

The book of knowledge ; treating of the wisdom of the ancients / Made English by W. Lilly ... To which is added the dealer's directory.

Contributors

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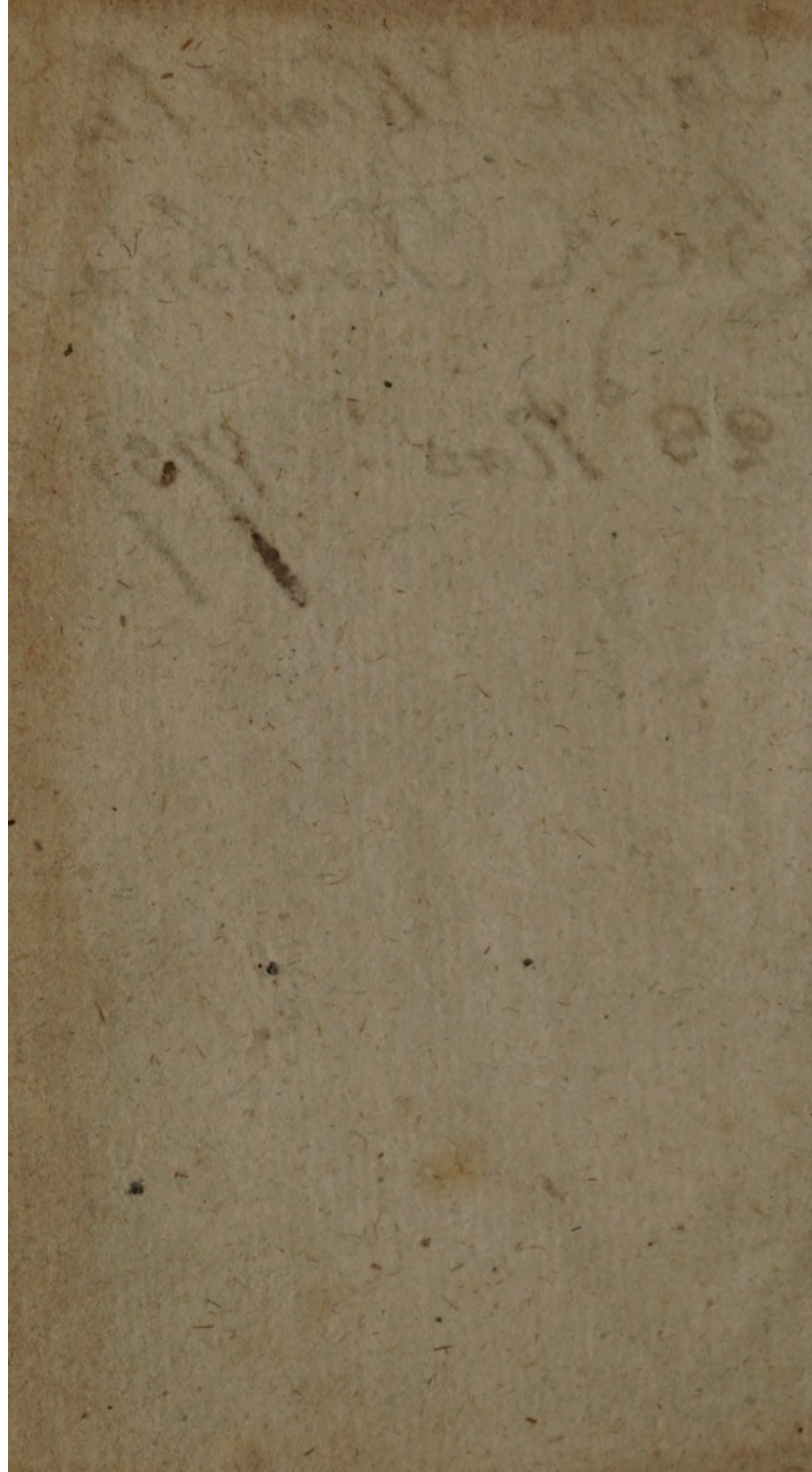
ERRA PATER





John Elliott his
Book Trevelthorpe

23^d Nov^r 1757



Marat Elish
Twisthope
25. July 1815





THE

BOOK

John OF *Elliot*

KNOWLEDGE,

his TREATING OF THE *Book*
WISDOM the of ANCIENTS.

Divided IN FOUR PARTS. *Chapman*

Written by ERRA PATER, a Jew,
Docter in Astronomy and Physick,
born in Bethany, near mount O-
livet, in Judea : Made English by
W. LILLY, Student in Physick
and Astrology.

1757

To which is added,
The DEALER'S DIRECTORY.

GLASGOW:

Printed by JAMES DUNCAN, and are
to be Sold in his Shop, in the Salt-
market a little below Gibson's-Wynd.

MDCC XL VI.


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 T H E  
 BOOK OF KNOWLEDGE.

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*The* H E A D S of the P A R T S.

PART I. shewing the various and wonderful Operations of the S I G N S and P L A N E T S, and other cælestial Constellations, on the Bodies of Men, &c. and the mighty Influences they have upon those that are born under them.

PART II. Prognostications for ever, necessary to keep the Body in Health; with several choice Receipts in *Physick* and *Chirurgery*.

