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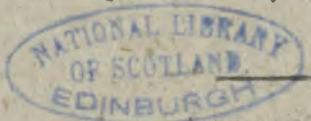
Book of Knowledge :

TREATING OF THE

Wisdom of the Ancients.

CONTAINING,

- A short prognostication concerning Children Born every day of the Week.
- Of the Birth of Children, with respect to the Age of the Moon.
- Of the signification of Moles on any Part of the Body.
- Of the Interpretation of Dreams, as they relate to good or bad Fortune, &c.
- Signs of fair Weather, Rain, Wind, or Tempest.
- Of the Rainbow.
- Of Rain, Hail, Snow, Frost, Dew, and Wind.
- Of Earthquakes.
- Of Thunder and Lightning.
- Of Eclipses of the Sun and Moon, either total or partial, and their Causes.
- The complete Gardener,—containing Observations on every Month of the Year, for Planting and Sowing.
- Of the Seven Planets, their Names, Natures, and in what Time they make their Revelutions.
- Pleasant Questions in Arithmetic.
- Choice Receipts both in Physic and Surgery.



STIRLING:

PRINTED BY W. MACNIE,

PRICE ONE PENNY.

Book of Knowledge

THE HISTORY OF THE

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Book of Knowledge.

A short Prognostication concerning Children Born every Day of the Week.

A CHILD born on Sunday, shall be of a long life and shall obtain great riches.

A child born on Monday, shall be weak, of an effeminate temper, and seldom come to honour.

A child born on Tuesday, shall be given up to inordinate desire of riches, and is in danger of dying by violence.

A child born on Wednesday, shall be given up to study of learning and shall profit thereby.

A child born on Thursday, shall arrive at great honour and dignity.

A child born on Friday, shall be of a strong constitution, but very lecherous; and if a female, she is in danger of becoming a whore.

A child born on Saturday, shall be dull and heavy, and of a dogged disposition, and who seldom or never comes to good.

Of the Birth of Children, with respect to the Age of the Moon.

TO be born upon 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 shall be pleasant, and they shall have a long life, and increase in riches.

A child born on the second day of the moon, shall grow space, 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 by sea, also to put seed in the ground that it might thrive. On this day also thy dreams shall come to pass, whether it 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-lived; on this day to begin any work of moment, is very unfortunate, for it seldom comes to a good end. If theft be committed on this day, it will be discovered, and on this day a man that falls sick hardly recovers.

On the fourth day of the moon, the child that is born shall prosper in the world, and be of good repute. On this day, it is good to begin an enterprise, provided it be done, with good advice and with dependence upon Heaven for a blessing. A man that falls sick upon this day, either recovers or dies in a short time. They that will, may also on this day use phlebotomy.

The fifth day of the moon is unfortunate, and the child born hereon shall die in its infancy. On this day, let no man do any thing of moment, it will have no success. He that is in danger this day and thinks to escape, he shall certainly be taken—he had better then be still as he is. If good counsel be given on this day, execute them to morrow. He that falls sick and takes his bed on this day, hath reason to fear that he will never rise out of it again. Yet on this day you may let blood with good success.

The sixth day of the moon, the child that is born shall have a long life, but if taken ill it shall die quickly, to send children to school this day is very fortunate, and denotes they shall increase in learning: hearing on this day will be successful; but if a man falls sick he hardly recovers.

On the seventh day, the child that is born may live many years, but he that falls sick shall never recover; on this day it is good to shave the head, to

tame wild bulls, and buy hogs; for he that does so, shall gain much by them. If he that has been long seek takes physic this day, he is like to recover.

On the eighth day, a child born shall be in danger of dying young, but if he outlives his first sickness, he may live long, and arrive at great estate: whatever business a man undertakes on this day shall prosper; but it is especially good to buy cattle and to begin buildings: he that dreams a dream, shall quickly have it come to pass. He that falls sick on this day shall recover, and any thing that is lost shall be found.

On the ninth day, a child that is born shall be very fortunate, enjoying long life, and arriving at great riches; this is also a fortunate day for business, for what is undertaken this day shall come to good issue. She that is pursued shall escape; and he that is oppressed shall soon be relieved.

On the tenth day, a child that is born shall be a great traveller, pass through many kingdoms and nations, and at last die in his old age at home: do nothing on this day but what you would have known, for all secret things shall be brought to light. She that falls in labour on this day, shall be delivered without danger, but he that being sick takes his bed, shall lie in 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 good constitution, and much devoted to religion: shall be of a lovely countenance and long lived, and shall have a peculiar mark on his forehead; and if a female, shall be much addicted to wisdom and learning; also on this day it is good to begin a journey, for it shall be prosperous; and also to marry, for the married couple shall live happy all their days, and be blessed with many children. It is likewise good for shepherds to change their folds.

