

J. Altham

16th Century MS

NA 2

~~NN.1.11~~

M[OUNT] (W[ILLIAM]) 1545-1602.
 7601. In English, on paper: written in 1583 by
 William Mount: $7\frac{3}{8} \times 5\frac{1}{2}$ in., xxiv + 54
 pages: with coloured diagrams &c.:
 in contemporary limp vellum binding,
 with gilt edges.

'A shorte declaration of the meaning and
 use of a perpetuall calendare or almanack'
 by W[illiam] M[ount], in 11 chapters, with
 dedicatory preface to Sir Thomas Bromley,
 Lord Chancellor of England, whose chaplain
 the writer was, and whose arms are depicted
 in colour on p. vi. The work, which is the
 author's autograph, is illustrated by coloured
 tables and diagrams. Three of the latter
 contain the arms respectively of the univer-
 sities of Cambridge and Oxford and of Queen
 Margaret of Anjou, foundress of Queen's
 College, Cambridge (pp. 2, 7, 9).

Owned by James Altham, 18th cent. Bought
 in Cambridge, 25 June, 1915.

7601

FROM
 THE LIBRARY
 OF
 SIR WILLIAM OSLER, BART.
 OXFORD

July 16. 1915

I cannot identify this "W.M." but it seems to me more than likely to be the William Mount who was chaplain to Lord Burghley. Sir Thomas Bromley died in 1587, & Lord Burghley might have then taken him on.

I might write to the British Museum to see if the 2 MSS. written by William Mount contain any writing like that in your MS.

E.H.P.

I have compared this MS. with a printed herbal of 1581 in the library of Magdalen College, Oxford, containing signed MS. annotations by William Mount. The hand is identical.
H.H.E. Craster



111
Quere whether W. M. is

William Mount, b. 1545.

domestic Chaplain to Lord
Burgheley. Jan. 1593-4
appointed master of the
Savoy, which he held
in 1598. d. 1602.

author of:

1. Directions for making
distilled waters, compound
& simple, 1590. MS. Lansd.
65. art 75.

2. Description of ingredients

W. M. Parkes

provides died

iv

A SHORTE DECLARATION OF THE
MEANING AND VSE OF A PERPETVALL
CALENDARE OR ALMANACK ORDERIE
COMPRISED IN ONE GENERALL TABLE,
WHEREIN ARE CONTAINED DIVERS
CHOSEN RYLES AND OBSERVATI-
ONS FITT TO BE KNOWN
AND HAD IN MEMO-
RIE.

God sayd. Let there be Lightes in the Fir-
mament of the Heavens, to separate
the DAIE, from the NIGHT, and
let them be for Signes, and for
Seasons, and for Daies, and for
Yeares. GENES: I. 14.



To the Right honorable my singular good Lord
 Sir Thomas Bromley Knight, Lord
 Chamberlaine of England, and one of
 his Ma^{ties} most honorable privie
 counsell.

- 1579 -

Among the multitude of our comon Almanackes, right honorab:
 that be borne in Hamarie, and buryed in December, yearly inter-
 laine, and yearly put awaie like gured servants: it was my
 happ of late to meet wth two dedicated one after another in
 two severall Epistles or rather supplications, and billes of
 Complaint to your L: wherein the author, following the w^{ise}-
 wisdom of his owne heart, exerts in divinitie, stumblers, in
 humanitie, and writeth loosely, and out of joynte wthout due
 regard either of the holy word of god, or your L. wisdom,
 and that that is not forged to the discontenancing of a yonge
 student in Astronomy, but wronge from me by the importunitie
 of his complaintes, may it please your L: to give me leave
 briefly to peruse his writings, and to learne what cause he
 had th^{er}to pursue men wth his, and why, as if Astronomy
 lay tumblinge in a ditch, and were lately robbed of all his
 jewells. first therefore where he saith in the beginninge of
 his first Epistle that these times be much named, namely, the
 iniquitie of the time, the ill disposition of the comon sorte, & the
 malicious mindes of the vnlerned, had almost kept him backe from
 publishinge his Pamphlet: his w^{it}th resembleth a drunken manes
 chere, for seeing that malicious mindes be allwaies ill disposed,
 and the vnlerned to be reckoned amonge the comon sorte, and that
 in regarde of the malice and ill disposition of men, the daye and
 times be counted dangerous: it is manifest that his misg^{ht}
 failed him, and made him tell to fast, yet notwithstandinge labo-
 ring already made the use of one, and mangled his meat into small
 gobbets and maimed his karō paycipou powder, like a skull, that
 ought not to be admitted into logickes lit^{er}im, & goeth on for-
 ward to another division, sayinge of some of the euill of
 Astronomy be vaignorious, some malicious, and some vnlerned.

Plato in
Phaedro.

w^herein he receibeth, and receiveth, or rather tearer, and render
 that in two peeces, w^hich was but one in the former, and there-
 fore well saith, Truly of this vniuersall manner of diuidinge
 De finib. 2. Non est diuidere sed frangere rem. this is not to diuide into
 partes, but to teare into peeces. Concerninge the first sorte
 of enemie w^hich he calleth vniuersall, and compareth to
 Epicuree: he forgetteth them w^hich first manifest absurdities, and
 open contradictions, as none, I thinke, & doer wrote w^hich penne, or
 spate w^hich tounge did affirme at any time either in jest, or
 in earnest, notwithstanding if such a knott of naturall foole
 could be found in the world, I cannot see by what probability
 of reason they should be therefore tearmed vniuersall. but
 they that looke vpon his deep distaste of the motions of
 the starres, prouidie vvaide w^hich swiftly & slowly, forward & backward,
 Northward & Southward, v^uward & downward, neerer to & further
 of, in Epicycles and Eccentricities, and some gloriouse he telleth
 w^hich if he answereth w^hich the learned, w^hereas in deed he maketh no
 answere but a speal, not with the learned but w^hich one poore
 poete that halles downe right, and is stark lame in one of
 his peeces, fitteth for a spittle gonse, then a rolledge of lea-
 ning: may some finde more expresse arguments of his va-
 mity, then of the vniuersall he calleth vniuersall.

Now follow the malicious crue in the second place, described by
 holding their noses in the wynde, and standing on their tiptoes to be
 seene aboue the rest, w^hich proude them rather to be maltreated,
 then malicious, and Astronomers, then enemies to Astronomy.

In prognost.

L. Digges, to w^home he is much beholdinge for the plattforme
 of this Epistle, calleth this crue with diuines in english
 and Epicurees Theologos in latine out of Melancthon,
 but if Cullie speak truly of the Epicuree sort, that

Tusculi quest.
lib. 3

Nullum genus est minus malicium; me thinke of either
 the one sort he hath requited them of Epicurisme, or the
 other of malice. but what soeuer they be, yet lett vs haue
 what quarrell he hath against them. They proceed
 pouring out sentences of scripture w^hich a great trepasse, no
 doubt, but this proceeding is soone at an ende, and this pouring
 is scarce dropping, for he noteth but two in all, one out of
 E. Ray, and another out of Jeremy, w^hereof the former

fathered upon Esay, cannot be found in all the bible, yet
 be sold to see he say wordes, they say wth Esaius let not a
 witch, a sorcerer, or Coniurer live amonge ye. as though Astronomy
 were the cause of either, w^{ch} ever t^here is neither ratio nor oratio
 t^her only difference betwixt a man and a beast, for what
 meaneth t^his as though. but if t^hey w^{ch} alledge t^h forged place
 of scripture against Astronomy, make it the cause of witchcraft
 sorcery, & conjuring w^{ch} is no reason, and what meaneth t^his
 either, but either of those t^hree wordes, w^{ch} is no English.
 Aristotell saith, τὸν μὲν δύο ἀποπόρος λέγουεν, τράκλα δὲ οὐ
 λέγουεν, w^{ch} call two holpe &c. now ἀποπόρος, and ἐκάλπος be
 of the same nature, and agree togit^her like brethren in t^his
 point, and in deed we need of two brethren so named in Phi:
 tarch, w^{ch} ever of heratens w^{ch} quite spirited, and ripe witted.
 Amp^hoterus a perry plaine, & simple foole, and therefore Psal:
 Matias alluding to t^hen names gave out t^his speake ἐκάλπος
 μὲν ἐστὶ ἀποπόρος, κὶ ἀποπόρος ἐδέρεπος, but if Psalms w^{ch}
 now alive, and saw t^his, either of t^his, &c. w^{ch} w^{ch} judge herat
 ternus to be t^his foole, and not Amp^hoterus. Now touching
 t^his exp^hatation of Jeremy, a signū rali nolite timere, w^{ch}
 I w^{ch} w^{ch} either a t^his I m^{ch} t^his owne question before Jerusalem
 was destroyed what prodigies? what Eclipses? and what dreadfull
 conjunctions were seen? w^{ch} shewe the ruine of regions and coun-
 tries, or els if I w^{ch} w^{ch} question t^his upon t^his question,
 before w^{ch} destruction w^{ch} were t^hey seen? w^{ch} same
 t^hem? w^{ch} die t^hey for t^his ruine of Jerusalem, rather
 t^hen other cities? and if t^hey die how w^{ch} t^his r^hde and
 ignorant people habing no skill in Astrology, so understand
 it t^hat t^his prop^hete I w^{ch} w^{ch} gave cause to say unto t^hem,
 a signū rali nolite timere, be of good courage, feare not, for
 t^hough you see by t^hese wonderis in heaven & Jerusalem
 shall be overtaken: w^{ch}at you shall abide, and be received in
 other places? I say if I w^{ch} w^{ch} reason t^his w^{ch} I m^{ch} I am sure
 t^his w^{ch} is not t^his young, to w^{ch}at me an answer. But
 for a sume as Jeremy, in t^his place writeth, even by name to
 t^his house of I^hrael, w^{ch}ose chief citie w^{ch} not Jerusalem,
 but Samaria, w^{ch} Salmanassar king of Assyria took

Lib. 1. de calo. cap. 1.

Apothegm.

Cap. 15. vs. 2.

Beq: 4. vs. 18. longe before, and caried awaie Iſraell into perpetuall capti-
 vitie: I marvell y^e his pen would caſt me wth ſe wroth
 t^his expoſition. We ſee t^hen by t^his little dimme liſt, ſom
 looſly y^e anſwereth, as if t^his place were not objected againſt
 Aſtrology by Decolomp: Bulling: t^he Geneve tranſlator and others
 other famous men in all good learning, and knowledge, yet notwith-
 ſtanding, all t^his miſt ſeeme pardonable, if his reaſon were
 not farre worſe t^hen his anſwereth, for t^his he diſputeth,
 the prophet doth not ſay t^he ſignes of heaven are nothing, but ſith
 he calleth them ſignes, he affirmeth y^e do portend or forſhew ſom-
 what, let t^his wordes be weyed and t^hen let me know what
 it meant by, them, & they, meant y^e t^hen prodigious, Eclipſes &
 dreadfull conjunctions: w^ho t^he queſtion is not w^hether pro-
 diges for Iſraell any t^hing, meant y^e them ſtarrs: w^ho y^e his
 blinde expoſition, will not admitt it, what t^hen ſhould be his
 meaning: is it them ſignes: if it be ſo t^hen t^his ſtandeth his
 reaſon. Jeremy calleth the ſignes, ſignes, ergo the ſignes portend
 or forſhew ſomwhat, but let him mean what he liſt my
 anſwerc ſhall be t^his, t^hat t^he word ſignes is ſeare la-
 ſen abuſedly, according to t^he corrupt imagination of t^ho
 heathen amonge w^home t^he ſoule of Iſraell lived, under-
 ſtodeſſe if it were uſed properly, and naturallie in t^his
 place, as it is not, yet ſom eaſy, a matter were it to tell
 him, and his felowes, t^hat t^he time, and place, w^herein t^heſe
 portended effects are brought forth, is variable, now ſom
 now longe, now neerer, now ſeere, now t^here, now no w^here
 according to t^he hidden providence of our God, who deſtroyeth
 the tokens of the ſoothſaiers, and maketh them y^e conjecture ſoales,
 and turneth the wiſemen backward, and maketh their knowledge
 fooliſhnes. I not ſer reaſon he fettereth out of Job, making ſo
 beleede y^e ſpectacle of the ſweet influences of Orion, w^hereas
 in deed t^he lorde queſtioneth, w^h Job after t^his ſorte, canſt
 thou reſtraine the ſweetnes or delightſomnes of the Pleiades, or
 looſe the bandes of Orion, but if t^heſe ſe breu^{er} worde *in tuvo* ma
 hadanoth here attributed to the Pleiades in reſpect of the ſweet, and
 delectable time of the ſpring, and ſommer, w^hch theſe ſtarrs do
 allwaies accompany, did not ſymfio^{ſe} delightes, and pleaſures, as

In 2^m cap:
 Jeron:

Eſaie 44.
 vs. 25.

cap. 38. vs. 31

it doth in deed, but sweet influences, as it is translated in the Geneva Bible: and if Orion also were no grimme fire, nor token of tempestuous weather, but as pleasant as the Pleiades, with every yalfe my poete will laugh out of countenance: yet could no pegge be possible turned to tune his argument. Now in the next reason why is the last and the worst, & forgets the old divines, with forgetfulnes, saying, they have forgotten y^e peece of scripture which saith, est alia gloria luna, et alia gloria stella, whereas he himself either by negligence, or forgetfulness hath omitted, est alia gloria Solis and hath put in stella for stellarum to the meaning of his argument, for if this little broken peece of scripture, as he alledgeth, it make any thing for Astronomy: then the whole sentence speaking of the glory of the Sunne, the Moone, and all the starres, is much more forcible, but whether he take the whole, or a peece, all, or some, nothing it can strengthen it, pulling it & pulling it, wresting it and working it, forward and backward, upward & downward in some of his Epitaphes, and eccentricities: yet I dare be bold to conclude y^e Astronomy must begin well inough, if it had no better maintenance.