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

PART IV. The Farmer's Kalender: *Containing*, 1. Perpetual Prognostications for Weather. 2. The whole mystery of Husbandry. 3. The compleat and experienced Farmer and Cow-leech, &c.

~~~~~  
To which is added,

The DEALER'S DIRECTORY.

Containing, 1. The true Form of all Sorts of Bills, Bonds Counter-Bonds, Indentures, Letters of Attorney and License, Deeds of Gifts Bills of Exchange, &c. 2. The best Method of getting in Debts, & compounding them. 3. An Account of Weights and Measures, Coins, &c. *As also*, The principal Fairs in Scotland, and a Catalogue of all our Scots Kings Never before printed.



TO THE
READER, desirous of Knowledge.

COURTEOUS READER,

TH E Soul of Man being a Spark of Immortality, *infus'd by its Almighty Maker, does still Relish of its Original, that it covets Knowledge above all other Things, not confining its Speculations on Earth, but towering up to Heaven, it searches out the Stars, and all their various Influences; nay, rifles all the heavenly Constellations, unlocking the secret Cabinet of Futurity, and dividing into the vast Abyss of Things unknown: For Man*

Dame Nature's secret Workings doth inspect,
He knows how to advise what to direct:
Into the World he Arts and Science brings,
And searcheth out the hidden Birth of Things:
The unplow'd Earth he to his Will subdues,
And all he brings forth he knows how to use:
He seeks out *Jov*; his Thoughts will not be try'd
In vain the STARS from him themselves do hide.

Now, to satisfy this inquisitive Nature of the Soul of MAN, is the Design of this BOOK, which will greatly his Understanding with the Knowledge of the most hidden Secrets of Art and Nature; which the Wisdom of the Ancients have hitherto conceal'd, but are made plain to the meanest Capacities.

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John Ellobhis Book



Twislo THE: *hope* BOOK OF KNOWLEDGE, *23 hood* Treating of the *1757* WISDOM of the ANCIENTS.

The FIRST PART.

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.



NE Part of the Wisdom of the ANCIENTS consisted in their Observations of several Days and Times, and from thence fore-telling such good or 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 my self made an exact Judgment on what should befall Men, Women and Children.

Children, by the Day of the Week on which the first Day of the Year happen'd to fall; As, if it happen'd to fall on a

Sunday] THE Winter following shall 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 follow the Harvest: Flocks of Sheep and great Cattle shall encrease 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, Disertion and Discord among Men, but not of long Continuance.

Monday.] If New-year's Day falls on a *Monday* expect a hard and cold Winter, and a wet Summer; and has a Consequent of that, many Diseases, the Fruits of the Earth very indifferent, which will Produce great Scarcity in some Places. It also denotes the Downfall of the Gentry, and many Marriages among the common People.

Tuesday.] If on *Tuesday*, the Winter will be wet, and the Summer very dry; Hay will be scarce, but Corn indifferent plenty. Many Factions and Divisions amongst 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 gentile; 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 News of War and Blood-shed abroad, and Troubles at Home, occasioned by Contests and Divisions among the Clergy. *Friday*.]

Friday] If on *Friday*, look for an extream hard Winter, a late Spring, and a dry Summer; Corn very dear, and Fruit very scarce: Very high Winds occasioning Ship-wrecks; Cattle shall die generally, Women shall have very hard Labours; and most others very loose and licentious. Thunder and Lightning shall be very frequent, and do much Mischief.

Saturday] If on *Saturday*, the Winter shall be moderate, the Spring very windy, but the Summer shall be both seasonable and fruitful; Corn shall be cheap and Fruits plentiful. The Nobility shall flourish, and the Commons be industrious; but ancient People shall generally die; and malignant Fevers and Tertain Agues shall be very brief.

II. A PROGNOSTICATION from the Day of the Week, on which Christmas-day shall fall.

Sunday.] IF the Nativity of our Lord shall fall on a *Sunday*, then shall the Winter be moderate, the Spring seasonable, the Fruits of the Earth flourish, and Peace shall grow up and encrease on the Earth. He that is born on that Day shall be fortunate and shall thrive in all that he undertakes; but let him beware of letting Blood on that Day.

Monday.] If it fall on a *Monday*, Winter shall be dry, and the Summer moist, and the Air shall be rainy and tempestuous, and the Fruits of the Earth shall suffer thereby. He that is born on that Day shall be of a strong Constitution: And whoever attempts an unlawful Thing on that Day, shall be found out and brought to Punishment.

Tuesday.] If *Christmas day* fall on a *Tuesday* the Winter shall be mild, and the Spring seasonable; the Summer shall be hot: mix'd with pleasant Showers

Showers, and the Fruits shall abound exceedingly. He that is born on that Day shall live long, and enjoy Plenty all his Days: Whatever Work shall be begun on that Day, throughout the Year shall prosper, and he that falls sick on that Day shall surely recover.

Wednesday] If it falls on a *Wednesday*, the Winter will be very cold, and the Summer extream hot; Corn will be but indifferent, and Fruit not over plenty: Many will desire to travel, who shall never return again: He that is born on this Day shall be but short liv'd and of sickly Constitution: But to begin a Work on any *Wednesday* that Year is good.

Thursday] If it fall on a *Thursday*, the Year shall be in general prosperous; the Winter shall be mild, the Spring moderate, and the Summer fruitful. Truth and Justice shall flourish in the World and Tyranny and Oppression shall be brought down and depress'd; and he that is born on this Day, shall come to Honour: Marriages shall be fortunate and happy; and to begin any Work on a *Thursday*, throughout the Year shall be prosperous.

Friday] If it fall on a *Friday*, the Winter shall be full of Storms and high Winds, and in the Summer the Air disturbed by Thunder and Lightning: There shall be plenty of Fruit and Corn; But Sheep and Bees shall suffer greatly. He that is born on this Day shall be strong and lusty but much given to Women; And he that begins a Work on this Day shall meet with indifferent Success.

Saturday.] If *Christmass-day* shall fall on a *Saturday* look for a dark and cloudy Winter, thick, foggy, and unwholsome; the Spring tempestuous, and the Summer very moist and wet. Fruit shall be scarce, and Corn dear; and Sicknes and Death of many is much to be feared. He that is born on this Day shall be poor and in Disgrace, tho' at last he shall get Riches and overcome it. If a Man fall
sick

ack on this Day, he seldom recovereth. And he that begins his Work on a *Saturday*, this Year, shall repent before it be done.

III. A short PROGNOSTICATION concerning Children born every Day of the Week.

A Child born on *Sunday*, shall be of long Life, and obtain great Riches.

A Child born on *Monday*, shall be weak and of an effeminate Temper, and seldom comes to Honour.

A Child born on *Tuesday*, shall be given up to the inordinate Desire of Riches, and is in Danger of dying by Violence.

A Child born on *Wednesday*, shall be given to the Study of Learning, and shall profit thereby.

A Child born on *Thursday*, shall arrive to great Honour and Dignity.

A Child born on *Friday*, shall be of a strong Constitution, but very lecherous; and if it be a Female is in great Danger of turning a Whore.

A Child born on *Saturday*, shall be dull and heavy, and of a dogged Disposition, and seldom come to Good.

IV. Of the Birth of Children, with Respect to the Age of the MOON.

TO be born on the first Day of the NEW MOON is very fortunate; for to such all Things shall succeed well; their Sleep shall be sweet, and their Dreams pleasant; they shall have a long Life, and increase in Riches.

A Child born the second Day of the NEW MOON shall grow apace but will be much inclined to Lust, whether it be Male or Female. This Day is also proper to go on Messages, to trade by Land; or to
sail

fail on the Sea, as also to put Seed into the Ground, that it may thrive. On this Day also thy Dreams shall quickly come to pass, whether they be good or bad. It is also good on this Day to open a Vein if there be Occasion.

A Child born on the third Day of the Moon shall die quickly; or at least be short liv'd: On this Day to begin any Work of Moment, is very unfortunate; for it seldom comes to a good Conclusion. If Theft be committed on this Day, it will be soon discover'd: And on this Day a Man that falls sick, will hardly recover.

ON the fourth Day of the Moon, the Child that's born shall prosper in the World and be of good Repute. On this Day it is good to begin any Enterprize, provided it be done with good Advice, and Dependance upon Heaven for a Blessing. A Man that falls sick this Day, shall either recover or die in a little Time. They that will may also on this Day use Phlebotomy.

THE fifth Day of the Moon is unfortunate, and the Child that is born therein shall die in its Infancy; On this Day let no Man do any Thing of Moment, for it will have no Success; He that is in Danger, and thinks to escape this Day, shall certainly be taken, he had better therefore lie still as he is. If good Counsel be given thee to Day, take it. But execute it To morrow. He that falls sick, and takes his Bed this Day, has Reason to fear he may never rise out of it again; Yet this Day you may let Blood with good Success.

THE sixth Day of the Moon the Child that is born shall be long Life, but very sickly: To send Children to School this Day is very fortunate, and denotes they shall encrease in Learning. Hunting on this Day will also be successful; But if a Man fall sick he will hardly recover.

ON the seventh Day the Child that is born, may live many Years; but he that falls sick will never recover.

recover. On this Day it is good to shave the Head, to tame wild Beasts and buy Hogs, for he that does so, shall gain much by them. If he that has been long sick takes Physick this Day, he is like to recover.

ON the eighth Day, a Child born shall be in Danger of dying young; but if he out-live his first Sicknes, he shall live long, and arrive at a great Estate. Whatever Business a Man undertakes on this Day shall prosper; but it is especially good to buy Cattle, and to begin Buildings. And he that dreams a Dream, shall quickly have it come to pass. He that falls sick on this Day shall recover; and a Thing that's lost shall be found.

ON the ninth Day, the Child that shall be born, shall be very fortunate; enjoying long Life, and arriving to great Riches. This also is a fortunate Day for Business, for what thou undertakest this Day shall come to a good Issue: He that is pursued shall escape. And he that groans under the Burden of Oppression shall be opportunely relieved. But have a Care you let not Blood this Day for it is dangerous.

ON the tenth Day, the Child that is born shall be a great Traveller, pass thro' many Kingdoms and Nations, and at last die at Home in his old Age. Do nothing on this Day but what thou wouldest have known, for all secret Things shall be brought to Light. She that falls into Labour this Day, shall be delivered without Danger; but he that being sick takes his Bed this Day, shall lie by it a long Time. Blood letting may be used this Day with good Success.

ON the eleventh Day of the Moon, the Child that is born shall be of a good Constitution, and be mightily devoted to Religion; shall be long liv'd and of a lovely Countenance, and shall have some particular Mole on his Fore-head: But if it be a Female, she shall be much addicted to Wisdom and Learning. On this Day it is good to begin a Journey,
for

for it shall be prosperous; and also to marry, for the married Couple shall be happy all their Lives; and be blessed with many Children. It is likewise good for Shepherds to change their Sheep-folds.

THE twelfth Day of the MOON's Age, in Allusion to the *twelfth House* of γ ZODIACK, betokens no Thing but Sorrow and Woe, and the Child born on this Day shall be given to Wrathfulness, and subject to many Afflictions. He that falls sick on this Day, his Sicknesse, after a long Time of languishing shall end in Death: If there be Occasion to let Blood this Day, let it be toward the Evening, and then it may do no harm.

ON the thirteenth Day of the MOON, the Child that is born shall be of a short Life, and subject to much Misery whilst it lives, by Reason of peevish Crossness so that it can never be pleas'd To plant Vines, or to gather Grapes, and to eat the Fruits this Day is very good. He that on this Day is sent to Prison, shall be quickly set at Liberty; and whatever has been lost on this Day shall quickly be found. To wed a Wife on this Day, is good, for she shall be both loving and obedient to her Husband.

ON the fourteenth Day, the Child that is then born shall be an Enemy to his Country, and seek the Destruction of his Prince, which shall bring him to his deserved End. On this Day if you ask a Kindness either of a Friend or an Enemy, it shall be granted thee. Give to a sick Man Physick, and it shall restore him to his former Health.

ON the fifteenth Day, the Child that is born shall quickly die. On this Day begin no Work, it is unfortunate; yet he that falls sick on this Day, may recover, but it will be after long Sicknesse. That which was lost Yesterday, will be found again this Day.

ON the sixteenth Day, a Child being born shall be of ill Manners, and very unfortunate inso-much, γ altho' he may live long, yet his Life will be

a Burden to him. Yet this is a good Day for buying selling and merchandizing and also to deal in great Cattle, but it is not good to dream in for Dreams on this Day are commonly hurtful, and such as come to pass a long Time after. If a man be sick, and on this Day change his Habitation, he may recover and do well again.

ON the seventeenth Day, the Child that shall be born will be foolish, to that Degree that it shall be almost a Natural, and thereby become a great Affliction to its Parents. To go on Messages this Day is unfortunate. Yet to contract Matrimony, to compound physical Preparations, and to take Physick is very good; but by no Means to let Blood.

ON the eighteenth Day, the Child that shall be born, if a Male, will be valiant, courageous, and eloquent, but if a Female, chaste, industrious and painful; and shall come to Honour in her old Age. It is good this Day to begin Buildings, and to put out your Children, in Order to be brought up to Learning. Have a Care of being let Blood this Day, for it is very dangerous.

ON the nineteenth Day, the Child then born, if a Male, shall be renowned for Wisdom and Virtue, and thereby arrive to great Honours: But if a Female, she will be of a weak and sickly Constitution; yet she shall live to be married. This Day they may bleed that have Occasion.

ON the twentieth Day of the MOON'S Age, the Child that shall be born shall be stubborn, quarrelsome, and a great Fighter, yet shall he arrive to Riches, and get store of Money. This is a good Day to purchase Servants on, or to begin any Manner of Business.

ON the one and twenty Day of the MOON, the Child that is born shall be unhappy; for tho' he shall be witty and ingenious, yet he shall be addicted to Stealing, which may bring him to the Gallows: Or if he shall escape that, yet he will be stirring up
Plots

Plots and Rebellions against the Government, which in the End will be fatal to him. He that is minded to keep his Money, ought on this Day to abstain from Gaming, or else he may happen to lose it all. Abstain from bleeding on this Day at your own Peril.

ON the two and twentieth Day, the Child born shall be fortunate and purchase a good Estate; he shall also be of a chearful Countenance, comely and religious, and shall be well be'oved. Avoid going of any Message this Day, for it will not be fortunate. It is good this Day to remove Bees from one Place to another, in Order to increase. Blood letting on this Day may be profitable.

ON the three and twentieth Day, the Child born shall be of an ungovernable Spirit, and shall give up himself to wandering abroad in the World, and seeking of his Fortune in foreign Parts, and in the End shall die miserable. This is a good Day to wed a Wife, for he that meets with such a one, ought to marry her while he can have her. It is also generally a prosperous Day to all that begin Business therein.

ON y twentieth fourth Day of the MOON, a Child born then shall be a Prodigy in the World, and make all Men admire at his surprising and wonderful Actions, which shall exceed those of the ordinary Sort of Men.

ON the five and twentieth Day of the MOON, the Child then born shall be wicked: he shall encounter many Dangers, and at last shall perish by them! This is an unfortunate Day, and threatens Dangers and Disappointments to those that begin any Enterprize of Moment thereon. A Man that falls sick on this Day shall hardly recover.

ON the six and twentieth Day of the MOON's Age, that Child that shall be then born, shall be very beautiful and amiable, but yet of an indifferent Station in the World, if it be a Male, but if it be a Female, a rich Man marries her for her Beauty! He that on this day falls sick of the Dropsy, shall hardly recover!

recover! Let those that travel on this Day, beware of meeting with those they don't care for, and that yet may ease them of their Burthens.

THE twenty-seventh Day, the Child that shall be born, shall be of that sweet and affable Temper and Disposition, that it shall attract the Love of every one with whom it shall converse; and yet, if a Man shall never rise to any great Height in the World. But if a Maiden the Sweetness of her Disposition may advance her; for such a Love is to be esteem'd above Rubies. If a Man falls sick on this Day, tho' he may endure much Misery, yet he shall at last recover.

ON the twentieth Day of the MOON, the Child that is born, shall be the Delight of it's Parents, but yet subject to much Sickness, and many Distempers which shall take it away before it arrives to a perfect Age.

ON the twentieth ninth Day, the Child that shall be born shall be fortunate and happy; blest with long Life, and attain to an eminent Degree of Holiness, Wisdom and Virtue. To marry a good Wife is great Fortune, & such will his be, that shall marry this Day. Fishing and Hunting are both good Recreations, and on this Day will prove very successful.

ON the thirtieth Day, the Child that shall be born will be fortunate and happy, and well skill'd in Arts and Sciences.

THESE, and divers other the like Things, happen to Mankind, according to the different Age and Course of the MOON, which has a mighty Influence upon all human Bodies.

AND, as the MOON, so all the Rest of the SIGNS and PLANETS have their various and respective Influences upon sublunary Bodies, according to which Man is governed, and his Nature inclin'd this Way or that way according to the Nature of the SIGN or PLANET ruling him; tho' all in Subordination to the Will of our *supream Creator*. Which
occasioned

occasioned that memorable Saying, *Regunt Astra Homines, sed Rex est Astra Deus*: That is, The Stars rule Men, but God rules the Stars

I will therefore, for the Advantage and Benefit of my READER treat a little more distinctly of the Powers and Influences of the celestial Bodies, as they are laid down by ancient and modern ASTROLOGERS, who have written upon that Subject more largely.

V. Of ASTROLOGY; what it is.

ASTROLOGY is the Art that teaches us the Influences and Effects of celestial Planets, upon the Bodies of Men Women and Children, which by their various Aspects, Positions and Considerations, do forehew the Changes and Mutations both of particular Bodies, and also of Kingdoms & States. SOME would confound Astronomy and Astrology together, which are in Truth different Things: And both have their peculiar Use and Excellency: Astronomy teaches the various and different Motions of the PLANETS, and Astrology shews us their Influences and Effects but I shall treat of the SIGNS and PLANETS more distinctly; and first of the twelve Signs of the ZODIACK, which govern the several Parts of Man's Body; which are summed up in Verse:

MAN's Head and Face Heaven's Ram obey,
His Neck the neckstrong Bull doth sway;
The Arm twining Twins guide Hands and Arms,
Breast, Sides and Stomach Cancer charms;
The Lion rules his Back and Heart,
Bouels and Belly's Virgo's Part;
Reins, Hanches, Navel Libra tends,
Bladder, and Secrets Scorpio befriends;
The halt hors'd Bowman rules the Thighs,
And to the Kid our Knees suffice;
Our Legs are but the Butler's Fees,
The Fish our Foot steps oversees.



VII. *The Names and Characters of the* TWELVE SIGNS, &c.

THE first is *Aries* ♈ : This Sign governs the Head and Face, and is by Nature hot & 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 Arms and Shoulders, and is by Nature hot & 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 *Virgo* ♍ ; 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

THE eighth is *Scorpio* ♏; This Sign governs the secret Members, and is cold and moist.

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 by Nature cold and dry.

THE eleventh is *Aquarius* ♒; This Sign 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 these Names and Characters of the *twelve Signs*, thy have other Names and Characters also by which they are described and called. As *Aries* is call'd the Ram, *Taurus* the Bull, *Gemini* the Twins, *Cancer* the Crab, *Leo* the Lion, *Virgo* the Virgin or Maid, *Libra* the Ballance, *Scorpio* the Scorpion, *Sagittary* the Centaur, or Half-hors'd Bowman, or the Archer, his Character being Half man, Half horse, with a Bow and Arrows; *Capricorn* the Kid or Goat, and *Pisces* the Fish.

VIII. *Of the Triplicity of the twelve Signs.*

TH E S E Signs are also divided by *Astrologers* into their several Triplicities, according to their several Natures; Thus *Aries, Leo* and *Sagittary* being all hot and dry, are call'd the fiery Triplicity; *Taurus, Virgo* and *Capricorn* being all cold and dry, are call'd the earthly 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.

IX. *Of the Twelve Houses.*

TH E Knowledge of the Nature of the *twelve 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 fore-shewn by the Nature of one of the *twelve Houses*, whose Significations are briefly summ'd 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 Honour shews,
Friendship the eleventh, and the twelfth our Woes.*

TH E 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 it is called the *House of Life*.

TH E second House is the *Succedent* to the *Ascendant*, and is the Significator of *Riches and Wealth*.

TH E third House is the Significator of *Brethren, Kindred and Alliance*.

TH E fourth House signifies the *Parents* of the *Native*, and all *Possessions*, and *Lands of Inheritance*.

TH E fifth House is the *Succedent* of the Angle of
the

the Earth, (which is the fourth House) and therefore signifies Mirth and Jollity, which is usually the Effect of the Birth of Children, which is also signified by this House.

THE sixth House is cadent from the North Angle, and is Significator of Sicknes and Diseases.

THE seventh House is the Angle of the West, and is Significator of Wedlock, and also of Law-suits and Quarrels.

THE eighth House is Succedent from the Angle of the West, and signifies Death.

THE ninth House is Cadent, and signifies Religion and Learning.

THE tenth House signifies Dignity, Honour and Preferment.

THE eleventh House hath Signification of Friendship, Amity and Hope.

THE twelfth House signifies Misery, Poverty, private Enemies, Imprisonment and Disgrace.

X. How any Person may know under which of the twelve S I G N S they are born.

HE that is born under *Aries*, is of Nature hot and dry, of a loud Voice, inclin'd to Choler, and if a Woman, subject to Barrenness, or at least will have but few Children, and those sickly: And perhaps wanting some of their Members: Very angry, desirous of Command, and loving to be above others: such have also black Eye-brows, 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, inclin'd to Melancholy, one that is sickly, and loves Pleasure, yet is very chaste, honest and religious, seldom angry, but if once provok'd, seldom reconcil'd, of short Stature, but well set, short Legs, big Buttocks, a Bull's Neck, wide Mouth, and black Hair.

PERSONS

PERSONS born under *Gemini*, are hot and moist, of fair and sanguine Complexions, and affable and courteous in their Behaviour, endued with Wisdom and Understanding, and accomplished with Elegancy of Speech, and a good Delivery: Having brown Hair, brisk and quick Eyes, a large Breast, long Arms, Hands and Legs, and a tall, straight and well set Body.

THOSE born under *Cancer*, (which is a watery Sign) are cold and moist, and of a Phlegmatick 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 cholerick, of a shrill Voice, and viciously inclin'd: much addicted to Anger, and very subtle. If a Woman, barren, of a generous and free Temper, very valiant and courageous, of yellowish and flaxen Hair, broad shoulder'd, great Head and Eyes, of a middle Stature, but a 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 fair Countenance: Very courteous of Behaviour, and yet very self-ended: The Body somewhat spare, but of a good Proportion, of a brown Complexion, but black Hair & 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 comely Visage, well-favour'd, light brown Hair, pleasant and courteous rosy Cheeks, and an amiable Countenance, somewhat inclining to Tallness, and very slender. But if a Woman, she will have but few Children.

PERSONS born under *Scorpio*, (which is a Sign of the watery Triplicity) are by Nature cold and moist, and consequently flegmatick, and of a sickly Constitution, yet very fruitful, but without vicious, fair of
B Countenance,

Countenance, but of an angry Disposition, and many Times crooked in their Bodies, as well as in their Tempers: They are also of a sad colour'd Hair, and of a serious and grave Countenance, very much reserv'd, 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 favour'd, 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, of a melancholy Constitution, and of a savage and cruel Nature, and much inclin'd to Lethery, the Body deformed, of a swarthy Complexion, short of Stature, dry and lean, the Face also lean and thin, the Colour pale and wan, and generally hard favour'd.

THOSE born under *Aquarius*, (which is a Sign of the airy Triplicity) are hot and moist, of a sanguine Complexion, and of a sweet affable Condition, with 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 inclin'd, and always contented.

THOSE born under *Pisces*, (which is a Sign of the watery Triplicity) are cold, moist and flegmatick, of a short Stature, often crooked and deformed, and ill compos'd both in Body and Mind, having a great Face, pale and wan Complexion, thick shoulder'd, short-necked, and flooping.

By these Things Persons may come to know under what Signs they were born, if they will compare themselves with what is here written.

XI. Of the seven PLANETS, their Characters, Names, Natures, and in what Time they make their REVOLUTIONS.

HA V I N G spoken of the twelve Signs with their twelve Houses, and of their Natures and Significations, I come now to speak of the seven Planets, or erratick Stars, who in their several Orbs, or Circles, pass through the twelve Houses of the *Zodiack*, in more or less Time, according to the Largeness or smallness of their several Orbs. And as these Planets pass thro' the twelve Signs, so they are said to be in such and such Houses, thus the Sun's Progress thro' the twelve Signs make up 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 into *Aries*, and having passed thro' that in *April*, he enters into *Taurus*, in *May* into *Gemini*, and so of the Rest. And according to y^e Houses or Signs, in w^h any of y^e Planets are, so they are said to be dignified or deliberated: 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 Positions, their Effects and Operations are wonderful upon the Bodies of Men and Women. But I shall give you their Characters, Names and Nature.

THE first is ♄ *Saturn*, who is by Nature cold and dry, of a swarthy, dull, obscure Colour, like unto Lead, he makes his Revolution through the twelve Signs in thirty Years.

THE second is ♃ *Jupiter*, who is by Nature hot and 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 red Colour, and maketh his Revolution in twenty three Months. B 2 The

THE fourth is ☉ *Sol* whose Nature is hot, dry, and temperate; his glorious Brightness is sufficiently known to all: He makes his Revolution in three Hundred sixty five Days, six Hours, and twenty four Minutes

THE fifth is ♀ *Venus*, of Nature cold and moist; the most bright and splendent Star in all the Firmament; she moveth equally with the Sun, tho' her Motion seems to be very irregular, and makes her Revolution at the same Time.

THE sixth ☿ *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 Colour, and she maketh her Revolution in twenty seven Days and eight Hours.

HAVING thus given you a brief Account of the Names and Natures of the seven Planets, I shall here add an Account of the five Aspects also, which are these:

XII. Of the five A S P E C T S.

1. ☿ *CONJUNCTION*, which is when two Planets are in one Sign and Degree.
2. ✕ *SEXTILE*, which is when two Planets are distant two Signs, or sixty Degrees.
3. □ *QUARTILE*, which is when two Planets are distant four Signs, or ninety Degrees.
4. △ *TRINE*, which is when two Planets are distant four Signs, or one hundred & twenty Degrees.
5. ☿ *OPPOSITION*, which is when two Planets are distant six Signs, or one hundred and eighty Degrees.

THERE are also two opposite Points in the ecliptick Line, call'd *Nodes*, which we commonly call the *Dragon's Head and Tail*, thus character'd; ☉ *Dragon's Head*; ☾ *Dragon's Tail*.

I should now shew 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 *astronomical* and *astrological Sciences*.

XIII. *An Explanation of the Circles of the SPHERE. and some other Terms in Astronomy, for the easier Understanding of this Book, and farther 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.

ZODIACK, is a broad oblique Circle crossing the *Equinoctial* in two opposite Places, viz. in the Beginning of *Aries*. and the Beginning of *Libra*, so that one half declines toward's the North, the other towards the South, and in this Circle is comprehended the twelve Constellations or Signs, every Sign containing thirty Degrees in Length, and twelve in Breadth. Note also, That the first six are northern Signs, and the last six southern Signs.

THE *ecliptick Line*, is a Line imagined to go along the midst of the *Zodiack*, 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 Latitudes, whether great or small: but the Longitude of a Star, is the Arch or Part of the *Ecliptick* 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.

C O L U R E S, 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 Ecliptick at the Beginning of *Cancer*, and at the Beginning of *Capricorn*, and so dividing the Globe into four equal Parts.

H O R I Z O N 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.

M E R I D I A N, is a great Circle passing through the Poles of the World, and the Poles of the Horizon, called the *Zenith* and the *Nardi* (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 not changed, but to go East or West it is changed, so sixty Miles either Way, maketh 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.