The twelfth day of the moon's age, betokens nothing 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 sickness shall be languishing, and at length shall end in death. If there be occasion to let blood this day, let it be towards the evening, for then it is safe.

On the thirteenth day of the month, the child that is born shall be of short life, and subject to much misery while it lives, by reason of peevish crossness, so that it can never be pleased. To plant vines, or gather grapes, or to eat fruit this day, is good. He who on this day is imprisoned, shall be quickly liberated, and what is lost on this day, shall be quickly 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 born shall be an enemy to his country and shall 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 of an enemy, it shall be granted you; give to a sick man physic, 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 falleth sick on this day may recover, but after long sickness: that which was lost yesterday will be found this day.

The child born on the sixteenth day, shall be of ill manners and very unfortunate, insomuch that tho' he live long, yet his life shall be a burden to him; yet this is a good day for buying, selling and merchandizing, and also for dealing 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 falls sick on this day, and change his habitation, he may recover again.

A child born on the seventeenth day, will be foolish to that degree, that it shall always be a natural, and therefore become a great affliction to its parents. To go on messages this day, is unfortunate; yet to contract matrimony, to compound physical prepara-

tions, and to take physic is very good, but by — means to let blood.

A child born on the eighteenth day, 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 your children in order to be brought up to learning. Have a care of being let blood on this day, for it is very dangerous.

The child born on the nineteenth day, if a man shall be renowned for wisdom and virtue, and thereby arrive at great honour; but if a female, she will be of a weak and sickly constitution, yet she will live to be married: this day they may let blood that have occasion.

On the twentieth day of the moon's age, the child that is born, will be stubborn, quarrelsome, and a great fighter, yet shall arrive at riches and store of money; this is a good day to begin any manner of business.

On the twenty-first day of the moon, the child that is born will be unhappy, for though he shall be witty and ingenious, yet he shall be addicted to stealing, which may bring him to the gallows; and though he escape that, yet he will be stirring up quarrels and rebellions against the government, which in the end will prove 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 letting blood this day at your peril.

On the twenty-second day, the child born shall be fortunate and purchase a good estate; he shall also be of a cheerful countenance, comely and religious, and shall be well beloved; avoid going on 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 twenty-third day, the child born shall be of an ungovernable spirit, and shall give up himself to

wandering abroad in the world, and seeking 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 a general prosperous day to all that begin business thereon.

On the twenty-fourth day of the moon the child then born 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 twenty-fifth day of the moon, the child then born shall be wicked, he shall encounter with many dangers, and at last shall perish by them. This is an unfortunate day, and threatens dangers and disappointments to those that begin any enterprise of moment. Therefore a man that falls sick on this day will hardly recover.

On the twenty-sixth day of the moon's age, the child that shall then be born shall be very beautiful and amiable, but yet of an indifferent station in the world, if it be a male; but if a female, a rich man marries her for her beauty. He that on this day falls sick of the dropsy shall hardly recover. Let those that travel on this day, beware of meeting with those they do not care for, for they may ease them of their burdens.

The twenty-seventh day, the child that shall be born shall be of so sweet and affable a temper and disposition, that it will 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 esteemed above rubies. If a man falls sick on this day, though he may endure misery, yet he shall at last recover.

On the twenty-eighth day of the moon, the child that is born shall be the delight of its parents, but yet subject to much sickness and many distempers,

which shall take it away before it arrives to perfect age.

On the twenty-ninth day, the child that shall be born shall be fortunate and happy, blessed with long life, and attain to an eminent degree of holiness, wisdom and virtue. To marry a good wife in great fortune, and 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 skilled in arts and sciences.

These and divers others 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.

Of the signification of Moles on 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 brow, 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 shows her of a weak judgment; and apt to believe the worst of her husband.

A mole on a man's shoulder, signifies adversity; but if a woman having a mole on the same place, it shows she shall abound in honour and riches.

A man or woman having a mole on their wrists or hand, denotes increase of children, but affliction in old age.

A man or woman having a mole near their heart, or upon their breasts, shows them irregular, wicked, and malicious.

A mole on the belly, shows a man shall be unfortunate in marrying, and that his wife shall be addicted to gluttony and lasciviousness.

A mole on the knee, shows a person to be fortunate in marrying, and that his wife shall be beautiful, virtuous, and very wealthy. A woman having one in the same place, shows she shall be virtuous, happy and fruitful in children.

A mole on the ankle, denotes a 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 effect to be lord over her husband.