2. Corinth. 15
vs. 41

The third part of his division now remaineth, wherein he beginneth to deal against the vnlarned, with a comparison of Hives, as how can they tell, how can they say, how can they truly say, how can they tell, how bigg, how great, how longe, how many &c. as if he were driving hogs to market, and surely it may seeme by his often repeating of a wandering, they without any sett substantive, by saying, these kinds, for his kinde, and by his strange & unnatural praises of, alluding impossibilities of coming so nigh as to be there, of ascending touching, and handling with wings &c. that he seemeth to do with the vnlarned he thought it a decorum to speake vnlarnedly. But because he will needs goe doer Speech, & bootes in his deepe, and bottomlesse conceits of learning, and insult doer these poore ignorant men with drithmetike & Geometry, with the rallets the wings wherewith a man may ascend unto the starres, may touche them, and handle them: I dare say, he must for them, because they be vnlarned, and cannot speake for themselves, that mortall men in these matters droupe, and range

Lib: 1. de causis
corrupt: ar: 1.

the wings of speake of, being fastened wth wax & like
the wings of fowls, w^{ch} melteth w^{hen} they flie to g^o up & s
lettelv, they fall into a great sea of doctage, & ignorance, and
therefore true it is y^e Virgils saie, t^hat we do velut per riuulum
quandam veru procul positum aspiciere, magis quam discernere, it is
to saye, & spye trut^h, a fawr of at some wanty, or day & oke,
nat fullie discerns it, not touge it & handle it, and of this
is true w^{ch} I haue said in this defence, let me be put to
my triall, by t^hat w^{ch} I shall briefly speake touching the
magnitudes, & distantes of celest^{iall} bodies.

Lib: 2. de placit:
in philo: cap:
21. & 22.

Therefore y^e famous, & excellent men haue alwaies jarrned, &
disputed one from another, in appointing, and as it were cut-
ting out the magnitudes, & fastions of the Starres, & planetes
it is recorded in Plutarck, and may be further proved by
confering the judgements of divers writers together w^{ch}
neither agree amonge them selves, nor wth sum in this place
w^{ch} he saie, y^e the Sunne is 160 times bigger then the earth
so y^e either his wings or feet, were cut & troate so fast, y^e
it maxce their flying. but I will content my self wth
y^e w^{ch} Macrobius remembereth concerning Brutothenes, and

Lib: 1. in somn:
Scipion: cap:
20.

Possidonius, w^{ch} he saie, y^e y^e measure, or biggnes of the
earth multiplied 17 times made by the measure of the Sunne.
the other, namely, Possidonius, multo multoq; sapius, & very much
oftner, and yet thus we read in the same place, uterq; lunaris
defectus argumentu indicem pro se advocat. bothe of them felge
their prooffe out of the Moones defect, w^{ch} he saie, it is evident
y^e although men be directed by the same finger, yet they
cannot goe all one way, they gather two things of one thing
& diversly of y^e, t^hat is not divers, they overrunne one ano-
ther upon the same legge, & diversly, one another wth the same
winges, so w^{ch} diversly one of us may suspect his owne know-
ledge in these things, & take heed how we beleve of her.

Now concerning the distantes from the earth to the planetes
and from one Starre to another, we neede not Pythagoras

Lib: 2. naturi
histor: cap:
21.

Vir sagacis animi ad Plim. tearmety, sum gathered the Moone
to be 120 stadia above the earth, the Sunne twise as much above

the Moone, and the 12. Signes thrise as much abode the Sunne
and y^e his judgment was confirmed by the consent, and approbation
of G. Sulpitius, yet notwithstanding standinge many that travelled in
y^e pointe gave out of the Sunne is distant from the Moone
19 tymes as much, as the Moone is from the earth, & Voss
scorned affirmed it to be 2040 stadia from the Sunne to the Moone,
& from the Sunne to the Sunne 5000, but to lett passe all this
rosse contradictions, I will take up for this purpose three
testimonies more one out of Pliny, and another out of Macrobius
two writers of good skill holde in Geometry & Arithmetike

Ibid. cap. 23

Vna ratio Geometrica collectionis nunquam fallacis potest non repudiari
(saith Pliny) si cui libet altius ista prosegui, one reason of Ge-
ometrical collection followed will never decrease, if we list
to make further in these matters, yet notwithstanding notwithstanding
mensura (id enim velle pene dementis atq; est) sed ut tantum conjectan-
ti animo constet extimatio, and to be sorted of colts, not onely
in they against a samfull computation that some made, and a-
gainst the presumption, & impudency, of sayng ab the onest of gear
ven ab of a tyme y^e might be measured wth plumbe scale, and
went about to bringe the people woulde to their fingers end:
but letteth downe this conclusion, incomperta haec et inextrica-
bilis, these things can never be advanced nor dispuled.

Lib. 1. natur.
hist. cap. 23

Macrobius saith thus in one place, Sol quanto minor sit circo
proprio deprehensum est manifestissimis dimensionu rationibus,
men gave found out by most manifest ratios of measuring & pro-
mure, the Sunne is lesse then his owne circle: yet in
another place, speaking of the Egyptian, we need these
wordes, primum metiendū sibi calum .i. iter solis constituerunt,

Ibidem.

Lib. 1. in somn.
Scip. cap. 16.

ut per id possent modū solis agnoscere, sed quæso si quis iniqua tā
otiosus, tanquam ab omni serio feriatas. ut hæc quod in manus sumat,
ne talem veterū promissione, quasi insanie proxima, aut horres-
cat, aut rideat. Now out of these two testimonies I con-
clude thus, that albeit the principles of Geometry, in
themselvs be indeed infallible, as Pliny saith, and most
manifest, as Macrobius saith, yet notwithstanding upon no
come one to apply them to the scaring out of so great,

Ibidem. cap. 20

and unweeldy matters, one knee bend, & one Jontouch part
under the ready weight thereof, and say, incerta haec,
these things are bottomlesse.

But because m^r E. I. compares the gadenlic bodies
w^{ch} the bignesse of the earth, & because we partly thinke
w^{ch} by the one to the knowledge of the other: I will shew
as briefly as I can how lame, & imperfect his skill is in
measuring thereof, & his galling in such matters, & can
not be so well touched and handled, may be the more evident.

Lib. 2. de celo
cap. ult.

First therefore Aristotle, speaking of the magnitude of the
earth, says these words τῶν μαθηματικῶν ὄντων μέγεθος ἀνα-
λογισθῆναι περιπέριον τῆς περιπερείας ἐστὶν τετραπλάσιον διγούρου εἶναι
μυριάδας σταδίων, all mathematicall things that go about to pass
the world compare of the earth, make it to be 40000 stadia
more we may note, how constant in assertion he is was
grounded upon the consent not of two or three but all,
and allowed of Aristotle a scholar of that school, no part
into our age, w^{ch} must presume to enter, a scholar
of God learned many mysteries in the mathematicall of

Lib. 2. de celo
cap. 12.

the Egyptians, Babylonians and says lest plaines, steppes
and footings thereof, in his writing, to be so parts
a scholar as confesseth himselfe of so good Theoremes
and principles to direct him in his way, points of I

Lib. 1. meteorol.
cap. 3.

speake of things ἐπιταλὰ διὰ τῶν ἀστρολογικῶν θεωρημάτων ἡμῶν
ὅτι πολὺ κτ τῶν ἀστρον ἐπιὼν ἐδάτων ἐστὶ, & it is I am assured
by astrologicall theoremes that the earth is much lesse then

Lib. 1. cap. 9.

some starres, yet for all this I. de Sacra. as sheweth us
by the interpretation of Ambrose, Gregorius, Macrobius
and Eratosthenes, of the earth, containeth in circuit but

Lib. 1. in somn.
Scip. cap. 20.

252000 stadia, and Macrobius telleth us of this doct^r
constare evidentiis et indubitabilibus dimensionibus.
besides these two compare, divers in kind and judgement
there is also a third namely Appiane, Munster, and
there fellows that have lessened the former summes
into 5400 Germanic miles, w^{ch} containe but 32 stadia

a parte tot enim miliaria circuitus terre certissimis Mathe-
maticorum demonstrationibus continere probatur. saith Appian
for it is most Strongly demonstrated that the earth is so
many miles about. Nowe then to omitte the great disagreement
of Geographers in this point, noted by Fr. Vicomercatus in
his Commentaries, what shall we say of these things, compa-
red with Aristotle and his Mathematicians and their Theoremes.

Cosmographie
part. 1. cap. 12.

In Aristot. de
caelo, et meteor.

1. Sacrob. and Macrobius and their fellows had their most
evident dimensions. Appian and his adherents had their most
certaine demonstrations. by Theoremes the earth is 40000 stadia
in compass, by most evident dimensions it is found to be but
25200, and by most certaine demonstrations we are borne in hand
if it is yet more lesse, for 5400. roman germane miles re-
solved into stadia make but 172800, what then is the
earth a body that shrinks in the wetting, or some snowball
of ice and melts and wastes away wth the melting,
and wastes continually lesse and lesse from age to age?
may rather maner reason in the measuring thereof is but
conjectantur animi estimatio as Pliny speaketh, and so
must we be given to understand by the great words
analogized wth Aristotle's wth as for that founda-
tion and ground of arte set downe by Munster in his

Lib. 1. cap. 16.

Cosmographie, namely to take the girth of some fixed staine
in the meridian line, then ranging our station some 60
germane miles directly toward the North, to observe a-
gaine the altitude of the same staine in the same line &
so by the analogie of the parties to judge of the globe it
is very weak & unable to carry the weight of so great
a building, both because the earth is not absolutely round
especially toward the North pole, and also because the
right journey from the one station to the other cannot be
measured wthout error. Concerning the first I will use
no better reason then the authority of Aristotle, who
albeit he was verie well acquainted wth all those argu-
ments, whereby the earth is proved to be a spherick

body, and doth alledge them to that purpose in his booke
 Lib. 2. cap. ult: de Calo: yet not wth standing he telleth us flatly, etc. wthout
 Lib. 2. meteor: of the great Oceanic sea wthout Hercules Pillers is not
 cap. 1. troubled wth any wynde, because it is in a very low and

low place farre p^{ro}veden wth the rest of the body, and
 of this matter may be cleare wthout the heate of that
 ordinarie, rabilly namely of these gulfes or low places wthat
 soever are ab^o nothing in respect of the w^orldes earte, let
 these wordes that folowe strike the stroke downe wth natura
 μερ @ εκ των υψηλων οι πολαιοι φαινονται πρως: ουλο κη της
 ολης γης εκ των υψηλων των προς ἀρκιον το πρως γινεται το
 πλειον, that is to say as respecting the partes of the earth as
 among themselves we see brookes and rivers flow downward alwaies
 from high places: so likewise in the whole globe thereof there
 comes downe Southward from the highest places that be in the
 North partes of the world, a maine streame of flowing waters.

Lib. 2. cap. 2

The other pointe I alle, made good out of Ptolomey his
 Geographys wthose wordes be these in Munster his done
 translation. concedi necesse est dimensionem que per numerum
 fit stadioru haudquaquam certam nobis juxta veritate prebere
 deprehensionem, quia raro in vias rectas incidere contingit prop-
 ter circuitus varios qui et euntibus et redigantibus occurrere
 solent, et quia necesse est ad rectitudine inveniendam id quod
 in vijs tam ex qualitativibus quam ex quantitativibus redundat
 conjecturando tantum ab integris stadijs detrahere. etc. It
 must necessarily be granted of dimension made by number
 of miles or furlongs called stadia, that no certaine truth
 in it, both because we seldom times light upon straight
 waies by reason of divers crookes & compasses wth happen
 in travellinge either by sea or lande: and also because we
 are not trained for the finding out of any straight distance
 to subtracte by que^{re} out of the w^orldes number of furlongs
 all that doth redound, and is above plus in our waies ab-
 well of qualitie ab quantitatie. Now then to speake

noting of taking the just altitude of the Starre, and searching
 out whether both the Starre, and my two stations lie direct
 lie in the same meridian, wherein by the same error must
 be committed: yet forasmuch as it is an easie matter to
 square 4 or 5 miles in 40 or 60 the waies being crooked &
 vnder, and forasmuch as the East of the North partes
 above the South, maketh the proportion of answereable-
 nes of miles and furlonges in earth, w^{ch} degrees in heauen
 & breadths further errors in multiplication: finally, if the
 Lord should speake thus to my, of vs as he did to Job
 hast thou perceaved or vnderstood the breadth of the earth? tell
 if thou knowest it: we must needs, in all humilitie & lowli-
 nes of spirits to growe downe all our Geometric & diuine
 metrike and say, we haue not perceaved it, o Lord, we haue
 not vnderstood it, we cannot tell it because we doe not
 knowe it.