T R O P I C K S, are supposed to be two lesser Circles, paralleled with the Equinoctial, and distant from it on either Side twenty three Degrees, thirty one Minutes each, the ecliptick Line touches the Tropick of *Cancer*, on the north Side of the Equinoctial, and it toucheth the Tropick of *Capricorn* on the south Side thereof, so that the Sun hath its Motion between these two Circles.

T H E A r c t i c k Circle is equally distant from the North Pole, as the Tropick are distant from the Equinox, twenty three Degrees, thirty one Minutes.

T H E A n t a r c t i c k Circle, is the same Distance from the South Pole.

Z O N E S, so called, are five in Number, two cold, two temperate, and one hot, which are divided by the two Tropicks and Polar Circles from each other

other: the hot Zone is counted between the two Tropicks, that is, extended from one to the other, being about forty seven Degrees, two Minutes broad, the temperate Zones are extended from the Tropicks on either Side, to about forty two Degrees, fifty eight Minutes, that is Northward, to the Arctick Circle, and southward to the Antarctic Circle: And y^e two cold Zones are each within those two small Circles, having the Poles for their Center.

THE *Poles of the World*, two Points exactly opposite to each other in the Heavens, one in the North, y^e other in y^e South, y^e Earth being in y^e midst so that it seems to turn about, is if it were born up by them; therefore by some it is termed, *The Axle tree of the World*, as if there were a Line supposed to be drawn from one Pole, through the Center of the Earth to y^e other, and the Earth turning thereon, though holy Writ tells us, *The Lord hangeth the Earth upon nothing, it being upholden by his mighty Power.* The Pole Arctick, or North Pole, is elevated above the 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 perform 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 Compass; 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.

ALMICANTHARATS, or *Almadarats*, or Circles of Altitude, are imagin'd Circles, passing thro' the Meridian, parallel with the Horizon.

THE *Sphere* is a round Body, presenting the Frame of the whole World, as the Circles of the Heavens

and the Earth ; This is sometimes called a material 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 Ecliptick 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 \bar{y} Part of the Equinoctial, in Degrees, contained between \bar{y} first Point of *Aries*, and the Place of the Equinoctial which passeth by the Meridian, with the Center 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 Ecliptick, in an oblique Sphere.

ASCENTIAL DIFFERENCE, is the Difference betwixt the Right and oblique Ascension, or the Number of Degrees contained between that Place and the Equinox that riseth with the Center 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 encrease nor decrease above two Minutes in ten or twelve 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 Stars, *Arcturus*, *Orion* and the *Pleides* mention'd *Job* 9. 9. are said to be Constellations.

PERIBELIUM is the Point wherein the Earth (or any Planet) is nearest the Sun.

APHELIUM is a Point wherein the Earth (or

(or any Planet) is farthest from the Sun.

PLANETS are the seven erratique, or wandering Stars, called, *Saturn, Jupiter, Mars, Sol, (or the Sun, Venus, Mercury, and Luna, (or the Moon)* whose Characters Names and Natures we have mention'd before, and whose Influences we shall by and by give you a farther Account of. These Planets have also their several Motions: as,

DIRECT Is a Planet's moving in it's natural Course which is foreward.

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 or Breadth on either Side of the *Equinox* towards *Y* Pole, & they that are under *Y* *Equinox* have no Latitude, but the Poles of the World are in their Horizons: This is a right Sphere, and every sixty Miles directly North or South, are said to make one degree or Latitude, and the Height of either Pole above the Horizon, is answerable to the degree or Latitude in an oblique Sphere; as *London* is counted to be in Latitude fifty one degrees, thirty two Minutes, the Pole there being elevated as much. The like is to be observed in any other Place or Region.

LONGITUDE of the *Earth*, is the Out-side 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 two Millions, one thousand six hundred Miles reckoning sixty Miles to a degree; but the farther off the *Equinoctial*, the fewer Miles are in a degree: for at *London* about thirty seven make a degree of Longitude, so these degrees grow less and less, until

until they all meet in the Latitude of Ninety, that is under the Poles.

P A R A L L E L S, are Lines straight or circular, equally distant from each other, as the Equinox, Tropicks, and degrees of Latitude &c.

G I L M A T E, or *C l i m e*, is such a Space of Earth comprehended between two Parallels, in which Space there is half an Hour's difference in the Sundials, and Length of the days.

A N T I P O D E S, are those whose Feet are directly against ours, as if a Line was drawn from one, thro' the Centre of the Earth to the other.

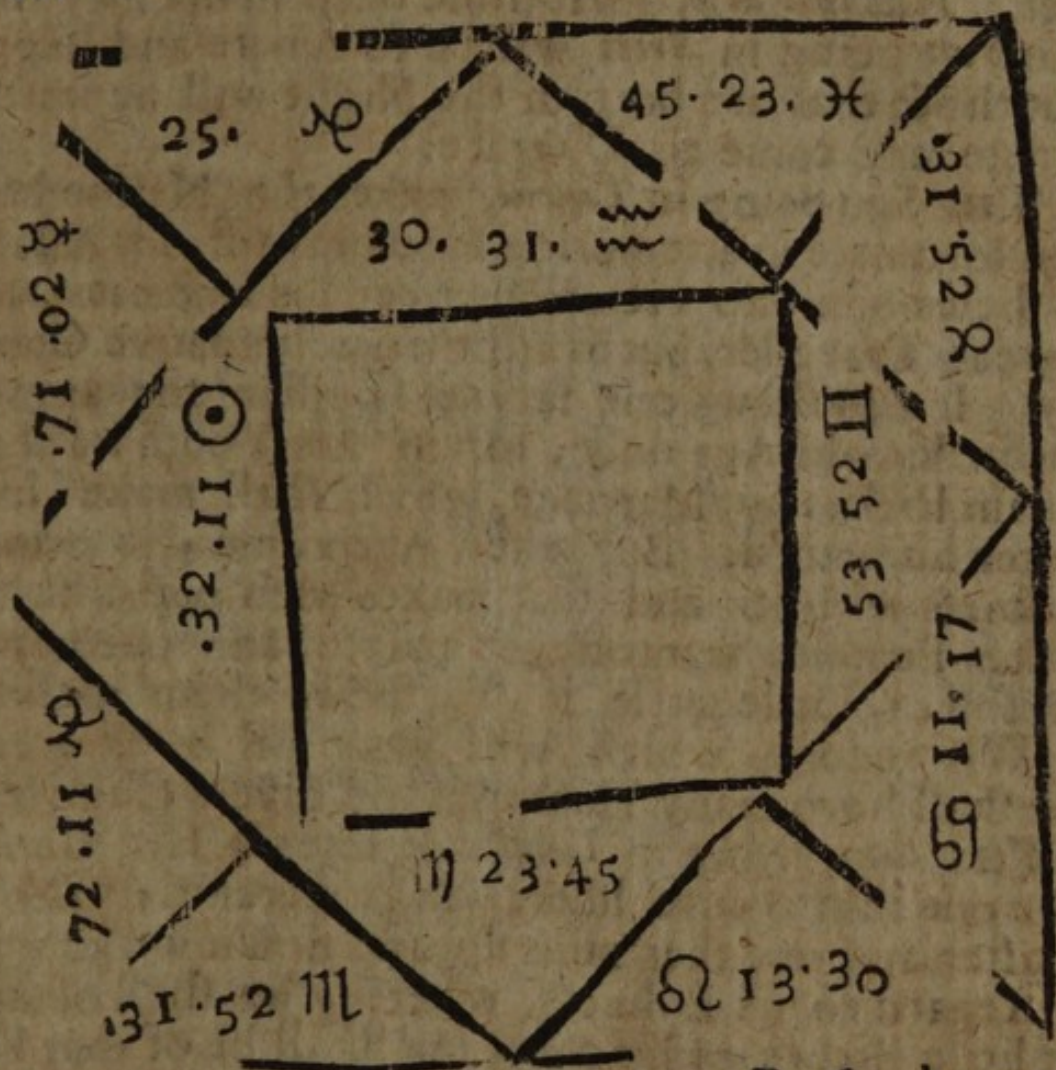
AND this shall suffice as to the Explanation of Things, which I have done as briefly as I could, for the Advantage of the Reader, to whom possibly these things (so necessary to be known) may have hitherto been conceal'd.

XIV. *Of the SUN'S REVOLUTION thro' the twelve Signs of the ZODIACK, with an astrological Judgment of those that shall be born, when the SUN is in any of those SIGNS.*

TH O' 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 both of Light and Life, has greater Power than the *Moon*, and his Influence is more in any of the twelve Houses: I shall therefore, here, because I affect 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 or separated by several Degrees, by
which

which the Planets have their Motion, metaphorically called HOUSES: For as in a House there be many Mansions, so every Planet has a particular or proper Place in the Firmament, by which it moves, and in which it is resident, containing thirty degrees, by which one House is differenced from another: And these are placed by *Astrologers* in the following Order.



THE Sun being in *Aries*, makes a Person born under it of a froward and peevish Disposition, quickly angry, but as soon pleas'd; given to Study, and very eloquent, but proud, Lying and luxurious, promising all things, but performing nothing; not beloved among his Kindred, and obnoxious to danger from his Enemies, he shall be in danger of receiving Harm from four-footed Beasts; as being thrown from a Horse, and the like, so that he ought to avoid

void all Hawking, Hunting, and other Exercises 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, tho' 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 but live uneasily 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 banisht 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 humour'd. But when Age comes, it brings 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 inclin'd to Whoredom; which will wear off by Degrees. 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 Publick Treasure; It also denotes one to be of a complaisant Behaviour, a good Understanding, and acceptable to those with whom he shall have to do. It shews him also to be well vers'd in the Mathematical Sciences, and Arithmetick: 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

of a good Wit, Humility and Wisdom, but one inclin'd 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 Milery, and that tho' he may get much, yet he may be never the richer: He shall dig for Treasure, and find that which he looked not for. But if it be a Maid, she shall be witty, shame fac'd, civil, wise, diligent, nimble and beautiful, soon pleas'd, yet deceitful and crafty, saying one Thing, and doing another; subject to many dangers by Water, by falling, by Child-bearing and the Cholick. And after the Age of twenty six, whether the Native be Male or Female, it promiseth good Success. It denotes also a Person to be painful, faithful, 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 intreated beset with many Enemies, and subject to many Miseries, also a Captain or other Commander, looking for Promotion from great Men, unfortunate in Children, and meeting with many Afflictions by their Means, putting himself into many dangers; he shall be also in danger of Fire Sword, and Violence of Beasts, by whom he shall be in danger of death: but with Prudence may escape all threatned danger. 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 and Boldness, Anger, Slander and Babling: Tho' 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 inclin'd to the sickness, and gnawing of the Stomach. But after the Age of one and twenty Years, she shall be fortunate in Riches, which she shall obtain by the Help of

of great Men, and the Use of other Men's Goods :
Also by House keeping Beauty and Love.

THE Sun being in *Virgo*, makes Men fortunate and successful in Household-affairs, wife and faithful 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 fair Face, of a genteel Behaviour, a Lover of Women, and delightful to be in the Courts of Princes and Noblemen. It also denotes one wise, just, and honourable a Patron and defender of his Friends, also religious and temperate, of a comely Personage, and well featur'd. If the Native be a Maiden, she shall 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 shall gain by treading in Spices and precious Stones, It also shews a comely Body, and a valueable pleasant Tongue, a good Name, and one curious to understand Secrets, but not very careful to perform what he 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 great 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 Humour, 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 happily married,
for

for her Beauty, Pleasantness of Conversation, and good Behaviour, 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*, encreases the Native's Inheritance, and gives them Boldness and Stoutness, inclining 'em likewise to Flattery; by which Means those they deal withal are often deceived; and when they expect Bread, may meet with nothing but a Scorpion. It likewise denotes a Person full of Mirth, given to Jestings, and easie 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 first Husband shall deceive her. She shall likewise be subject to the Pain of the 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 *Saggitary*, gives Fortune and Boldness to take in Hand any Enterprize inclining a Person to travel, and take Voyages by Sea, and Journies by Land, and not without considerable Advantage: It also gives Access into the Courts of Princes, where the Native shall be advanced to some honourable Post. It also shews a Person given to Riding, Hawking, Hunting, Leaping, Fighting, and such many Exercises, at which he always comes off with Honour, by which Means he is enriched, and has many Enemies, whom yet he shall vanquish and overcome. It always shews he shall possess the Inheritance of his Father, and that he shall be just, ingenious, faithful, hearty, a true Friend, and a generous Enemy. If the Native be a Woman, it likewise betokens the same, she shall be

be industrious, and 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 much Resolution. Yet it always shews him angry and fretful, and one that keeps bad Company. It also makes him merry and chearful, yet he may fall in Love to that Degree that he may be ready to die for his Mistress, but if the Native be by Night, he shall be unconstant. It also shews in Age he shall grow 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 shall 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 Sicknes and quartidian Agues, until about the fifteen Year of his Age, after which he shall be more fortunate, for by travelling thro' 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 Women, 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 till 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

quick, of a valuable and ready Tongue, bold and conceited, but fortunate in finding out hidden Treasures, 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; always full of uneasie 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 South. If the Native be a Woman, she shall be ho, bold, contumelious, a notorious Scold, and something worse! for she will forsake her own Husband, and cleave to an Adulterer.

Thus have I given you 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.

XV. Of the evil or perilous Days in every Month in the YEAR.

TH E R E are certain Days in the Year, which it concerns all Persons to know, because they are so perilous and dangerous. For on these days, if a Man or Woman shall be let Blood, they shall die within twenty one days following, or who so falleth sick on any of these days, they shall certainly die. And who so beginneth a Journey on any of these days, he shall be in danger of death before he return. Also he that marrieth a Wife on any of these days, they shall either be quickly parted, or else live together with much Sorrow and discontent. And lastly, Who so ever on any of these days beginneth

neth any great Business, it will never prosper, nor come to it's desired Perfection. Now since these days are so unfortunate, it highly concerns every one both to know and take Notice of them. Which, that the Reader may do, I have here set them 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 to say, The 8th, 17th 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, that is, The 15th, 17th and 20th. In *June* are two days, The 4th and the 7th. In *July* are two days, the 15th and 20th. In *August* are two days, The 20th and the 25th. In *September* are two days, the 6th and the 7th. In *October* is one day, The 6th. In *November* are two days, The 5th and the 19th. In *December* are three days, The 6th 7th, & the 11th, & others say, 5 15th & 16th.

BUT besides these, there are also the *Canicular*, or *Dog Days*, which are days of greater danger and Peril, and they begin the 19th of *July*, and end the 27th day of *August*, during which Time it is very dangerous to fall sick, take Physick, or to let Blood, but if Necessity call for it, it is best to be done before the Midst of the day.

XVI. Of the planetary Days and Hours and how to know under what PLANET a MAN is born.

THE *Planetary Hours* are these Hours in which each Planet reigns, and has the 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*, *Venus* reigns on *Friday*, *Mercury* on *Wednesday*, and *Luna* on *Monday*.

ON

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*, and 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* the 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* beginneth the first Hour after Midnight on *Sunday*, *Venus* the second Hour, *Mercury* the third and so to the twenty fourth, which is the Hour of *Mercury*; and then *Luna* begins the first Hour after Midnight on *Monday* *Saturn* the second, *Jupiter* the third, and so to the twenty fourth, 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 eighth, fifteenth and the twenty second; As for instance, *Saturn* reigns the first Hour, the eighth, the fifteenth, and the twenty second 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.*

Sund.	Mon.	Tuesd.	Wedn.	Thurs.	Frid.	Saturd.
Pl. 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	☾ 4	☉ 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
♂ 19	☉ 19	☾ 19	♂ 19	♀ 19	♂ 19	♀ 19
♂ 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

THIS TABLE is so easie, it needs little Explanation. Its Use is to find what Planet rules in any Hour of the Day, every Day of the Week. As for Example, I desire to know what Planet rules on *Wednesday*, at seven o'Clock at Night; under the Title of *Wednesday*, I look for 9 which answers to seven o'Clock at Night, for the natural Day consisting of 24 Hours begins 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 seven a Clock at Night, over against which you will find ♂, which shews that to be the Hour of *Mars*. And if you would know what Planet rules at seven in the Morning that Day, you will find against ♀, which shews 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 of Burthens, or the like; But for other Things it is very evil. He that is born in ♄ 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 sanguine Complexion, fair Hair, well proportion'd Body, & of a lovely Countenance, his Face rather broad than long, well spoken and courteous, and 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 hot, cholerick Constitution, and of a robust strong Body, soon angry, and hard to be reconcil'd. His Face red, and his Eyes sparkling and fiery, much addicted to Fighting, and
ready

ready to quarrel with every Man he meets, which oftentimes brings him to an untimely End.

THE Hour of the *Sun* signifies great Strength, and is very fortunate for Kings and Princes. He that is born in this Hour hath sharp Eyes, brown Hair, and round Face, and 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 it 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, a little Forehead, and round Beard. very complaisant in his Carriage, mighty amorous, and a great Admirer of Women; much addicted to Singing and Gaming, and spends his Money in courting and treating 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, has a Stature inclining to Tallness, a sharp long Face, long Eyes, and a long Nose; his Forehead narrow, long Beard, and thin Hair, long Arms and long Fingers, of a good Disposition, and an oblidging Temper, much given to Reading, and very desirous of Knowledge, delighting to be among Books, very eloquent in his Speech, and yet addicted to Lying, and if he be poor, he is commonly light finger'd.

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 that are born under it, but from 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-fac'd, of a thin meagre Visage, with hollow Eyes, and of a middle Stature. He appears very courteous and obliging, but is very crafty and deceitful: setting about many Things, but so inconstant and variable in

in his Humour, that he is presently off them again, and setting about something else: insomuch, that what he cries up one Hour, he shall as much cry down the next. He is also very malicious, and will never forget an Affront once offer'd him. His Constitution is flegmatick.

THESE 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.

XVII. Of the Signification of the seven PLANETS, with Respect to MAN's Body.

BEFORE I conclude my Discourse of the seven Planets, their Nature and Influences, I shall give you an Account of the Significations 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 quartan Ague, Cancers, black Choler, Rheums, Coughs, Palsies, Looseness of the Blood, &c.

JUPITER governs the Lungs, Ribs, Liver, Spleen, Arteries, and the left Ear, and the Diseases incident to them, are Pleurisies and Apoplexies, and such as proceed from too great a Quantity of Blood, or from Wind in any Part of the Body.

MARS governs the Gall, the Veins, and the Veins and their Distempers, which are Fevers, Yellow-Jaundice, Madness, Choler, Carbuncles. *Mars* also governs the Stones and privy Members of Man and Woman in Part.

THE SUN governs the Eyes, Heart and the right Side, and the Diseases relating to them, such as Colds especially in the Stomach and Liver, Fluxes in the eyes, Cramp, Headach, &c.

Venus Governs the Liver, Loins, Matrix, Pap and Throat, the Diseases whereof are, Weakness in the Body and Members, Catarrhs, French pox, &c

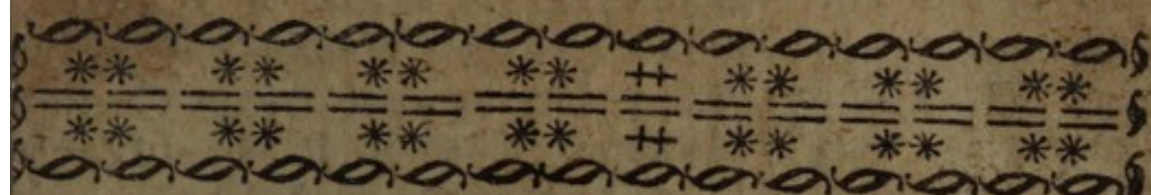
Mercury governs the Brains, Thoughts, Memory, Speech and Tongue, and also the Distempers incident thereto, as Falling-sickness, Madness, Coughs, Hoarseness, Stammering, Phtyick, and Rheums.

The Moon governs the left Eye of a Man, and the right Eye of a Woman, also the Stomach, Belly, & 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 consider 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 and cruel, as Mars, or friendly and benevolent as Jupiter, also whether they be cold and moist, or hot and dry, and what is the predominant Complexion, whether the sanguine, Choleric, 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, causes the Physician oftentimes to administer those Medicines that rather kill than cure, tho' those 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.

The End of the FIRST PART.

THE



T H E
BOOK of KNOWLEDGE
Treating of the
WISDOM of the *ANCIENTS*.

The SECOND PART.

Containing PROGNOSTICATIONS for Ever, necessary for
keeping the Body in Health, &c.



AS I have found in the *Astronomical Science*, there are four different Sorts of Humours 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 one of these be wanting, the Body must perish, because they equally sustain it.

AND all these ought to be kept in an Equality; or 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 stagnating, 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 these disorder'd Humours, & danger may be easily prevented. To purge the Blood.

C

R. of

R. Of both Sorts of Scurvy-grass, of each 6 Handfuls, of Ground-ivy 8 Handfuls, of Sage 6 Handfuls of Scapwort Roots 4 Ounces, of Agrimony and Garden Cresses of each 4 Handfuls, of Rosemary Flowers 2 Drams, of Leaves of Rosemary and Balm of each a Handful; 4 Orange Peels, a large Nutmeg slic'd, put all into 4 Gallons of new Ale, and when it has done working stop the Barrel close. Take a Pint every Morning, and at 4 in the Afternoon.

Likewise the black Choler, or Melancholy is extremely dangerous; and when it gains the Ascendant over the other, doth great Prejudice to y^e Body several Ways, causing divers Distempers; and some Times prevails so much over the Senses, That a Man becomes in a Manner a meer Ideot, and also raises a Kind of a 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 well bred Person into one that's unmannerly. But by y^e Use of proper Medecines, such as Herbs Flowers, and the Like, all this may be either prevented or cured: First. Shave the Head, then bleed plentifully, afterwards purge well with the Extract of black Hellebore: Lastly, let'em use the following Diet-drink.

R. Of Epithymum Dodder of Time, Wood Sorrel, of each a Handful, Rosemary Flowers Lavender Flowers, of each 2 Drams, Primrose and Cowslip Roots of each an Ounce, Red Dock Root half a Pound: Slice and Roots, and infuse all in a Gallon of small Ale, and drink as common Drink.

White Flegm is also very hurtful, if it exceed in Quantity, and over-power the other Humours. For then they cause the Gut, and divers other Diseases, and are also prejudicial to the Feet, Legs Knees, Hands and Reins, causing an evil Savour both from the Teeth, Mouth, Nose and Ears. But this may also be cured by Medecines compounded of Roots, Herbs, and Flowers; likewise by physical Drinks, and taking a Vomit.

R. Dry'd

R. Dry'd Rosemary Tops, Rose Leaves, Lavender flowers Red Sage and Mint of each a Handful, Roots of Succory 2 Ounces Senna Hermoducts Tarbith and Scammony, of each two Drams; of Zedoary, Ginger, Cloves and Cubebs, of each one Dram: Infuse all in three Quarts of good White Wine for two Days; take a Wineglass 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, weakning all the Members of the Body, and 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 his Eye-sight. This also may be helped by taking a Vomit, and applying proper Medecines, compounded of the Roots and Flowers of several Herbs.

R. Of the Roots of Turmerick half an Ounce, tops of Centaury the less, Roman Wormwood and Horebound, of each an Handful, Roots of the greater Nettle two Ounces; Boyl them in three Pints of Water to the Half, then add two scruples of Saffron ty'd up in a Rag, and a Pint of White Wine, give it a Whalm or two and strain it for Use. Dose a small Glass full Night and Morning.

Note, That the four Humours 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

Of the Disposition of HUMOURS in the Body of MAN in the Winter-Quarter, under the Signs Capricorn, Aquary, and Pisces.

THAT Humour or Complexion that governs MAN's Body in the Winter-Quarter is Phlegm, which is cold and moist, and is under the Dominion Capricorn, Aquary and Pisces. This is predominant in the 24th of December, till the Day after our day-day.

II. *Of the SPRING-QUARTER, and what HUMOUR is predominant therein, which is govern'd by Aries, Taurus, and Gemini.*

THAT Humour which is predominant in the Second Quarter, or Spring is black Choler, & is Hot and moist, and their Signs are *Aries, Taurus, and Gemini*, and have the chief Rule over the Breasts. They initiate \bar{y} 22d of March, & terminate \bar{y} 3d of June.

III. *Of the Disposition of the HUMOUR in the third Quarter, under Cancer, Leo, and Virgo.*

THE 3d Part in the Summer-Quarter, and the Complexion presiding therein, is yellow Choler, and is hot and dry; and the Signs this Quarter under, are, *Cancer, Leo, Virgo*; which commence the 24th of June, and continue till the 29th of September.

IV. *of the Disposition of the HUMOUR in the fourth Quarter under Libra, Scorpio and Sagittarius.*

THE 4th 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 taking heed, keep to the Rule of Contraries, both as to Cloathing, Food, and Physick, according to what is in this Book related, and thro' the divine Benediction, he may keep himself free from all Distempers.

Note, That Pellitory of Spain, chew'd in the Morning purges both the Head and Body. and also Cummin-seeds.

and Fennel-seed being eaten, is good to prevent Phlegm, which is the Cause of most of those Distempers that annoy the Body of Man.

V. Of the Body of M A N from the four Parts of the W O R L D.

MUCH also may be known of y^e Body of Man from the 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 colour'd, the gross Male very hard and ruddy, and the Spittle somewhat thick and glutinous: The Signs in this Part, or Quarter, are *Aries, Leo, Sagittarius*, and the Distempers signified thereby, are hot, dry and subject to Choler: If a Man be taken sick in these oriental Signs; he is in great Danger, and cannot be cur'd but by Medicaments of 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, Marshmallows, Violets, of each a Handful; Roots of Marshmallows half a Pound, Liquorish four Ounces: Boyl all to three Quarts, strain and drink it for common Drink, purge once a Week with Extractum Rudii.

2dly, As to the West: This signifies y^e Disposition to be airy, brisk, & adolocent & betokens y^e Spring

In this Quarter the Water is high coloured, but yet thick withal; and the gross Male very thin and ruddy, the Spittle being tenuous, and of a sweetish Taste, and the excrementuous Parts disorder'd. The Signs that govern the *West* are *Gemini, Libra and. Equarius*. Occidental Distempers are such as proceed from a sanguine Complexion, being hot and moist; and therefore the Medecines that best oppose 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, *bina*, 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; boil to three Quarts, and drink as common Drink. You may sweeten it with sugar or Honey.

3dly, As to the North; This 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 a dark Colour; the Spittle being glutinous, and of a Taste like Vinegar, the Excrements will be fetulent. The Signs γ have Dominion in the North, are *Taurus*, *Virgo* and *Capricorn*. Septentrional Distempers proceed from Melancholy, and are cold and dry, which are best cured by Medicines hot and moist and the Food that the Patient eats, ought to be of the same kind.

R. Crab's Eyes, Calcin'd Hartshorn, Eggsheles finely powder'd, Cream of Tartar, of each two Drams: Take half a Dram three Times a Day; in a Spoonful of good Sack, drinking a Glass after it.

4thly, As to the South: This signifies the Disposition to be cold watery and weak, like to old Age, and betokeneth 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 excrementitious Matter being weak. The Signs that bear Rule in the South, are *Cancer* *Scorpio* and *Pisces*. Meridional 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 likewise be, that would either prevent or cure such Distempers.

R. *Lignum Vitæ* a Pound, *Sassafras* a Pound, Root of Masterwort an Ounce, *Angelica* Roots two Ounces, Shavings of Ivory, Liquorish of each fewer Ounces; sweet Fennel seed bruis'd half an Ounce; boil in two Gallons of Water or six Quarts, and strain it off for common Drinking. VI. Dir.

VI. DIRECTIONS for letting Blood in each of the Twelve Months.

January. **T**HIS Month beware of letting Blood on the 1st, 2d, 5th, 10th, 15th, 19th, 20th and 25th Days, because on 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 Docks or Mallows, for they are right pernicious; and if thou hast Occasion to be let Blood, whether it be on the Wrist or the Arm, let it not be upon the 4th, 6th, 8th, 16th, nor 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 of sweet Meats or Drinks; But eat hot Meats, and if thou hast occasion to be let Blood, let it be on the right Arm, and upon the 5th, 12th, 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, or 28th Days, if thou can'st possibly avoid it; but if thou art under a Necessity, see that the Sign be favourable.

April.] In this Month I would advise thee to be let Blood in the left Arm either on the 3d, 11th 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 these Days it will be pernicious.

May] In this Month it is good to walk abroad early in a Morning; and to drink Sage-Ale, and eat Sage

Sage and fresh Butter, and other good Meats and Drinks, 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 8th day, on which Arm thou pleatest; as likewise on the 27th or 28th Day; 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 bleedest not on the 7th, 10th, 15th, 16th, nor 20th Days, for these are dangerous.

July] In this Month abstain from *Venus*, for now both the Brain and humours 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 both perrilous.

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, 16th, 21st, nor 22d Days; for then thou wilt find it prejudicial. But if thou bleed on the 17th or 18th Day, either for the Falling Sicknes, Frenzy, dropsey or Palsie, thou shalt not need to fear them that Year.

October.] In this Month, if thou 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, 5th, and 14th Days.

November.] In this Month bleed not at all, unless upon great Necessity, for now the Blood lies in y^e Head-vein, neither is it convenient for thee to bathe, but thou may'st vent thee a little of Grasing, for all the Humours are now apt to bleed. But if urgent Necessity require that thou be let Blood, yet see that thou bledest not on the 5th, 6th, 15th, 19th, 28th nor 29th Days.

December.] In this Month bleed not, without it be absolutely necessary. And yet even in such a Case be sure thou bleed not on the 5th, 7th, 15th, 17th, nor 22d days, but on the 26th day thou mayest bleed without damage. In this Month also see thou keep thy Shins from the Fire.

*Whoever it is that does intend to bleed,
Let 'em to the foregoing Rules give heed;
For those Directions were by the Ancients penn'd,
To caution those that do to bleed intend.
For here thou all the several Days mayst see,
In which thy Bleeding may unhealthful be.
Nor needst thou of a Doctor ask Advice,
Our Author here has been so very nice.*

VII. DIRECTIONS for the letting of Blood, *showing 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 two Veins behind the Ears.

Those that are troubled with too much Blood in the Brain, which is bad for the Sight, ought to be let Blood in the arterial Veins near the Temples, which is also very good against the Gout, Megrims, and divers other distempers of the Head.

For Imposthumes, Swellings, in the Throat, Squinancy,

