage,
And thou shalt die in good old age.
4. Wed thou betimes, or else I fear,
Thou wilt not much for wedlock care.
5. Too much pride will make thee tarry,
Yet after all that, thou shalt marry.
6. Accept the ring thy love doth give
For long in wedlock he'll not live.

Whether it be best to Marry or not.

DON'T fear, thy husband will be kind.
And it is one shall please thy mind.
2. If he be of complexion fair,
For thee that man I do prepare.
3. Come never fear it will be well,
Or say I can no fortune tell.

4. Pray lose no time, for if you do,
   Age will come on, and you may rue.
5. If this match slip, you may long stay,
   Then take kind will without delay.
6. Cupid commands thee now to do't,
   Then pr'y-thee make no more dispute.



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