A mole on the foot, shows a man prosperous in getting riches, and happy in his children. If a woman has the same, it also betokens her the same happiness.

Of the Interpretation of Dreams, as they relate to good Fortune, &c.

TO dream you are bit 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 will get the better in lawsuits and other controversies. To dream a lion fawns upon you, denotes the favour of great persons. To dream of black coffins and mourners, denotes the person to be in good health. To dream you are in a field of standing corn, betokens prosperity and joy. To dream of gathering up small pieces of money, betokens loss and disappointment; but receiving of money, profit and advantage. To dream that you

are on horseback, and that he runs away with you, denotes you shall speedily be called away on some business contrary to your liking. A woman to dream she kisses another woman, denotes disappointment in love and barrenness. To dream you are pleasantly sailing on calm water, denotes a peaceable and quiet life: but, if storms arise, expect troubles. For a woman to dream a ring is put on her finger, denotes success in love and marriage; but if it be suddenly taken off or fall off, it signifies disappointment in love, and the breaking off of the match. To dream you are hunting a hare, and 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, denotes flattery. To dream you are forced against your will to descend from a pleasant hill, denotes 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, denotes 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 sees not what 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 some virtuous conversation. To dream of moons contending in the firmament, denotes divisions among friends and relations. To dream your teeth are drawn or drop out, denotes the loss of children or other relations. To dream of drinking unmercifully, denotes displeasure, crosses and sickness. To dream you are pursued by furious wild beasts, and cannot

void them, denotes anger from enemies. To dream you see your deceased brothers or sisters, signifies 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 great rejoicing. To dream you are going to hear divine service, signifies consolation. To dream you build a church or erect an altar, signifies some of your family will become a priest. To dream you see yourself sitting or lying in a church, signifies change of apparel. To dream you are playing with dogs, is a very good sign.

Signs of fair Weather.

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

Signs of Rain.

IF the sun be fiery and red at his rising. If he shows 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 greater it is the

more rain. Birds washing themselves. The chattering of a piet; peacocks and ducks often crying. The owl crying chewit 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 fleas, gnats, &c. The soot falling much from chimnies. The sweating of stones. A circle round a candle. Aches in ancient people's limbs, or corns. Bells heard at a farther distance than usual. Sparks gathering together in the fire. No dew morning nor evening, &c. All these are sure signs of rain.

Signs of Wind or Tempest.

Red clouds appearing in the morning. Much shooting of stars: the rainbow red; and black circles with red streaks about the moon; stars dim and fiery. Autumn fair, a windy winter. Clouds flying swift in the air; fire burning pale or purzing; ravens clapping themselves with their wings; the high flying of the heron; crying of swine; the herb trefoil looking very rough.

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 sunbeams striking upon a hallow cloud, with which its edge is repelled and driven back against the sun; and thus arises a variety of colours, by the mixing of clouds, air and fiery light together; there it is seen in opposition to the sun for the most part of the evening.

Of the Rain.

THE ancients ascribe rain to be a cold and earthly vapour of humour 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 thickened into the body of a cloud; and afterwards, being dissolved through an accession of heat, it falleth upon the earth; and this is done by God's power, and at his appointment, as the Prophet Amos witnesseth.

Of Hail.

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

Of Snow.

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

Of Frost and Rain.

IN the day time through the heat of the 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 clear night; for when frosts happen, they draw up wet and moisture for the ice being melted, is proportionably less.

Of Wind.

WIND is said to be an exhalation hot and dry, engendered in the bowels of the earth; and being gotten out, is carried sidelong upon the face of the earth, and cannot move 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 melting other exhalations rising, its motion is forced to be rather round, than right in its falling; and this makes it a whirlpoll, or whirlwind, which sometimes by its violence carrieth many things with it from place to place,

Of Earthquakes

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

Of Thunder and Lightning.

THUNDER and Lightning are occasioned by an exhalation hot and dry; and being carried up into the middle region of the air, and there inclosed into the body of a cloud; now these two contraries being shut or inclosed into one place together, they fall at variance, whereby the water and fire agree not till

they have broken through, so that the fire and water fly out of the clouds; the breaking whereof makes that noise which we call thunder, and the fire is lightning which is first seen, 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.

Of Eclipses and their Causes.

BY eclipses 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 between them and our sight. Now the opinion of astronomers is, that all the planets of themselves are dark bodies having no light but what they receive from the sun; but the sun and fixed stars are naturally luminous; whence it follows, that any planet in crossing betwixt the sun and our light, so also our 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.

Of Eclipses of the Sun.