Cap. 38. vs. 18

Thus haue I written doer all that is here laid to these men
 as much as I had almost obtained M^e E. L. from publishing
 my first pamphlet for so he saith in the beginning of his
 Epistle, or from the collection of it for so he converteth
 himself in the ende, but if that pamphlet be indeed the
 first fruites of his study as he calleth it, then surely these
 men w^{ch} some he speaketh so ill of had almost done him a
 great pleasure, for if they had s^{er}uiced either the collection
 or the publishing thereof: his study had paid no first fruites
 w^{ch} by it is now brought to extreme beggary, and therefore
 w^{ch} he desireth to be encouraged by your Lord: so-
 norable acceptation to proceed to the further benefitt of
 the common wealthe: I see no cause why he should looke to
 be let slip, and clapt on the backe by any encouragement,
 till he haue prodd himself quicke on foote by some pro-
 fitable worke, as for these and other pamphlets of that
 stamp, they be so farre from benefitting the common wealthe
 that they confirme in error as Bullinger saith, that they
 is foule abuse in them as Musculus saith, and that they
 In Jerem. 18
 In Math. 16

- Antiprognot: load the comon wealth wth great harmes as Fulk saith, wai-
sing the prices of graine, wzen they foretell dearth and scarcie-
tie, and hoggering many simple farmors and yn handmen by
deere speedy sale of their corne and commodities, wzen they
foretell plenty and abundance. so if we may say of these
prosperities as grammarians do of certaine verbes that
whether they be of plenty or scarcents, filling or emptying
lodging or unlodging they will alwaies gae an ablatibe
case. I do not speake against the lawfull use of Astro-
nomy, wzen by distinction is made of seasons & daies & yeares,
as it is recored in Genesis: but against prognostications
proceeding from sury paine, wizardees as the greck toyt in
Cap. 1. Micheas calleth atropeyyoulious, masters as Hierome saith,
Cap. 5. vs. 12. that were never schollers, avouchers of that they never knew, teach-
In Mich: ers of that they never learned, Astrologers, Starngazers, &
prognosticators for euen by these verie names do I finde
Cap. 47. vs. 13. them adijndged to the fire by the propheet Esay, like stub-
ble yt cannot be deliuered from the power of the flame. These
Almanackes therefore dedicated to your L. gade's will
sende out these yeares in tolerable maner though the note
of fortunate and infortunate daies in the one be in Decy-
Cap. 19. vs. 26. trarall twise yoked together in Leviticus, wth the same of
Cap. 28. vs. 10. witzcraft, and twise repeated in Deuteronomy among
the abominations of the Canaanites: and L. S. D. myse-
Cap. 14. ritically written in red letters in the blank sides of the
other be as trouble some to copouide as A. f. P. R. in
Lib. 2. Cully de oratore, and surely as Scaurus these would needes
gae these forore letters to be Actum Fide. Pub. Rutily,
another Ante Factum. Post Relatum, and a third Amilius
Fecit Plebitur Rutilius, so if twenty together I could
gnesse at the meaning of these three they would agree
no better. But touching the prognostications I take
them to be nothing els but a fardell of wandering con-
jectures, not to be regarded howsoeuer the dutty of sury

blind dreamer, would faine be credited as Propheet,
 & beleebed as Oracles. But master as if his misbe-
 gotten propheetie, were a doctrine of Christ, or John the
 Baptist his forerunner is not allowed to sell conu-
 before one of his prognostications, his sentence of scripture
*Cecinimus vobis, et non saltastis, lamentavimus vobis et non Math. cap. u.
 planxistis* nor Christ Jesus applyed to his done joyfull *ps. 17.*
 kinde of teaching, and to the austeritie of Johns doctrine.
 And surely though his felow questioners sorosse & odiously want
 one another in their predictions, yet the rest were disgraced
 if any were beleebed, yet all of them to make their penny to
 be as good silver as his, and their words to be taken as
 soone as his, but most miserable and woofull were our case
 if the providence of god were so laide aside amonge us, &
 differ thus piping should make us daunce, or sing mourning
 lament. *S. Ambrose* in a time of great drought wasen a *Lib. 4. Hexaem.
 cap. 7.*
 plantarie doctor had given out that store of raine
 should fall at the rising of the Moone: telleth us how he
 was affrighted, saying, *quambis cupidi essemus inbrium, tamen
 eiusmodi assertiones veras esse volebam.* Albeit we were desir-
 ous of raine, yet I hartely wisshed that such predictions
 might prove false, and againe *delectatus sum quod nullus
 imber effusus est, donec precibus ecclesie datus manifestaret
 non de initijs lune sperandum esse, sed de providentia et
 misericordia creatoris.* a very godly, and a very christian
 assertion, wherby we learne of this good bishop having
 an eye to soundnes of religion in his people, sawe his
 wasen these mooncalfe by staring, as most truly &
 justly, tell us of future events, then do they, most of all
 derogate from the glory of god, nor consisteth in the due
 praise of his, merry and provident. But the ill
 happ of our prognosticators of Noote & farly, so fawne
 be for the marke doth so ease us in his behalf, that al-

1582

1583

though we may say delatati sumus with Ambrose, yet we
 need not wist as he wiseth, for to let passe all the false
 assertions of the rest what is here els almost in all E. I.
 his prognostications but flying tales of weather, of dis-
 eases, of dearth, of shipwrack, and of the ill disposition of the
 people that grow and overrett like a lured hartney, as
 for example in his generall judgment of weather he saith
 that this last yeare toward the end thereof should be very
 wett and snowy yet notwithstanding the beginning of wint-
 ter w^{ch} is the first part of that yeare should be wett
 and cold, and the end of Autumne or Hardest w^{ch} is the last
 part thereof should be cold and drie, for so we read be-
 fore in the disposition and accidents of those two quarters,
 and in his last booke speaking of Springe he saith that
 the beginning thereof wilbe drie, cleare, and warme, the midds
 cold moist and wett from the North, the end cold, drie, clow-
 die, frostie or overcast shall contrary to that w^{ch} he
 writeth afterward in the first chapter of his gene-
 all judgment, saying y^t in the beginning of Spring much
 wett and raine shall fall wth strong and sodaine windes, &
 that towardes the midds and end thereof we shall have
 mild showres and sweet dewes. We gave another example
 w^{ch} here he speaketh of dearth and skarcitie for here he
 propheeth that in the yeare 1582 corne should be deere
 and skant w^{ch} he saith the lord hath blessed that yeare
 especiallie wth plenty and abundance, notwithstanding
 if the mercy of god had not confuted ^{him} yet seeing over-
 much moisture as he saith should cause this Teautnes
 and ill proove of corne washing it out of the earth, or
 it tooke sufficient roote the next of that propheety had
 bene broken by the former example. I told you still on
 in a tedious and wearisome headroll of long examples
 w^{ch} by this and threefold one upon another in that

ridiculous distrust of the disposition and inclination of the
 people for soe multitude the last chapter of his generall
 judgments. There he speaketh of poore men and rich men,
 of ploughmen and gentlemen, of private men and Magistrates,
 of children and parents, of landholders and tenants, of
 servants and masters, of husbands and wives, of Stri-
 venters and peddlers, and all this while he is not four
 out of his way, but when he flourisheth over hedge &
 ditch, to talke of houses y^e should be in danger of burning,
 and of horses and oxen, and other great cattell, as if they
 were some of the romon people: I would some Pl. Novo-
 comensis had twitted him by the same, and taught him
 the very first duty of a writer, saying, Titulum tuum Epist. ad Apoll.
Lib. 3.
 lege, et identidem interroga teipsum quid ceperis scribere.
 You read the title of this chapter, and ask thy self
 now and then what thou lookest in hand to speake of.
 Alcibiades in Plato saith that Socrates tongue did so
 runne of Ases, and copper smithes, and coblers, and carriers,
 that men of little experience and skill would laugh him to
 skorne, his words be these, ὄνους καρδιῶδεις λέγει καὶ
 χαλκείας τράβας, καὶ σκυτοτομοὺς, καὶ βυροδέπας, εἴσε ἀπειροί
 καὶ ἀνόητοι ἄνθρωποι πρὸς αὐτῶν λόγων καταγέλαστοι, and
 truly, I, for my part, as one that willingly acknow-
 ledgeth his want of skill and experience, cannot hardly
 keep my countenance, when I see what M^r E. L. writ-
 teth here, of horses and oxen, and ploughmen, and pri-
 vate men, and tenants, and servants, and boyes, and
 girls, &c, that this yeare 1582 they should be impa-
 tient, and envious, and offer redenge, and goe to law
 and slaunder, and threaten and oppress, and robb, &
 kill one another, and should be disobedient, and rufousfull,

and fornicators and adulterers, and crafty, and deceitfull,
 and robbish and negligent in their calling, or as if
 men had bene sainted 100 yeare before, or should be 100
 yeare after, also that many shal be yoven to
 seeke their game and commodity, that many shal be
 apprehended, that brethren shal be well affected one to
 another, and that mutuall love shal be betwixt children
 and parentes this next yeare 1583 as if it were some
 strange and extraordinary matter that shold not be
 told wthout Astrology. But that no s^{er}ie viduallous
 prognosticator may come, his w^{or}de shal be
 honorable name of Socrates: let us give Alcibiades
 leade to tell out his tale. *Διογηνίωνος δὲ ἰδὼν ἀν τῆς κ^τ
 ἔντος αὐτῶν γυμνασίου, πρῶτον μὲν νῦν ἔχοντας ἔνδον μόνους
 ἐυφρόδ τῶν λόγων, ἐπιτρα θεολόγους, κ^τ πλῆθ^α ἀγαθὰ ἀρε-
 τῆς ἐν αὐτοῖς ἔχοντας, κ^τ ἐπὶ πλείων τέχνων, μάλλον δὲ ἐπὶ
 πάν^{των} ὅσον προσήκει σκοποῦν τῶ μάλλονι καὶ ἀγαθῶ ἔσειδ^ε
 that is to say. If a man see those plaine and simple speeches
 laid open, and have once gotten w^{ithin} them, he shall well under-
 stand that they be most profownd of all other, that they be
 wonderfull divine, y^e they comprehend many goodly draughtes
 of vertue in them, & what soever els is necessarie for him to
 be occupied in that wold live uprightlie, a very notable
 description and picture of settled wisdom for me & L.
 To bebold and looke upon, before ye publish of Treatise
 wth in his last epistle he promiseth therefore to sell
 out, because the worst spoke in the whele doth creak first,
 and the worst sopp in the dish comes first to the lippes, and
 a very singular patterno generallie for all s^{er}ie w^{or}ld,
 den writers as had neither bank wth out, nor pay wth in
 to rull out their w^{or}kes by, if they had not stufte
 in wth to do, it wth all: lett them putt up their shop-
 windows, and betake themselves to some other trade, for*

it is a shame for Christian men, that a greaten philo-
 sopher should be more scrupulous and pithy in publike
 talke, then they in publique writing, and it is to be la-
 mented, that in these golden daies, we should be troubled
 with such drasse and baggage, that a waynter tale of an
 Ass or a Esopmaster or a Tamer, told by a Waggoner
 at a fireside, should holpe delite vs, and instruct vs
 better. This cogitation (Right Honor:) hath caused me
 to offer to his table, with this exposition hereof to your
 L. in written hand, as thinking it unworthy the honor
 of a printe, yet hoping that they shalbe holpe well
 accepted as a poore token of my deuotion and thankfulness.
 My labours herein bestowed in translating vs, and knitting
 such matter together as hath bene handled before of other
 writers, though it be not so agreeable with the calling
 of a diuine, yet hath it not, unles I minded that course
 of study, with I am to follow in diuinitie. but Gods great
 or Gods little so euer it was, yet if your Lord: honorable
 allowance and approbation shall please to geue it a
 any countenance, & favorable to interpret all things
 that may seeme to want the due consideration of my
 deuoty, then shall I thinke it well bestowed, and my self
 further bound not onlie to yeald most humble thanks
 to your L. but also to pray vnto the lord to bless
 all your attempts, to giue you success, to lengthen
 your daies, and to redoubt them with honor to the praise
 of his name, and comfort of his children.

Your Lordshippes Chapleine
 to commaunde M. M.

TEACH VS O

LORD, SO TO NUM=
BER OVR DAIES, THAT
WE MAIE APPLIE OVR
HEARTES VNTO
WISDOME.

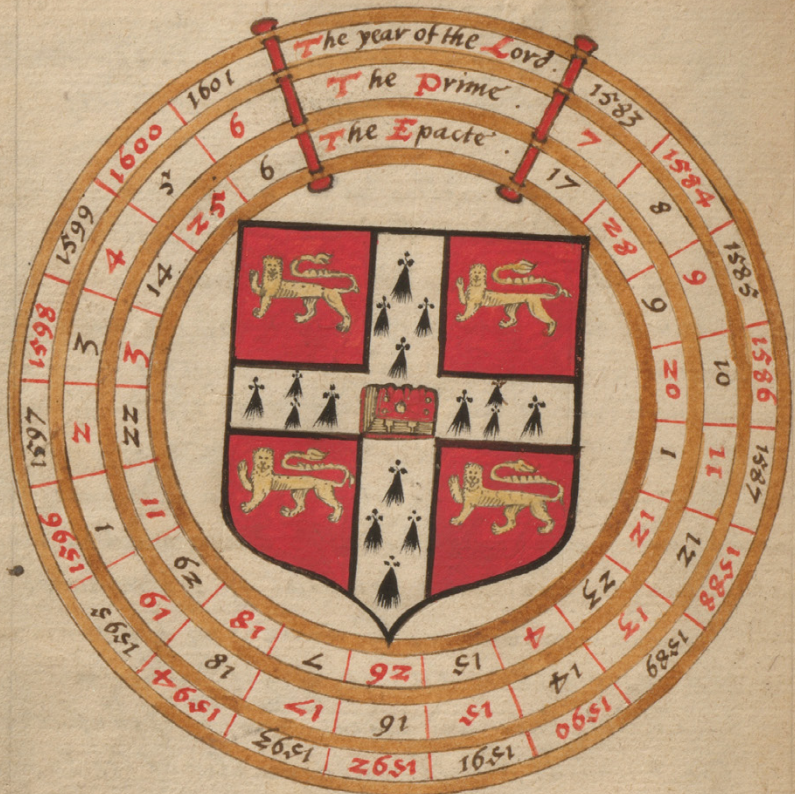
PSAL. 90. 12.