Squinancy, 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 Phtisick, 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 Heats of the Body, and keepeth it in a good State of Health, and 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 by 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: Diseases proceeding from the Milt, on the left Side. And here note, The Party should bleed proportionably, according to their Fatness or Leanness, and this ought not to be done without the Advice of a Doctor.

For Blotches and Imposthumes proceeding from the Groin, let Blood in the Vein named *Saphen*, which is one of the three under the Ankle of the Foot. It is also of great Advantage to Courtes to defend in Women, and to prevent the Hemorrhoides in the secret Parts.

When any Person is taken by the Pestilence, caus'd by Repletion of Humours, let'em 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 seiz'd with his 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 very red, or
any

any other Ill, proceeding from the overflowing of Blood and Humours, let the Patient bleed in the two Veins that are in the Angles of the Eyes.

If the Nose be red and pimpled, and the Face red and pimpled in like Manner, and be troubled with red drops, Scabs, pustules, 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 Too-hach and the Cancer 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.

These are four Veins in each Arm, the highest of the four is from the Head, the Heart challenges the second, and the third is from the Liver, the Last is called the Low-Liver-Vein, and comes from y Melt. These different Veins should be bled upon different Occasions. As for Instance, for Pains in the Head Eyes, Brains Heart, swell'd 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 *Lexard*.

There are three Veins in each, 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 Humours that are in the Head, this Vein being more proper than in the Arm.

Against all Fevers, *Tertians* & *Quartans*, Phlegms and other Obstructions about the Paps and Melt, Letting Blood between the little Finger and the Leech Finger, helps very much.

Against Pains and Humours in the Groin and Genitals, bleed a Vein in the Thigh.

A-

Against Pains in the Flanks, and to dissipate all Tumours that would gather therein, and to restrain so great a Flux in the Menstrues in Women, I exceedingly help to bleed the Vein under the Anckle of the Foot without, which is called the *Sciota*.

VIII. *Choice Receipts both in Physick and Chirurgery.*

1. *Of the great Virtues of Chroecus Marcus.*

TIS a Powder which you may have at the Apothecaries, and this amongst all other Medicines in the World, is the most excellent against y^e Bloody Flux, us'd as follows. Take one Ounce of Conserve of Roses, and one Scruple of *Crocus Martis* and mix them together, then let the Patient eat in the Morning, and tast thereon two Hours, and this [by the Grace of God] will help him, altho' he has had it never so long or fore. It is also given above all other Medecines, in the Latter End of a Dropisie, and also against the Flux of the Menstrues, 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, if ye strew the Powder thereon.

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

You must 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

quickly heal. It is excellent against the Cough, Catarrh, or Pain of the Melt, and many other diseases, it helpeth the Falling Sicknefs, Palsie, and preserveth the Body from Putrefaction!

The Oyl of Wax worketh in Wounds most miraculously, healing them, be the same never 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 there, with, and laying a Cloth thereon wet in the same. Moreove, 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 in White Wine, it helpeth the cold Gout, or Sciatica, and all other Grievs coming of Cold.

3. *Of the manifold Operations of the Oil of CINAMON.*

THIS Oil is of a miraculous Nature, for it pierceth thro' the Flesh and Bones, being very hot & dry, and is good against all Cold and most Diseases, being comfortable for the Head and Heart, working the same Operation on a dying Man as the former: To be short, this Oil is of such Operation and Virtue, That if a Man drinks never so little, he shall find it work to his Fingers and Toes Ends, therefore it pierceth thro' the whole Body, helping all diseases that come of Cold and flegmatick Humours. It availeth much with Women in Travel; It driveth away the Measles and Spots, if the Face and Hands be anointed therewith, it warmeth 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.

*How to make Oil of ROSEMARY
Flowers with its Virtue.*

TAKE Rosemary Flowers and stamp them, then put them into a Glass with strong Wine, and stop close, setting it in the Sun for five or six Days, & then distill 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, altho' they have continued seven Years: It comforteth the Memory, and also preserveth the Eyes. if you drink now and then a Drop or two, and put another into the Eyes, it helpeth those that are deaf, if it be put into the Ears, and also drank with good Wine, it openeth all stoppings of the Liver and Melt, and helpeth against the Dropfie and yellow Jaundice: it breaketh Wind, easeth Cholick, and rising of the Mother. It is also excellent against the Pestilence, or those which 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 Colour; it helpeth those that have the Canker and Fistuls, and such like. And to be brief, it helpeth all Diseases of y^e Body, that come of cold and moist Humours, altho' never so evil.

5. *How to cure that troublesome Companion the
A G U E.*

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.

6. *How to cure that tormenting Disease the*
C H O L I C K.

TAKE Anniseeds, Sweet-Fennel-seeds, Coriander Carraway-seeds, of each two Drams, Cummin-seeds a Dram, raced Ginger a small Quantity, bruise all in a Mortar, 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.

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

TAKE five or six drops, or more of Wine, or good *Aquavita*, in a spoon, and holding down your Head on one Side, let one pour the same into your Ear, let it continue there for half a Quarter of an Hour, still holding your Head aside, that it run rot 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 then the Water will 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 to keep your Head warm after you have done. This I have often prov'd, and found Ease thereby.

8. *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 *Aquavita*, [as you have read in the former Receipt] by pouring it into your Ears, especially on that Side where your Pain lieth, but after that you have let the Water run forth of your Ears, then w more of the same Water [against y Fire] you must rub & chafe your Cheeks, and under your Jaws and and behind your Ears, stroaking of them upwards w
 - your

our Hands toward the Neck, to drive back y^e Hu-
ours for it is nothing else but a cold Rheum that
stilleth from the Head into the Gums w^{ch} causeth
e Pain; therefore be sure to keep the Head warm
when you have done.

How to strengthen and comfort the E Y E S.

DIP a clean Rag in a few Drops of *Aquavite*, and
with the same wipe the Corners of the Eyes, Eye-
rows and Temples, which will keep back y^e Rheum,
& greatly strengthen & comfort the Eyes, of which
have often made Trial, and found much Comfort.

*O. Of Fractures which are Bones broken, & also
Dislocations, or Joints displac'd with their Care.*

MANY Times it happeneth that Legs, Arms and
fingers are broken, or out of Joint, and the Parties
so hurt, are void of Help, by reason they have no
Chirurgion 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 would
not wish them to trust to their own Skill, if they
have any expert *Chirurgion* near at Hand.

If a Leg or Arm be broken, then have a Care to
place the Member in the same Manner as it was be-
fore, which you shall do in this Manner:

Take a Towel and make it fast above the Place
where it is broken, and then take another Towel,
and fasten it underneath the Place where it is bro-
ken, 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 this Cloth in
the White of an Egg, and Oil of Roses mingled to-
gether, and lay it on the grieved Part, then rowl it
about

about with a Linen Rowler of four Fingers broad and two Yards long, wet the Rowler in the Water and Vinegar mingled together.

First, rowl it about the Fracture three or four Times, then downward, and then upward, and so fasten it; then rowl it with another Rowler 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 rowl it up again.

If that a Finger be broken, rowl it with a convenient Rowler & splint it, & use the Means aforesaid.

II. *A precious Salve, for all those that have had any Member out of Joint, call'd, 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 Chirurgeons and others.

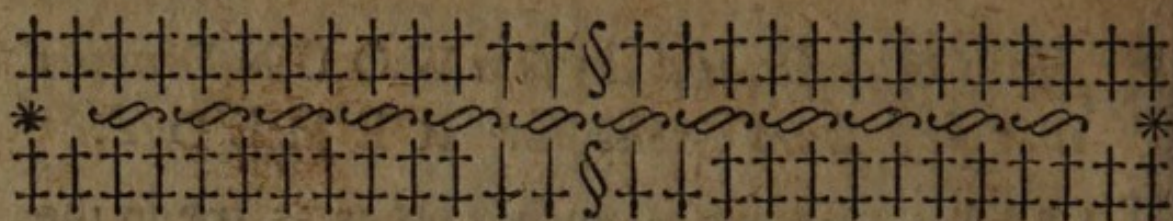
How to make the Salve: Take two Ounces of old Hog's Greefe, and of Duck's Greefe, and Goose Greefe Hen's or Capon's Greefe, of each two ounces, Lintseed meal, Fenugreek-meal, of each two Ounces Oil-olive eight Ounces, Opopanax Mastick, and Frankincense, of each an Ounce; dissolve the Gums in White Wine that are to be dissolved, and powder the others; mingle them altogether, and add Wax and Turpentine to them, then boil them all together, when stirring.

How to order and dress a WOUND when it is 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 it with cold White Wine, and apply some Unguents or Balms to the same, and on that a Dresser fit for a Wound, then rowl it gently, and make a good Form, For that helpeth to hasten the Cure. If the Wound be of any Length, you may stitch it in three or more Places; but be sure for to leave a Place at the lower Part thereof, for to purge it self thereby.

The End of the SECOND PART.

THE



THE
BOOK OF KNOWLEDGE,
Treating of the
WISDOM of the *A N C I E N T S*.

The THIRD PART.

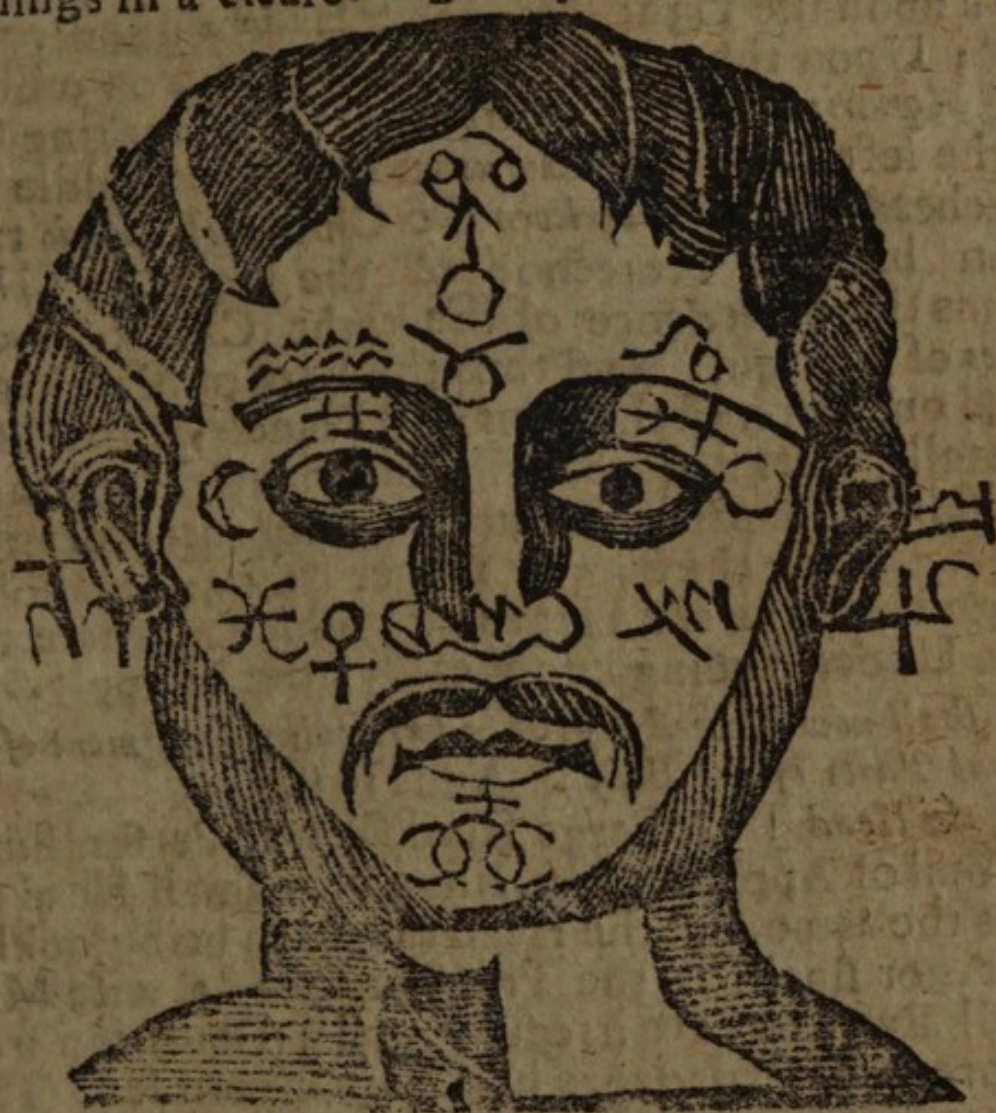
Being an abstract of the Art of Physiognomy and Palmistry; together with the Significations of Moles, and Interpretation of Dreams.

I. Of P H Y S I O G N O M Y, and the
Judgments made thereby.



PHYSIOGNOMY is an ingenious Science or Knowledge of Nature, by which \S Inclinations and Dispositions of every Creature are understood: And because some of the Members are uncompounded, and intire of themselves, as the Tongue, the Heart &c. and some are of a mixt Nature, as the Eye, the Nose, and others, we therefore say, That there are many Signs which agree and live together, which inform a wise Man how to make his Judgments, before he be too rash to deliver it to the World. Nor

Nor is it to be esteemed a foolish and idle Art, seeing it is derived from the superior Bodies: For there is no Part of the Face of a Man, but what is under the peculiar Influence and Government, not only of the seven Planets, but also of the twelve Signs of the *Zodiack*, and from each governing Part is the Nature and Inclination of a Man or Women plainly foretold, if the Person undertaking this Province, or pretending to it, be an Artift; 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 govern'd by ♂ *Mars*, the right eye is under ☉ *Sol*, the left Eye is rul'd by the ☾ *Moon*, or *Luna*, the right Ear is the Care of *Jupiter* ♃, the left of *Saturn* ♄, the ruling of the Nose is claim'd by *Venus* ♀, which by the Way is one Reason, that
in

in all unlawful Veneral encounters, the Nose is subject to bear the Scars which are gotten in those Wars; And the nimble *Mercury* ☿, the Significator of Eloquence, claims the Dominion 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 *Zodiack* come in for Part; And therefore the Sign *Cancer* ♋, presides in the uppermost Part of the Forehead, and ♌ *Leo* attending upon the right Eye-brow as ⚡ *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 Middle of 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 canon'd out amongst 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 also is the Judgment to be the Part ruled; which all 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 dull of Apprehension, also a very small Head signifies the same, but the Head of a Man being neither great nor small, is the Prognostick of a wise Man, for all Extreames 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, either in Man or Woman. But we must also consider the several Parts of the Head. and first,

Of the Hair.] The Hair is the only Excrecence of a moist Brain, yet the Ancients observe several things from

om it. As, if the Hair be thin, it shews a Man to be of a weak Constitution, but if curled and thick, 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, it shews a Person to be meek and humble, and his Constitution inclining 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, 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 a honest Life, but if the Eyes be declining, and looking downward, or red and very great, it betokeneth fleshly Lust. Small hollow Eyes signify Covetousness, grey Eyes an evil Man, hollow Eyes a crafty Man, rowling Eyes a wicked and vicious Man, Black Eyes do denote a sharp and piercing Wit, but one Lustful and incontinent; great Eyes denote Sloth, trembling Eyes sluggishness, glittering Eyes betoken Drunkenness, smiling and twinkling Eyes shew a merry Life. Eyes of divers Colours and small, denotes one crafty and chattering, Eyes turned toward the Nose, shews a Man given to Women. Great dropping 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, and good Counsel. Great staring Eyes shew a Man gluttonous and mad. High Eyes; large, clear, pure and moist are Tokens of Circumspect, Diligent Persons and Lovers. Eyes always running without Sicknesse cause it, shews foolishness. Small and hollow Eyes, shews covetousness, deceitful wrathful and angry Men. Cheerful Eyes

Eyes, betoken just Men, of a pleasant Disposition kind and holy, Twinkling Eyes shew a Thief and one that lays wait to catch and insnare Men. Blear Eyes does signify a Whore master.

Of the Eye brows.) Upright Eye brows are amiable, but the Eye-brows hanging over, shews an effeminate person. The Brows very hairy denote an Impediment in a Man's Speech; and the Brow 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 Maners. The Nose stretching to the Mouth denotes Honesty, Strength, and Aptness to Learning. A Nose like an Ape, betokens a libidinous and riotous Person.

Of the Nostrils,) The Nostrils thick and strong betokeneth Strength; if round, fair; drawn in length, merry and couragious. The Nostrils narrow and round, are Tokens of a foolish Person.

Of the Mouth,) A very big Mouth, with the upper Lip hanging over, signifies a Man foolish and unsteadfast, also a rash Man, a Babler, a Glutton, and an ungodly Man. An indifferent large Mouth sheweth a bold and couragious Man, and a Warriour.

Of the Lips,) Thin Lips with a little Mouth shew an effeminate Person. Slender thin, and fine Lips, betoken Eloquence. Fleshy and great Lips, a Fool. And those whose Teeth bear out the Lips are generally contumelious, Slanders, and 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 full of

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 denotes 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 any Business. A well proportion'd 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 cholerick 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 and ill-natur'd 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 inclin'd to Learning.

Of the Breast] A large Breast is always good, and represents Magnanimity, Boldness, Honesty, and Courage. A narrow Breast denotes Imbecility, or Weakness both of Body and Mind. A puffy or gross Breast, shews a Man to be morose, cross, and void of Pity. The Paps or Dugs hanging down from the Breast, shews a violent cholerick 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 hump Back, is generally a Token of a niggardly and covetous Person.

Of the Belly,] A lank Belly, with a high Breast, denotes

denotes a Man of understanding, Courage and Counsel: But a great Belly shews an undiscree, foolish, proud Man, and given to Luxury.

Of the Arms.] Very long Arms are a Sign of Boldness, Strength and honesty. Short Arms denotes a Fomenter of Discord and Strife among Friends.

Of the Hands.] The Hands very short denotes 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 a genteel Carriage, but very crafty.

Of the Legs.] Large and well-set Legs denotes Boldness; large Legs and full of Sinews, shews Fortitude and Strength. Slender Legs denotes 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 Shin cross and short, with a sharp Heel and fat Thighs, denote Madness or Frenzy 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 made 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 various Lines and Characters, which Nature has imprinted in the Hand, which are almost as various as the Hands that have 'em. And to reader 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



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 to the Table Line, and generally makes a Triangle thus Δ . 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 is by some called the Sister Line, ending usually as the other ends. For when the Line of Life is ended, 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 also Mounts, which are each one govern'd by a several Planet: the Hollow of the Hand is call'd the plain of *Mars*.

I now proceed to give Judgment of these several Lines. And in the first place take Notice, that in *almeftay*, the left Hand is chiefly to be regarded, &

because therein the Lines are most visible, and have the strictest Communication with y^e Heart & Brains. Now having premised these, in y^e 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. VVhen 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 T, it threatens the Persons with Blindness. If it wraps it self about the Table Line, then does it promise VVealth and Honour, to be attain'd by Prudence and Industry. If the Line be cut or jagged at the upper End, It denotes much Sicknesse. 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 notable Spirit. Let us now see the Significations of the Table Line.

The Table Line when broad, and of a lovely Colour, shews a healthful Constitution, and a quiet and contented Mind, and a couragious Spirit. But if it have Crosses toward the little Finger, it threatens the party with much Affliction by Sicknesse. If the Line be double or divided in three parts in any of the Extremities, it shews the person 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 Finger, & ends blunt, it denotes Preferment. Let us now see what is signified by

The Middle Finger: This Line has in it oftentimes
(for

(for there is scarce one Hand in which it varies not) divers very significant Characters; Many small Lines between this and the Table Line, threaten the party with Sickneſs, but alſo give him hope of Recovery. A half Croſs branching in this Line, declares the Perſon ſhall have Honour, Riches, and good Succeſs in all his Undertakings. A half Moon denotes cold and watery Diſtempers; but a Sun or Star upon this Line promiſes Proſperity and Riches. This Line double in a Woman ſhews ſhe will have ſeveral Huſbands, but without any Children by them.

The *Line of Venus* if it happen to be cut or divided near the Fore finger, threatens Ruin to the Party, and that it ſhall befall him by means of laſcivious Women, 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; indeed it generally denotes Modeſty in Women; and therefore thoſe who deſire ſuch wives, uſually chuſe them by this Standard.

The *Liver Line*, if it be ſtraight and croſſ'd by other Lines, ſhews the Perſon to be of a ſound Judgment, and a piercing Underſtanding: But if it be winding crooked, & bending outward, it ſhews Deceit and Flattery, and that the Perſon is not to be truſted. If it makes a Triangle Δ , or a Quadrangle \square , it ſhews the Perſon to be of a Noble Deſcent, and ambitious of Honour 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 Judgement, if a Man, but if a Woman, Danger by hard Labour.

The *Plain of Mars*, being in the Hollow of the Hand, moſt of the Lines paſs thro' it, which render it very ſignificant: This Plain being hollow, and the Lines being crooked and diſtorted, threaten to the Party to fall by his Enemies. When the Lines beginning at the Wriſt are long within the Plain, reaching the Brawn of the Hand, they ſhew the Perſon

son 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 Honour by martial Exploits; but if it be a woman, that she have several Husbands, and easie Labour with her Children.

The Line of Death is fatal, when any Crosses or broken Lines appear in it; for they threaten the Person with Sickneis and a short Life. A clouded Moon appearing therein, threatens a Childbed 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 if a bright Sun appear therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed & broken, y^e contrary.

Thus much with Respect to the several Lines in y^e Hand. Now as to the Judgment to be made from y^e Head itself; If the Hand be soft and long and lean withall, It denotes the Person of a good Understanding, a lover of Peace and Honesty, discreet, servicable, a good Neighbour, and a Lover of Learning. He whose Hands are very thick and very short, & is thereby signified to be faithfull, strong and laborious, and that cannot long retain Anger. He whose Hands are full of Hairs, and those Hairs thick, and great ones, if his Finger 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 Man liberal, servicable, a Keeper of Secrecy, and apt to his Power, (for he is seldom fortunate) to do any Man a Courtesy. He whose Hand is stiff, and will not bend at the upper Joint near to 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 Judgments made by *Palmestry*,

III. The

III. *The Signification of MOLES in any Part of the BODY.*



A Mole on the Forehead of Man or woman, denotes they shall grow rich, and attain to great Possessions, being beloved of their Friends and Neighbours.

A Mole on the Eyebrow shews a Man to be incontinent, and given to the Love of women; but if it be a woman, it signifies a good Husband.

He or she that has a Mole on the Nose, signifies they love their Pleasure more than any Thing else.

A Mole on the Chin, shews the Party shall never stand in need of his Kin, but shall get money, and grow very rich.

A Mole on the Neck, denotes him honourable and prudent in all his Actions; But if a Woman, it shews her of a weak Judgment, and apt to believe the worst of her Husband.

A Mole on a Man's Shoulder signifies Adversity, & threatens him with an unhappy End: But a woman

man having a Mole in the same Place, it shews she shall abound in Honour and Riches.

A Man or woman having a Mole on their wrist, or Hand, denotes Increase of Children, but Afflictions in old Age.

A Man or woman having a Mole near the Heart, upon the Breast, shewsthem irreligious, wicked and malicious.

A Mole on the Belly, shews the Person to be addicted to Gluttony and Lasciviousness.

A Mole on the Knee, shews a man shall be fortunate in marrying; and that his wife shall be beautiful, virtuous and very wealthy: A woman having one in the same place, shews she shall be virtuous, happy, and fruitful in Children.

A Mole on the Ankle, denotes the Man to be affectionate, and act the Part of a woman, like *Sardanapalus* at the Spinning wheel; And a woman having the like, she shall affect to be Lord over her Husband.

A Mole on the Foot, shews a Man prosperous in getting Riches, and happy in his Children. If a woman has the same, it also betokens her the same Happiness.

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

TO dream you are bite by a Serpent, signifies some Danger will befall you by secret and subtle Enemies. To dream you fly in the Air, signifies a speedy Journey, or some hasty News. To dream you fight and overcome, signifies you'll get the better in Law-suits, or other Controversies. To dream a Lion sawns upon you, denotes the Favour of great Persons. To dream of black Coffins and mourners denotes the Death of some loving Friend or Relation. To dream you see a Friend dead, denotes the Party to be in good Health. To dream you are in a Field of standing Corn, betokens Prosperity.

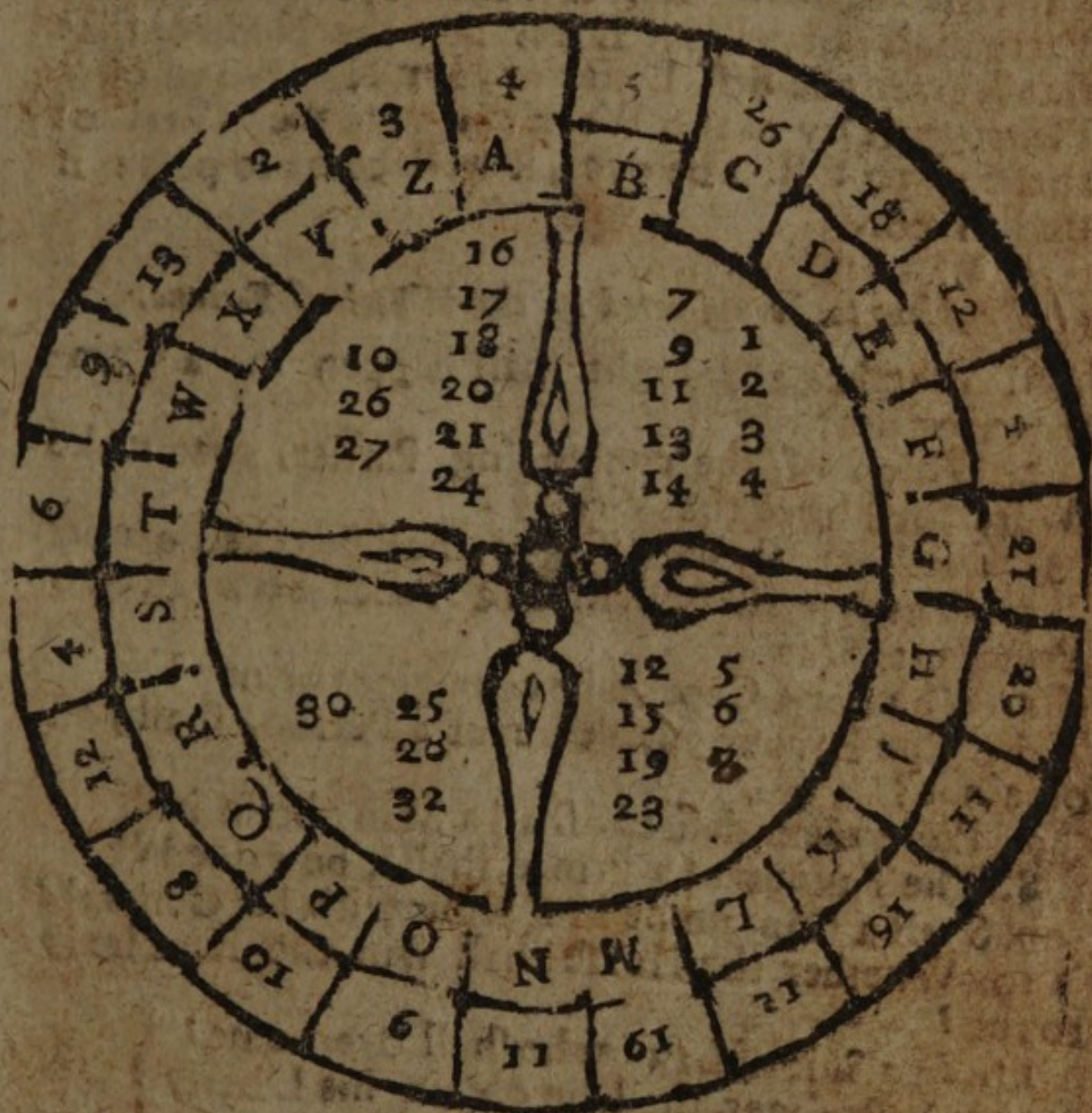


sperity and Joy. To dream of gathering up smal
 pieces of money, betokens Loss and Disappointment;
 But receiving of Money, profit and Advantage. To
 dream you are on Horse-back, and that he runs a-
 way with you, denotes you shall speedily be called
 away on some Business contrary to your liking. A
 woman dreaming she kisses another woman, denotes
 Disappointment in Love and Barrenness. To
 dream you are pleasantly sailing on a calm water, de-
 notes a peaceable and quiet Life; but if a Storm arise,
 expect Troubles. For a woman to dream a Ring is
 put on her Finger, denotes Success in Love & Mar-
 riage; but if it be suddenly took off, or fall off, it sig-
 nifies Disappointment in Love, and the breaking off
 the Match. To dream of Fire denotes Anger and
 Loss. To dream you see a Sow with Pigs denotes
 Fruitfulness. To dream you are hunting a Hare, &
 she escapes, betokens Loss and Disappointment in
 Business. To dream a Gold-chain falls from your
 Neck, betokens the Loss of the favour of Friends.

To dream you are courting a beautiful woman, betokens flattery. To dream you are forced against your will to descend from a pleasant Hill, betokens falling from Promotion, and Disappointment in Preferment. To dream of a sudden fit of Joy at the sight of any thing, betokens the Arrival of Friends. To dream you are at Banquets, but do not eat, betokens Scarcity. To dream one puts a new Glove on, and it remains so, betokens new Friendship or Marriage. To dream you fall into a deep Pit, denotes some sudden surprise and Danger. A woman to dream she is with Child, denotes Sorrow and Heaviness. To dream that you quench Fire, denotes overcoming anger, and Recovery from Sickneſs. To dream you hear a Voice, but ſee not who utters it, denotes you ſhall be deluded by feigned Pretenders. To dream you are walking in a Garden of Flowers, and among Groves of trees, denotes much Pleaſure and Delight to enſue from virtuous Converſation. To dream of Moons contending in the Firmament, denotes Diviſion among Friends and Relations. To dream your Teeth are drawn or drops out, denotes the Loſs of Children, or other Relations. To dream of drinking unmeaſurably, denotes you will fall into ſome violent hot Diſeaſe. To dream of Thunder, Lightning and a troubled Sky, denotes Diſpleaſure, Croſſes and Sickneſs. To dream you are purſued by furious wild Beaſts, but cannot avoid them, denotes Danger from Enemies. To dream you ſee your deceaſed Brothers and Siſters denotes long Life. To dream you are ſhooting in a Bow, ſignifies Honour and Preferment. To dream you manage Buſineſs of great Concernment, ſignifies Obſtruction. To dream you are making Candles, ſignifies Rejoicing. To dream you are going to hear divine Service, ſignifies Honour and Joy. To dream you hear Dogs bark, and be diſturbed thereat, ſignifies the Overthrow of your Enemies. To dream you are ſeeing Jeſus Chriſt, ſignifies Conſolation. To dream you build

build a Church, or erect an Altar, signifies some of your Family will become a Priest. To dream you see your self sitting, or lying in a Church, signifies Change of Apparel. To dream that you are playing with Dogs, is a very good Sign.

V. Of the ancient Wheel of FORTUNE, approved of, and affirmed by the most eminent Philosophers, by which any Thing you desire to know, may readily and easily be resolved, according to the Rules of Art.



Now that ye may the more easily apprehend the meaning of this wheel of Fortune, and how such Questions as you propound may be resolved by it,

First, Pitch upon what Number you like best, but but let it not exceed 30: Then take the Number of the Day, as it is set down, and the Number of the Circle of the Wheel above the Letters, which must be the Letters that begin your Name. Then put y^e Numbers altogether, and divide them by 30, and look in the Body of the Wheel for what remains; & if it happen in the upper Part of the Wheel, your Answer will be in the *Affirmative*; if in the lower Part, the *Negative*. In like Manner, to know if the Party shall obtain their Love, take the Number that stands over the first Letter of your Name, and of y^e Planet and Day of the Week; divide the Total of these by 30: If it be over, it will come to pass; if under, not.

Questions to be answered by the Wheel of Fortune.

1. Whether any Fight shall happen in a Campaign or not?
2. Which of the contending Parties, that make War, shall have the Victory?
3. Whether a Town besieged, shall be taken or not?
4. Whether there shall be a Peace between two Princes at War.
5. Whether a Captain be courageous or not?
6. The Favour you desire of a Person, shall you obtain it?
7. Preferment desired, shall a Man obtain it?
8. The Favour of a Prince, shall it be gained?
9. Shall a Captain be in Favour with his General?
10. Whether the Horse shall win the Race he is to run?
11. In a Suit of Law, who shall overcome?
12. A Prisoner, shall he obtain his Liberty?
13. A sick Person, shall he recover?
14. Sickness, how long it shall continue?
15. Shall a Man obtain what he desires?
16. A Wife, shall her Husband have a Child by her?
17. A

17. A Woman with Child, shall she have a Son or Daughter?

18. A Child, shall it be happy or unhappy?

19. Things stolen, shall they be recovered?

20. Shall the Year be plentiful?

21. A Voyage to Sea, shall it be fortunate?

22. What Trade shall a Man thrive by?

23. Shall a Man gain by Marriage?

24. A Ship, shall it make a good Voyage?

25. A House Is it good to take it or not?

26. Shall a Man be rich or poor?

These, or any other Questions of the like Nature, may be resolved by this ancient Wheel of Fortune.

To proceed upon any Question by this Wheel, first choose what Number you please: As 7, 8, 9, &c. then take the Number of the Day, set all in Order; then take the Number you shall find in y^e wheel, upon the first Letter of your Name: For Example, if your Name be George, you may take G, and the Number which is over it; all which set down within the Wheel; & having added all into one Sum, which divide by 30, and set by the rest; As for Instance, if your total Number amount to 145, divide that by 30, and there will 25 remain; which Number you must look for on the Wheel and if it be in the uppermost half the Matter will succeed; if otherways, miscarry.

And by the like Process you may find out any Thing, you would know; always observing that y^e Numbers in the Wheel exceed not 30; as you may see in the Wheel.

VI. Alphabetical TABLES rightly resolving sundry Questions & Demands, &c.

I. Which of the opposite Parties that are at War with one another, shall get the Better?

A	B	C	D	E	F	G	H	I	K
33	3	22	24	23	3	7	6	20	

K	L	M	N	O	P	Q	R	S
I	10	33	13	8	13	7	13	9
T	W	X	Y	Z				
8	2	6	6	4				

Now to put this Alphabet rightly in Practice, you must find out the proper Names of the contending Parties, who shall either make wars, or go to Law with each other: Then put those Names into Latin; and let it be in the nominative Case singular, observing the Orthography; and then as you see in the Alphabet, place unto each of those Names the Number belonging to him, according to the Table here before written, and put the Total of the said Numbers together; or, which is the same Thing, each Man by himself: and when you have so done, divide them by 9, and by what remains on the one Part and the other, you shall find it with ease. Next take notice of the following Rules, by which you may learn what shall befall the one and y other. And if it happen, that after you have divided the whole by 9, nothing remains, you must take the last 9 in stead thereof, as Experience will afterwards teach you.