AN eclipse of the sun is caused by a diametrical interposition of the moon betwixt the sun and the earth, which commonly happens at the new moon, or when she is in conjunction with the sun; but every new moon doth not cause an eclipse, because of her latitude; yet the sun seldom escapeth a year together without appearing eclipsed in some part of the earth or other; because, twice in one year the sun and one node meet; also, if the conjunction or new moon doth not happen just at the sun's passing by 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

rue 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.

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 always happen then, because of her latitude, she will be eclipsed; but if the sum of the semidiameter of the moon and earth's shadow, at the time of the true full, be more than the moon's latitude, she will be eclipsed; but if the sum of the semidiameter be less than the latitude, she cannot suffer an eclipse that full; and tho' at every full moon there is not an eclipse, yet she rarerly passeth a year together without being eclipsed little or much, for the sun passeth her nodes every year.

Eclipses either total or partial..

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

Now the moon being less than the earth, and the earth much less than the sun, solar eclipses are never or very rarely total; yet, if it happen, the moon in Perigæo, and the sun in Apogæo, an eclipse of the sun may be total; for then the moon's apparent diameter exceeds the sun's considerably; and her quick and perfect shadow reaches the superficies of the earth, by which such places as are situated within the com-

pass of this perfect shadow, (the diameter is about 3000 miles) do use 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 fallen to the ground.

The complete Gardener ; containing Observations on every Month in the Year, for Planting and Sowing.

January. PLANT vines, and lay them for increase ; the apple and pear-trees, and all sort of wall trees ; if the weather be open, trim wall fruit 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 ; sow beans and pease, cut, set, and lay quicksets and roses ; all these may be done also in the next month.

February. Now is a very good time for grafting the forward sort of fruit trees ; if the weather be temperate, sow hardy seeds, as pease, beans, radishes, parsnips, carrots, onions, parsley, spinage, make up hot beds for melons, cucumbers, and such like ; lay branches of vines, roses, woodbines, jessamines, lute-stines, philleory, pyracuth, &c. Plant gooseberries, currants, raspberries and begin to plant hardy herbs towards the latter end of this month ; transplant cabbage, colliflowers, and sow asparagus.

March. This is the principal month for grafting all sorts of fruit-trees, transplanting all sorts of hardy herbs and flowers, make up hot-beds for cucumbers, melons, colliflowers, to come late, to Russia cabbage and tender flower-seeds, as amaranths of all sorts, and garden-seed, maryil, of Peru, &c. Sow most sort of garden-seed, as endev, succory, leeks, radish, beets, parsnips, skirrets, parsley, sorrel-buggloss, hurrage, chervill, cellery, lettuce, onions, orice, purstin, carrots, cresses, spinseeds ; likewise turnips in this or the next month to have them early. This is the principal month for sowing seeds, and planting flow-

ers and slips. Sow pinks and carnations, gilly-flowers at the full moon, and the seed of winter-greens; plant out colliflowers and all sorts of cabbages, where they are to stand, and likewise carnation layers in the end of the next month. In this month also sow oats and barley.

April. You may graft some sorts 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 margorem, basil, pinks, carnations, hysop, thyme, savory and purslain, Dutch and English savoy. Set all sorts of winter greens in this and the former month, set sage and rosemary; sow lettuce, spinage, cheville, and cresses one in three or four weeks, to have it young. Plant cucumbers, melons and artichokes. In this month also sow hemp and flax, plant hops, and open your bee-hives, 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 marjorem, thyme and basil, Dutch and English savoy; plant out cucumbers and amaranthuses, &c. Of the hot bed take up tulips whose stalks are dry, sow purslain, set your stills to work, weed your hop gardens, cut off superfluous branches, moss trees, and weed gardens and corn.

June. The beginning of this month, sow English and Dutch savoy, sow sallad-seeds for latter sallads. Take up your best anemonies tulips and ranunculies; sow turnip seed in this and the next month, and transplant those savoy that were sown the last month, plant slips of myrtles, shear your sheep the moon increasing.

July. This is the principal month to inoculate apricots, peaches, nectarines and roses. Prune your wall trees, lay gilly flowers and carnations, sow let-

tice and spinage for latter salading; 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 side cabbage planted in May, to bead in autumn. Keep weeds from growing to seed, and begin your hewing. Gather the snails from your wall-fruit, but pull not off the bitten fruit, for then they will begin with others.

August. The beginning of this month for cabbage and colliflowers seed; prune superfluous branches from the wall-fruit trees; unbind the buds you inoculated the month before, if they take. Sow spinage and lattice for latter salading; set suckles, plant them rather in the shade than the sun, sow lark, spar and candiruf, columbines, bobin on 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 colliflowers and cabbage that were sowed in August. Plant turnips and 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 it frost; set or cut bays, laurels, &c. Transplant most sort of herbs and flowers, gather hoes the beginning of this month, and sow your wheat and rye.