1
A plaine declaration of the meaning and
use of this table according to the order
of the partes wherof it consisteth.

For our further instruction in the use of this generall
Table we must consider stand that it consisteth of
9 severall partes, namelic three rundells in the middes,
three tables above, and three below. Of the three Run-
dells one is for the prime and exact, another is for the
Indiction Romanie, and the third is for the Dominicall
letter, and Cycle of the Sunne. Of the three
upper Tables the first containeth the 12 Monethes,
and the moones incident therunto, the second the Mod-
able feasts, the laste the daies of the Monethes,
and their Computation. Concerning the contents
of the three tables belome, they shall be spoken
of in their place and order. First therefore
of the Rundells and so consequentially of the Tables.

THE Rundell of the Prime and Exacte. 1.

This Rundell hath three Circles, one for the
yeare of the lord wh^{ch} beginneth at the Annuncia-
tion after the Computation of our Countrey, dis-
agreeing therin from the Latines wh^{ch} reckon not
from the Conception but from the Nativitie of
Christ, as we may also do conveniently for this
present use. The second Circle is for the Prime
wh^{ch}



we beginneth the first of January, and the third
 is for the Epacte we forgeth the first of
 March. Now therefore to learne the Prime and
 Epacte yearlie, we must first finde out the pre-
 sent yeare of the Lowe, and then we shall see in
 the same division both the Prime and the Epacte
 for that yeare, in these proper Circles. In like
 sort also must we learne the Indiction, the
 Dominicall letter, and the Cycle of the Sunne in
 the second and third Rundells for any yeare past,
 present, or

present, or to come, for w^{ch} w^{as} the number of yeares contained in any of the three Rundells is spent, is gone, as 19 yeares in the first, 15 in the second, & 23 in the last: then must we beginne a fresh w^{ork}, new yeares, and so about continually for ever. But lett vs see what the Prime is, and also the Epacte, how to finde them out by rule, and to what purpose they serve in the Calendars.

OF THE PRIME. 2

Some write that the Prime was therefore called the Golden number because it was sent from Egypt to Rome in Letters of gold, yet others affirme that it was first invented by Meton a mathematician of Athens, and called afterwards the Golden number when Julius Caesar had caused it for a perpetuall memorie to be written in Golden characters at the perie daie of the Moones passage, yet notwithstanding for as much as at the end of 19 yeares the Moone doth not returne to the selfe same place w^{ch} it was 19 yeares before but comes short of it almost an houre and a halfe. It followeth that the Prime keeping the same place perpetuallie in the Calendars must needs erre more and more continually from the time w^{ch} the Moone passeth, and therefore the Change is now monthly four daies short of that daie w^{ch} the Prime was placed 1200 yeares agoe, so then the

Prime

Prime or Golden number is the space or period of 19
 yeares, not being expired the Moone returns not to
 the self same day of the yeare, nor even to what
 before, and agrees in motion not the Sunne the
 19 yeares following as she did in the former, and
 therefore somme call it the Cycle of the Moone, but
 the whole somme of 19 yeares is not commonlie cal-
 led the Prime but 1 or 2 or 3 or 4 and so forth
 not surely for the present yeare, and declareth
 how many of those 19 be past. This number
 may thus be found out add 1 to the yeare of
 the Lord (for Christ was borne after that one
 of the 19 yeares was expired) then divide the
 whole by 19 the remainder is the Prime, or els
 19 if nothing remains, the quotient also will
 show how many times the Moone hath runne over
 this whole Cycle since Christ was borne, if
 then we add 1 to 1583 & divide by 19 the remainder
 will be 7 & the quotient 83. Now the use of the
 Prime is to know the Change of the Moone in Calen-
 dars, nor even we shall finde it noted, either at the
 daie of the Change or els 4 daies after. Also to
 finde the Moveable feastes and what signe the Moone
 is in, as it may be seene in the two particular
 Tables set downe for those purposes, and lastlie
 it serveth for the finding out of the Epacte, not
 now I am to speake of.

Of the Epacte. 3.

Ἐπακταὶ ἡμέραι, dayes added to, or put between, be the
 11 dayes and odd houres added to the yeare of the
 Moone to make it of the same quantitie wth the
 yeare of the Sunne, or put between the Sunne &
 the Moone in the beginninge of March, but because
 the Moone at the same tyme the next yeare is
 distant from the Sunne 11 dayes, more, therefore
 the Epacte is 22, the third yeare it is but 3 because
 11 added to the former 22 doth argue that the
 Moone hath overtaken the Sunne before March, and
 as it were overschript him 3 dayes journey. Hence
 by therefore we may learne y^e 11 added to that
 wth was the Epacte the yeare before, if it be
 under 30, or els the remaine 30 being cast out,
 serveth for the Epacte the yeare following. But
 this Rule not being alwaies absolutelic true as it
 may be tried by the yeare 1596 in the Rundell.
 Work thus wther, Multiply the Prime by the
 11 daies called Ἐπακταί, and divide by 30 the Remaine
 is the Epact, as for example, in the yeare 1583
 the Prime 7 multiplied by 11 is 77 wth divided
 by 30 leaveth 17 remaining for the Epact, or els
 work thus, let the roote of thy thombe be 10, the
 middle joynt 20, and the topp 30. then counte
 upon those partes upward .1. 2. 3. etc till thou
 come to the laste of the Prime that yeare, &
 mark the number of thy thombe in that parte
 wther

whether this counte endeth, for if thou add the
 Prime to it, the whole not being above 30, or
 els the remainder when 30 is taken out wilbe
 the Epact, as for example, in the yeare 1583 I
 counte upon the foresaid partes of my thombe
 upward till I come to 7, which is the Prime of
 yeare, and I finde this reckoning to end at the
 roote, the number whercof is 10, wherunto I add
 the said 7, wheroby I learne 17 to be the Epact,
 for that yeare. Now the vse of this number is
 to know the Opposition, Conjunction, and Distance
 of the Sunne and Moone, and so the age and quar-
 ters of the Moone, wheroby the Moveable feastes are
 founde out, and thus mus. of the first Rundell

THE RUNDELL of the Romaine
 Indiction 4

The Indiction Romaine is the space of 15 yeares
 appointed by the auncient Romanes for the recey-
 ving of tribute of Strangers, or as some write to
 order an error that might grow by the laste yeare
 of the raigne of one Emperour, and the first of his
 Successour. The severall number of the Indic-
 tion serving for any yeare is founde by adding 3 to the
 yeare of the lorde, for Christ was borne after the
 3 of the 15 yeares were past, then dividing the
 whole by 15 the yeare of the Indiction will re-
 maine, and the quotient will declare how many
 Indictions

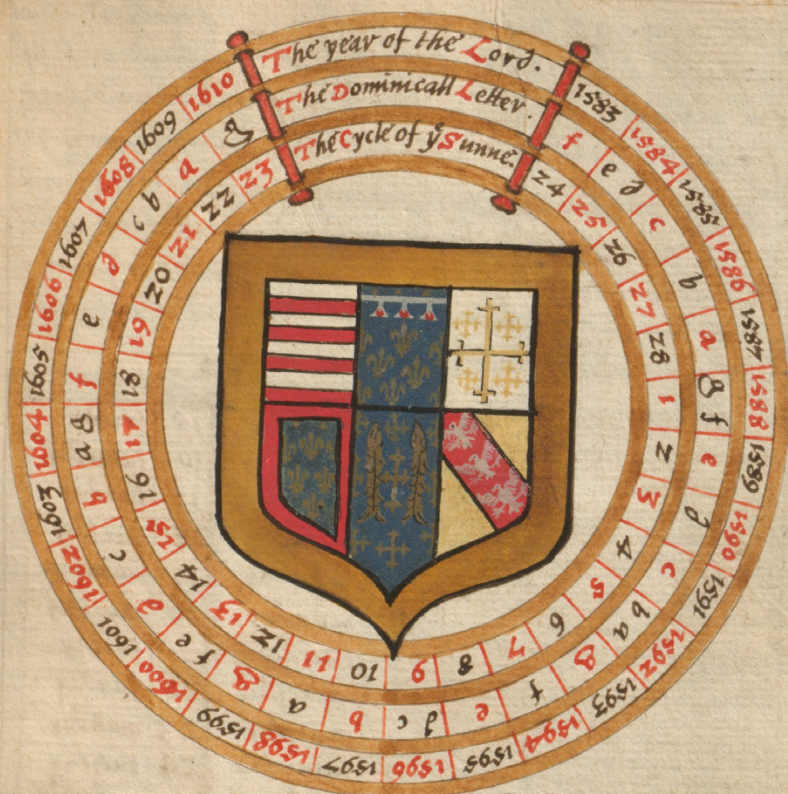


Indictions are past since the nativite of Christe,
 if nothing remaine then it is just 15, add therfore
 three to 1583, and divide by 15 the remainder wilbe
 11, and the quotient 105. There is some disagreement
 about the tyme of the yeare when the Indiction
 beginneth, for some say, of all provinces four of from
 Rome came to pay tribute the first of September
 or at other tyme at the beginning of Autumn.
 when the Sunne entred into Libra, because that
 tyme was thought most fill, both in respect of
 the

the weathor and leasure that husbandmen myght then
take to travell, & also in respect of their abilitie
to paye, w^{ch} reason they had gathered in the fynes of
the carth, but albeit the old and ancient custome of the
Judicacion was abolished togither wth the state of
the Romane Empire yet notwithstandinge publique
scribes & Notaries in publique Countreys and
Instruments used in Italy and els where at this
day, & note it in Calendars, yet so as some be-
ginne their accounts the 24 of September, other
some the 25 of December that it may the better
agree wth the usage of the Countreys.

THE RYNDEN of the dominicall letter
and Cycle of the Sunne. 5

In the second or middle circle of this rundell, the leape
yeare may be knowne by havinge two dominicall letters
w^{ch} no other yeare hath, w^{ch} are of the first sort betw^{en}
from the beginninge of Januarye to the 24 of Fe-
bruarye, the other from that daie to the end of the
yeare. The same leape yeare may thus also be
knowne by rule, divide the yeare of the towne by
4 then if nothinge remaine it is leape yeare, the
number remaininge declareth how many yeares be
past since the last leape yeare. For the Dominicall
letter markes but the order of the letters a. b. c.
d. e. f. g. that stand for the daies of everie weeke
for the next letter before the w^{ch} was Dominicall
letter the yeare past, shall serve for Sundayes
the



the years following, as for example, in the year 1582
 g was the Dominical letter, therefore the year it is f.
 then in the year 1584 being leape year. e. was the
 next before f. till the 24 of february, and so d.
 till the beginning of January, then c, and so back-
 ward in order for ever. Yet notwithstanding for
 the better ordering of the variable mutation & change
 of these letters was appointed, by reason of the odd
 daies in the years containeth, over and above 52
 weekes, and also of the daies called intercalaris put in
 every fourth year betwixt e and f in the end of
 february

februario, and noted not another f. nor whereby it comes
to passe of Matthias and his f. is swallowed out of
his ordinarie roome, to the 25 of the same Month,
I say, to order his variableness & inconstancy, the
Cycle of the Sunne was invented, not in the space
of 28 yeares, not being expired, the letters afore-
said returne againe to their old course & place.
Furthermore by the present yeare of the Cycle
we may understand
what day the yeare
beginnet upon, nor ever
by the Dominicall letter
is soone founde out,
for if it be one then
first day of the yeare
is Mundaie, if 2 then
it is wednesdaie, because
of the leape yeare, yf
3 thursdaie, yf 4 fry-
daie, if 5 Saturdaie,
yf 6 Mundaie againe
& so forty continuallie
to 28 at his little
Table teacheth. Now

1	munday.	15	friday.
2	wednesday.	16	saturday.
3	thursday.	17	sunday.
4	friday.	18	tuesday.
5	saturday.	19	wednesday.
6	munday.	20	thursday.
7	tuesday.	21	friday.
8	wednesday.	22	sunday.
9	thursday.	23	munday.
10	saturday.	24	tuesday.
11	sunday.	25	wednesday.
12	munday.	26	friday.
13	tuesday.	27	saturday.
14	thursday.	28	sunday.

the yearlie number of the Cycle of the Sunne may
be founde by his rule. Add 9 to the yeare of the
Lord (for so many yeares were past of the whole
Cycle when Christ was borne) and divide by 28
the remanent will be thy desire, or just 28 if nothing
remaine; the quotient also will show the number
of

of revolutions past since the Nativitie of Christ
 as for example, adding 9 to 1583, and dividing by
 28 the remaine wilbe 24. and the quotient 56. thus
 many of the three Rundells.

(THE TABLE of Moneths, and the
 TABLE of Daies. 6

These two Tables have three things in them to
 be considered, w^{ch} are the one respectivelie dependeth
 upon the other. first the Table of Moneths hath one
 hole for everie moneth, as the Table of daies hath for
 everie daie, for the w^{ch} holes may be provided two or
 three paire of peggs, one of one colour, to record how
 many Moneths and Daies passe, by pulling one of them at
 the Moneth, and removing it monethly, another at
 the daie, & removing it daie, the other paired of
 smother colour to help memory in any thing or thinge,
 to be thought upon any daie in the year w^{ch} is
 done. The second pointe is noted in the table of
 Moneths, and that is how many daies everie Moneth
 hath, w^{ch} is nere scarce for two parts, namelie
 for the monethly removing of the peggs, and to
 know how many Calendes everie Moneth hath:
 the first thing is plaine enough of it self, for
 the other we must understand, that the last
 daie of everie moneth w^{ch} is either 28. 30. 31.
 or 29 daies as february hath w^{ch} is it is leape
 yeare is to be called Pradie Calendas. and the other
 daies.