Now it very rarely, if at all, ever happens that the opposite Parties are of the same Name, therefore search diligently for their right Names, and that you may be the better acquainted with this Rule, suppose, for Examples sake, that these two contending Parties should be *Peter* and *Paul*. If you do but consider what has been laid down before, you shall be able to give a right Judgment. But you must lay this down for a certain Maxim, That the divine Being is the great Causer and Disposer of all Effects, changing and altering them according to his own will. And therefore, what is here said, is according to the starry Influences, when no superior Power interposes.

P	13	} makes 7 times nine.	P	13	} makes 4 Times nine.
E	22		A	17	
T	8		U	2	
R	13		L	10	
U	2		U	2	
S	9	} resteth 4	S	9	} rests 1.
Sum	67.		Sum	37.	

And so in this Instance is shewed unto you their Names Numbers and Sums: which being divided by 9, to *Peter* there remains 4, and unto *Paul* rests 1.

The following Tablelikeways lets you see which of the two shall get the Better, according to the Rule foregoing.

1	The Conqueror is of	3	5	7	9
2		1	4	0	8
3		2	5	7	9
4		1	3	6	8
5		2	4	7	9
6		1	3	5	8
7		2	4	6	8
8		1	3	5	7
9		2	4	6	8

2. To find out whether a Person speaks true or false.

First write the Person's Name in Latin, upon whom you would try this Experiment, and what y Name of that Day was, in which they told you the Story, and put the Numbers thereto belonging, to each of those Letters according to the following Alphabet. Then make one total Sum of all those Numbers, adding 20 thereunto, and then divide the whole by 7, And if the remaining Number be even, the Story's false; if odd, 'tis true.

A	B	C	D	E	F	G	H	I
10	2	20	4	14	6	16	7	18
K	L	M	N	O	P	Q	R	S
11	11	12	4	14	6	16	8	18
T	W	X	Y	Z				
10	2	2	4	14				

3. To

3. *To know whether the Husband or the Wife shall be the longest Liver?*

To resolve this Question, The proper Names both of the Man and the Woman must be writ in Latin, and the Number belonging to each Letter added thereto, as in the foregoing Alphabet, then gathering the Number into one Total, divide them by 7. And if the Remainder be even, the Man shall live the longest, but if odd, the Woman.

4. *To tell whether a Woman with Child shall have a Boy or a Girl.*

The Resolution of this is by writing the proper Names of the Father and the Mother, and y^e Name of the Month wherein she conceived. Then put all the Numbers of those Letters together, dividing them by 7. And if the remaining Number be even, 'twill be a Girl, if odd, a Boy.

5. *To know whether a new born Child shall live long or die quickly.*

To resolve this, first set down the Parents Names, and the Day on which the Child was born, putting to each Letter its Number, as in the last Question. Then collect the total Sum, and put to it 25, after which, divide the whole by 7, and if what remains be an even Number, the Child is but short liv'd, but if it be odd, the Contrary.

6. *To know which of the celestial Signs rules at the Birth of any Person?*

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	W	X	Y	Z	

To know this you must take the Numbers belonging to each Letter of the Name of the Party you desire to know. and of his Parents in Latin, by the foregoing Alphabet, then collect those Numbers into one total Sum, dividing the same by 12. And if there remains 1, it signifies *Leo*, if 2 *Aquarius*. 3, *Virgo*. 4, *Sagittarius*. 5, *Cancer*. 6, *Taurus*. 7, *Aries*. 8, *Libra*. 9, *Scorpio*. 10, *Capricorn*. 11, *Pisces*. 12, *Gemini*.

VII. Pleasant Questions in Arithmetick.

1. **A** Thief breaking into an Orchard, stole a certain Number of Pears, and at his Coming out he met with three Men, one after another, who threatned to accuse him of theft, and for to appease them, he gave unto the first Man half the Pears that he stole, who return'd him back 12 of them, Then he gave unto the second half of them he had remaining, who return'd him back 7, and unto the third Man he gave half the Residue, who returned him back 4, and in the End he had still remaining 25 Pears. Now do I demand how many Pears he stole in all? To answer this Question you must work backward, for if you take 4 from 25, there will remain 21, which being doubled, make 42 from which abate 7. and there will remain 35, which being doubled makes 70, from which subtract 12, and there will remain 58, which again doubled, make 116, the true Number of the Pears that he gathered.

2. Let the Party that thinketh, double the Number which he thought. which done, bid him multiply the sum of them both by 5, and give you the Product which they will never refuse to do, it being so far above Number though; from which if you abate the last Figure of the Product (which will always be a Cypher or 5,) the Number thought will remain.

Example, Let the Number thought be 53, which being doubled maketh 106, & multiplied by 5, makes 530, then if you take away the Cypher, which is in the

the last Place, there will remain 53, the Number thought.

3. A certain Man having three Daughters, to the eldest, he gave 22 Apples, to the second he gave 16 Apples, and to the third he gave 10 Apples, and sent them to the Market to sell them, and gave 'em Command to sell one as many for a Penny as the other (namely 7 a Penny) and every one to bring him home so much Money as the other, and neither change either Apples or Monies one with another. How could that be?

This to some may seem impossible, but to the Arithmetician very easie. For whereas the eldest had three Pennyworths, and one Apple over, y^e second two Pennyworths, and two Apples over, and the youngest had one Pennyworth and three Apples over. So that the youngest had so many single Apples, and one Penniworth as the eldest had Penniworths and one Apple over, and consequently the second proportionably to them both. They made their Market thus, A Steward coming to buy Fruit for his Lady, bought all they had at 7 a Penny, leaving the odd ones behind, then had the eldest Sister three Pence, and one Apple, the middle Sister two Pence and two Apples, and the youngest one Penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who repli'd, There were but few remaining; she notwithstanding sent him for them at any Rate. The Steward coming to the Market again could not buy the odd Apples under a Penny a Piece (who was fain to give it) then had the youngest Sister three Pennyworths, the middle Sister two Penniworths, and the eldest one Penniworth, & so they had all four pence a-piece and yet sold as many for a penny one as another, and neither changed Apples nor Monies one with another, as they were commanded.

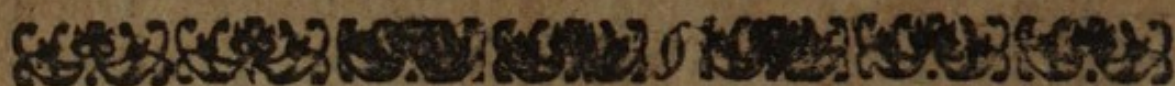
4. A Man bought 100 Eggs at 3 a penny, having 120 to the Hundred, also he bought 100 more at two

a penny, having likewise 120 to his Hundred. These Eggs being mingled, he sold 'em for Twopence, and 120 to the Hundred as he bought them; the Question is, whether he gain'd or lost in that Bargain?

If you work by the Rule of three direct, you shall find that his 120 Eggs at three for a penny, came to 3 Shillings 4 pence, and his 120 at 2 for a penny, came to 5 Shillings, which being added, makes 8 Shillings 4 pence. Then again to see what they came to at 5 for 2 pence, work likewise by the Rule of Three direct, and you shall find that 240 at five for 2 pence, comes but to eight Shillings, whereby the Seller loseth 4 pence of the Money they first cost him.

End of the THIRD PART.





T H E
BOOK OF KNOWLEDGE,

Treating of the
WISDOM of the *ANCIENTS*.

The FOURTH PART.

The Farmer's Kalender : Containing 1. perpetual Prognostications for Weather 2. The whole Mystery of Husbandry. 3. The compleet and experienc'd Farrier's Cow-leech, Shepherd and Swine herd, &c.

A YEAR is the principal Part of Time, by which not only the Ages of Men and other Things, but also the Times of many Actions in the World their Beginning, Progress, Continuance and Intervals are measured: And is the 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, ordain'd to return to their Courses.

But there are divers sorts of Years, as saith the Ancients, according to divers Nations, which are different from one another, reduced to the Rule of the celestial Motions: The Year is divided into Astronomical and Political Parts.

The Astronomical Year is also twofold; That is Solar and Lunar.

The Solar Year is the Time in which the Sun, by his proper Motion departing from the Point of the Eclip-

Ecliptick, returns to the same again. And this is called either Natural or Syderial.

1. The Natural or Tropical Year, is the Space of Time in which the Sun departeth out of the Tropical, Equinoctial or Solstitial Point, and running through the Ecliptick, returneth to the same again.

This Natural or Tropical Year, is also twofold; mean or equal, and true, also called unequal.

The mean or equal Tropical Year contains 365 Days, 5 Hours, 49 Minutes, 15 Seconds.

The true or 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 from the same Star from whence he departed; and is 365 Days, 6 Hours, 9 Minutes; but in the Seconds there is a Difference among the Authors.

Now the Lunar Year is likewise twofold, the Common, which is 12 Moons, or 354 Days, 8 Hours, &c. The Embalimal, which is 13 Moons, or Lunations containing 383 Days, 21 Hours, &c.

The political or civil Years, be such as are commonly used for the Distinction of Times, wherein respect had rather 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, consisting of 365 Days and 6 Hours: This Julian Account, or Year, is used by the *English, Muscovites, Syrians, Abassines* and *Ethiopians*, tho' the Name of their Months differ. It is held to begin (with the Vulgar) on the first of *January*; which is therefore called *New-years-Day*: But according to the State Accounts, y^e Year begins not till the 25 of *March*, at which Time they alter the Date of the Year: As for Example, The first Day of *January* next, will be reckoned the first Day

Day of the Year 1725, but because the state first Account begins not till the 25th of *March*, they commonly write the Date double 1723 from the 1st of *January*, till the 25th of *March*; after which they write only 1723.

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* beginning 10 Days before the *Julian*; and is received in all Countries, owning the Authority of the See of *Rome*, and in some protestant Countries also; as in the six or seven Provinces, *Utrecht* keeping the *Julian* Account.

I. Of MONTHS.

THE Months by which we measure the Year, are of two Sorts, *viz.* Astronomical or Natural, are according to the Motion of the Sun and Moon; and be either Solar or Lunar; the Solar are the span, of Time in which the Sun runs through $\frac{1}{12}$ Zodiack, of which they are two Sorts, mean, or equal; true, or unequal: An equal solar Month, is $\frac{1}{12}$ Time in which the Sun, by his mean Motion, goeth a twelfth Part of the Zodiack, and is always 30 Days, 10 Hours, 29 Minutes, 5 Seconds, &c. But the true, or apparent, is according to the Motion of the Sun thro' the Zodiack, for when he is in, or near his *Apogæon*, the Months are longer; but when he is in, or near his *Perigæon*, they are shorter. Lunar Months are referred to the Moon's Motion, and are chiefly threefold, *viz.* First, periodical, which is the space of Time in which the Moon, by her mean Motion, goeth through the Zodiack, 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, 12 Hours, 44 Minutes, and about 4 Seconds.

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 4 Weeeks, it being the longest Time that the Moon is to be seen between Change and Change. Lastly, the political Months are civil and usual, as every Nation best pleaseth; which differ both in Proportion and Name.

II. Of Days and Hours.

DAYS are either natural or artificial: A Day Natural is one intire 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 Mid-night. But the *Astrologers* begin it at Mid-day, or Noon. An artificial Day is from Sun-rising to Sun-setting; differs in Length of equal Hours, according to the Sun's place in the Zodiac, and Latitude of the Region! But in unequal Hours, (called planetary Hours) there are 12, so that one Hour is the 12th Part of a Day, be it long or short, and the Hours that make an artificial Day are from 6 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 his Rising there appears a Circle about him, and it vanisheth equally away. If the Sun set red. If ☽ Clouds be red. If the Moon be clear three days after the Change, or three days before the Full. If ☽ Clouds appear with yellow Edges. A cloudy Sky, clearing against the Wind. The Rainbow after Rain, appearing

ing meanly red, Mists coming down from the Hills and settling in the Valleys; or white Mists rising from the Waters in the Evening. Crows or Ravens gaping against the Sun. Beetles flying in the evening. Bates flying abroad sooner than ordinary. Many Flies or Gnats playing in the unshine at evening.

IV. *Signs of Rain.*

IF the Sun be fiery red at his rising. If he shew pale and wan. If red and black Clouds be about him at his Rising. 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 greener it is, the more Rain birds washing themselves. The chattering of the Pye, Peacocks and Ducks; Ducks often crying. The Owl crying chiwit often; Swallows flying low; the working of an Insect called a Spinner. Many Worms appearing above Ground. The Beasts eating greedily, and licking their Hoofs. The biting of Flies, Gnats, &c. The Soot falling much from Chimneys. The sweating of Stones. A Circle round a Candle. Aches in ancient Peoples 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 sure signs of Rain.

V. *Signs of Wind and Tempest.*

REd Clouds appearing in the Morning. Much shooting of Stars. The Rainbow red. Black Circles with red stroaks about the Moon. Stars dim and fiery. Autumn fair, a windy Winter. Clouds flying swift in the Air. Fire burning pale or huzzing. Ravens clapping themselves with their Wings. The high

high flying of the Hern. Crying of Swine. The Herb Treefoil 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 to *Noah*, that he would drown the Earth no more. But as to the natural Cause of it, it is caused by the Sun-beams striking upon a hollow Cloud, when its edge is repelled and driven back against the Sun; and thus ariseth variety of Colours, by the mixing of Clouds, Air and fiery Light together; therefore it is seen in opposition to the Sun, for the most part in the Evening.

VII. Of Rain.

THE Ancients ascribe Rain to be a cold and earthly Vapour, or humour is exhaled from the Earth and waters by the Beams of the Sun, and carried into the middle Region of the Air, where, by the Extremity of the Cold, it is thickned into a Body of 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* 4 7, and 9 6.

VIII. Of Hail.

HAil is nothing but Rain congealed 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 extream cold, thus to congeal the Water therein, notwithstanding the Heat then upon Earth.

IX. *Of Snow.*

SNow (as say the Ancients) is of the same Humour that Hail is, but only of 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 γ Sun, there is a cold and moist Vapour drawn up a little from the Earth; which, after the setting of the Sun, descends upon the Earth again, and is called Dew. But if by the sharpness of the Air it be congealed, is called Frost; and therefore in hot Seasons and 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 γ Ice being melted, γ Water is proportionably less.

XI. *Of the Wind.*

WInd is said to be an Exhalation hot and dry; engendred in the Bowels of the Earth; & being gotten out, is carried side-long 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 rising, its Motion is forced rather round, than right in its falling, and this makes it a whirl-poll or Whirl wind, 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 congeined within the Bowels of the Earth, which is striving to break forth, and thereby the Destruction of many

many People, and the Ruin of whole Towns and Cities, as the sad Fate of *Sicily* has but lately shown us, by sinking of Mountains, and raising of Valleys. But though what I have said may be the natural Cause of Earthquakes, yet doubtless the final Cause is God's Anger against a provoking sinful People, which ought to make all our Hearts to tremble, lest God for our Sins should cause the Earth under us to so.

XIII. Of Thunder and Lightning.

TThunder and Lightning is occasioned by an Exhalation hot and dry, And being carried up to the middle Region of the Air, and there inclosed into the Body of a Cloud: Now these two contraries being thus shut or inclosed into one place together, they fall at variance, whereby the Water and Fire agree not untill they have broken through, so that Fire and Water fly out of Clouds, the Breaking whereof making that Noise which we call Thunder, and the Fire is the Lightning which is seen, though 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 opaque 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 the fixt Stars are naturally luminous: whence it will follow, that any Planet interposing betwixt the Sun and our Sight, so also a primary Planet coming betwixt the Sun and its secondary, deprives that secondary of its Light: and

consequently renders such secondary Planet unilluminated to its primary.

2. *Of Eclipses of the Sun.*

An Eclipse of the Sun is caused by the diametrical Interposition of the Moon betwixt the Sun and the Earth, which commonly happens at $\frac{y}{y}$ 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 if the Conjunction or new Moon doth not happen 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 remoter from him at the Time of the true Conjunction, but if the meeting of the Sun, and either Node happen at the very full Moon, then he shall totally escape an Eclipse of the new Moon.

3. *Of 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 ay happen then, because of her Latitude for the Sun of the Semidiameters of the Moon and the Earth's Shadow at the Time of the true Full, be more than the Moon's Latitude, she will be eclipsed, but if the Sun of the Semidiameter be less than the Latitude, she cannot suffer an Eclipse that's full and tho' every full Moon there be not an Eclipse yet she rarely passeth a Year together without being eclipsed little or much, for the Sun passeth her Node every Year.

4. *Eclipses are either total or partial.*

Total Eclipses are such as quite cover the illuminated Body, and are either central or not, central are when the Center of the Sun, Earth and Moon be in a straight Line, or when the Centers of the Sun earth and Moon coincide. Note central, are when the Centers do not coincide, tho' 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, and y^e Earth much less than the Sun, solar Eclipses are never, or very rarely total, yet if it happen the Moon be Perigion, and the Sun Apogeeon, an Eclipse of y^e Sun may be total, for then the Moon's apparent diameter exceeds the Sun's considerably, and her conick or perfect shadow reaches the superficies of y^e 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 caused 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 on 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 hot and moist, the most temperate in all the Year, being both pleasant and healthful, and most convenient for the taking of Physick, either to remove chronical Distempers, or to prevent them for Time to come.

2. Of the Sun.

The Summer or Estival 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 happeneth about the 11th 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 his full height and strength, bringing to Perfection the Productions of the Earth, the Time of gathering in the Harvest being chiefly in the last Month of this Quarter.

3 Of the Autumnal Quarter.

The Autumnal Quarter begins when the Sun is said to touch the first Minute of *Libra*, or the Balance, thereby making the Days and Nights again of equal Length, which is usually upon the 12th Day of September, for then likewise the Sun riseth 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, tho' it often proves moist and wet; for the Sun now 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*.

4. Of the Winter.

The Winter, or Hyemnuall Quarter begins when the Sun touches the first Minute of the Tropical Sign *Capricorn*, which is for the most part about the 11th of December, thereby making the shortest Days and longest Nights, to those that dwell on the north Side of the Equinoctial, and the Contrary to those that

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 Compleat GARDINER:

Containing Observations on every Month in the Year, for Planting and Sowing.

January. **P**Lant Vines and lay them for Increase, and plant Aple and Pear trees, and all sorts of Wall-fruit trees; if the Weather be open, trim Wall-trees, cut and nail them: Set and sow Kernels and Stones, in this and the next Month, breaking only the Stones, or Shells, and sow only the Kernel; set Beans and Pease, cut, set, and lay Quicksets and Roses; all these may be done also the next Month.

February.] Now is a very good Time for grafting the forward sorts of Fruit trees: If the Weather be temperate, sow hardy Seeds, as Pease Beans, Radishes, Parsnips, Carrots, Onions, Parsley, Spinnage: Make up hot Beds for Melons, Cucumbers, and such like: Lay Branches of Vines, Roses, Woodhines, Jessamines, Laurestinus, Phileroy, Pyracutha, &c. Plant Goosberries, Currans, Raspberries, and begin to plant hard Herbs towards the Latter End of the Month; transplant Cabbage and Collyflowers and sow Asparagus.

March. This is the principal Month for grafting all sorts of Fruit-trees, transplant all Sorts of hardy Herbs and Flowers, make up Hot beds for Cucumbers, melons, Colliflowers, to come late, the *Russian* Cabbage, and tender Flower seeds, as Amarants of all sorts, Africans, Marvail of *Paris*, &c. Sow most sorts of Garden Seeds, as, Endive, Succory, Leeks, Radish, Beets, Parsnips, Skirrets, Parsley, ~~Sorrel~~

Bugloss, Burrage, Chirvil, Sallery, Lettice, Onions, Orrice, Purstin Carrots Cresses, Spinnage, Marigold, &c. Sow most Sorts of Flower-seeds; likewise Turneps in this and the next Month, to have them early. This is the principal Month of sowing of Seeds, and planting of Flowers and Slips. Sow Pinks and Carnations. Gilly flowers at the Full Moon, and the seeds of Winter greens; plant out Colliflowers, and all sorts of Cabbages, where they are to stand; and likewise Carnation layers in this and the next Month. In this Month also sow Oats and Barley.

April. You may graft some sort of Fruit trees in the Beginning of this Month; sow all Garden seeds in dry Weather; and plant all sorts of Garden herbs in wet Weather. You may yet sow those sorts of seeds spoken of in *March*: Sow tender Seeds, as sweet Marjoram, Basil, Pinks, Carnations, Hyssop, Thyme, Savory and Purslain, *Dutch* and *English* Savoys. Set all Sorts of Winter Greens in this and the former Month, set Sage and Rosemary, sow Lettice, Spinnage, Chervil and Cresses once in three or four Weeksto have it young. Plant Cucumbers, Melons and Artichokes. In this Month also sow Hemp & Flax, pull Hops, and open your Beehives, and bark Trees for Tanners.

May. About the Beginning, or within a Fortnight under or over, sow *French* Beans in fine mould; sow tender Garden-seeds, as, Sweet Marjoram, Thyme, and Basil, *Dutch* and *English* Savoys, plant out Cucumbers and Ameranthus, &c. Of the hot Bed, take up Tulips whose Stocks are dry, sow purslain; set your Stills on work. Weed your hop-gardens, cut off superfluous Branches, moss Trees, and weed Gardens and Corn.

June The Beginning of this Month, sow *Dutch* & *English* Savoy, sow Sallad-seeds for latter Sallads. Take up your best Anemonies, Tulips and Ranunculas, sow Turnep seed in this and the next Month;

And

and transplant those Savoys that was sowed the last Month; plant slips of mirtle, shear your Sheep, the Moon increasing.

July.] This is the principal Month to inoculate Apricocks, Peaches, Nectarines and Roses, &c. Prune your Wall-trees, lay Gilliflowers and Carnations; sow Lettice, and Spinnage, for latter sallading transplant or remove Tulips, or other bulbous Roots, plant cuttings of Myrtles, but let them not have too much sun at first. Remove your large-sided Cabbage planted in May, to head in Autumn. Keep Weeds from growing to seed, and begin your hewing. Gather the Snails from your Wall fruit, but pull not off the bitter Fruit, for then they will begin with others.

August.] The Beginning of this Month sow Cabbage and Colliflower-seed, prune superfluous Branches from the wall-fruit trees, unbind the Buds you inoculated the Month before, if they take. Sow Spinnage and Lettice for latter sallading; set Suckles, plant them rather in the shade than in the sun, sow Lark-spur, and Candirast, Columbines, Robin the Bush, and such hardy Plants as will endure the Winter: Plant Strawberries, and other Garden plants. Reap and gather in your Harvest while the Weather continues fair, for you may reap and carry in your Corn, as well as make Hay when the sun shines.

September.] Transplant Collyflowers and Cabbages that were sowed in *August*: Plant Tulips and other bulbous Roots you formerly took up, take off your Carnation-layers and plant them where they are to stand the Winter, remove Fruit trees from *September* till *March*, except in Frost: set cutting of Bays, Lawrels &c. Transplant most sort of Herbs and Flowers, gather Hops the Beginning of this Month, and sow your Wheat and Rye.

October.] Sow Beans and Pease; sow all sorts of Fruit trees, as Nuts, Kernels and seeds, either for

Trees or Stock, in this or the next Month; plant Rose-trees and your bulbous Roots of all sorts; plant all fruit trees that have shed their Leaves, drench stiff Lands.

November.] Sow Beans and Pease, prune all sorts of Fruit Trees and begin to cut and trim Wall-trees; lay up Carrots, Parsnips, Cabbages, either for your Use or Seed, cover your Asparagus and Artichokes, set Nuts and Kernels, yet you may plant Tulips. Kill your Swine in or near the Full of the Moon.

December.] Set Pease and Beans if the Weather be moderate, set and transplant all those sorts of Fruit Trees, especially such as are not very tender, and subject to the Injury of \bar{y} Frost, prune Vines if the Weather be open, nail and cut all sorts of Fruit Trees, sow Bay, and Lawrel Berries dropping ripe.

XVI. *The experienc'd Husbandman:*

Shewing how to manure, plow, sow and weed, &c.

HAVING already treated of Gardening, and directed the Gardener how to order Matters for every Month of the Year; I come now in the next to direct the Husbandman in the Management of those Affairs that are properly under his Cognizance.

The first Point of Husbandry is, to prepare the Ground, the second to plow it well; the third to dung it well. The Ways of dunging 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 Share, 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 every 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

be thoroughly mellowed, but not too wet, for if it be 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 Plowing. But if your first ploughed has been in a dry Season, it will be necessary to have some Moisture in your second Stirring; which will also make your Labour the more easie. 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 Follow is brought to so fine a Mold, that it will need very little Harrowing when you sow it. And seeing so much depends upon the well plowing of the Ground, the Husbandman must try whether his Ground be well ploughed or not, for otherways. If Balks being covered with mold, he may easily be deceived; to be certain therefore, let him thrust down a Rod into the Furrow, and if it pierce alike in every Place, 'tis a sign the Ground is well plowed; But if it be shallow in one Place, and deep in another, the Plowing is faulty. If you are to plow upon a Hill, you must not plow up and down, but overthwart, for so the inconvenient Steepness is to be avoided, and the Labour of Men and Cattle made more easie. But then you must be careful not to plow always one Way; but sometimes higher and sometimes lower, working aslope as you see needful.

As to the Season of Plowing, 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 mellow'd is the most easie to be wrought

wrought upon, and the Weeds are then turned in, and being pluck'd 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 Plowing. But yet if the Ground be light and sandy, it may be plowed in the Winter, if the Weather will permit. A slender and level Ground, subject to Water, should be first plow'd in the End of *August*, and stirr'd again in *September*, and prepar'd for sowing about the Middle of *March*. The light hilly Ground is broke up about y^e 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 and Rushes, to bring it to a moderate Heat, and so make it fruitful, let it be mannur'd with Lime: The Lime-stones may be got among Quarries of Stones, and in divers other Places, or you may burn them in a Kiln in the most convenient Place you have, to save the Charge of Carriage; and when you have sanded your Ground and backed it, make your Lime small, and on every Acre bestow thirty or forty Bushels of Lime, spreading it, and mixing it with Earth and sand very well; and the stronger and sharper the Lime is, the better the Earth will be; and you will find your Improvement answer your Labour. And here note, That it is no Matter what Colour your Lime-stones are, whether white or grey, so 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 it's Beauty that produces the Profit. It is a great Helper to cold, clayie, wet Ground. Such Grounds are also very much helped by laying Dung, or any Soil that is sitting, either of Cattle,
or

or such as is cast out of Pond-lakes, or muddy Ditches; for barren and hot Earth can never be overlaid with good Manure or Compost, for that warms the Earth, and it is the want of Warmth makes it unfruitful.

As for the Hacking and sanding beforemention'd, the first is after the Ground has been turn'd up with the Plough to go over it with a long Hoe, or Hack, and cut in pieces the Grass which you see turn'd up in the 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 sanding 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 soak in with Rain, to the heartning the Ground, and producing a good Crop.

But besides what I have already mentioned, there are several other Ways of manuring Land, I will mention some of them for the Husbandman's better 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 barren clayie 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 stiff 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, and being turned into Marle, it is nothing but a rich Clay of divers Colours, according to the Strength of the Sun, and Climate where it is produced. This is
so

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 Anger-whimble, made to hold many Bits, one longer than another, till you have tried, by drawing the Earth in one Place, then proceed in the most proper Places till you come to the Marle, and the most proper Places are in the lowest part of high Countries, near the Brooks & Lakes, and in the high parts of low Countries, upon the Knowls or little Hills, and in the Clefts of steep Bank, or breaches in Hills opening themselves; in some Places it lies deep, in others shallow; and commonly barren 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, and mix the Marle with the Sand.----But because this is not so easie to come by, I will speak of others more general, that will enrich any poor Sand or Clay for Grain, with less trouble and Cost than before.