October. Set beans and pease; sow all sorts of fruit-trees, as nuts kernals and seeds, either for trees or stocks, in this or the next month; plant all fruit-trees that have shed their leaves; trench stiff land.

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 or artichokes; set nuts and kernals; ye may plant tulips.

December. Set beans and pease if the weather

be moderate; set and transplant all sorts of fruit-trees, especially such as are not very tender and subject to the injury of the frost; prune vines if the weather be open; drill and cut all sorts of fruit-trees; sow bay and laurel berries quite ripe.

Of the Seven Planets, their Names, Natures, and in what time they make their Revolutions.

THE first is Saturn, who is by nature cold and dry, of a swarthy, dull, obscure colour, like unto lead; he makes his revolutions 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.

The fourth is Sol, whose nature is hot, dry, and temperate, his glorious brightness is sufficiently known to all, he makes his revolution in 356 days, 6 hours, and 24 minutes.

The fifth is Venus, of nature cold and moist the most bright and splendid star in all the firmament; she moveth equally with the sun, tho' her motion seems very irregular, and makes her revolution at the same time.

The sixth is Mercury whose nature is cold and dry, variable; he is situate very near the sun, and is rarely seen; he makes his revolution at the same time as the son of 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.

Pleasant Questions in Arithmetic.

LET the party that thinketh, double the number on which he thought; which done, bid him multiply the sum of them both by five, and give you the product, which they will never refuse to do, it being so far above the number thought; from which, if you abate the last figure of the product, (which will always be a cypher or five) the number thought on will remain.

Example. Let the number thought be 55, which doubled make 110, and multiplied by 5, makes 550; then if you take away the cypher, which is the last place, there will remain 55, the number thought on.

A certain man having three daughters, to the eldest he gave twenty-two apples, to the second he gave sixteen apples, and to the third he gave ten apples, and sent them to the market to sell them, and gave them command to sell one as many for a penny as the other, (namely 7 a penny) and every one to bring him home as much money as the other, and neither to change their apples or monies one with another; how can that be?

This to some may seem impossible, but to arithmeticians very easy. For where the eldest had three penny-worth and one apple over, the second two penny-worth and three apples over, and the youngest had one penny-worth and three apples over; so that the youngest had so many single apples and one penny-worth as the eldest had penny-worths and one apple over, and consequently the second proportioned to them both. They made their market thus; a steward coming to buy fruit to his lady, bought all the apples they had at seven a penny, leaving the odd ones behind; then had the eldest threepence and one apple. The middle sister had twopence and two apples, and the youngest one penny and three apples. The steward brought the fruit to his lady, she liked

it so well that she sent him for the rest; who replied there was 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 penny-worth, the middle sister two penny-worth, and the eldest one penny-worth, and so they had all fourpence a-piece, and yet sold as many for a penny one as another, and neither changed apples nor money one with another, as they were commanded.

CHOICE RECEIPTS BOTH IN PHYSIC AND SURGERY.

How to cure that troublesome Companion the Ague.

TAKE the common bitter drink, without the purgatives, two quarts; salt of wormwood two ounces, the best English saffron, a dram. After you have taken the vomit, or 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.

How to cure that tormenting Disease the Cholic.

TAKE anniseeds, sweet-fennel seeds, coriander, carraway seeds, of each two drams, cummin seeds a dram, rased ginger a small quantity, bruise all in a mortar, and put them into a quart of Nauts 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.

How to help Dizziness, and to expel Wind from the Head.

TAKE five or six drops or more of wine or good acquavita 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 not out, and then you'll hear a most terrible noise and rumbling in your head, which is the wind; then turn your head aside, and then the water will run out again very hot; now when you have done thus much on one side, you may do as much on the other; but be sure to keep your head warm after you have done. This I have often proved, and found ease thereby.

*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 aquavítæ, (as you have read in the former receipt) by pouring it into the ears, especially on that side where your pain lieth, but after that you have let the water run forth out of your ears, then with more of the same water (before the fire) you rub and chafe your cheeks, and under your jaws, and behind your ears, stroking them upwards and your hands towards the neck, to drive back the humours for it is nothing else but a cold rheum that distilleth from the head into the gums, which causeth the pain, therefore be sure to keep the head warm when you have done.

How to strengthen and comfort the Eyes.

DIP a clean rag in a few drops of aquavítæ, and with the same wipe the corners of the eyes, eyebrows, and temples, which will keep back the rheum, and greatly strengthen and comfort the eyes, of which I have often made trial, and found much comfort.