The Monthes w th their daies and first daie Letters.	The Sunne in the Signes.	The Holidais and the Fastings daies.
January: 31 A	11° Sol in Aquarv.	1° Circumcis: 6° Epiphan:
Febvu: 28 D	10° Sol in Piscib:	2° Purif: M: fast. 24° Matthi: fast.
March: 31 D	10° Sol in Ariete.	25° Ann: M: fast.
April: 30 G	11° Sol in Taurv.	25° Marke.
Maie: 31 B	12° Sol in Gemin:	1° Phil: and Iacob:
Iune: 30 E	12° Sol in Cancv:	24° Ihon bap: fast. 29° Peter: fast.
Iulie: 31 G	13° Sol in Leone 6° dog: d: beg:	25° James: fast.
Aug: 31 C	14° Sol in Virg: m: 17° dog: d: end:	24° Barthol: fast.
Sept: 30 F	13° Sol in Libra.	21° Mathew: fast. 29° Michael: -
Octo: 31 A	14° Sol in Scorp:	18° Luke euang: 28° Sim: Iud: fast.
Nov: 30 D	13° Sol in Sagitt:	1° All saints fast. 17° nit: veg: Eliz: 30° Andrew: fast.
Dece: 31 F	12° Sol in Capric:	21° Thomas: fast. 25° Nat: Chr: fast. 26° Steven. 27° Iohn. 28° Innocentes.

Daies of any Moneth from the last to the Ides are to
be called 3^o 4^o 5^o 6^o calendae and so forth, of the
Moneth following, as in the Table of daies before
saide

Daies and Letters.		The Nones and the Ides.		Daies and Letters.		The Kalendes.	
1	a	Kalendis		18	d	15 ^o Kal:	
2	b	4 ^o Nonas.	6 ^o Non:	19	e	14 ^o Kal:	
3	c	3 ^o Nonas.	5 ^o Non:	20	f	13 ^o Kal:	
4	d	Prid: Non:	4 ^o Non:	21	g	12 ^o Kal:	
5	e	Nonis.	3 ^o Non:	22	a	11 ^o Kal:	
6	f	8 ^o Idus.	Prid: No:	23	b	10 ^o Kal:	
7	g	7 ^o Idus.	Nonis.	24	c	9 ^o Kal:	
8	a	6 ^o Idus.	8 ^o Idus.	25	d	8 ^o Kal:	
9	b	5 ^o Idus.	7 ^o Idus.	26	e	7 ^o Kal:	
10	c	4 ^o Idus.	6 ^o Idus.	27	f	6 ^o Kal:	
11	d	3 ^o Idus.	5 ^o Idus.	28	g	5 ^o Kal:	
12	e	Prid: Idus.	4 ^o Idus.	29	a	4 ^o Kal:	
13	f	Idibus.	3 ^o Idus.	30	b	3 ^o Kal:	
14	g	19 ^o Kalen:	Prid: Id:	31	c	Prid: Kal:	
15	a	18 ^o Kalen:	Idibus.	May.	d	May.	
16	b	17 ^o Kalen:	17 ^o Kal:	Aug:	e	Nouem:	
17	c	16 ^o Kalen:	16 ^o Kal:	March.	f	Iune.	
The Nones or Ides for - Jan: Febr: Apr: Iun: Aug: Sep: Noue: Dec: Mar: May. Iuly: Octob:				Sept:	g	Septem:	
				April:	a	Decemb:	
				Iuly.	b	Iuly.	

Sett downe the Calendes justly for all Moneths of Iade
 31 daies, as for other Moneths I omitt, they may be
 ordered by the example, yet note I say that the last
 daie

daie must be called Pridie Cal. the last daie one 3^o
 Calend. the next before of 4^o Cal. and so still back
 ward to the Ides may be upon the 15 daie of
 March, Maie, Iuly and October, and upon the 13 daie
 of the next as I gave noted in the same Table, so
 then the 28 of february is prid. Cal. Martij, the
 27, 3^o Calend. Martij, the 26, 4^o Cal. Martij, & so
 forty till the 13 daie called Idibus Februarij, the
 12 prid. Idus Februarij, the 11, 3^o Idus Febr. and so
 on till the 5 daie called Nonis Februarij, the 4
 pridie Nonas Febr. the 3, 3^o Nonas Febr. proceeding so
 till the first daie, called in all Moneths without ex-
 ception Calendis of the same. But when it is
 Leape yeare upon the 29 of february is called prid.
 Cal. the 28, 3^o the 27, 4^o, the 26, 5^o the 25 &
 24 both, 6^o Calendas Martij, and hence it cometh
 to passe of the leape yeare is called annus bisextilis
 because upon 6^o Calend Martij is twice repeated in
 february. Now therefore of I gave declared by
 the rest that it is expedient for us to know how
 many daies everie Moneth hath, I thought good
 to add this short way to finde it out readily
 at all tymes. Stretch forth
 the left hande bowing downe
 the forefinger, and the ringfin-
 ger, then beginning at the
 thombe wth March, and so orderlie wth the rest of
 the Moneths upon the rest of the fingers rownde
 aboute, thou shalt finde the rest Moneths that gave



30 daies to happen upon a bowed finger, & to see if
 I gave 31 upon some upright either thombe, or finger
 continuallie. The third and last thing is the
 first daie letters of euerie moneth, noted likewise
 in the Table of moneths, as a. for Ianuarie, d.
 for february, d. for marchie, e. for Aprile, &c. &
 knowledg wherof seruethe to the 1st. first
 to place my pegg at the right daie, if I appely
 I stand in doubt, or have forgotten to remove
 it certaine daies before, as for example I leade my
 pegg removed at the 20 of November being wednesdaie
 in the year 1583 till the Sundaie following, at
 what time I gave occasion to know the right daie
 of that moneth, and therefore finding the first
 daie letter of November to be d, I beginne at d in
 the Table of daies to tell 1. 2. 3. &c. till I come
 to 20 my number falleth upon b. being wednesdaie,
 and therefore I gather if my pegg is not rightlie
 placed, wherfore I rethen still forward upon the
 letters in the same Table 21. 22. 23. &c. till I come
 to f my seruethe for Sundaie that year, wherby
 I finde my daie to be the 24 of November, & so
 go on to rectifie the placing of my pegg. The second
 part is to know what daie of the weeke, any certaine
 daie of any Moneth is, as for example in the Table
 of moneths against September vnder the title of
 Holydaies & fastingdaies I finde S^t Matthews daie
 to be the 21 of that Moneth, now if I may learne
 what

what daie of the weeke it falleth upon in the
 yeare 1583 I go to the letters a. b. c. d. e. f. in the
 Table of daies as before, and there beginning at f
 which is the first daie letter of September, I written
 downward from letter to letter 1. 2. 3. 4. &c. till I
 come to 21 which number endeth, at e, whereof I con-
 clude that f being Dominicall letter that yeare of
 Matthews daie falleth upon a Saturday. The third
 and last use is for longe computations passing
 from one moneth, to another, for the use of which
 also set downe the names of the moneths severally
 in the latter end of the Table of daies at the letter
 serving for the laste daie of eche one of them, as
 July at b. Aprile & December at a, September at g.
 and so forth, leading out Januarie, Februarie, & Octo-
 ber which end at c called prid. Cal. in the said Ta-
 ble. Nowe these having learned the first daie letters
 by the Table of Moneths, and the laste daie letters
 by the Table of daies we may soon tell where
 to enter into any moneth, & where to passe to the
 next, and so soon to go forward in any long com-
 putation either of daies or weekes. As if I would
 knowe how many weekes are betwene Advent Sundaie
 being the 2 of December in the yeare 1582, and the
 first Lent Sundaie being the 17 of Februarie this
 present yeare 1583 which cannot be done by one
 yearlie Almanack, I begin at the Dominicall
 letter

Letter *g* next to *f* the first daie letter of Decem-
ber, going on still to a the last day letter of the
same, then from that *a* to *y* first *f* in Januarie
wh^{ch} is Dominicall letter the next yeare, and
so forward from *f* to *f* through Januarie, till I
come to the 17 of february wherby I finde the
space between the two Sundaries aforesaid to be u-
weekes. Wherunto I have declared the use of both
these Tables joyntlie in those points wherem they have
mutuall relation one to another. There remaineth yet
two things to be spoken of namely the Holydaies &
the Entrie of the Sunne into the twelve Signes
of the Zodiac. Concerning the Holydaies I have set
them all downe so plainly & it needeth no further
explination, onlie this may be noted, that S. Matthias in
february is removed one daie further then ordinarie
to be the fourth yeare. But for more ready computation
of times, and for the satisfaction of such as will
make use of the names of old worne santes for faires
& Feastes, and Lawdaies &c, I thought good to note
as many of them as I could understand to be
any waie profitable for the said purposes in
this Generall Calendar following, wherem I have
inserted all the immovable holydaies, and
lefte voyde roomes either for the names of
more santes, or for any thing else that shall
be thought convenient.

THE CALENDAR

Dates	January.	February.	Marche.
1	a Newyearsday	d fast.	d David.
2	b	e purif: Mar:	c Chadd.
3	c	f Blase.	f
4	d	g	g
5	e	a Agath: vng:	a
6	f Twelfday.	b	b
7	g	c	c perp: et fel:
8	a Lucian. pr:	d	d
9	b	e	e
10	c	f Scholast:	f
11	d	g	g
12	e	a	a Gregory.
13	f Hilary. bis:	b	b
14	g	c Valentine	c
15	a	d	d
16	b	e	e
17	c	f	f
18	d prisca vng:	g	g Edward k:
19	e Wolston.	a	a
20	f Fabian.	b	b Cuthbert.
21	g Agnes vng:	c	c Benedite.
22	a Vincent: M:	d	d
23	b	e fast.	e
24	c	f S: Matthias:	f fast.
25	d Con: pauli.	g	g Ann: Mar:
26	e	a	a
27	f	b	b
28	g	c	c
29	a		d
30	b		e
31	c		f

Dates	Aprile	Maie	June
1	g	b phil: estac :	c
2	a	c	f
3	b Richard.	d Inuent: crucis	g Nichomed:
4	c Ambrose.	e	a
5	d	f	b Boniface.
6	e	g Ihon port: la:	c
7	f	a John beuer:	d
8	g	b	e
9	a	c	f Trans: Edm:
10	b	d Gordian.	g
11	c	e	a Barnab:
12	d	f	b
13	e	g	c
14	f	a	d
15	g	b	e
16	a	c	f
17	b	d	g Botulph:
18	c	e	a
19	d Alphege.	f Dunstan:	b
20	e	g	c Trans: Edw:
21	f	a	d
22	g	b	e
23	a S: Georag.	c	f fast:
24	b	d	g John bapt:
25	c Mark Eu:	e Vrbane	a
26	d	f Augustme.	b
27	e	g	c
28	f	a	d fast:
29	g	b	e peter apo:
30	a	c	f Com: pauli
31		d	

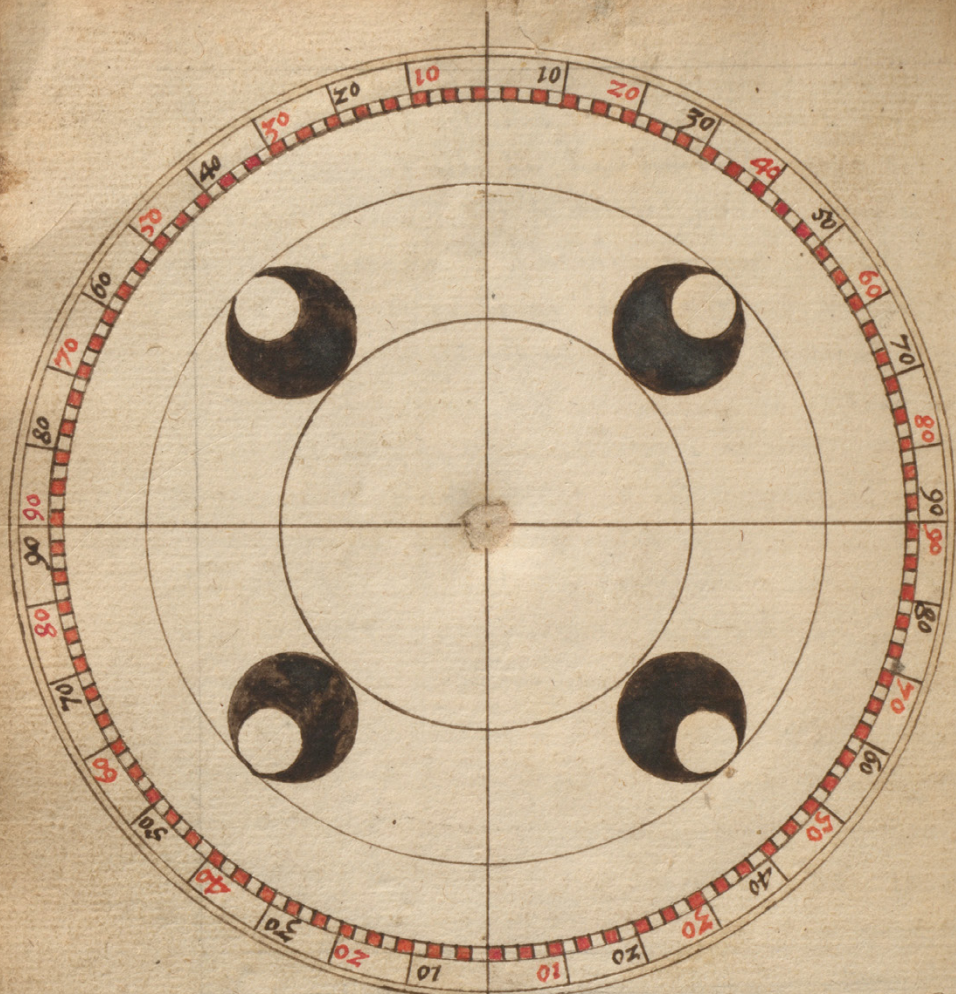
Dates	Julie	Auguste	September
1	g	c Lammias	f Giles.
2	a Visit: Mar:	d	g
3	b Trans: Thome	e	a
4	c Trans: Mart:	f	b
5	d	g	c
6	e dog: d: beg:	a trans: chr:	d
7	f	b Fest: Iesus.	e Nat: Eliz:
8	g	c	f Nat: Mar:
9	a	d	g
10	b	e Laurence	a
11	c Benet	f	b
12	d	g	c
13	e	a	d
14	f	b	e Holy roode
15	g Swithune.	c Assumpt: M:	f
16	a	d	g
17	b	e dog: d: end.	a Lambert
18	c	f	b
19	d	g	c
20	e Margaret.	a	d fast.
21	f	b	e S: Math:
22	g Mar: Maad:	c	f
23	a	d fast	g
24	b fast.	e Barthol: ap:	a
25	c James apo:	f	b
26	d Anne.	g	c Ciprian.
27	e 7 Sleepers.	a	d
28	f	b Austen b:	e
29	g	c decoll: Johan:	f Michael.
30	a	d	g Hierome.
31	b	e	