Woollen Rags are very profitable for manuring and enriching a Land, a sackful and a half being sufficient for dressing an Acre of arable Ground. The Way of using them, is to chop them very small, and spread them in equal thickness over the Land before the fallowing time, and then coming to fallow, let your Plow 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 like quantity as the Rags, and plow 'em in after the same Manner. These will keep the Ground in good Heart for four Years together, without any Renewing. The Hoofs of Cattle are approved for this, and may be had of Trotter and Tripe-men, &c. and must be used as Rags and Shavings. *Soap ashes*, when the Lee has been drain'd from them, is of excellent

cellent 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 strawed and plowed in, and there let it lie to rot. Also Malt Dust is much available to this Purpose, allowing three Quarters of it to an Acre. And to enrich your Dung on the 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 that is not so used. But so much shall suffice as to the 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 Dung-hills, and if no such be to be had nearhand, steep Cow-dung in Water, and soak the Seed in it. Wheat will be well soak'd in 18 Hours, Barley in 36, Pease 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 Labour, and defraud your Hopes; or else, tho' 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 them up, or let lie scattering in the most frequented Places, and the Scent of it will make 'em 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-ways, like those on Sugar-

gar-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 fall down again; so that if you be near at hand, he may easily be taken. Also the scattering of *Nuxvomica*, mingled with Paste, if taken by them, as it 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 has been steeped in Water wherein Wormwood has been boil'd, or infus'd; or else sprinkle your Corn with the Dregs of the bitterest Oil; and it will do the like, by making them cast it up sick, and so not desirous of any more. And these with hanging Bunches of Feathers on Lines or Sticks, that the Wind may dangle and twirle them about, may help to preserve your Corn when newly sown; and this last also may be useful 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, amongst which are the *Pismire* 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 y^e 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, pour limed Water strong and hot among them, presently after Sun setting, and it will destroy them. For want of Lime, make a Lye of Wood-ashes, and it will do the same, tho' not so effectually.

Another Devourer of Corn are your *Doves* or *great black Beetles*, which lie under the Clods, and
in

in Sprouting-time do much Mischief: To destroy these, make great Smokes in your Fields in a still Night, or when there is a little breathing Wind that may carry it over the Surface of the Ground, with wett Rubbish, or mouldy Pease Straw, Hay or such like and it will kill 'em, or chase 'em out of the Ground; For they are of all other Creatures, the greatest Enemiesto Smoak and can least endure it. But if your ground be limed, or that you sow Lime among your Corn, you may trouble your self no farther; for if they bite where the Lime has touched, it killsthem.

The next Vermine to be destroyed are *Field Rats* and *Mice*, and *Water Rats* also; for these destroy a great Dale 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 springing of Juice of Hellebore in them, will also do the like. But that which I prefer above the rest, is to beat common Grasse very small, mix it with a little Coperas, Vitriol and Coarse Honey, and make it up in Pellets, and scatter it in their Haunts, in the Mouth of their Holes, or other likely Places, and the Scent will draw them from all Parts, and once eating it, they will certainly die. This also may be used in Graneries 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 Pease, 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 be rid of 'em is, by sprinkling Corn with Water, wherein Wormwood, Rue or Centaury has been

been boil'd, 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 so 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 but taking 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 of their Hills cannot be discover'd so easily however, you must do it as well as you can, and when you see them casting up, or moving in their Tracts, strike them with an Iron of many Spears, or dig Pits in their Tracts, and set earthen glazed Pots, which they will blindly fall into, and cannot scramble out, or fill an earthen Jugg with Pitch, Rosin & Brimstone, with some loose Tow or Rags, 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 be now necessary to say something about weeding of 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 away close by the Roots,

Roots, or rather pulling them up by the Roots, if you can do it without breaking the Ground, so as to bring the Corn along with them. The Nippers may be made with two long pieces of Woodrivered, to be opened like a Pair of Pincers, with Sawteeth, closing into 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, after the Grain is sowed. For tho' it is a Friend to Corn, it making it prosper and increase, yet it is an Enemy to the Weeds, hinders their Growth.

2. *How to turn barren Land into good Pasture & Meadow.*

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 done 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 mixt with that of a worser Growth; the first is best; but if it be of a worser Sort, intermixed with Thistles, Broom, and offensive Weeds; then grub and pluck 'em up by the Roots, clearing the Ground of 'em as well as you can; then dry 'em, 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 Good Hay-seeds, and go over them with a Roller, or beat them with a flat shovel that they may be the better press'd into the Ground, to take Root; then over these

these scatter Hay, or the rooting of Hay under Stacks, or the Sweepings of the Barn, 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 ordure, or the dung of any Beast; which being thinn'd, and the Clots well broken, let it lie till the young 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 tho' 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 to Pasture; especially if in dry Seasons you have Water to relieve it, which may be done by bringing Springs through it, or gathering violent Fallings of Rain into a Ditch on the other Side of it, or by any other Conveniency, according to the Situation of the Ground, on the ascending Part, to over flow it so long, that it soak deeper than the Roots of the Grass, to continue it's moisture for the Nourishment of it for a considerable Time. And note here, That the best Season for the 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 Sowers, 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 'tis very well soak'd, and then by a Sluce, or breaking down of a Dam, let it into the next; and so by a small Addition of Water, transmit it to many.



XVI. *The experienc'd Farrier and Cow-leech, &c.*

Containing above an hundred approved Receipts and Medicines for the Cure of Distempers in Cattle; as Horse, Kine, Sheep and Hogs: With Directions how to find, and know what the Diseases or Infirmities are.

1. *FOR a gall'd Back,* Take Honey and unslack'd 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 Verdi-greese or old Shoe Leather burnt to Ashes.
2. *For a bruis'd Back,* Take a good Quantity of Roach-allom burnt, two handfuls of Barley burnt, mix 'em and put upon the Sore Morning and Evening: but if the sore be corrupt and full of dead Flesh, then use more of the Allom than Barley; if it begin to heal, use more of the Barley-powder than Allom. If you have no Allom, take Butter of Verdigreese, 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 swell, 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 a Boar's Dung and powder it, and pour a good Quantity of it into Milk luke warm, give the Horse a quart every th'rd 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

much soap as an Egg, mixed together, and give it to your Horse to drink.

6. *For the Bats*, Take a good handful of Egrimony, and make the Horse to eat it early in the Morning, and keep him fasting a pretty while after it.

7. *For the Hide bound* Take Fenugreek Turmerick, Anniseeds, Bay-berries, Liquorish, and Cummin-seeds, of each alike 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 handfull of Salt and burn it black a Penniworth of Bolearmoniack, a half penniworth of Allom, and a Handful of Sage, boil all these in a quart of old 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, and put to it a little Powder of Brimstone, and a little Honey: boil them in the said Waters 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 Allom, and burn it, or Honey and white Coperas, of each two Penniworths, boil these in a Pint of white Wine-Vinegar; then take the the third or fourth Feather of a Goose wing; put a strong Thread fast about your own Finger, dip it in the Water, and wash his Nose therewith: And if he snort 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 Ribwort, 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 and Roses, and wax, melt them together, and stir them continually till they incorporate,

ate. If it be a Cut, dip Tow in it, and fill it, if it be a Hole, make Tents and put into it.

11. *For a fester'd Sore, Take Lime, Tow and Horse-ung,* 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 Skot, or Stake, Take Sallad oil, Turpentine and Bees-wax,* of each a Penniworth, and so much Rosin as an Egg, boil all these together, and sprinkle on them a little Verdigreese, then make clean the Wound, and make Tents and put them into it.

13. *A good Drink, Take Pulis Diapentha,* two Penniworth, Anniseeds and Liquorice in Powder, of each halfpenniworth, of Sack a quarter of Pint, and a little Sallad-oil mix'd together; warm them blood-warm, but no warmer; then give it to the Horse, with a Horn to drink, and let him stand tied upon his Bridle for a while after.

14. *For the Haw, or Horn in the Eye, To help your Horse your self,* if you want a Farrier to do it, take Cord (for want of Nippers) with a Stick; and witch 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 stitich to the Top of the Horse's Ear, and underneath the Eye-lid you shall see a skin with a hard Gristle or Horn, which with a sharp Pen-knife 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 Juiceⁿ of Sallenine,* the Juice of Ground-Ivy, Women's Milk mixed together, and squirt it into the Eye as often as you think fits till it go away.

16. *For itching and burning in the Eyes, Take Rose-water, Plantain water, Mirtle, Housleek, and Flower-water of Turtia prepared,* of Camphir, of white cruse without Opium, and the Whites of roasted eggs, of each three Grains, set the Water on the Fire

fire] until it be hot, and heat 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 the Corner of the Eyes.

17. *To cure a Fistula,* When you perceive it to swell, scald it well with Honey and Sheep's Suet for that will keep it from bleeding, then slit it in the neither 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 Penniworth of Verdigrease, one Halfpenniworth of red Lead, beat all these together, then wash the Sore with Water made of Coperas, Elder-leaves in Summer, but with the inner Bark of the Elder in the Winter. And after the washing Put in the Powder on the Sore, and drop in a little Sallad Oil.

18. *For a Fistula in the Head,* Take the Juice of Houfleeke, 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 bleed in the Thigh, in the Middle Vein, some four Finger-breadth under his Rowel, or else take the Vein in the Neck, and afterwards give him a Drink.

20. *For a Farcy,* Take Tanners Ouse and Beef brine, and boil them well together, and scum them, then put in the Powder of Saltpetre, and wash therewith as you see occasion, till he be cured.

21. *For the Glanders,* Take twenty Cloves of Garlick, four Quarts of Ale, and one penniworth of Sallad oil, peel and beat the Garlick, and mix them altogether, and give it him to drink, then take a Pan of Coals and strew on them the Powder of Brimstone, laying on it a little wet Hay, and hold it under the Horse's Nose in a Tunnel, 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, Plantane, Myrtle and the Leaves of Mallows, then anoint the Place with *Unguentum Papilion.*

23. For a Strain, or Stroak, Take Flour of Lintseed, Turpentine and Life honey, of each a like Quantity, boil them 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 Mallows, mixe'm well with the Grounds of Ale & Hog's Greese, then mix it hot and lay it on the sore Place.

Or for Imposthumes in the Ears or Head, take a Penniworth of Pepper beaten to fine Powder, a Spoonful of Swines Grease, the Juice of a Handful of Rue, two Spoonfuls of strong Vinegar mix all together, renewing it once in two Days till the Swelling go away.

25. For a cold Imposthume, Stamp Balm, and mix it with Hogs Grease, and lay it in the Manner of a Plaister.

26. The Mare's Evil, Take Oat-meal, 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-armoniack and Rosin, beat them well together, and lay it on the Place.

27. For the Mange, Take one Penniworth of May-Butter, a haltpenniworth of Brimstone in Powder, and the Juice of Hemlock and oil them all together, then with an old wool Card scrape away the Hair, and lay on the Medecine cold, where the Mange is, then with a warm Bar of Iron, or Fire-shovel, put it easily, and in three or four Times doing will cure him.

28 To help an over rid Horse who forsakes his Mea

Wash his Mouth with Vinegar and Salt, and he will feed alter a While.

29. *To help a Horse poor in Flesh*, give him two Penniworth of Horse-spain, in one Penniworth of Ale, and doing thus two or three Times, it will make him recover his Flesh.

30. *For a Horse that is Purfie*, Take the Powder of Gentian at the Apothecaries, give him some of that in Water or Ale, and it will help him.

31. *To stench Blood*, Take the Scrapings of the outside of a Porriagepot, that you seethe Meat in, lay it to the bleeding place. Plasterways, and it will stench the Blood forth with.

32. *For the Seratches*. Take English Honey, Verdigrease and the Powder of Brimstone, beat them well together, and wash the Place very clear, and then anoint it all over.

33. *For the Ringbone, or Spavin*, It groweth with a hard knot between the Knee, the Hooft, and the Hair; when you perceive it, burn it with an hot Iron, and anoint the Hair about with Neats-foot Oil, & it will help it.

34. *For the Staggers*. Take two Penniworth of Turmericke, Anniseeds, Long-pepper, beaten and Sal-lad oil, of each one Penniworth, give him this to drink, Rowel him in the Forehead, and put in a Piece of Nutmeg; then take a Spoonful of Aquavite, and a Spoonful of Sal; put it in one of his Ears, and so likewise in the other Ear, and bind them up for the space of twenty-four hours together.

35. *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 in them 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 Garlick; boil all these together, and lay them so hot

hot as can be suffered, and if it chance to break out above the Hoot, anoint the Place with the same stuff and it will draw and help it.

37. *To help a Horse that cannot steele,* Take Beer, Anniseeds, and Ssllad-oyl, of each one Penniworth, and a little Elcampane, 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 Cums of brown Bread, Bay berries, or of the Leaves in Powder, temper them with May Butter, and give em in little Balls three Days together, and it will cure him.

39. *To help any Swelling,* Take Hemlock, stamp it and mix it with Sheeps dung and Vinegar, and make of it a Plaister, and lay it to the swelled Place.

40. *To cure any Swelling in the Legs,* Mark the Ground where the said Leg or Foot doth stand, and with a Knife or other Thing dig up a Turff 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 Turff 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, Mastick, and Sallad-oil well mixed together, and molten on the Fire, then fold that Limb about with flax, and splint it with soft, broad, flat, strong plints, but remove them not for fifteen Days together, except the Rowlers slacken, and then you may straiten them again; yet it is a good Sign if it swell, and the Rowler grow straiter, 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 Salendine and Rue very small, mix it with fresh Butter and Sallad-oyle give it him and let him blood in the forehead.

43. *To skin Sores*, Take molten 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 a Chimney make a Paste thereof, and spread it on the Sore.

44. *To cause a Stomach*. Stamp Garlick and Pepper together give it to him, then rub his teeth with Salt, tied in a Clout to a Suck, and thrust it into his Jaws, and let him chaw upon the Briddle a while after it.

45. *For a Splinter or Spavin*, Take Mercury, or white Arsenick ground to Powder, then make a little slit the Length of a Barley corn, to the Bone on the top of the Splint, raising up the Skin with a Corner, and put in as much Mercury or Arsenick as will ly upon the Slit, and tie up the Horse's Head to the Rack, so that he may not bite the fore Place, the space of three or four Hours, for in that Time 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 Saive prescribed in the 43d Cure.

46. *For a loose Hoof*, Take Bees wax, Hogs grease and Turpentine, of each a like Quantity, melt the Wax and Hogs 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 Horse's Feet, helpeth a Fretefe or Founder.

47. *To repair a broken Hoof*, Take twelve Heeds of Garlick, seven Ounces of Rue, old Barrows Grease and Allom, of 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 VVater. and so lay it hot to his Back as can be suffered, bind it fast, and it w^{ill} affuage the Swelling.

49. *For the Vives*, Take a penniworth of *English Honey*, a handful of *Violet leaves*, and stamp them together being mixed, then slit the *Sinew* under the *Ear*, and lay on the *Plaister* two or three *Days* together and it will cure without fail.

50. *To help all Cramps*, Take *Peace-grease*, or *Patch-grease* and *Wine-Vinegar*, of each a like Quantity, boil it, and being molten very hot, with the same bathe twice or thrice a *Day*, and exercise moderately before and after dressing; it will not only take away his *Pain*, but also remove all *Swellings* or *Cramp* whatsoever.

51. *To cure the Worms or Bots*, Take *Hartshorn* and *Savin*, stamped or chopt 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*, 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 *Bokin*, Prick him in the *Roof* of the *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 *Hoof* under the *Shoe*, but if it be a *Wound*, put in the *Powder* of *Oyster Shells* and *verdigrise*, to dry it up, or the white of an *Egg* with *Soap* and *vinegar*.

II. The EXPERIENC'D COW-LEECH :

I. How to know, and help a Cow that is like to cast

cast her Calf: She will look hollow-ey'd and pine;
Take the Grounds of Ale, and the Powder of
Cinnamon, Liquorish, and Ginger, and gave it
her to drink.

2. *For a Cow that has cast her Calf*, Take Grains
and Long pepper, of each two penniworth in
Powder, and give it her to drink in Milk.

3. *For a Cow that hath calv'd and cannot glean*,
Take a quart of good Ale, boil it and scum it
well, then put in a handful of the Flour of Barley-
malt, and give it her to drink in a warm Marsh.

4. *To help Calves from Worms*, When they are
troubled there with, they will run up and down,
and not stand still in a Place, but quiver and shake,
and hold their Heads towards their Sides: Take
Southern-wood, or Wormwood, and bruise it with
dry Figs and Fitches, and make a Paste there of
and put 'em into their Throat.

5. *For the 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 spoonfulls of good Verjuice.

6. *To increase Milk*, Take Sugar-candy, Cin-
namon, and strong Drink, and give it to drink
now and then.

7. *To help a Beast that cannot piss*, Take and
bruise *Carduus Benedictus* then strain it with
White-wine, and so give it to drink.

8. *For the Cholick*, Take the Powder of one
Penniworth of Ginger and so much of the Pow-
der of Liquorish; give it in a quart of Mead, and
it will help her.

9. *For loss of Cud*, Take half a pint of Uine
Bay-salt, and wall earth, of each a handful mix
'em well together, and wash the Root of the
Mouth; but pull out the Tongue, and force some
down.

10. *If a Cow be bruised she will piss Blood*
Take Periwinkle, Comfrey, Hearts Tongue and
Bloodwort, chop and stamp them in a Mortar
wring

wring out the Juice, and give a little there of at a Time in Rennet to drink.

11 For a Gear, Take Ashes finely sifted, and mix them with the Grounds of Ale or Beer, and make it thick, like Batter, 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 lye with her Legs along, Take a little Danderdelion, and Grounfel, 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 seeth it well, stamp it and strain the Liquor and put into it fresh Grease and soap, and give it.

14. If Beast be sick of the Gall, and ready to burst Take a Pint of stale Ale, one penniworth of Ox-gall, and a handful of Salt, mix them together, and give it to drink, and it will cure forth with.

15. If a Cow's Gall do run, she will scour and hang down her Ears, Take Salledine Turmerien and Rennet, boil 'em well, and strain 'em, then give it Lukewarm.

16 If a Beast be grieved in the Lungs, it will be harse, short winded, and hang out the Fongue Take a Pint of stale Ale, a half penniworth of Bolearmoniack beaten of Hemp seed and Lungwort, of each a handful; beat 'em 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 half penniworth, of Fenugreek, a farthing worth, beat them well and mix them together, and give it warm to drink. Or you may let them blood in the Nostrils, and give him Sugar-candy, Cinnamon, and Turmerick, beaten and put in Milk.

18 For the Stagers, 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 a Beast be Maw sick their Eyes will settel

in their Heads, and groan much, and pine away
Take a Pint of Milk, a spoonful of Tar, a half-penniworth of Honey, mix 'em all 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 caled *Rosa Salis*, chop the Herbs small, and give the Beast a Dishful of it three or four times a Day.

21. *The Tengen, 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 sharp 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 scum it well, then take it off, and put into it a spoonful of the Juice of Garlick, and as much Tar, then take Sugarcanday, Fenugreek and Brimstone all beaten to powder, the Quantity of three spoonfuls; brew all together with the Ale till it be cool, puting in a quarter of a Pint of Sallit-Oil, and so give it the Beast to drink fasting and after it, chafe it to and fro a pretty while.

23. *For the Asprang.* Take running Water, Leaven and Salt, rub her Mouth and Nostrils therewith, and break the Bleb under the Tongue.

24. *For the dry Rot,* Take Lung-wort, Sallendine and Bay salt, of each a handful, and four Heads of Garlick, 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 Mather, one Penniworth of Long peper 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 it.

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, Coperas, Pepper, Brimstone Boar's Grease, Stone Face, Plantane, 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 both kill and heal.

26. *For a Beast that hath eaten venomous Herbs* Take a good handful of Wormwood, chop it very small, Put it into a good quantity of Ale or Beer, and give it the Beast to drink three or four Days together, in the Morning.

27. *For the Garget in the Maw,* Take a good quantity of whole Mustard-seed, and mix it with Wine or strong Ale, and give it the Beast.

28. *For the Canker in the Mouth,* Take Woodbine leaves, Sage, Salt, and Plantane, 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 mixt together, and wash the Beast's Mouth once a Day.

29. *For Infirmities in the Eye,* Take an Egg, and put out half the White, then fill it again with Salt, and toast 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 Heusleyk, washing the Beast's Eye twice or thrice a Day, if it do not help, let them bleed in the Temple Vein.

30. *For Inflammations in the Eyes,* Take Southernwood, 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 into the Eye, with the Juice thereof with the Powder of Ginger.

31. *For a Cow that bath the Wither,* Take the Mores of the Flower-de-luce, wash them clean, stamp them well, and mix it with a penniworth of Long pepper in Powder, make thereof three Balls of the bigness of an Egg, and give the Beast

One in Drink each, 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 Gilliflower among Corn, two Hours before she shall take Bull, if she should refuse the Bull.

33. *Against the Biting of a mad Dog,* Take Garlick and put it in a Linnen cloth, then chafe and rub the bitten Place therewith: Or take the Root of the great Bur bruised with Salt, laid to the Place, it will help Man or Beast.

34. *To fasten Teeth,* First you shall 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, and 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 Fore part or Legs, then bind his Hinder-feet 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 fresh Grease, then rub his Reins 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 all down together. But if your Beast have continued long, then shall you take of sharp

Tanner's Ouse, with Powder made of old Martlemas-beef, mixed and well stired together, and then give it to the Beast.

The Experienced Shepherd.

1. For the Sheep that hath the Staggers, Give them one Penniworth of Treacle, one Race of Turmerick, and one Penniworth of English Saffron, all mixt together.

2. For Sheep that maketh red Water, Take a little Piece of Roach-allom, and a little Piece of Butter, mix it together, and give 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 Chervil and a little Brimstone; make a Salve and anoint the sore Placetherewith.

4. Looseness of the Teeth, and grief of the Mouth. Take Sage, Salt 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 Tansey, Holy thistle, Horse-mint, Wormwood flowers, Rosemary, Rue, Plantane, Dill, and Lungwort, of each a like quantity beaten in a Mortar, then strain out the Juice, and to five Spoonfuls of it put in a Pint of honied Water boiled, with two Spoonfuls of the Powder of Bay berries, Long pepper Liquorish, and Anniseeds, of each a like; then take from the Fire, Put in two spoonfuls of good Salt, and as much sweet Butter as a Walnut, stir altogether. and give it the Sheep lukewarm in a Horn to drink Morning and Evening rubbing the Mouth very well with Salt, is a certin and approved Cure.

4. The Compleat Swineherd.

1. For the Murrain, or Garren, Take Gunpowder

der, By-salt, Bolearmoniack and Garlick, beat them together, and 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 and 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, and anoint the Swine all over with it, having first rubb'd off all the Scurf and Filth with a Wool-card.

3. *For a Sow that eateth her Pigs*, Watch the Pigging, and take the leaff or worst Pig, and anoint it all over with the Juice of the Herb called *Stone crop*, and give it 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, mix with a bottle of Urine and Honey all together. put it into two Gallons of sweet warm Wash, and give it the Swine to drink, and anoint all the sore Places with Boile's Grease and Brimstone mixed together.

The End of the FOURTH PART.

THE



T H E
DEALER'S DIRECTORY, &c.

I. *The true Form of Bonds, Bills, Counter Bonds, Indentures, Letters of Attorney, and License, Deed of Gift, Will, &c.*

An Obligation from One to One.

K Now all Men by these Presents, that I T. R. of G. in the County of K. Yeoman, do owe, and am indebted unto J. A. of G. in the County above said, Gentlemen, the Sum of one and twenty Pounds of good and lawful Money of England, to be Paid to the above said J. A. his Heirs, Executors, Administrators, or Assigns in and upon the first Day of May, next ensuing of the Date hereof, at or now in the dwelling house of the above said J. A. for the which Payment well and truly to be made, I bind my Heirs, Executors, and Administrators in the Sum of two & forty Pounds, of like Monies of England, firmly by these presents: In Witness whereof, I have thereunto set my Hand and Seal, the 1st Day of July 1725.

John Ash

*Sealed and delivered in
the Presence of*

An obligation with a Condition, from Two to One.
K Now all Men by these Presents, That we W. S. of M. in the County of K. Carpenter, and H. M. of F. in the County of S. Bricklayer, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, in the Sum of two hundred

dred Pounds of good and lawful Money of England, to be paid to the abovesaid V, G his Heirs, Executors, Administrators, or Assigns; for the which Payment well and truly to be made, we bind us and either of us, our Heirs, Executors, and Administrators of us, and either of us in the Whole, and for the Whole firmly by these Presents.

THe Condition of this Obligation is such, That if the above bound W, S And H M. they or either of them their Heirs, Executors, or Administrators, shall pay or cause to be paid, the full and entire Sum of one hundred Pounds of good and lawful Money of England, in and upon the first day of October, next ensuing the date hereof, at, or in the now dwelling house of the said V. G. of B. that then this present Obligation shall be void and of none effect, or else to remain in full force and virtue.

*Sealed and delivered in
the Presence of*

*William Sims
H. Man.*

*The Condition of a Counter Bond from one to another;
befor which recite the abovesaid, &c.*

THe Condition, &c. That whereas the above-named H, M at the special Instance and Request of the above bound W. S. for the proper debt of the said W. S. and as his Surety, by Obligation bearing date with these Presents standeth jointly and severally bound, together with the said W. S. unto V. G. of B. in the Sum of, &c. with Condition there upon endorsed for the payment of one hundred Pounds of, &c. to the said V. G. or to his certain Attorney, his Executors or Assigns at &c. upon, &c. as in and upon by the said Obligation and Condition more at large appeareth; If therefore the said W, S. his Heirs, Executors, Administrators or Assigns, or any of them do pay, or cause be Paid unto the said V. G. or his Assigns the said

said Sum or, &c. at the day and place aforefaid, and also from henceforth, save and keep harmless the forsaide Obligation, and of and from all manner of Costs, Charges, Suits and damages whatsoever of, for and concerning the said Obligation; That then, &c.

A General Release.

BE it known &c. That I W. B. of, &c have remised, released and for me and my Heirs, &c. do by these Presents, remise, &c unto J. R. of, &c. all and all manner of Actions, Suits, quarrels, Debts, Trespasses, Accounts, Covenants and Demands whassoever, which I the said W. B. now have against the said J. R. or my Executors, Administrators or Assigns at any time might, ought or could have against the said J. R. his, &c. | *as Executor of J. R. his Father deceased, or otherwise howsoever*] from the beginning of the world, until the Day of the Date hereof. In Witness, &c.

An Obligation of an Award asith an Umpire.

THe Condition of his Obligation is such, That if the above bounden T C, his Heirs Executors and Administrators, for his and their Parts and behalfe do in all things well and truly stand to, obey, abide, Perform and keep the Award, Order, Arbitrament, final End and Determination of R. E. of the Parish of &c. in the County of M Esq; & R. E. in the County of M. aforefaid, Gent. Arbitrators, indifferently named, elected and chosen, as well on the Part and behalf of the above-bounden T C as of the above-named H. S. to Arbitrate, Award, Order, Judge and Determine of and concerning all and all manner of Action and Actions, Cause and Causes of Actions, Suits, Bills, Bonds, Specialties, Judgments, Extents, quarrels, Controversies, Trespasses, Damages and Demands, whatsoever, at any time or times heretofore had, made, moved, brought, commenced, sued,