Dates	October	November	December
1	a Remigius.	d All Sainets	f
2	b	e All Soules.	B
3	c	f	a
4	d	B	b
5	e	a	c
6	f faith.	b Leonard.	d Nichol: b:
7	B	c	e
8	a	d	f Consep: M:
9	b Dennis.	e	B
10	c	f Mart: Ro:	a
11	d	B Mart: b:	b
12	e	a	c
13	f Edward	b Brice.	d Lucy Virg:
14	B	c	e
15	a	d Machute.	f
16	b	e	B O Sapien:
17	c Etheldred.	f Int: R: Elizabeth:	a
18	d Luke eu:	B	b
19	e	a	c
20	f	b Edm: R:	d fast
21	B 11000 Virg:	c	e S: Thom:
22	a	d Cicely Virg:	f
23	b Roman: b:	e Clement.	B
24	c	f	a fast
25	d Crispine.	B Katharine	b Nat: Chr:
26	e	a	c S: Steven
27	f fast	b	d S: Thon.
28	B Sim: & Jud:	c	e Imogen:
29	a	d fast	f Th: Beck:
30	b	e S: Andrew.	B
31	c fast.		a Siluest: b:

OF THE place and motion of the Sunne
in the Zodiak. 7

The Sunnes entrie into the 12 Signes is set downe
already in the Table of Moneths, whereby we may
easily finde his place in the Zodiak after his
sorte. At any daie of any moneth, wherein you desire
to know the place of the Sunne, consider whether
it be before the daie of the entrie or after, if it
be before add 30 to it, and then subtracting the
entrie out of it, the number of the full year remaining
the degree of the Signe wherein the Sunne moveth
at that tyme: but if it be after then taking
away the daies past before the entrie you desire
will remaine, as for example, the 8 of January
which is 3 daies past of the tyme appointed
for the Sunnes entrie into Aquarie, I add thereto
to 8 which make 38, and subtracting 11 I finde
the Sunne of daie to be in the 27 degree
of Capricorne, but the 18 of March which daie
is past the entrie I take away 10 appointed
for the Sunnes entrie into Aries, and finde by
the number remaining of the Sunne is in the 8
degree of the Signe which I desire to know. yet
notwithstanding I am not ignorant of that
Rule is imperfect and uncertaine, and that the
Sunnes entrie doth vary yearly by some little
antiquation which in 100 yeares or there about
will

make up a whole daie by reason of a small dif-
 ference & inequality between the yeare Politicall
 & the yeare Astronomicall, as also by reason of a
 Leape yeare & irregularitie of the Sunnes motion in
 the Spring, Sommer, Haruest & winter Signes, for
 the runnes over the South parte of the zodiac in a
 lesse space by 7 daies then the other, & therefore
 for further instruction in this matter I referre the
 reader either to the Ephemeris now is the latest
 & surest waie or else to those Tables of the Sunnes
 Middle motion now, both Munster & Ulmer have
 set downe in their Horologieographie, & are to be founde
 likewise in the Arte of Navigation. But because
 divers Almanakes do note in every Moneth, the
 tyme of the Sunnes rising & setting, the length of
 the daie & night, & so forth, now be divers in-
 correct elevations, & depend upon the naturall moti-
 on of the Sunne in the zodiac. I thought this
 a verie fitt place to set downe this Instrument
 following now, which verie commodiouslie for
 use in any elevation whatsoever. first therefore
 having placed the Index of the turning Rundell
 upon the degree of the Poles height in your countrie
 where you would knowe at what a clock the
 Sunne riseth or setteth or, make at what houre
 or parte of houre the Horizone & the signe line
 where the Sunne is at any appointed tyme in
 the



the year do meet together, then shall you see
 in the forenoon five or six of the Sunnes
 rising & in the other side the source of the setting
 if then you reckon the hours from Sunne rise
 to Sunnes sett you shall have the length of the day
 if contrariwise from Sunnes sett to Sunnes rise
 the length of the night. Also as by the meeting of
 the

Horizon & the Signe line you may finde Sunne rise
 & Sunne sett or : so may you by the intersection of
 the line crepusculine wth the same Signe line
 finde w^{hen} the daie be ginneth, to breake & w^{hen}
 twylyght endeth. Example. the 20 of februarie
 at Cambridg w^{here} the Pole is 52 degrees 30 on
 the arc above, I desire to know all these tymes
 & therefore had my placed the Index of my Rundell
 accordingly, and founde out by that I said before
 y^t the Sunne is then, about 20 degrees in Pisces
 I finde the Horizon and the line serving for the
 10 of Pisces to put one another about 20 minutes
 before 4 a clock in the morning w^{ch} is the very
 tyme of the rising of the Sunne that daie
 & about 20 minutes after 5 a clock at night
 at what tyme the Sunne setteth, w^{hereby} I
 learne that the daie is then 10 hours long, &
 about 40 minutes, & that the length of the night
 is 13 hours & 20 minutes. For the breake of
 the daie & twylyght working by the line crepus-
 culine as I did before by the horizontall I
 finde the one to be about 34 minutes, after 4
 a clock in the morning, & the other about 26
 minutes after 7 at night. This Instrument
 also gaty good use in the composition of quadrants,
 Cylinders, Astronomicall Ringes, putting the Allmi-
 cantrath.

Allmicantrath in dialleb, & calculatiny sun Tables
of the Sunnes altitudes for any elevation as Bron-
tius hath done for Lutetia, and L. Digges for
London wetherby, we may know the point of the
daie gading onlie the helpe of a plane quadrant.
This I have I at the length taught the use of
these 2 Tables w^{ch} for distinction sake I called
the Table of Moneths, & the Table of daies, &
handled all circumstances thereto belonging, it
followeth now if I proceed to the Moveable
feaste

THE TABLE of Moveable
Feastes. 8

This Table must be thus used. first finde the
Prime for your yeare under this title, then the
Sundae letter for the same yeare, w^{ch} followeth
next below the Prime, under the second title, & you
shall see directlie towards the right hand the day
of the Moneth appointed for euerie moveable feast
under this peculiar title, As for example in the
yeare 1583. I finde the Prime 7, then the next
f. below it, for f. is Sundae letter of yeare, &
in the same division, or betwixt the same lines
towards my right hande I finde the 27 of Ja-
marie for Septuagesima, the 17 of february for
the first Lent Sundae, the 31 of Marche for
Easter daie, the 5 of maie for Rogation Sundae
the 9

The Prime	Discal Letter	Septuagesima	First Lent Sunday	Easter Day	Regation Sunday	Ascension Day	Whit Sunday	Trinity Sunday	Advent Sunday
16.		Januar:	Februar:	March	April:	April:	Maie	Maie	Novemb:
5.	d	18	8	22	26	30	10	17	29
	e	19	9	23	27	May. 1	11	18	30
13.	f	20	10	24	28		12	19	Dec: 1
2.	B	21	11	25	29		13	20	2
	a	22	12	26	30		14	21	3
10.	b	23	13	27	May. 1		15	22	Nov: 27
	c	24	14	28	2	6	16	23	28
18.	d	25	15	29	3	7	17	24	29
7.	e	26	16	30	4	8	18	25	30
	f	27	17	31	5	9	19	26	Dec: 1
15.	B	28	18	April. 1	6	10	20	27	2
4.	a	29	19	2	7	11	21	28	3
	b	30	20	3	8	12	22	29	Nov: 27
12.	c	31	21	4	9	13	23	30	28
1.	d	Febr: 1.	22	5	10	14	24	31	29
	e	2	23	6	11	15	25	June. 1	30
9.	f	3	24	7	12	16	26	2	Dec: 1
	B	4	25	8	13	17	27	3	2
17.	a	5	26	9	14	18	28	4	3
6.	b	6	27	10	15	19	29	5	Nov: 27
	c	7	28	11	16	20	30	6	28
14.	d	8	Mar: 1.	12	17	21	31	7	29
3.	e	9	2	13	18	22	June. 1	8	30
	f	10	3	14	19	23	2	9	Dec: 1
11.	B	11	4	15	20	24	3	10	2
	a	12	5	16	21	25	4	11	3
19.	b	13	6	17	22	26	5	12	Nov: 27
8.	c	14	7	18	23	27	6	13	28
	d	15	8	19	24	28	7	14	29
	e	16	9	20	25	29	8	15	30
	f	17	10	21	26	30	9	16	Dec: 1
	B	18	11	22	27	31	10	17	2
	a	19	12	23	28	June. 1	11	18	3
	b	20	13	24	29	2	12	19	Nov: 27
	c	21	14	25	30	3	13	20	28

Monday and Tuesday in Easter and Whit Sunday week be holidays. The Eves of Easter day, and Whit Sunday. Also Monday Tuesday, Wednesday, or Saturday in Rogat: be fasting.

the 9 of Maie for Ascension daie, the 19 of Maie
 for Whitsundaie, the 26 of Maie for Trinitie Sun-
 daie, & the 1 of December for Advent Sundaie. For
 further knowledg of these Moveable feastes by rule,
 we must understand y^t Septuagesima is alwaies one
 weeke before Sexagesima, Sexagesima one weeke
 before quinquagesima w^{ch} is called romoulic Shrove-
 sundaie, and Quinquagesima likewise one weeke
 before the first lent Sundaie called Quadragesima.
 These names be mentioned in the booke of romon
 prayere, & therefore in y^t respect not necessary
 to be known. Now all these Sundaies as also all
 the Moveable feastes contained in this Table (except
 Advent Sundaie w^{ch} is alwaies the next Sundaie to
 S Andrew w^{ch} it be before after it or upon
 the same daie w^{ch} it) may be found by the change
 of the Moore belonging to february, for the next
 Tuesday after is Shrove Tuesday, then followeth
 Quadragesima, 6 Sundaies after is Easter daie,
 5 weekes after Easter is Rogation Sundaie,
 then come we 4 daies to y^e Ascension daie, & 14
 to Whitsundaie, the next Sundaie after w^{ch} it
 is Trinitie Sundaie, & Corpus Christi daie follow-
 eth the next Thursday after, we may also finde
 Easter, and so all the said feastes by the full Moore
 belonging to March, for if it fall either upon fridaie
 or Saturdaie, then the next Sundaie following one is
 Easter, if upon any other daie then the next
 Sundaie

Sundae following is Easter daie. but if you may
 understand fullie what I meane by the Change belong-
 ing to february, & the full Moone belonging to March
 note that by the first I meane the next Change follow-
 ing after the 3 of february, though it fall in
 March; & by the last I understand the next full
 Moone to the Change next is after the 3 of March
 though it fall in Aprile, In finding of next Change
 you must not make Subtraction out of 30, as
 you are taught in the chapter following, but out of
 so many as the month March hath daies, if it
 be 31 then will the full Moone follow 15 daies after
 next by Easter daie is founde out as is aforesaid.
 There is also another rule of the 3rd Sundae after
 the Prime next following the first e. or the Nones
 in March is Easter daie, next Prime if it fall
 upon a Sundae, then must the Sundae be recko-
 ned for one of the three; but this rule is not
 true in those Calendars where the Prime is right-
 ly placed at the very daie of the Change; but
 in some as yettaine still the old place next Euseb.
 Cesariensis gave it almost 1200 yeares agoe, if
 it be 4 daies after the Change as it falleth
 out at this present, & therefore they that list to
 know when the Moone changeth by those Calendars
 may remember these wordes, The Moone changeth
 here, & worke by this Example. In the yeare
 1583 finding the Prime 7 in March at the 17 daie,
 J begins.

I beginne here to say, the, at the 16 day of say, moone,
at the 15 chang; at the 14 geth, and at the 13 of say
heer, and therefore I conclude of the Moone changeth
there indeed, of is to say, the 13 of Marche in the
yeare 1583.

THE TABLE of the age, quarters, &
shininge of the Moone . 9

The first & second Rules being of the age & quarters
of the moone and plaine moneths of themselves, yet
notwithstanding of they may be understood with
more facilitie I will add an example or two. The
2 of Marc in the yeare 1583 I wold know how
old the Moone is, & therefore first I finde the
Epacte of yeare from the beginning of Marche
forward to be 17, & the number of moneths from
March to Marc, including bothe in it, to be 3, & then
adding this 3 & 17 to 2 wch is the daie of my
moneth, I finde the moone at that tyme to be 22
daies old, also in februarye the 27 daies the same
yeare having occasion to know the age of the moone
I looke for the Epacte wch is yet 6 till Marche
beginne, as it was the yeare before, & I put to it
the number of moneths from March to Februarye
namely 12 wch together make up 18, then I add this
18 to the present daie of my moneth wch is 27
whereof arise 45, now then taking out 30 out
of 45

**For the age of the
Moone. . 1.**

Find the **E** pacte for thy present year, and add therunto y^e day of thy month, and as many daies more as be monthes from **m** arch to thy month including both in the number. Then the **W**hole Summe, being vnder 30, or els y^e remaine when euery 30 is cast out wilbe y^e **a**ge of the **m**oone.