fued, profecuted done, fuffered, committed or depending by or between the faid Parties or either of them, fo as the faid Award be made, concluded and agreed upon, and figned and fealed by the Arbitrators aforefaid, on or before the third Day of *Sec.* next enfuing the Date of thefe Prefents, But if the faid Arbitrators do not make fuch their Award of, and concerning the Premifes by the time aforefaid, That then if the faid T. C. his Heirs, Executors and Adminiftrators, for his and their parts and behalfs do in all things well and truly ftand to, obey, abide perform, fulfil and keep the Award, Order. Arbitrament Umpirage, final End and Determination, of G. L. of C. in *y* County of M. aforefaid, Efq; elected and chofen Umpire by and between the faid Parties, of and concerning the premifes; ffo as the faid Umpire do make his Award or Umpirage of and concerning the Premifes in Writing under his Hand and Seal, and to be by him publifhed on or before the fourth day of *Sec.* enfuing next; Then this Obligation to be void or elfe to remain in full Force and Virtue. *Sec.*

*Sealed and delivered in
the Prefence of*

The Form of a Letter of Attorney

K Now all Men by thefe Prefents, That I, *James Roe*, of *Bucks* in the County of *Bucks* Yeoman have for fundry good Caufes and weighty Confiderations nominated, conftituted, ordained and appointed, and by thefe Prefents do nominate conftitute, ordain and appoint my trufty and well-beloved Friend *William Gore* of *London*, Gentleman, my true and lawful Attorney to ask, demand, recover and receive for me, and in my Name, and to my Ufe and Behoof, giving, and by thefe prefents granting to my faid Attorney my fole and full Power and Authority, to fue, arreft, implead imprifon, and condemn any Perfon
owing

owing or being indebted to me in any Sum or Sums of Money, their Heirs, Executors, or Administrators, and again out of Prison to deliver at his Discretion; and upon the Receipt of any Sum or Sums of Money, due unto me the said *James Roe*, to give a legal Acquittance, or Acquittances Discharge or Discharges for me and in my Name to make, sign, seal and deliver; also one or more Attorney or Attornies under him, to substitute or appoint, and again at his Pleasure to revoke; and further to do, execute, perform and finish 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 *James Roe* in my own Person might or could do in or about the same. Ratifying allowing and confirming whatsoever my said Attorney shall do, or cause to be done in the Premises, by these presents. In Witness Whereof, I the said *James Roe*, have hereunto set my Hand and Seal, the 29th day of *October* in the eleventh Year of the Reign of our Sovereign Lord *George*: by the Grace of God, King of *Great Britain*, &c. and in the Year of our Lord, 1725.

James Roe.

A Letter of License.

TO all whom, &c. We *R. A.* and *C. B.* Creditors of, &c, Citizen and Mercer of *London*, send Greeting. Whereas the said *N. C.* the Day of the Date hereof is indebted and doth owe unto us the said Creditors, divers Sums of Money, which by reason of some Losses unto him happened and divers bad debts owing unto him as he informeth us, he is not able presently to satisfy and pay, as he willingly would, but requireth our Favour and Respite of Time for the payment thereof. Therefore know ye, That we the said Creditors above named, and every one of us,
moved

moved with Compassion, and the desire which
 the said N. hath to and for the Contentation of
 our said debts have given and granted, and by
 these Presents do give and grant unto the said
 N. C. our sure and whole License, Liberty and
 safe Conduct, as much as in us is, so also he the
 said N. may safely come, go, and resort unto us,
 and every of us his said Creditors, to compound
 and take Order with us, and every of us, for our
 and every of our said several debts, without any
 Let, Trouble, Suit, Arrest, Attachment, or other
 Impediment to be offered or done to him the said
 N. his wares, Goods or Merchandizes, or any of
 them, for and during the time and space of one
 whole Year, next ensuing the Date of these pre-
 sents: And if it happen the said N. C. in his Per-
 son, Goods, Wares, or Merchandizes, or any of
 them, within the said term of one Year next com-
 ing after the date aforesaid, by us or any of us the
 said Creditors, or by any Person or Persons by or
 through the Commandment, Will, procuring,
 Partnership, Consent or Knowledge of us, or any
 of us against the Tenor, Form and Effect, in of this
 our Present Writing of safe Conduct, in any Ways
 to be Arrested, Sued, Impleaded Vexed, Hin-
 dred, or Attached and thereof be not forthwith
 delivered or defended, and then he the said N. C.
 his Heirs Executots, and Administrators shall be
 by Virtue of these Presents for ever more clearly
 acquitted against him or them of us, by whom he
 the said N. shall contrary to the Form, Effect and
 true Meaning of this our present Writing and safe
 Conduct, be attempted, arrested or hindered, and
 the for nor forthwith released or defended, as a-
 fforesaid, of all manner of Actions, Suits, Debts
 and Demands whatsoever they be, from the
 beginning of the World, until the Day of such
 Arrests, Suits, Attachment or Hindrance. In
 Witness, &c.

A Bill of Sale,

K Now all Men by these Presents, That I *W. H.* of, &c. for and in consideration of the Sum of, &c. of lawful Money of *England*, to me in Hand paid by *J. S.* of, &c. Goldsmith, at and before the Ensealing and Delivery of these Presents, wherewith I confess myself to be fully satisfied, contented, and paid, have bargined and sold, and by these Presents do fully, clearly, and absolutely bargain and sell unto the said *J. S.* in plain and open Market, within the city of *London*, one Chain of Gold with round Links untethered, weighting twenty Ounces of Gold weight; and one Gold Ring enamelled, set with small Table-diamonds: To have and to hold the said Chain of Gold and Ring, to the said *J. S.* his Executors and Assigns, to his and their own proper Uses and Behoots for ever. And I the said *W. H.* my Executors and Administrators, and every of us, the said Chain and Ring unto the said *J. S.* his Executors and Administrators, against all people shall and will warrent, acquit, and for ever defend by these presents: Provided always, That if I the said *W. H.* my Heirs, Executors, Administrators, &c. or any of us do well and truly pay or cause to be paid unto the said *J. S.* his Executors or Administrators, or Assigns, the full Sum of, &c. at or in the, &c. without Fraud or Cozin that then this present Bill, and the Bargain and Sail of the said Chain and Ring shall be utterly void, and of none Effect, or else to stand and abide in Force and Virtue

A Deed of Gift

TO all people to whom this present Writing shall come, I *A. D.* of &c. send Greetings, &c. Know ye, That I the said *A. D.* for and in Consideration of the Sum of &c. which I the said *A. D.* do owe and am indebted unto *T. S.* of, &c. have

have given granted, and sold, and by these presents do fully, early, and absolutely, give, grant bargain, sell and confirm unto the said T. S. all and singular such my goods, and Chattels, and Im-

Habend. plements of Household, and Commodities whatever, as are contained and specified in a certain Schedule hereunto annexed, To have and to hold all and singular the Goods, Chattels, Implements of Household, and Commodities whatsoever, to the aforesaid, T. S. his Executors, Administrators and Assigns, to his and their own proper Uses and Behoofs for ever; thereof, and therewith to do, use, and dispose at his and their Will and pleasure, as of his and their own proper Goods and Chattels, without any manner of Challenge, Claim, or demand of me the said A. D. or of any other Person or Persons for me, in my Name, by my Cause, Means Consent or Procurement. And further know ye, That I the the said A. D. have put the said T. S. in full Possession of all and singular the aforesaid Premises, by the delivery unto him (at the insealling hereof) of one Goblet of Silver, in Name of all the said Goods. In Witness whereof, &c.

IN the Name of God, *Amen* The tenth Day of *Dec.* I A. D. being sick in Body, but of good and perfect Memory, thanks be to Almighty God, and calling to remembrance the uncertain Estate of this transitory Life, and that all Flesh must yield unto Death when it shall please God to call, do make, constitute ordain, and declare this my last Will and Testament in manner and form following; revoking and annulling by these Presents, all and every Testament and Testaments, Will and Wills heretofore by me made and declared either by Word or Writing; and this is to be taken only for my last Will and Testament, and none other. And first, being penitent

tent and sorrow the bottom of my Heart for my Sins past, most humbly desiring Forgiveness for the same I give and commit my Soul unto Almighty God my Saviour and Redeemer, in whom, and by the Merits of Jesus Christ, I trust and believe assuredly to be saved, and to have full Remission and Forgiveness of all my Sins, and that my Soul with my Body; at the general Day of Resurrection, shall rise again with Joy; and through the Merits of Christ's Death and Passion, possess and inherit the Kingdom of Heaven, prepared for his Elect and chosen; and my Body to be buried in such a Place where it shall Please my Executors hereafter named to appoint And now for the settling of my Temporal Estate, and such Goods, Chattels, and Debts as it hath pleased God, far above my Deserts, to bestow upon me; I do order, give, and dispose the same in manner and form following: (that is to say) First, I Will that all those Debts and Dues as I owe in Right or Conscience to any manner of Person or Persons whatsoever, shall be well, and truly contented and paid, or ordained to be paid within convenient time after my decease, by my Executors hereafter named. Item, I give and bequeath, &c. In Witness, &c.

The Form of an Indenture for an Apprentice, and may indifferently serve for either Sex.

THIS Indenture witnesseth, That T. G. the Son of W. G. late of the City of York, hath put himself, and by these Presents doth voluntarily and of his own free Will and Accord, put himself Apprentice to James Walter of London, Mercer, to learn his Trade or Mystery, and after the manner of an Apprentice to serve him from the day, the date hereof, for and during the term of seven Years next ensuing; during all which term the said Apprentice, his Master faithfully shall serve

serve, his Secrets keep, his lawful Commands every-where gladly obey; he shall do no damage to his said Master, nor see it to 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 any: He shall not commit Fornication, nor contract Matrimony during the said Term. At Cards, Dice, or any other unlawful Game, he shall not play whereby his said Master may be damaged, with his own Good, nor the Good of others: He shall not be absent himself Day nor Night from his Master's Service without his Leave; nor haunt Ale houses, Taverns or Play, houses. But in all things behave himself as a faithfull Apprentice ought to do during the said Term. And the said Master shall do the utmost of his endeavour to teach or cause to be taught or instructed, the said Apprentice in the Trade or Mystery he now followeth, and Procure and provide for him sufficient Meat, Drink, Apparel, Lodging and Washing fitting for an Apprentice, during the said Term. And for the due 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 Seal this fourteenth Day of *December* in the 11th Year of the Reign of our sovereign Lord, *George*. King of *Great Britain*, &c. *Anno Dom.* 1725.

The form of a Bill with a Penalty.

BE it known unto all Men, by these Presents, That I *Walter Erby* of the Parish of *St Martin's* in the Fields, in the County of *Middlsex*, Gentleman, do owe and stand indebted unto *Roger Eaton* of the same Parish Grocer. the sum of Forty Pounds of Lawful Money of *England* to be Paid unto the said *Roger Eaton*, his Heir Executors, Administrators or Assigns, on the 25th of
De-

December next ensuing the date hereof; which
payment well and truly to be made, I bind my
self, my Heirs, Executors, or Administrators, in
the Penal Sum of eighty Pounds of the like law-
ful money, firmly by these Presents: In Witness
whereof, I have set my Hand the 4th day of Octo-
ber, in the eleventh Year of the Reign of our so-
vereign Lord, George, King of England &c. Anno
Dom 1725.

Signed and delivered in
the Presence of

William Erby

A single Bill for Money without a Penalty.

K Now all Men by these Presents, That I A-
Jones of Hertford, in the County of Hert-
ford, Husbandman, do owe, and stand Indebted
unto John Goodman, the Sum of Ten Pounds six
shillings and eight pence, of good and lawful
Money of England, to be paid unto him, the said
John Goodman, his Heirs, Executors, Administra-
tors, or Assigns, at or upon the 1st of January
next ensuing the date hereof: In Witness where-
of I have hereunto set my hand the 20th Day of
September, Anno Dom. 1725.

Signed and delivered in
the Presence of

A Jones

A Receipt for Rent

R Received May 13, 1725. Ten Pounds in full
for a Quarter's Rent due at Lady Day last past
from James Almond; all Taxes being allowed
to this Day. I say receiv'd per me, Titus Day

A Receipt in Full.

R Received May 13. 1725 of Jacobs Sims, the
Sum of seventy two Pounds seven shillings
and six pence, which is in full of all Accompts
whatsoever to this Day. I say received per me,

John Ker.
1 he

The Form of an In-land Bill of Exchange.

Laus Deo In London this 30th of Novem. 1726
for Fifty Pounds Sterling.

AT six Days sight, pay this my first Bill of Exchange to Mr. James Turner, or his Assigns, Fifty pounds Sterling, for the Value here received of Mr Richard Wadsworth, and put it to Account, as by Advice

To Mr. T. Arnold Mer.

cerd'd P^{ma} in York

Your Friend

Sam Duke,

If it be an Out-land Bill, it differs only in place, and very seldom in the Form; however, you must expect to have a Letter, signifying, that such a Bill is drawn upon you, expressing the Contents, and upon what Account, which is commonly called a Letter of Advice, and is to Prevent any Person's forging a Bill upon you; and the Letter is frequently sent before, though some times with the Bill inclosed in it, when there is no scruple in the Fidelity of the Taker, or Party to whom the Bill is directed. And if a second Bill come then you must have it subscribed, (*viz.* My first Bill not being paid, pay this my second Bill, &c and so to the third: And if he that underwrites the Bill makes himself Debtor, then must it be expressed, (*viz.*) And put it to my Account; but if he ought to Pay it, then he must write, Put it to your Account.

II. The true Method every honest Dealer should take (according to Law) to get in what is owing to him, either by shuffling Tradesmen in the City, or dishonest Correspondents in the Country

THere is the Court of Conscience; and this only for Debts that are under forty Shillings, and they take Cognizance only of such are owing by Freemen of the City of London, inhabiting

biting, within the said City, or the Liberties thereof. Here you cause the Debtor to be warned in, and must refer the Matter to the Commissioners appointed by the Lords Mayor, &c. and you must abide by the Determination of the said Commissioners. Generally Poverty is pleaded, and the Debtor is ordered to pay so much by the Week, 6d or 12d. or what the Court thinks fit, or else Execution is taken out against him. You are believed for what you demand upon your Oath.

2. The second way of Proceeding that is Civil, is to make an *Attachment* upon your Debtor's Estate, Monies or Goods that you understand is due to him from A. B. F. G. &c. in the Mayor's or either of the Sheriffs Court; and this doth not hurt the Person of him that owes the Money, but one secures the Debt; and is no great disgrace to the debtor, nor any great Charge, and is done with much Privacy.

3. The third Way, if you have any difference with a Man, and have a mind not openly to disparage him, you acquaint him, you intend to enter an Action against him in such a Counter, and he will do well to put in Bail by such a day; this is a great Piece of Civility, if you must go to Law, and saves Money on both sides that is given to Sergeants &c.

4. The fourth Way is, when you fear your Man indeed, and do really think to secure him, then you give order to an Officer to take him into Custody; you must first enter your Action at one of the Counters, and pay your Sergeant; and when the Sergeant hath him, you have the Sheriff for your Security, if the Party makes an escape, the Bail be not good.

5. The fifth is by way of Writ from the King's Bench, or the Common Pleas; and here the Party is held to special Bail before a Judge, and must be in Bail here below, and above too; and

this is troublesome for the debtor, and also Chargeable.

6. A sixth Way is by Outlawry; and this is very rigorous; and a Man now-a-days, by the Baseness of any Attorney, is sued to an Outlawry, and knows nothing of it, but is quiet and means no body harm; and here he is ruined, and run up to great Charges before he known wherefore he is troubled.

7. The seventh is, *A Commission of Bankrupt-* and this is many ways convenient, but exceeding chargeable; the meaning of it is a Commission from under the Great Seal of *England*, directed to such and such Commissioners, naming five or more, willing them to enquire into all the Particulars of the Man's Condition that hath failed, They have Power to administer an Oath, to send to Prison, to release out of Prison; they can break open Houses, seize Goods, sell them; extend Lands; and in short, do any thing for the Advantage of the Creditors. But a Statute cannot be taken out against a Man, unless one or more Creditors do joyn together, or the Sums amount to more than 100 l, and they must give Security to Prove the Man a Bankrupt. This is a rigorous manner of Prosecution, and generally leaves the Estate far worse than they found it; for it is very chargeable and tedious.

These are the several Ways that are used to get Money in, and to Prosecute Men: What more there are, I know not; that must be enquired into, of them that are learned in the Law.

But how if I am employed by a Friend to Prosecute another here, how must I act it?

Ans In the same Nature as is before cited; but you must have Power from the Man that employs you.

What mean you by Power? Is not his Letter enough, and his Order to do it?

Ans No, that is not sufficient: you must have

have a *Procurator*; so called in all Foreign Parts: and by us in *England*, a Letter of Attorney, that impowers you to sue his Debtor, cast him into Prison, and release him.

Methods for Compounding Debts, and what ought to be observed therein, &c.

IF a Person absent himself from his Business under a Failure in the World, and will not appear to negotiate with his Creditor for Time of Abatement, but does it by Proxy, appointing a Place for the general Meeting of the said Creditors to hear Propositions made to them; which are usually these, *viz.* To pay so much in the Pound, which is called Compounding: To Pay in Goods as they first cost, or give Security upon time. In this Case the Creditors ought to consider whether their Debtor is really necessitated to betake him to this Shift, or whether he does it out of Policy, to shift himself of a bad Bargain, or to keep other Men's Money in his Hands, &c. and accordingly to take the first Offer, for seldom comes a better; a Man continually losing himself by being restrained from his Business, and consequently his Affairs must run to ruin: But if it be out of a knavish Design to defraud his Creditors and enrich himself, a Practice too frequently used, there is a Way to ferret him out of his secret Trade, which is by taking out a Statute of Bankruptcy against him, as before directed, &c.

As for the usual Rates of Composition, they are from five to fifteen Shillings in the Pound, ready money, or such Security as the Creditors shall accept; and in this Case it must be acknowledged as Satisfaction, and a Release given in general Discharge upon Payment, as if the whole had been paid, and full Satisfaction made.

III. *An Account of Weights Measures, and Numbers, &c.*

THree Barly Corns make an Inch; two and a half a Nail; A Hand is four Inches, or Fingers Breadth; three Hands is a Span; four Hands or twelve Inches a Foot; two Foot makes a Pace, five Foot a Geometrical Pace, three Foot or sixteen Nails is a Yard, one Yard and a Quarter, that is twenty Nails, make an English Ell. A Dutch Ell, or Stick is three quarters of a Yard; which way they commonly measure Pastry. Six Foot makes a Fathom. Ten Foot is a Gad, or Geometrical Perch, sometimes nine Foot, Sixteen Foot and a half is a Pole or Perch by the Statute, Eighteen Foot a Wood-land Perch, used in Fens and Moors; One and twenty Foot a Forest Perch, used in Ireland or Lancashire. Eighteen Foot three Quarters a Scots Pole or Perch, Four Statute Perches, or one hundred Links make a Chain. One hundred twenty five Geometrical Paces make a Stade. Eight Stades, or a thousand Geometrical Paces makes an Italian Mile, used by English Men at Sea. An English Mile is one thousand seven hundred and sixty Yards. Eight Furlongs make an English Mile, as eight Stades an Italian. Three Italian Miles are an English League. Four thousand Geometrical Paces make a small German Mile, five thousand a great. Forty square Perches is a Rood, four Rood an Acre; that is to say, one hundred and sixty Perches in Length, one in Breadth; or eighty Perches in Length, and 2 in Breadth, or four in Breadth and forty in Length make an Acre. Ten Chains in Length, and one in Breadth, make an Acre; Thirty Acres in a Yard-land; and one Hide of Land is a hundred Acres. Ten Foot every way is a Square that is, a hundred square Feet.

How to Measure Wood. A Coard of Wood is four Foot over, four Foot deep, eight Foot long, being

being a hundred and twenty eight cubick Feet
A Stack of Wood is three Foot over, three Foot
deep, and twelve long, which makes an hundred
and eight Cubick Feet. Block wood, being great
Logs, are sold by the Cord, small by the Stack.
A Cubick Foot contains one thousand seven hun-
dred, and twenty eight Cubick Inches, a Cubick
Yard twenty seven Cubick Feet, or forty six thou-
sand, six hundred, and fifty six Cubick Inches.
Fifty Foot of Timber makes a Load, forty Foot
makes a Tun, twenty Foot a Butt or Pipe, ten
Foot an Hoghead, eighteen Foot square, and
one Foot deep, or three hundred twenty four Cu-
bick Feet is called a Floor. A Brick by the Sta-
tute should be nine Inches long, four and a quar-
ter broad, and two and a half thick; five hun-
dred make a Load, and one thousand of Plain
Tiles likewise.

How much Plank makes a Load. Three hun-
dred Foot of two Inches plank, two hundred Foo
of three Inch plank, one hundred and fifty Foot
of four Inch plank four hundred Foot of four
and a half plank, and two hundred of Inch make
a Load.

Of the Tale of Goods. Canvas Cloth, 120 Ells
is accounted an hundred. Fustien, 14 Ells is a
Chief; but of fine Linnen. Silk, and Swindon
10 Ells make a Chief. Fish, as Ling, Haberdente,
and Codfish, &c. 124, is an Hundred; 1240 makes
a thousand. Eels, 25 to a Strike. 10 Strikes to the
Bind, Herrings and Stock-fish, 120 to a hundred.
1200 makes a thousand in a Barrel, 12 Barrels
make a Last. Laths, There must be but five score
to the hundred, of five Foot long; but four Foot
long are six score, or 120 to the Bundle: their
Breadth one Inch and a half, half an Inch thick.
There are 120 Deals and Nails, to the hundred;
four thousand six Inches Tree Nails, (being made
for Ship pins) three thousand nine Inches, two
thousand Foot, fifteen hundred eighteen Inches.

or one thousand two Foot three Nails or Ship-pins go to the Thousand, and there's a Load of Timber in them. Lime is sold by the Bag in *London*, which should be a Bushel; twenty five make a hundred; in the Country it is sold by the Load; which is about forty Bushels. Hoops are sold by the Bundle as seventy pipe Hoops, ninety a Hoghead, 120 Barrel or Kilderkin, 180 pink or Firkin Hoops make a hundred. Skins, as Goat, are numbred by the Kipp, as fifty Skins, to the Kipp; other Skins fivescore to the hundred. *Furs*, or Sables, Filches, Minks, Martins, Greys and Jan-nets, forty Skins make a Timber. Glais, a Seam is twenty four Stone, or 120 l. New-castle Glais. Five Foot make a Table, forty five Tables make a Case; *Normandy* Glais, twenty five Tables is a Case, which is cut into long Squares, the other Diamond-fashion Glais Bottles twenty one to the Dozen; twelve such Dozen or 252 make a Gross, which is a Day's Work Paper, a Bale is ten Ream, and a Ream twenty Quire, twenty four Sheets in a Quire, in *Geyoa* Paper 25 Sheets in a Quire. Parchment, a Role is 5 Dozen 12 Skins a Dozen, Hides, ten make a Dicker, twenty Dic-ker a Last. Gloves, ten Pair is a Dicker; Horse-shoes the same. A Chaldron of Coals, thirty six Bushels. A Load of Timber, 50 solid Foot. In a Hoghead of Wine 63 Gallons. In a Barrel of Beer, 36 Gallons. In a Barrel of Ale, 32 Gal-lons. A Gross, 144 or 12 Dozen. A Weigh of Cheefe 256 Pound. Days in a Year, 365; Weeks in a Year, 52. A Tun of Wine, 252 Gallons. In an Acre of Land, 160 Perches. In a Rod of Land 40 Perches. In a Perch of Land, 272 1 4th Foot. A pipe of Wine, 126 Gallons, In a Last of Corn 10 Quarters, or 80 Bushels. A Tun of Iron, 20 100 Weight, or 2240 Pound Weight. A Fodder of Lead, 19 hundred Weight, of 2184 pound. A Tod of Wool, is 28 Pound; a Sack, 364; a Last, 4898 Pound. A Load of Bricks, 500 Bricks.

IV. An Account of English Coins.

For right setting down of any Sum of Money Note, That l. over any Figure or Figures, signifies *Libra*, the Latin for a Pound; s. for *Solidus* or *Solidi*, a Shilling or Shillings; d. *Denarius* or *Denarii*, a Penny or Pence; ob *Obolus*, an Half Penny; and q. *Quadrans*, Farthing.

As for Example:

l. s. ob. d. q.
36 17 10 1 1] must be read Thirty
six Pounds, seventeen Shillings, ten Pence, half
Penny, Farthing.

2 Farthings	}	SHILLINGS	}	1 Half-penny.
4 Farthings				1 Penny
12 Pence				1 Shilling
20 Shillings				1 Pound.

Besides these, there are other Denominations of English Money, viz.

Denominations.				Present Values		
				5 l.	7 s.	6 d. F.
A five Guinea Piece	-	-	-	1	5	0
A Jacobus	-	-	-	1	3	6
A Carolus	-	-	-	1	1	0
A Guinea	-	-	-	0	13	4
A Mark	-	-	-	0	10	0
An Angel	-	-	-	0	6	8
A Noble	-	-	-	0	5	0
A Crown	-	-	-	0	1	1
Thirteen-pence half-penny	-	-	-	0	0	2
Nine-pence	-	-	-	0	0	9
Four-pence half-Penny	-	-	-	0	0	4
A Groat	-	-	-	0	0	4
A Tree-pence	-	-	-	0	0	3
A Two pence	-	-	-	0	0	2
A Half-penny	-	-	-	0	0	1

V. A Table for reducing Pounds into Shillings, Pence, and Farthings, and the contrary.

<i>Pounds,</i>	<i>Shillings</i>	<i>Pence,</i>	<i>Farthings,</i>
1	20	240	960
2	40	480	1920
3	60	728	2880
4	80	960	3840
5	100	1200	4800
6	120	1440	5760
7	140	1680	6720
8	160	1920	7680
9	180	2160	8640
10	200	2400	9600

This Table is easy, and wants no Explanation, and turned backward, it is Farthings into Pence, Pence into Shillings, and Shillings into Pounds, which at first Sight may be easily computed.

And here Note for a Caution against Extravagance, and for the Encouragement of Frugality That ev'ry Penny any one spends idly would Purchase a Yard (that is three Foot) square, and somewhat above, of as good Land as most in *England*, to him and his Heirs for ever.

VI. An easy Rule for Retailing Shop-keepers.

FOR every Farthing that a Pound doth cost, reckon two Shillings and one Groat, which must shew you the Price of an hundred Weight just.

For Example: Raisins are at 3d ob. (that is 14 Farthings) the Pounds: Twice 14 s. is 28 s. and 14 Groats is 4 s and 8 d that is in all 82 s. and 8 d. the just Rate by the hundred Weight; for 112 Three-Pences makes 28 s. and 112 Half Pence 4 s. and 8 d together 32 s and 8 d,

VII of

VII. Of Reduction of Troy Weight.

BY Troy Weight is weighed Gold, Silver, Jewels, Amber, Electuaries, Bread, Corn and Liquors, and from this Weight all Measures for wet and dry Commodities are taken.

The Pound Troy is in proportion to the Pound Averdupois as 17 to 14, and the Ounce 51 to 56.

Troy Weight		Grains.
	Penny Weight,	24
Ounce,	24	480
Pound 12	240	5760

*May Heaven still send us fruitful Show'rs of Rain,
And may the Earth by Handfuls bring forth Grain
May Flora's Bounty Cloth, the verdant Field;
And Heaven and Earth to us its Plenty yield.*

when Wheat is at 5 Shillings per Bushel, then the Corporation Baker's Penny Wheaten Loaf is to weigh 11 Ounces Troy, and three Half Penny white Loves the like Weight, and the Household Penny Loaf is to weigh 1 Pound, 2 Ounces, and 14 Penny Weight Troy, and so for a greater or lesser Weight proportionably And if a Baker want but one Ounce in 36, for the first, second and third Fault he may be Amerced; but for the fourth he is to stand in the Pillory without Redemption.

*Thus Bread should Weigh, if justly it be made,
(For so the Law ordains it shou'd be weigh'd :)
But cozening Bakers who the Law do fight,
Abuse the Poor, and make their Bread too light;
But may such Bakers, as is their just due,
Lose all such Bread, and gain the Pillory too.*

IX. A Table of Troy Weight.

31 Grains of Wheat	} make	24 Artificial Grains. gr.
24 Grains		1 Penny Weight, p. w.
20 Penny Weights.		1 Ounce.
12 Ounces.		1 Pound.

X. A Table of Averdupois Weights.

4 Quarters	} make	1 Dram.
16 Drams		1 Ounce.
26 Ounces		1 Pound. [122 Pounds.
28 Pounds		1 quarter of a 100 of
20 Hundred		1 Tun.

XII. A Table of Dry Measure.

2 Pints	} make	1 Quart :
2 Quarts		1 Pottle :
2 Pottles		1 Gallon :
4 Gallons		1 Feck :
4 Pecks		1 Bushel Land-measure
5 Pecks		1 Bushel Water-measure
3 Bushels		1 Quarter : [sure
2 Quarters		1 Chalder
5 Quarters		1 Weight :

XIII. A Table of Long Measures.

3 Barly-corns in length	} make	1 Inch :
12 Inches		1 Foot :
3 Foot		1 Yard :
3 Foot nine Inches		1 Ell
6 Foot		1 Fathom
5 Yards and a half		1 Pole or Perch :
40 Poles		1 Furlong
8 Furlongs		1 English mile

*The Names of the Principal Fairs in Scotland,
With the Month, Day and Place, when and
where they are kept.*

Scotish Fairs in January.

Kilsyth the 1 day. St Naughlans air at Old Meldrum the second Tuesday. Dumferling the second Wednesday. Tantan Fair at Lawrance Kirk, and at the Kirk of Bethelny in Gerry the 7 day Kirktown of Strwan in Athol, and St. Catans Fair at the Kirk of Muthul the 8 Day St. Mungo in Glasgow, and the Town of Polwart, the 13 day. Dunkel and Kilwinning the 21 day St Pauls fair at Turriff in Buchan the last Tuesday. A Fair at Hamiltoun last Tuesday.

Scotish Fairs in February.

St. Bridges Fair at Abernathy Forres in Murray land and at Kirkcoun of Blair in Athol and at the Town of Inverness the 1 d. Candlemas Fair in Bimff, Dunkel, Dingwal and Dowglass, the 2 d. Candlemas Fair at the Town of Ratry in Buchan the 1 Tuesday after Candlemas and at Couper of Eife the 1 Wednesday. M^othlick the 2 Tuesday. Valentine day being still^e the 14^o. At Moulen in Athol, Linkithgow and Forfar the 15 d. holding 3 days At Valleyfield the 24 d Red Castle in Ross shire last Wed. Fasins even Fair at Fivie, Lanerck Buchan holds still upon Fasens even Day.

Scotish Fairs in March.

St Monnence in Aberdeen, Dumfermling, Aberchelder St Marnoch Kirk and Strathven the 1 day Kennochy in Fife and Pittenwee the 3 day. At the Kirk of Leuchell the first Tuesday Duinblain the Wednesday, Markinch the 6 day
or

St Anns Fair at the Kirk-Town of Tarves the second Tuesday. St Duthes in Taney of Ross the 9 day. Inverness and Auchtertell the 10 day St. Cauman Fair at Dumichtin Kirk in Angus the 11 day. Dumbarton, Kirkcaldie, Strageeth. and at the Kirk of Blackfoord the 19 d. St. Johnstoun the 19 d. St Cuthberts Fair in Langtoun of Merse the 20 d. Lad-day in Westweems, Bamff, Carnwarth and Auchtermuchty the 25 d. At Kinross the 3 d. Wednesday, At the Kirk of Auchindoor the 3 d. Tuesday, Ladyday of Lenton at Dunkeld the 25 day,

Fairs whiles in March, whiles in April.

Middlenton Fair at Tarnty Banchry, on Thursday before Middleton Sunday; Palm-Sunday at the Kirk of Forrig Kirkwall in Orkney, Inverness & St Jonstoun, at New-lesly Skier Tuesday in Glasgow, Dumbarton, Couper of Angus Elgin of Murray, Frendraugh and Old Aberdeen on Thursday after Palm-sunday. At Irving, Forreys in Murray-shire, Borrowstounness and Corstorphine: Tuesday after Pasch. At Couper of Fife first Wednesday after Pasch with a weekly Sheep-market every Tuesday thereafter Custom free, Lanerk Wednesday after Pasch. Low-sunday in St. Andrews and at Killimure.

Scottish Fairs in April.

St. Oles Fair at Cruden in Buchan, and Corstorphine first Tuesday. At the Links of Abotshall the 10 d St Donalds Fair at Auchterless the 17 s At Rosey in Bute the second Tuesday. St Marks Fair in Dysert and Forres the 23 day, St Marks Fair at the kirk of Muthil the 25 day, Beltand the first being the 26 d. Rugland Fair the 28 d. Rude-fair at Ratray in Buchan and St. George Fair at Methlick last Tuesday. at Balcorach.

corach near Campsie-kirk last Thursday. A Fair at Leven the 29 d. Kilranny Fair the 30 d.

Scotish Fairs in May.

At Girven 1 Tuesday. At Paisley 1 Thursday. St. Philips Fair in the Grang in Linlithgowshire. May Fair at Falkirk, and at the New Kirk of Kilpatrick the 1 d. St. Minans Fair, at the Old Chapply in Frefwick in Caithness the 2 d. Rude Fair at Ellon in Buchan, Belton at Montrose Kinrocher, Peebles Kirk of Doors in Merns, St. Canglass at Fumuck Kirk, in Bamff and Chapel of Dine all on the 3 d. Tuesday. At Midthird of Gartmoore the 5 d. Rensfrew the 9 d. Carlouck, Drymen the 10 d. Pitiliffie the 3 Thursday with a weekly Market every Wednesday. Brandon at Bamff, Kirkcaldy and Melros the 15 d. St. Johns Fair at Old Meldrum the last Tuesday, Carnwath the 3 Wed. Glenquithil, Delphingtoun, Path-head in Fife, and Cowper of Fife the last Wednesday. At Luss the 24 Day.

Fairs whiles in May, whiles in June.

Ascension Day at Annan, Stirling, and at Stonehive in Merns-shire, and at Alyth in the shire Angus on Tuesd. before Whitsunday. Newlessly on Thursday before Whitsund Whitsun-monday at Glasgow, Dumbarton and Jedburgh. Whitsun-tuesday called Pardon day, at Chanry in Ross Lorrness. Peterhead. Kirk of Ninians, Ormiston, Linlithgow Dumblain, Trinity Sunday. being still the Sunday after Whitsund. Trinity Monday at Edinburgh. At Lethem last Thursday. A Brichen. St Andrews, and Bruntissland, the same Day Trinity Tuesday in Rugland. Trinity Wednesday at the Moor of Dun. Trinity Thursday at Falkirk, at Lanerk the last Wednesday.

Scottish Fairs in June.

Logyrail in Athol and Baringtoun 1 d. At bigger, Bannockburn, Dundee, Kinross, Peebles and Dowglass all on the first Tuesday. Coltburgh and Lang-Newton 5 d. Tilibody first Wednesday. Sramig lo, Aberdour and Inverkeithing 5 d. Kil-morich, Kindalachan in Athol and Pencaitland 8 d. St Colms Day at Dunkel and Drymen 9 d. St Colms Fair at Belhelvie, Kirkton of David, Drum-rach Kirk in Angus, St. Bernards at Monteith and Newdeer in Buchan all on the 2d. Tuesday. At Fy-mouth, Greenlaw Head Burgh of Berwickshire 1 Thursday. Bathgate and Forgondenny 10 d. Law-der, Dysert, Dowglass, Greenock, Prestonpans and Dirleton 11 d. St Davids Fair in Baligerno in Perthshire 12 d. St Margarets Fair at Keithall, Turriff in Annans, Hamstock and Northberwick 3d. Tuesday. Abernethy 9d and Ceres 16 d. Auch-teruill, Belhelvie, Clackmanan, St. Authonies Faire at Inverlethen. Lamingtoun and Sceon 15 d. Denholm and Streaven 16 d. Moffat and St Mar-garets Fair in Dumfermling the 13 d and Earl-stoun 19 d. Monros Fair holden at Colrain in Ross-shire 20 d. Methil near Levins, mouth 22 d. St. John the Baptists day and Mid summer Day 21 d. Forres, Carnwath, Hawick and Town-Yeat-am on the Border and at Frazerburgh, Ar Wig-toun. Bamston, Athlestown, Meiklour, Anstruther-Easter and St Johnstoun the 24 Day Allath and Nicholfone 25 d. Forfar Faulkland, Burntisland, Kelso and Bimiff 26 d. Gallashiels, 27 d. St. Peter and St Pauls Day at Peebles Falkirk, Kelso and Thurf in Cathness 29 d. At Dumbarton Cul-seman last Tuesday. At Dolephingtoun last Wed-nesd. Ruishtalman, Gerrey last Thursday. Hadding-toun and Migle the last Day.

Scotish Fairs in July.

Culross, Stow and Edzerstoun in Teviotdale the 1 d. Abernethy and Auchtermuchty 2 d. St. Martine of Bulzeno, 4 d. Peterhead and Biggar 5 d. At Dundee New Market 1st Tuesday St Thomas Fair at Langtoun 5 d. at Forden in Merns 6 d. St. Andrew in Glasgow, Inverness 7 d. Bathgate and Kinghorn 10 d. Borrowstouness, Burgh of Annan, Old Deer, Mellerstines 2d Tuesd. St Lawrance at Greenock 11 d. Kilwin-in and Gowrie 12 Day. Kilimure, Forrig, Errol 13 d. Lanholm 15 d. Moffat and Kirkcaldy 13 d. Stirling and Dumferling 29 d. At Stronvear in Balquaider 21 d. Lauder, Linlithgow Pitten-weem and Path-head 22 d. Frendraught and Taives 3 Tuesd. Kinross the 3 Wednesd. At the Kirk of Glas in Strabogi on Tuesd. after 15 d. Airth and Corstorphine 24 d. A Cow Market in Pasley 25 lasting 8 Days. St James Fair at the Kirk of Muthel, 25 d. At South Queens-Ferry, Forfar, Kinghorn, Cowper of Fife, Roxburgh, Alloway, Musselburgh and Elgin in Murray 26 d. Kinloch, Rannoch in Athol, Turreff in Buchan last Tuesd. At Lanerk last Wednesd. At New-Lessie and Witchorn last Thursd. At Kelso 29 d. At Kilmorich and Kindalachan in Athol the 30 Day.

Scotish Fairs in August.

Lambas Day in Atturff Melross, Ennerkeith-ing, St. Andrews and Dumbarton the 1 d. At Bathgate 6 d. Lawrence fair in Rane and Blackburne, Lambess Fair at Kirkwall in Orkney lasting 7 days 1 Tuesd. at Penston 1 Wednesday and Thursd. after at Faulkland, at Balcorach near Compskirk 1 Thursd. Lawrence on Lawrence Mure above Hankerton at Jedburgh, Marymass, Monimusk

Monimusk 2d Tuesday, Kilsyth's day. Meiklour
7 d. St. Macheads day at Kirktown of Fortingall
in Athol 9 d. Selkirk, Auchtermuchty, Forres,
Carnwath and Dumblain 10 d. Logiecrail in Athol
11 d. Dundee, Falkirk, Dunnet, Caithness, Bamff,
Merns, Valleyfield 15 d. Rugland 20 d. Scoon
the 22 d. Ellon Inverness, Rattrey, Auchendorn 3
Tuefd. Linlithgow, and Tullibody 24 d. Cor-
storphine 26 d. Forres 27 d. St. Johnstoun and
Lawder 29 d. Kincairn of Neil last Tuefd. At
Stranaver, Galloway, Lanerk, last Friday.

Scottish Fairs in September.

Elgin the 1 d. Keith 2 Tuefd. Innerweek in
Glenloyn 1 Thursd. Skirline 4 d. Dundee, Stirling
Bamff Inverurie Greenlaw, Head Burgh of Ber-
wick shire 8 d. Monimusk Muirsketh and Auchin-
door 2 Tuefd. At Bigger, 3 Wednesd. Pittleslie 3
Thursd. At Huntley Castle Inverness, Dumfer-
ling, and Jedburgh 14 d. Forfar and Chappel of
Dine 15 d. At the Kirk of Doors 3 Tuefd. At Pit-
leslie 3 Thursd. Kirkcaldy, Stow and Pitelochrie
in Athol 20 d. Old Leffy and Linlithgow 21 d.
Brughtoun in Twedale 22 d. Kennoway Crail,
Dumfries Tullibody, Athlestown 24 d. Colrain
and Pithead 25 d. Leven, Nicolson, tranent,
Langtoun and Dury 27 d. Newlesly, Hadding-
toun, Air, St. Andrews, Crief Kirkcudbright, Ga-
lashiels, Kirk of Forrig, Baligerno, Renfrew,
Burgh of Annan, Kirkmichael in Strathardal all
on the 29 d. Bamff 30 d. Kirk of Kinkell, Gifford
and Frazerburgh last Tuefd. Craft Mercat at
Brichen the Tuesday after Michaelmas.

Scottish Fairs in October.

At Salt Preston first 3 day, At Dundee, Airlie
Kirkloch, Rannas in Airlie, Furreff in Buchan
Mid-calden, Douglass, Meller Haness, Logiecrail

Athol and Bannockburn all on the 1 Tued. In-
 verlethen 3d. In Abernethie, Collinsburgh, Val-
 leyfield 4 d. Meiklour, Ederstons day at Tulli-
 barden, Michalmas Fair at the Cowper of Fife
 1 Thurfd. Leffwaid, Markinch 8 d Dinnet St
 Johnstoun, Peebles Earlstoun Kirkintillouch Ation
 Auchtermuchtie Ceres in Fife Killimure Moffat
 all on the 9 d. At the Kirk of Renith, Monith
 Moniforth 2 Tued. Drumhead 2 Wednesd. Bath-
 gate Dalketh at Linktoun of Abbotshall and Til-
 libody 10 d Eglefin 11 d. Ennerkeithing and
 Strathven 12 d Fenduct at Dunning 13 d. At
 Old Aberdeen Old Hamstock and Tarves 3 Thurfd
 in Errol 3 d. Borrowstouness, Musleburgh and
 Kinghorn 16 d. Cester and Carington 18 d. At
 Lawder: Kinross, Rugland, Corstorphine, Kirk of
 Carlouke, Ormiltoun, Town of Yettam, St. Lukes
 Fair at the Kirk of Muthel 20 d. At the Kirk of
 Kilpatrick 21 d in Stirling, Lamington, Dum-
 ferming and Kelfo 22 d. Forfar Linlithgow and
 Bute 24 d. Glenquithil last Wednesd. At Stent-
 on and Rattrie last Tued. Kilrennie and Stra-
 miglo 25 d. Paisly and Falkirk 26 d. Dysert,
 Cockenie, Kirkliston Hawick, Megil, Rosline,
 23 d. Alloway and Nicolson 29 d. Meithin 4
 Thurfd. Whitehorn last Thurfd. Dolphingtoun
 30 day.

Scotish Fairs in November.

At Edinburgh and Enstruther Easter 1 holding
 8 Days. Fordice, Dumblain Girven, Jedburgh and
 Innerweek in Glenlyon 1 Tued. Lanerk 1 Wend-
 nesd, Alathy 2 d. Kilwinning 3 d. Glenogle, in
 Balquhider 8 d. Forres and Largo 10 d. Dumbar,
 Melross, Cowper of Fife, Hamiltoun, Culross,
 Martins Kirk Kilmahog, Strabogie, Kirkwall all
 on the 11 d. Methil 2 Tued. Kilfyth 12 d. Mar-
 tinmas Mercat at Dunkeld the first Day after the
 Term Day, which continues the whole Week,
 Dund.

Dundee 13 d. Greenock and Down 15 d. Borrow-
 stouness, Dumfriesling, and Lawder 16 d. At
 Tany Auchtertuil Kirk of Kowl 22 d. Northber-
 wick 3 Tuefd. with a weekly Mercat every Wed-
 nesday. Burntisland 23 d. Stradon and Frazer-
 burgh 29 d. At Old Meldrum last Tuefd. St John-
 stoun, Peebles and Chirnside 30 day.

Scottish Fairs in December.

At Tarves and Frazerburgh the 1 Tuefd. Ren-
 frew 6 d. Aberdeen 7 d. Lady day at Dunkel and
 Westweems 9 d. At the Kirk of Roy, Bamff, Ro-
 themay, Deer 14 d. the Kirk of Watton 16 d.
 In the Grange of Linlithgow 17 d. Glasgow In-
 verness and Down 13 d. Forres and Methel 27 d.
 At Garry last Tuefd. At Preston in East Lothian
 last Wednesday.



The Decker's Directory.
A Description of the Most Remarkable Highways in Scotland.

From Edinburgh to St. Andrews 24 miles thus
To Leith 1 Kirkcaldy b w 9 Kenoway 6 St.
Andrews 8. In all 24.

From Edinburgh to Dundee, 30 miles, thus,
To Kenoway 2 b, Couper 6 Ferry 6 Dundee b,
w In all 30

From Edinburgh to Aberdeen 78 miles, thus,
To Dundee a b 30, Albroth 12, Monrose 8
Stonehive 16 Aberdeen 12, In all 89.

From Edinburgh to Brichen 46 miles, thus,
To Dundee a b 30 Four mile House, 4 Eight
mile House 4 Brichen 3, In all 46.

From Edinburgh to Elgin of Murray 103 miles
thus,

Brichen 46, North-water 3 Fetercairne 3
Bridge of Dy 8, Cutie Hillock 2 Dee water 8
Kincairn of Neil 2, Lumfanan 24, Whitlums 3,
Diveron Water side 4, Mills of Toy 6, Millsben
3, Spey 2, Elgin in Murray 10 In all 103.

From Edinburgh to Tane in Ross 143, miles,
thus.

To Elgin a b, 103, Forres 8, Old Iron 9, Neirn
2, Arthurs-fyr 6, the Ferry b, w, 4, Chanry in
Ross 1, Innerbreaky 6, the Ferry b, w, Tane 6,
In all 143.

From Edinburgh to week of Cathness 293
miles, thus,

To Tanea a b, 143, Mikle Ferry 3, Portna Cul-
ter 2, Dornach in Suther 3, Little Ferry 3, Dun-
robin 3, Brotha 3, Loth 5, Helmsdal 4, Oufedale
in Cathness 3, Berrydale 3, Dumbeath 3, Leath-
ron 3, Clyth 4, Weik in Cathness 8, In all 293.

From Edinburgh to Kirkwall in Orkny 233,
miles thus,

To Week in Cathness a, b, 193, Keis 6, Dunsby
or John a Groats-house 6, Burwick b, w, 12 Car-
ar.

ra 7, Water found b, w. 1, Burro 1, Ham-found b, w. 3, Kirkwal 5, In all 223.

From Edinburgh to St. Johnstoun Kirkcaldy road 28, miles, thus

To Kirkaldy a, b, 10, Arnet 6, Parish 7, St. Johnstoun 5, In all 28.

From Edinburgh to St. Johnstoun Bruntisland road 27 miles thus.

To Leith 1, Burnt-island b, w, 6, Aeghtertool Kirk 3, Kirkness 5, Parish 5, St. Johnstoun 5, In all 27.

From Edinburgh to St. Johnstoun, Queensferry road 28, miles, thus,

To Queensferry 7, Northferry b, w, 1 Kirk of Byth 5, Kinross Parish 5, St. Johnstoun 5, In all 28.

From Edinburgh to Couper of Angus 37, miles, thus,

To St. Johnstoun a, b, 27. Scoon 1, Couper of Angus 9, In all 37.

From Edinburgh to Blair of Athol 53. miles thus.

To St. Johnstoun a, b, 27, Lunkerty 3, Dilpowie 5, Dunkel 2, Killmuirh 6, Tilliemet 4, Blair of Athol 6, In all 53.

From Edinburgh to Dumfermling 12, miles thus.

To Queensferry 7, Northferry b, w, 1, Dumfermling 4, In all 12.

From Edinburgh to Clackmanan 20 miles thus

To Queensferry 7 Northferry b, w. 1, Broomhal 3, Culross 4, Clackmanan 5, In all 20.

From Edinburgh to Dumblain 26, miles thus.

To Clackmanan a, b, 20 Dumblain 6, In all 26

From Edinburgh to Borrowstounness Duntervie road, 12. miles thus.

To Crammond br, 4, Duntervie, 4, Borrowstounness 4. In all 12.

From Edinburgh to Borrowstounness, Queensferry road, 13, miles thus,

To

To Queensferry 7, Borrowstounness 6, In all 13
From Edinburgh to Sirling 24, miles, thus,
To Kirklistoun 6, Lithgow 6, Falkirk 6, Stirling 6,
In all 24.

From Edinburgh to Dumbarton 43, miles thus
To Falkirk a, b, 18, Kilfyth 9, Newkirk of Kilpatrick 9, Dumbarton 7 In all 43.

From Edinburgh to Lochhead of Kintyre, 135.
miles thus,

To Dumbarton a, b, 43, Cairdow 8, Porten Campbell 7, Lochguils head 5, St. Katherins 6, Inverrary 4, Lochgire head 12, Strandowre 10, Tarbet 8, Kilcomoneal 8, Villcane 8, Loch-head 16. In all 135.

From Edinburgh to Greenock 49, miles thus,
To Newkirk of Kilpatrick, a, b, 36, Torskine 4
Newport Glasgow 7, Greenock 2, In all 49.

From Edinburgh to the Isle of Bute 67, miles
thus,

To Greenock a, b, 49, Cloch 4, Dinnune 4, Towart 6, Bute 4, In all 67.

From Edinburgh to Glasgow Kilfyth road 36,
miles thus,

To Kilfyth as b, 27, Kirkentiloch 3, Glasgow 6,
In all 36.

From Edinburgh to Glasgow the muir road 30
miles thus,

To Newlist bridge 6, Bathgait 6, Moffet Hills 9
Glasgow 9 In all 30

From Edinburgh to Glasgow Blackburn road
30, miles thus,

To Cliftonford 6, Blackburn 6 Shots 6, Bels-hill
6, Glasgow 6, In all 30.

From Edinburgh to Renfrew 34, miles thus,
To Glasgow 30, a, b, Renfrew 4, In all 34.

From Edinburgh to Kilwinning 47, miles thus,
To Glasgow 30, a, b, Paisly 6, Byth 6, Kilwinning 5, In all 47.

From Edinburgh to Lanerk 20, miles thus
To Curry 4, Achenons hill 4, Corflet-hill 4,
Carnwath

Carnwath 4, Lanerk 4, In all 20,

From Edinburgh to Irwing 45 miles thus,

To Lanerek a, b, 20, New-miles 16, Kilmarnock 5, Irwing 4, In all 45,

From Edinburgh to Air 48, miles thus,

To New-miles a, b, 36, Air 12 In all 48;

From Edinburgh to Portpatrick 88; miles thus

To Air a b, 48, Minibole 7, Girvine 6, Balentre 1, Chaple of Lochel, 12, Port patrick 4, In all 88,

From Edinburgh to Wigtoun 78, miles thus,

To Carlops 10, Bigger 10, Coulter 2, Lamingtoun 2, David-shaw 2, Lead-hills 7, Muir hill 6 Drumlanrick Bridge 2, Bridge-end of Glencairn 9, St. Johns Clachen 10, Minigaff 12, Wigtoun 6, In all 78.

From Edinburgh to Kirkcudbright 70, miles, thus,

To Drumlanrick bridge a, b 41. miles Penpoint 2 Garistoun 5, Kilpatrick kirk 6, Carlinwork 8, Kirkcudbright 8, In all 70.

From Edinburgh to Kirkcudbright Dumfrice road 76, miles thus,

To Lintoun 12, Bield 12, Moffat 12, Dumfries 16, Lochruten 4, Ore 8, Carlinwork 4, Kirkcudbright 8, In all 76.

From Edinburgh to Annan 56, miles thus,

To Moffat a, b. 36. Lochmeben 10. Annan 10, In all 56.

From Edinburgh to Carlile 66, miles thus.

To Moffat a, b, 36, Locherbie 11, Elison-bank 10, Carlile 9, In all 66,

From Edinburgh to Peebles 16, miles thus,

To Waltour 8, Peebles 8, In all 16.

From Edinburgh to Selkirk 23, miles thus,

To Asperstoun 8. Henderlithen 8. Traquir 1. Selkirk 6. In all 23.

From Edinburgh to Galashiels 20 miles thus,

To Lifwaid 4, Bortwick 4. Heriot-house 3. Hall-tree 1. Stow 4, Gallashiels 4. In all 20.

From

From Edinb. to Jedburgh 30 *miles thus*,
To Dalkeith 4, Sowtry hill 6, Ginglekirk 2,
Lawder 4, Melrofs 6, Andrim Jedb 2, In all 30.

From Edinburgh to Kelso 26, *m thus*,
To Ginglekirk a, b, 12, Lidger wood 7, Kelso
7, In all 25.

From Edinb. to Berwick 40, *m. thus*,
To Mussleburgh 4, Preston pans 2, Haddingtoun
6, Cockburnspeth 14, Berwick 14, In all 40.

From Edinburgh to London 293 *miles, thus*,
To Berwick a, b 40, Belford 12, Anwick 14,
Morpeth 12, Newcastle 12, Durham 12, Daring-
toun 14, Northalertoun 10, Borrow bridge 12,
Netherdbie 10, Ferry bridge 12, Duncafter 10,
Bootry 6, Tuxford 12, New-work 10, Grantham
10, Post-withem 8, Stamfoord 8, Stilton 12, Hun-
tingtoun 9, Royftoun 15, Ware 13, Waltham-
Cross 8, London 12, In all 293.

From Edinburgh to London York Road,
310 *miles thus*

To Northalertoun a, b, 126, Tropeliff 7, York
17, Tadcafter 8, Went-Bridge 12, Duncafter 17
London a, b, 123, In all 310,

From Edinb. to Dumbar 20, *miles thus*,
to Mussleburg 4, Seerton 3, Dumbar 13, In all 20,

From Edinb. to Bass 16, *miles, thus*,
To Prestonpans a, b, 6, Cockeny 1, Aberlady 3
Northberwick 4, Castletoun 1, Bass b, w, In
all 16.

From Glasgow to St. Andrews 54, *miles thus*,
To Kilsyth 9, Falkirk 9, Linlithgow 6, Queens-
ferry 6, Burnt-Island 6, Kinghorn 2, Kirkaldy 2,
St Andrews a, b, 14, In all 54,

From Glasgow to St. Andrews Stirling Road 53
miles thus,

To Kilsyth 9, Stirling 9, Dolor 8, Mill of Tho-
art 8, Falkland 6, Couper 7, St. Andrews 6, In
all 53.

From Glasgow to Lesly in Fife 40, *m, thus*.
To Kilsyth 9, Bridge of Bonie 6, Kiakairn 6,
Culrofs

Culrofs 4, Dumfermling 5, Byth-kirk 3, Lesly 7
In all 40.

From Glasgow to Inderkeithing 31, *m.* thus,

To Culrofs a, b, 25, Inderkeithing, 6 In all 31,

From Glasgow to Inderkeithing, Queens-ferry
Road 32. *miles* thus,

To Queens-ferry a, b, 30, Inderkiething 2, In
all 32,

From Glasgow to Borrowstounness 24, *m.* thus

To Falkirk a, b, 18. Borrowstounness 6, In all 24,

From Glasgow to Aberdeen 106 *m.* thus,

To Stirling a, b. 18, Blackford 12 St. John-
stoun 12. Kilspindie 7 Dundee 9. Aberdeen a, b,
48. In all 106.

From Glasgow to Loch-head in Kintyre 104, *m.*

To Dumbarton 10, Loch head a. b, 94. In all 104

From Glasgow to Largs 20, *miles*, thus,

To Paisly 6. Duchalgreen 8, Largs 6, In all 20,

From Glasgow to Irwing 16 *m.* thus,

To Calwal-law 8, Irwing 8 In all 16,

From Glasgow to Air 24, *miles* thus,

To Castle of Merns 6 Kilmarneock 10, Air 8
In all 24.

From Glasgow to Portpatrick 64, *miles* thus,

To Air a, b, 24, Portpatrick a. b. 40, In all 64

From Glasgow to Wigtoun 56, *miles* thus,

To Air a, b, 24, Minibole 6, Ballach 8, Mini-
gaff 12, Wigtoun 6. In all 56,

From Glasgow to Kirkudbright 50 *m.* thus

To Haselton-head 7. New-mills 9, Gariston 12
Kirkudbright 22, In all 50.

From Glasgow to Dowglass 20, *miles* thus,

To Hamilton 8, Lismahague 8, Dowg 4 In all 20.

From Glasgow to Dumfries 48 *miles* thus,

To Dowglass a, b, 20. Lead hills 8, Muir hill 6,
horn-hill 4, Dumfries 10, In all 48

From Glasgow to Carlile 66, *miles* thus,

To Dowglas a. b. 20 Alwan foot 6. Moffat 10,
ckerbie 11. Elison bank 10. Carlile 9, In all 66

From

From Glasgow to Jedburgh 50 miles thus:
To Bells hill 6, Lanerk 10, Bigger 8, Brough-
toun 3, Peebles 5, Selkirk 10, Jedburgh 8, In all 50.

From Glasgow to Berwick 66 miles thus.
To Selkirk a, b. 42, Bowdon 4, Rutherford 8,
Kelso 3, Caldstream 6, Berwick 8, In all 66.

From Glasgow to Berwick Edinburgh Road
70, miles thus.

To Edinburgh a, b. 30 Berwick a, b. 40, In all 70.

From St. Johnstoun to St. Andrews 18, m. thus,
To Newburgh 6, Pitblado hill 6, St. Andrews
6, In all 18.

From St. Johnstoun to Hamilton, 44 m. thus,
To Sterling a, b, 24, Cumbernald 11 Hamilton
9, In all 44.

From St. Johnstoun to Wigtoun, Glasgow
road, 98, miles thus,

To Glasgow a, b' 42, Wigtoun a, b, 56, all 98

From St. Johnstoun to Wigtoun Leithhills
road, 101, m. thus.

To Queensferry a, b, 21 Lintoun 12, Bigger 8,
Woodend 6, Leadhills 9, Wigtoun a b. 45, all 101

From St. Johnstoun to Annan 77 m. thus,

To Lintoun a, b 33, Annan a. b 44 In all 77

From St. Johnstoun to Peebles 41, m. thus,

To Lintoun a b, 33, Peebles 8 In all 41.

From St. Johnstoun to Barrowfouness 24 m. thus

To Kinross 10 Dumfermling 8, Crumie 2, Bor-
owfouness 4, In all 24.

From St. Johnstoun to Culross 20, m. thus:

To Kinross 10 Saline Kirk 7, Culross 3, all 20.

From St. Johnstoun to Leffly 14 m. thus,

To Kinnaird 10, Leffly 4 In all 14.

From St. Johnstoun to Berwick 67 m. thus.

To Edinburgh a b, 27 Berwick a, b, 40, In
all 67

From St. Johnstoun to Dyfar 18 m. thus,

To Glenhead of Alernethie 6, Falkland 4, Bi-
rnie 8, Dyfar 5 In all 18.

From St. Johnstoun to Easter 22 m. thus

To Newburgh 6, Couper 6, Largow-heugh 4,
 Easter 6 In all 22.

Note, that a b, stands for as before, and b, w,
 by water, in the foregoing Roads.

*The whole Shires in the Kingdom
 of SCOTLAND, as they
 lye in Order.*

Berwick
 Roxburgh
 Selkirk
 Nithsdale and Dumfrice
 Kirkudbright Stewardry
 Air
 Renfrew
 Lanerk
 Peebles, or Tweeddale
 Haddington East Lothian
 Edinburgh Mid Lothian
 Lithgow West Lothian
 Stirling
 Dumbartoun
 Bute
 Argyle

Calckmanian
 Fife
 Kinross
 Perth
 Forfar or Angus
 Kincardin or Merns
 Aberdeen
 Banff
 Murray
 Innerness
 Ross
 Nairn
 Sutherland
 Cathness
 Orkney and Zetland

*The whole Known weekly Markets,
 in the Kingdom of Scotland.*

Aberdeen Wednesday and Friday, Aloway
 Thursday, Borrowstounness Monday and Friday,
 Bochlivy Tuesday, Carlouck Wednesday, Calle-
 town in Lidsail Friday Carrington Friday,
 Dalkith

Dalkieth Thursday, Drymen in Lenox Thursday,
 Dunce Wednesday, Dalmillington Munday, Dum-
 bar Thursday, Edinburgh Wednesday and Friday,
 Falkirk Thursday, Girven Munday and Friday,
 Glasgow Munday Wednesday and Friday, Gala-
 shields Wednesday, Greenlaw Tuesday, Hadding-
 roun Friday, Hawick Thursday, Hamilton Fri-
 day, Jedburgh Tuesday, Inverleithen Friday,
 Kirkcaldie Saturday, Kilmarnock in Fife Wednes-
 day, Kirkcaldie Saturday, Kilsnoo Friday, Kilmar-
 nock Thursday, Linark Tuesday, Linlithgow
 Friday, Linlithgow Wednesday, Largo Friday, Lau-
 der Friday, Lockerbie in Annandale Thursday,
 Moffat Friday, Melkour Wednesday, Melrose
 Thursday, Melrose Friday, Melrose Tuesday
 and Wednesday, Northwick Wednesday, Peb-
 les Tuesday, Pailley Thursday, Preston Moun-
 day, R. G. M. Saturday, Selkirk Thursday,
 Scone Thursday, St. Johnston Friday, Stirling
 Friday, Stirling Thursday, Stirling Friday, Ter-
 nent Sunday, Tynes Tuesday and Wednesday
 Yetholm Kirk Saturday

*A Computation of the most remarkable Passages of
 the times from the Creation to this
 Present Year, 1747.*

Years since	THE Creation of the World; acc	into
	Chronology: is	5692
	Noah's flood	4040
	Sodom and Gomorrah destroy'd by fire	3649
	The Destruction of Troy	2935
	The Building of the Temple at Jerusalem	2864
	Brute entered this Island	2859
	The Building of Rome	2499
	Building of Edinburgh Castle	2077
	Reign of Fergus 1st. King of Scotland	2076
	Julius Caesar conquered this Island	1792
	H 2	Alex.

	Alexander the Great began his Monarchy	2095
	The Bible was translated into Greek by the seventy Interpreters, at the Com- mand of Ptolmy Philadelphus	2011
	Clocks and Dials first set up in Churches	1134
	Bulding the High Church of Glasgow	550
	A Frost from September till April	375
	The first Use of Guns	367
	Printing first used in Britain	304
	Register books in every Parish	248
	Sweating Sickness	196
	The first Use of Coaches	192
	Expurgation of Picts out of Scotland	907
	Defeating 100000 English at Pannockburn	427
	King Charles the 1st. born at Damfermling	147
	King James the VI. went to England	144
	A great Plague, whereof died in one Year in London 30578	142
Years since	Gunpowder Treason, Nov. 5th, 1605	142
	A Blazing Star in December	107
	King Charles the II. born May 29	117
	K. Charles 1st. Crowned in Scotland	114
	The Rebel Parliament began Nov. 1640	107
	Scots Army entered England August 17	107
	Battle of Killbuck August 15	102
	Battle of Philiphaugh Sep. 13	102
	Duke Hamilton's Engagement	99
	Last great Visitation in Scotland	99
	King Charles Beheaded Jan 30	98
	St. Michael's Munday	95
	Oliver Cromwel the Usurper died Sep. 3d	89
	K. Charles 2d. Arrival at London May 29	87
	Two Comets seen in December and March	88
	Another Comet, seen Decemb. 1681	67
	Duke of Monmouth Beheaded, July 1st	59
	K. James II. died in France	45
	King William III. died March 8, 1701	45
	Queen ANNE Proclaimed	45
	King GEORGE I. Proclaimed	33
	Battel of Sheriff-Muir and Preston	32
	The	

Strange Wonders, most worthy of Neto.

IN the Country of *Cilicia*, as the worthy Cosmographer *Pomponius Melas* reported, in the innermost Places, there is a Province, of great renown: For the discomfiture of the *Persians* by *Alexander*, and the fight of *Darius*, at that time having in it a famous City called *Iffos*, whereof the Bay is named the Bay of *Iffos*, but now having not so much as a little Town. Far from thence lyeth the Foreland *Amanoidies*, between the Rivers *Pyramus* and *Cydnus*, *Pyramus* being the nearer to *Iffos* return'd by *Mailon* and *Cydnus* runneth out beyond through *Tarsus*. Then is there a City Possessed in old time by the *Rhodianns*, and *Argives*, and afterward by the appointment of *Pompey*, called *Soloe*; by *Pirates* now *Pompeyopole*.

Hard by: on a little hill is the Tomb of the Poet *Aratus* worthy to be spoken of, because it is unknown, why stones that are cast into it do leap about: not far from thence is the Town of *Cyrocus* environed with a narrow walk to the firm Land.

Above it is a Cave named *Coricus*, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is green round about with budding trees, and casteth it self into a great round Vault on both sides full of woods so marvellous and beautiful, that at the first it amazeeth the minds of them that come into it, and they think they have never seen enough of it. There is but one going down into it by Pleasant shadows and coverts of wood, yeilding a certain rude noise, with Rivers trick-
li

ling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid, with the din of Timbrils, which arise a gashly and great ratling within, afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a Mine, where a mighty River rising with a great breast, doth not only shew it self and when it hath gushed violently a while in a short channel, sinking down again and it is no more seen. Within is a waste space, more horrib'e than any man dare Pierce into, and therefore is unknown, It is altogether statelv and undoubtedly holy, and both worthy, and also believed to be inhabited of Gods. Every thing presenteth a stateliness, and setteth out it self With certain Majesty.

There is another beyond, which they call *Typhes* Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual darkness, and not easie sought out: howbeit because it was sometime the Chamber of the Gyant *Typho*, and because its now out of hand, fifteth such things as are let down into it, it is worthy to be mentioned for the nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say, *Sarpedon*, sometime the bounds of King *Sarpedons* Realm, and *Auenutium*, which Parteth *Cicilia* throu *Pamphilia*, and between them *Cilendris* and *Natides*. Towns buided, and peopled by the *Sauians*, whereof *Celendris* is nearer to *Sarpedon*.

A Table of the KINGS of Scotland, since Fergus the 1st. (as they succeeded one another, with their Number, Names and the Years they Reigned in) to His Majesty King GEORGE. 2

FERGUS began his Reign in the Year of the World 3641. before the coming of our Saviour Jesus Christ 330 Years.

<i>Num.</i>	<i>Names:</i>	<i>Reign.</i>	<i>Num.</i>	<i>Names:</i>	<i>Reign</i>
1	Fergus 1	25	22	Luctarus	3
2	Feritharis	15	23	Mogaldus	36
3	Mamus	29	24	Canarus	14
4	Dornodilla	28	25	Ethodius 1	33
5	Nothatus	20	26	Satrach	4
6	Rutherus	26	27	Donaldus 1	18
7	Reutha	14	28	Ethodius 2	16
8	Thereus	12	29	Athrito	12
9	Iosina	24	30	Nathalochus	11
10	Finnanus	30	31	Pindochus	11
11	Duristus	9	32	Donaldus 2	1
12	Evenus 2	19	33	Donaldus 3	12
13	Gillus	2	34	Crathilanthus	24
14	Evenus 3	17	35	Fincormachus	3
15	Ederus	48	36	Romachus	3
16	Evenus 3	7	37	Angusianus	1
17	Metellanus	39	38	Ferhelmachus	1
18	Caratacus	20	39	Eugenius 1	3
19	Corbredus 1	18	40	Fergus 2	16
20	Dardanus	4	41	Eugenius	31
21	Corbredus 2	35	42	Dongardus 2	4
			43	Constantine	

Num.	Names	Reign.	Num.	Names	Reign
43	Constantine 1	22	79	Colenus	2
44	Congalus 1	22	80	Kenneth 3	24
45	Goranus	34	81	Constantine 4	2
46	Eugenius 3	28	82	Grimus	8
47	Congallus 2	11	83	Malcolme 2	30
48	Kinnatellus	1	84	Duncan 1	6
49	Aidanus	35	85	Mackbeth	17
50	Kenneth 1	1	86	Malcome 3	36
51	Eugenius 4	16	87	Donald 7	1
52	Ferquhard 1	12	88	Duncan 2	2
53	Donald 4	14	89	Edgar	9
54	Ferquhard 2	18	90	Alexander 1	17
55	Malduine	20	91	David 1	29
56	Eugenius 5	4	92	Malcome 4	12
57	Eugenius 6	10	93	William 1	49
58	Amberkellethus	21	94	Alexander 2	35
59	Eugenius 7	17	95	Alexander 3	34
60	Mordacus	16	96	John Baliol	4
61	Efinus	13	97	Robert Bruce 1	24
62	Eugenius 8	3	98	David 2	40
63	Fergus 3	3	99	Ed. Balliol	2
64	Solvatius	20	100	Robert 2	19
65	Achaius	23	101	Robert 3	16
66	Congallus 3	5	102	James 1	31
67	Dongallus	7	103	James 2	14
68	Alpinus	3	104	James 3	29
69	Kenneth 2	20	105	James 4	25
70	Donald 5	5	106	James 5	29
71	Constantine 2	16	107	Mary	45
72	Ethua	2	108	James 6	59
73	Gregorie	18	109	Charles 1	25
74	Donald 6	11	110	Charles 2	36
75	Constantine 3	40	111	James 7	4
76	Malcome 1	9	112	William 2	13
77	Indulhus	9	113	Anne	13
78	Duffus	5	114	George 1	13
And Now his Majesty,				George 2.	Privat.

The Proclamation of King GEORGE II.	20
The windy Saturday on January 13	8
Battle of Preston-pans Sept 21	2
Battle of Falkirk Jan 17 Stirling Castle besieged	1
Battle of Collodan April 16	1

*A Geographical Description of the
World; containing Europe, Asia,
Africa, and America.*

EUROPE contains in it these Province^s
Germany, Swedeland, Denmark, Italy,
Muscovia, Hungaria, France, Spain, Polo-
nia, Slavonia, Norway, Grecia. The most emi-
nent Islands are these, Great Britain, Ireland, Sar-
dina, Candia, Negropont, Grecia, and Corsica.
The greatest Length of this Part of the World is
3000 Miles, the Breadth 900.

ASIA, the biggest of the four, and first known
Part of the World, contains these principal Regi-
ons and Islands, viz. Armenea, Anatolia, Persia,
Assyria, China, Syria, Arabia, Mesopotamia, India
Parthia, Media, Palestine, Caldea, Tartaria,

In **A**FRICA are these Provinces; viz. Æ-
gypt, Barbary, Æthiopia, Nubia, Abyssites, Alo-
moniopa, Lybia. The Islands, Migdagard, St.
Thomas, Insula de Canaria, Insula de Madera,

AMERICA, the fourth Part of the World
and of the latest Discovery, consisteth of these
two Parts, Mexicana and Peruana. The Pro-
vinces of Mexicana are, Nova Hispania, Terra Flo-
rida, Nova Albania, California, Nerimbega, No-
va Francia, Æstotland. The chief Islands o-
f Mexicana are Greenland, Holand and Firiezland.

198 *The Dealer's Directory.*
The Provinces of Peruana are, Brazil, Pisal, de
Chibana, Petu de Cortanean, Chila, Charon, Chi-
co, Patagores: The chief Islands of Peruana are
Hispaniola, Cuba, Jamaica and many others.

The Dimensions of Scotland.

THE greatest Length of Scotland, South and
North is 430 Miles, and the Breadth, East
and West, is 165 Miles, the whole Compass is
1100 Miles.

The Length of England from South to North
385 Miles; the Broadest Place from the Lin's
End to Sandwich is 279 Miles; the next broad-
est Place which is between St. David's and Far-
mouth in the East is 240 Miles; the whole Com-
pass of England 1551 Miles.

The Length of Ireland, North and South, is
323 Miles; the greatest Breadth thereof, East
and West, is 172 Miles the whole Compass of
the main Land is 948 Miles.

The Isle of Man is in Length 20 Miles, in
Breadth 18 Miles in Compass 91 Miles.

The Isle of Anglesoy is in Length 21 Miles, in
Breadth 18 Miles in Compass 85 Miles.

The Isle of Wight is in Length 32 Miles in
Breadth 11 Miles in Compass 57 Miles.

The Isle of Garnsey is in Length 13 Miles, in
Breadth 9 Miles; the whole Circumference is
36 Miles.

The Isle of Jersey is in Length 20 Miles, in
Breadth 6 Miles; in Compass 28 Miles.

FINIS.