**For the change and the
full. . 2.**

Add to the **E** pacte as many daies as be monthes from **M** arch to thy month as before, then subtracting the whole out of 30 the day of thy month when in the moone **ch**ange **g**etteth will remaine, and so will the day of the full remaine likewise if thou subtracte the same number out of 15. but if this whole number chaunge to be iust 30 or 15 or els more, then 30 or 15: then subtraction must be made out of 60 for y^e **ch**ange and out of 45 for the **full**.

**For the rising and setting of
the moone. . 3.**

Multiply the **a**ge of the **m**oone by 4 and diuide by 5 the quotiente sheweth how many **h**oures the moone **set**teth after 6 a clock at **n**ight, and the remaine multiplied by 12 teacheth how many **m**inutes must be added. Or els multiply y^e daies y^e **m**oone wanteth of y^e full diuiding by 5 and so forth as before, to knowe the time of her **set**tina before 6 in the **m**orning. But when the **m**oone **d**e creaseth thov maist multiply so many daies as she is past the full, to knowe her **r**ising after 6 a clock at **n**ight, and the daies she lacketh of the **ch**ange for her **r**ising before 6 in the **m**orning.

**To know the howre of the night
by the moone. . 4.**

Multiply the **a**ge of the **m**oone by 12 and 11 minutes, and diuide by 15, then joining the quotient to the **h**oures founde by her shadow in a **s**unne diall, and y^e remaine to the sated 11 minutes, the time of the **n**ight will appere. Also you must vnderstande that the moone in y^e full giveth y^e **t**ruer **h**owre in a **s**unne diall, but for euery 28 houres past the full, you must add **o**ne, and for euery 28 houres before the full you must take away **o**ne from the howre pointed by her shadow in the **s**unne diall aforesaid. And by this **r**ule you may also finde not only the day, but heer the howre of the day when the **m**oone either was or wilbe at the full.

of 45 I finde Remaining for the age of the Moone
15 daies. Concerning the Full and the Change, for

forasmuch as in March 1583 we founde the Epact
 & Number of Moneths together to be 20 Subtracting
 20 out of 45, I finde the Full to be the 25 daie
 of March, & Subtracting it out of 30 I finde the
 Change to be the 10th of the same Moneth. Also
 in Februarie the same yeare the number of Moneths
 & the Epact joyned in one, being 18, I subtract
 it out of 30, for the Change, and out of 45 for
 the Full, and so do I learne by the number re-
 maining of the Moore changeth the 12 of Februa-
 rie, & is in the Full the 26 daie of the same
 Moneth. I knowe how diverslie divers men write
 of this matter, for some saye of we must cast
 awaye for the age of the Moore 30, in those Mo-
 neths of yare 31 daies, & 29 in the rest, & of we
 must subtract likewise for the Change out of
 30 & 29, otherwise finde the Change by making
 subtraction out of 31, if the Moneth have 30
 many daies & out of 30 if it have fewer. w^{ch}
 diversitie I referre to the judgment of the reader.
 Now touching the third rule we must understand
 of the Moore before the Full doth set alwaies
 after the Sunne, & after the Full doth rise or
 beynne to set before daie. But to avoide the
 continuall trouble of Multipling & dividing spo-
 ken of in this rule I have set downe all the
 quotients

hand I finde 4 houres & 48 minutes whereby
 I learne y^t y^e Moore setteth so many houres
 & minutes after 6 a clocke at night; also a
 little further in the second Colunne I finde 7
 houres & 12 minutes whereby I understand in
 like manner y^t the Moore is downe so long before
 6 in the morning, for so I am taught in the
 next end of the Table; for Rising or set-
 ting in the morning or decrease take for example
 the 1 of Aprile in the same yeare the More
 being 20 daies old w^{ch} number is to be founde
 in the right side of the Table, & next unto
 it directlie towards the left hand are to be
 seen 4 houres wthout any minutes whereby
 you may conclude y^t the Moore riseth or be-
 ginneth to shine so long after 6 a clocke at
 night. then a little further in the 1 Colunne
 you may finde likewise 8 houres wthout mi-
 nutes w^{ch} Remeth y^t the Moore is up 8
 houres before 6 in the morninge for so are y^e
 directed by the upper end of the Table.
 This Rule is profitable for surge as travell or
 have any thing to do abroad in the night, &
 it is also comfortable in y^t they may guess
 at the tyne of the night by it, especially
 sailing

Finding the height of a Sunne diall, for the direct
 w^{ch} the Moone either wanteth, of the Full or
 is past the Full being multiplied by 4 & di-
 vided by 5, the quotient will teach you many
 hours must be added to or frome w^{ch} is point.
 As in the said diall, w^{ch} the Moone decreaseth,
 or els taken away w^{ch} the Moone increaseth, &
 the Remaine multiplied by 12 giveth the odd
 minutes. The second Columnne of this Table
 will ridde you of this trouble in multiplying
 & dividing, w^{ch} the quotient & remaine is
 unperceivable to everye case of the
 Moones age w^{ch} the increase or decrease
 as I said before. but for a summe, as this Rule
 and Table were not purposefully ordained for
 the hour of the night, but for the rising & set-
 ting of the Moone, I gave in the last place
 set downe 2 other rules to the end, w^{ch} of
 the latter w^{ch} will teach you to take away one
 hour from the tyme given by the Moones
 shadow in a Sunne diall for every 28 hours
 that the is short of the Full, & to add one
 hour for every 28 the is past the Full
 doth also teach you at what hour of the
 day or

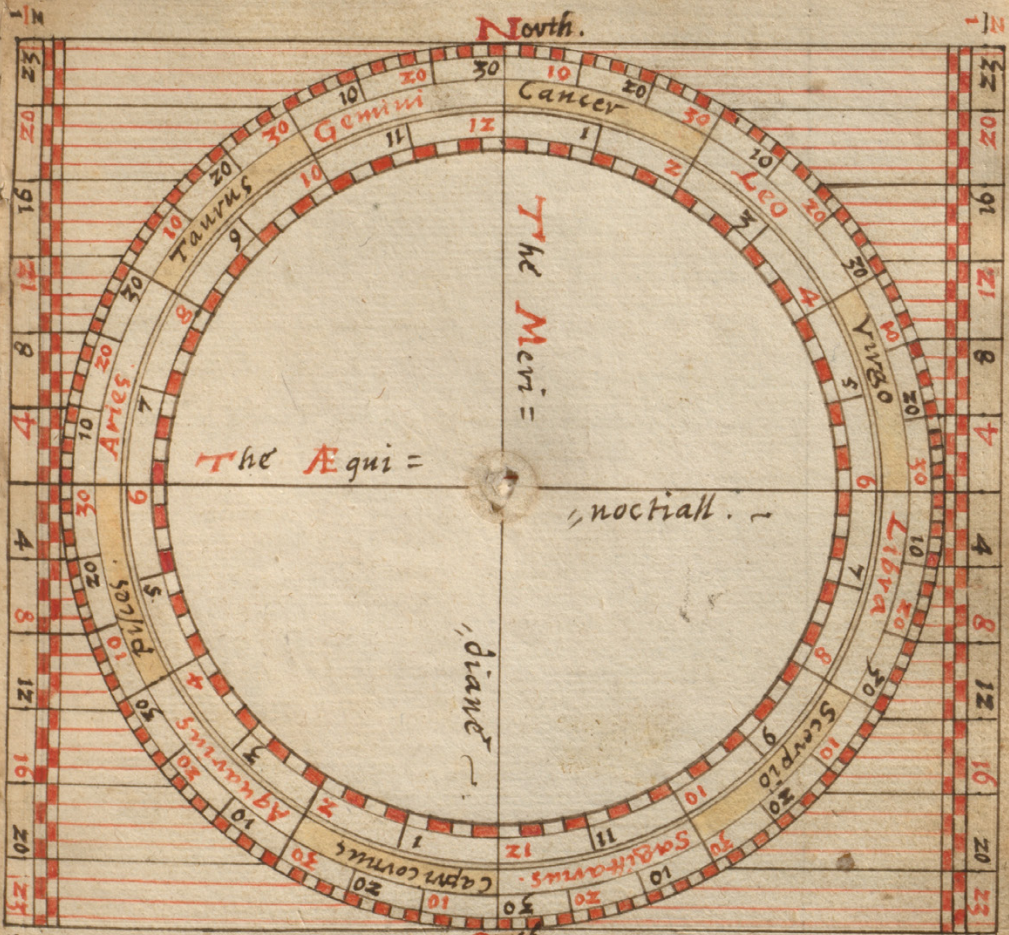
day or night the Moore is or was at the Full.
 for if at is a clock just the Moore increasing
 shall make Tides at half an hour after 11.
 we may conclude it the will be opposite to the
 Sunne about 42 hours after, and if the same
 hours ~~the~~ being just the known, the Moore decreas-
 ing give 8 in the diall; then was the Moore in
 the Full about 56 hours before. Now then
 when we have thus found out the hours of
 the Full, it is about 14 daies & 18 hours
 from the Change we may justly not perre forme

	d. h.	~		~	d. h.	
To the Full.	4 22	For the Aspetes.	Δ	To the Change	9 20	must be added
	7 9		□		7 9	
	9 20	~	*	~	4 22	

from the other Aspetes by the helpe of this little
 Table: yet not understanding for further know-
 ledge & readines in these points I have also
 added, this instrument following, which consisteth
 of 3 circles, one inuicible described in a
 square, the other two inuicible upon the Centre
 of the first, the use of it is this, being
 desirous to know the hours of the night, mark
 what hour or part of hour the Moore
 gedyth in some Sunne diall, & place the index

of the
 upon
 then
 done
 three
 same
 out

Index



of the middle Circle called the Index of the Sunne
 upon the same point above in the fixed Circle
 then the Index of the Moore turned to the
 daie of your age, till he touch the hole of the
 third or uppermost Circle the same of the
 same quantitie If it be in heauen, will point
 out the houre of the night below in the round:
 able

able Circle. Also considering of the Conjunction
 they noted & is when the Sunne & Moone be
 together one directlie under another in the Zo-
 diake, the opposition is when they be half a
 Circle, the Δ when they be 4 signes, or 120
 degrees, the \square when they be 3 signes or 90 degrees
 & the \ast when they be 2 signes or 60 degrees &
 parted one from another: these Aspects may
 be easilie learned by the 7 lines y^e be draw-
 en in the little Circle if the Index of the
 Sunne be placed upon the degree of the Zodiac
 where the Sunne moveth, & the Index of
 the Moone upon the daie & time of your age.
 Lastlie these 2 Indices sett & fixed the one
 of them will declare in the Parallele lines of
 the Square how many degrees the Sunne is
 declin'd from the equinoctiall either Northward
 or Southward, & the other likewise will
 shew the declination of the Moone, & also
 what signe he is in now I am further
 to speake of in this Chapter following.

THE TABLE of the Moones place
 in the 12 Signes. 10

In this Table first finde the name of your Mo-
 neth under the first Title, and beginne right
 over

The Monthes.	The Days	The Prime	The Signes	part of y body.	Observations for blood letting, purging etc and helping the Naturall Vertues.	
Febr: Noue:	1	3	Aries	head.	let blod. fleam: sang: take Vomites.	
March.	2		Aries	face.	take Vomites. Bath for cold diseases.	Attract:
	3	14	Taur.	neck.	take Vomites.	
December.	4	6	Taur.	throate.	stopp fluxes, vumes & r. sowe or sett cresc: plante or graffe cresc:	Retent:
	5		Gem:	armes.		
Aprile.	6	17	Gem:	shoulders.	take preparatiues.	Digest F:
	7	9	Cam:	brest.	let blod. choler: sang: purge by electuariues.	
Maie.	8	1	Cam:	stomake.	take Vomites.	
	9		Cam:	ribbes.	Bath for hott diseases sowe or sett cresc:	Expull:
	10	12	Leo.	longes.		
	11	4	Leo.	harte.	bath for colde diseases	Attract:
June.	12		Ving:	back.		
	13	15	Ving:	bowells.	stopp fluxes, vumes & r. sowe or sett cresc:	Retent:
	14	7	Libr:	belly.		
Julie.	15		Libr:	vames.	take preparatiues.	
	16	18	Scor:	nause.	take blisters.	Digest F
	17	10	Scor:	buttes.	sowe or sett cresc:	
August.	18	2	Scor:	secrets.	purge by potions.	
	19		Sag:	bladder.	take blisters.	Expull:
	20	13	Sag:	thighes.	bath for hott diseases.	
	21	5	Capr:		let blod. fleam: sang: bath for colde diseases.	Attract:
September.	22		Capr:	knees.	take Vomites.	
	23	16	Agu:	shinnes.	stopp fluxes, vumes & r. sowe or sett cresc:	Retent:
Ianu: Octo:	24	8	Agu:	legges.	let blod melanch: sang: take preparatiues.	Digest F
	25		Pisc:		plante or graffe cresc:	
	26	19	Pisc:	feet.	let blod. choler: sang: purge by pilles.	Expull:
	27	11	Pisc:		bath for hott diseases.	

Learn not y way of the heathen, and feare not the signes of heaben, though y heathen be a fraied of such. for y customes of y people are vaine. Ierem: 10. 2.

doe against it at the number of daies vnder the
 second Title to tell 1. 2. 3. 4 & downward if need
 be to the ende, & so from the beginning againe till
 you come to the present daie of your moneth,
 & keep in mynde of number vnder this count en-
 dety, then finde out the Prime vnder his Title,
 & beginne likewise doe against it, vnder the
 foresaid Title of daies to tell 1. 2. 3. &c. as
 before till you come to the number kept in mynde
 then shall you be directed from what place to-
 ward the right hand, the Signe vnder the Moone
 is of daie, what part of the body is governed
 thereby, whattise it be the fittest tyme to let
 blood, to purge, to bathe, to sowe, sett, plant &c
 or to comfort any of the naturall vertues, as
 for example, I would know the 13 of August
 1583 what parte of the zodiacke the Moone
 indosty in &c. and therefore first I finde vnder
 the first title the name of August, & right
 against it vnder the Title of daies at the num-
 ber 18 I beginne to tell 1. 2. 3 &c till I come
 to 13 wher is the daie of my Moneth, this
 workonyng therefore ending at 3. I keep 3 in
 mynde. Then I finde 7 wher is the Prime of
 yeare vnder his Title, & right against it at
 14 I beginne to tell 1. 2 &c downward till

I come to 3 kept in mynde, wch I finde
 ending at 16, Now then towards the next found
 betwixt the same lines I see Scorpio the signe
 I looked for, the secrets of bladder, the partes go-
 verned at y^e time, & y^e it is the best time
 to purge by potions, to take glisters, to bathe for
 hote diseases, & to comfort & strengthen the verten
 expulsive. By Rule we may gather howe what
 Signe & degree the Moone is in. Multiply the
 age of the Moone by 4, divide by 10, the quoti-
 ent sheweth how many Signes the Moone is dis-
 tant from the Sunne, & the Remaine multiplied
 by 3, fearfully & how many degrees must be added.
 If then we multiply 6 (for so do is the Moone
 the 13 of August 1583) the whole wilbe 24,
 wch divided by 10, the quotient wilbe 2, & the
 remaine 4, wch proof I conclude of the Moone
 is separated from the Sunne 2 Signes & 12 de-
 grees, being therefore the Sunne y^e daie is wch in
 less then a degree of Virgo, the Moone must
 be likewise some 11 degrees in Scorpio. You
 may if ye will multiply the age of the Moone
 by 2 & divide by 5, & the quotient wch the
 remaine multiplied by 6 will shew in like sort
 the

the distance of the Moone from the Sunne, for 6
 multiplied by 2 is 12 now divided by 5 the quo-
 tient will be 2 as before, & the remaine to be mul-
 tiplied by 6 will be likewise 2. Concerning
 blood letting, purging, bathing, & gadding set downe
 the best & most convenient times depending upon
 the motion of the Moone (if such observations are
 to be regarded at all, I leave y^e temperatnes of
 the weather, the time of the yeare, & all other
 circumstances whatsoever, to be weyed of such as
 have skill & experience in them, onlie this I finde
 noted (if it be worthy the noting, & as there be
 good, so there be full Signes for the premises.
 as Taur: Gem: Leo, Virgo, Capr: the first part
 of Scorp: & the last of Libr: for blood letting
 Aries, Taur: & Capr: for purging unless we purge
 by Vomite, & Taur: Vir: Capr: for bathing &
 I might also have added other things, not mentio-
 ned in this Table, as for example, if it is good
 cutting of haire, Gadding & clipping when the
 Moone increaseth in Taur: Vir: Libr: gething
 or libbing of rattel when the decreaseth in
 Aries, Sagitt: Capr: & Pisc: pruning of vines
 when the increaseth in Taur: Scorp: & Libr:
 To be Note I might have noted full times
 for sowing, gadding, fishing, building & weining
 of

of children, as some Vroynosticators use to do, but
 I thought it more then sufficient hartlie to name
 them in this place. Many circumstances to be
 more necessarie to be observed in these matters, then
 the motion & dominion of the Moone, but howsoever
 the learned & wise phisicion & Astronomer by experi-
 ence & knowledge finde them all concurring, yet not-
 withstanding divers superstitious Mooncalles, think it
 not inough, if blood be lett, or any psisur amissbeed
 upon those daies not they call Lunares, as upon the
 last of Aprile & September, the first of Maie and
 Auguste, the last mundaie in December & cometh
 offer, not prophane speculation, may well be noted
 not an old dotting friers assertion confidentlie set
 downe for certaine truth in writing, to witt, if them
 bodie not die any of these three moostes or daies,
 namelie 3^o Nonas Febr: 7^o Calendas Aprilis, or Idibus
 Augusti, shall lie soude & wbole & unpurged in
 their grades till the daie of judgement.

THE TABLE of Ember weekes, Termes
 & Returnes. II.

That everie Wednesdaie and Saturdaie is fast daie,
 and everie Fridaie fasting daie, unless it be Christ-
 mas daie is knowne to everie bodie: but the Ember
 Weekes are not so easilie learned, and therefore as
 I have noted the fasting daies of belouge to the
 Holydaies

Of the foure Ember
weekes. .1.

The first wednesday in cleane Lente, wednesday in Whit-
sun weeke, the next wednesday after the 14 of September,
and the wednesday next following the 12 of December, fall
continually in y^e middes of y^e foure Ember weekes.

Of the opening of the
Exchequer. .2.

The Exchequer is open foure dayes before Trinitie
terme, and eight dayes before the vest.

Of the foure Termes, and ther
Returns. .3.

Hilary Terme becommeth the 23 or 24 of January, and
endeth the 12 or 13 of February. It hath foure Re-
turnes. 1. Octab: Hilary, that is to say, the 20 of January,
2. Quind: Hilary, that is, the 27 of y^e same Month, 3.
Crast: purificat: that is, the 3 of February. 4. Octab:
purific: that is, the 9 of the same February.

Easter Terme becommeth 17 daies after Easter, and
endeth 4 daies after y^e Ascension. It hath five Returns.
1. Quind: pasche, that is to say 15 daies after Easter. 2.
Tres pasche, that is, 3 weekes after Easter. 3. Mens:
pasche, that is, a month after Easter. 4. Quinqz
pasche, that is, 5 weekes after Easter. 5. Crast: Ascens:
that is, the next day after y^e Ascension day.

Trinitie Terme becommeth the next friday after Trini-
ty Sunday, and endeth the Wednesday come fort-
night after. It hath foure Returns. 1. Crast: Trini-
tatis, that is to say, the next day, sauving one, to
Trinity Sunday. 2. Octab: Trinit: that is 8 daies
after Trinity. 3. Quind: Trinit: that is 15 daies after
Trinity. 4. Tres Trinitatis, that is 3 weekes after
Trinity Sunday.

Michaelmas Terme becommeth the 9 or 10 of October
and endeth the 28 or 29 of November. It hath eight
Returns. 1. Octab: Michaelis, that is to say, the 6 of Oc-
tober. 2. Quind: Michael: that is, the 13 of October. 3.
Tres Michael: that is, the 20 of October. 4. Mens: Mi-
chael: that is, the 27 of October. 5. Crast: Ann: that
is, the 30 of November. 6. Crast: Mart: that is, the 12 of
November. 7. Octab: Mart: that is, the 18 of November. 8.
Quind: Mart: that is, the 25 of November.

Solidaries in the Table of Moneths, & the fasting daies
pertaining to the moodeable feastes in the Table; so
so Spibe

I have I feare also set downe a plaine Rule for the
 foure Ember weekes. And whereas the Returnes of
 euerie Terme be commonly noted by Octab. & quinden:
 and Crast; & tres, & quinq, and such like obscure speeche
 as also by the names of Bisshop Hilary Bisshop
 Martine, All Soules &c, I have opened the meaning
 of them somewhat wider to the capacity of the
 simple. Containing the Termes one must note
 & they neither beginne nor ende upon a Sundaie,
 & therefore Hilary & Michaelmas Termes have di-
 vers endes & beginninges appointed in this Table, for
 if the 23 of Januarie be Sundaie, then Hilary Terme
 beginneth the 24 of Januarie, and if the 12 of Feb-
 ruarie be Sundaie, then it endeth the 13 daie of the
 same Moneth, the like reason is of Michaelmas
 Terme for it endeth the 29 of November, & be-
 ginneth the 10 of October, when the 28 of the
 one Moneth, or the 9 of the other falleth out to
 be Sundaie. Also it is to be noted & whereas
 Easter Terme is said to beginne 17 daies after
 Easter and to ende 4 daies after the Ascension, we
 must neither take Easter daie for one of the 17,
 nor the Ascension daie for one of the 4, so that
 it beginneth alwaies upon a wednesdaie, & endeth
 upon a mundaie. Lastlie we maie observe & the
 Judges of Westminster do not use to sitt in
 judgment

judgement upon my Sundaie, upon the Ascension daie,
 S. John Baptist, All Saintes, nor upon the Purifi-
 cation of Marie. Now for Returnes (for so I
 finde them named in our Almanackes) they be
 7 daies distant one from another except the two
 last returnes in Hilarie Terme y^e have 6 daies,
 the two last in Easter Terme, & the two first
 in Trinitie Terme y^e have 5 daies, the 5 & the
 sixth returnes in Michaelmas Terme y^e have
 9 daies, & the 6 & seventh in the same Terme,
 y^e have 6 daies in distance betwene them.
 And therefore w^{ch} we have once founde out the
 daie of the first returne of any Terme, we
 may soone appointe daies for the rest, as fall-
 lowe upon the same daie semigge, one after an-
 other in order, having regard onlie to the re-
 turnes y^e be expected. But lest any man
 Arrested or Summoned upon a jurie to appeare at
 any of these returne daies, as for example at
 Octab: Michaelis w^{ch} I have interpreted in this
 Table to be the 6 of October, should thinke
 of some daie being out of Terme to be the daie
 of his appearance, we must observe this y^e Octab:
 Michaelis, or the 6 of October is but an Assone
 daie, the 7 of October w^{ch} is the next daie
 after is the daie of exceptions y^e no assone be
 received

retained, the 8 of October is the daie of return-
ing writtes, & the 9 of October is the daie of
appearance, or els the 10 of October if the 9
be Sundaie. This then is generallie to be pnder-

stood of all the daies in this Table called commonlie
the Returnes of euerie Terme be but vsing daies
in deed, the next to euerie of them is the daie of
exceptions, the third is the daie for the returne
of writtes, & the fourth unless it fall upon a
Sundaie is the daie of appearance, but if it againe
to be Sundaie then it must be adjoyned alwaies
as well as the beginning & ending of Termes,
to the next daie followinge.

A CONCLUSION.

Now at the length we see what use this generall
Table hath by the particuler declaration of y^e
pointes wh^{ch} be therfore severallie annexed, to their
owne proper & peculiar Treatises, if as the
Table without the booke, so the booke without the
Table might have his use, & not be like a fore-
finger pointed in cleane paper or a bare wall,
where it can pointe at nothing, But generallie
concerning the Rules & Tables of certaine the motion
of the Sunne or Moone we must pnderstand
(E. H. J.)

were not of such fulnes & perfection y^t they need not
 misse either in degrees or minutes, daies or houres
 of the very truth, of the thing they speak of,
 yet notwithstanding they may well content wth in
 such ordinarie & comon wth as belongeth to Calendars
 & therefore if at any time for some rare & extra
 ordinarie purpose we search in them for the just
 place of the Sunne in the Zodiacke, for the verie
 pointe of the signe where the Moone is, for the
 right daie, houre & minute of her age, conjunction
 opposition, trine, quadrante, & sextile aspects, for
 the exact time of her rising setting & standing,
 for the true houre of the night by her shadow
 in a Sunne diall & so forth, then do we stretch
 them to faule, & compell them to serve beyond
 their compasses. So then in all the Table &
 the booke w^{ch} Summarilie comprehendeth & declar
 eth the use thereof I gave onlie handled such
 things as naturallie appertaine to a Calendar
 leaving out the description of Eclipses as impor
 tant & convenient, the judgment of weather
 & other accidents as uncertaine & misseable,
 & the observation of daies as propheticke & shewing
 more of the wisdom of the Egyptians then
 the wisdom of God, yet notwithstanding comen
 ding

concerning these evil daies falslie called dangerous
 to fall sick in, infortunate to marie in, perillous
 to take a journey in, & voluntrie to beginne any
 matter of importance in, wherof some say there
 be more, some say there be lesse, some note these
 some appoynte these, it had bene an easie matter
 to set them downe in some order or other, if I had
 not bene perswaded y^t there be no such daies at all,
 more nor lesse, these nor these, & y^t the observa-
 tion of them is flatlie forbidden & reproved in the
 wordes of god. Likewise touching Eclipses & the
 disposition of weather things, the one have little
 use, & the other be past the reach of the long-
 est finger in the world, yet may any man gather
 the yeare & month, & daies, & howe wether either
 the Sunne or Moone shall be darkened & over-
 shadowed either in parte or in whole, out of the
 Ephemeris or Appians Cosmography, & judge of
 weather also by the observation of Eudoxus in
 Voling, was affirmed y^t for the most parte
 the same course of raines & weather will come
 againe everie fifth yeare, not I dare oppose &
 preferre to any Astrologuall speculation, y^t
 shall bene or can be devised to this purpose, as
 for other prophane conjectures of warr, of dearth,
 of

Lib. 2. natur:
 histor. cap. 47.

of diseases, of the death of great Magistrates, & men
 of authoritie, spirituall or secular, & thus like giddie
 In 10^m Jerem. & bottomlesse doentes, w^{ch} Decolompadus calleth
 a heathenish Vanitie ill befeaming the people of
 god, I leade y^e to that mercy and providence of
 Lib. 4. Hexaem. the creator w^{ch} Ambrose speaketh of, & he to
 cap. 7. wisdom the Kingdome the power & the glory w^{ch}
 belongeth may be all in all things, & y^e we his
 creatures may not feare the Signes of heauen,
 but I am y^e made them, geving I am fullie & wholly
 all praise, all wisdome, all dominion, & power for
 ever & ever. So be it.

FINIS

When I behold thine heavens, the
 workes of thy fingers, the Moone
 and the Starres w^{ch} thou hast
 created, what is man, say I, that
 thou art mindfull of him, and the
 soune of man that thou visitest
 him. PSAL. 8. 3.

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54 (over)

Bh. Cambridge
June 28. / 11.
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R.S. 10

4 Sept



Dr. A. L. Ham