

No. 4.] ONE SHILLING. [October, 1844.

TO ADVERTISERS, SUBSCRIBERS, TO THE
PUBLIC AND TO CORRESPONDENTS

THE
QUARTERLY
CELESTIAL PHILOSOPHER;
OR THE
COMPLETE ARCANA
OF
ASTRO PHILOSOPHY:

CONTENTS OF THE ARCANA

A. D.
Of the History of France
Of the History of Great Britain
Of the History of the United States
Of the History of the Empire of Russia
Of the History of the Kingdom of Prussia
Of the History of the Kingdom of Austria
Of the History of the Kingdom of Spain
Of the History of the Kingdom of Portugal
Of the History of the Kingdom of Naples
Of the History of the Kingdom of Sicily
Of the History of the Kingdom of the Two Sicilies
Of the History of the Kingdom of the Netherlands
Of the History of the Kingdom of Denmark
Of the History of the Kingdom of Sweden
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Of the History of the Kingdom of Prussia
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Of the History of the Kingdom of the Two Sicilies
Of the History of the Kingdom of the Netherlands
Of the History of the Kingdom of Denmark
Of the History of the Kingdom of Sweden
Of the History of the Kingdom of Norway

COMMENCING WITH
GENETHIOLOGY SIMPLIFIED,
OR THE
PHILOSOPHY OF THE DOCTRINE OF
NATIVITIES.

ALSO
OF THE ASTRO PHILOSOPHER
THE ASTRO METEOROLOGIST.

By W. J. SIMMONITE, A.M., M.M.S., PH. MAT.

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Books for Review, and Letters, addressed to the Editor, Fitzwilliam-street, Corner of Milton-Street, Sheffield.

Correspondents.—All Letters must be pointed, perspicuous, and as short, but as complete as possible. They must reach me before the 20th of *November*, else they cannot be inserted in the following Number.

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from the square, as it is one-fifth of the sextile *more* than the sextile either way, and one-fifth of the square *less* than the square. Thus, if the sextile be 60 degrees, the quintile will be 72 degrees, which is one-fifth more; and if the square be 90 degrees, the quintile will be 72 degrees, which is one-fifth less.

219. The sesquiquare may be taken either from the trine or from the opposition; because it is one-sixth of a semiarc more than the trine, and one-half of a semiarc less than the opposition.

220. The biquintile may also be found from the trine or the opposition; it is two-fifths of the sextile of that semiarc where the planet is posited more than the trine, and three-fifths of the same sextile less than the opposition, &c. &c.

221. If the planet have to pass over part of semidiurnal and semi-nocturnal arcs to form any of these aspects, take the original aspect behind it, and bring from the aspect required.



LESSON FIFTEENTH.

Questions to be answered before the Student proceeds.

- What is a *mundane* aspect?
- How many *mundane* aspects are there?
- How are they formed?
- What are *mundane* parallels?
- What house is in *square* with the M. C.?
- With the I. C.?
- What is a *semisextile*?

- Which houses are in *trine* of the 6th, 8th, 12th, 4th, and 7th?
- What points are in *sesquiquare* with the M. C. and Asc.?
- Can these aspects be formed in any part of the heavens?
- What geometrical figure does the *trine* form?

What mathematical figure is a <i>sextile</i> ?	What does the <i>square</i> require ?
What is the polygon of a <i>semisextile</i> ?	What aspects do the M. C. and Asc. form to a planet in the <i>middle</i> of the 11th, 2nd, 5th, and 8th houses ?
What is a <i>trécile</i> ?	What is the geometrical figure of a <i>semisquare</i> ? Of a <i>square</i> ?
Explain the <i>biquintile</i> .	How can you form a <i>biquintile</i> ?
Which houses are in <i>trine</i> to M. C. and Asc. ?	How a <i>quintile</i> ? How a <i>sesquisquare</i> ?
What portion of the semiarc does the <i>semisquare</i> require ?	

CHAPTER XIV.

A DESIDERATUM AND DEMONSTRATION OF THE ASPECTS.

222. The Equator is a Great Circle of the Sphere, and all circles, great or small, are divided into 360 degrees; the space occupied by each degree, is in proportion to the whole circle. The number may appear *arbitrary*, and might have been more or less than 360, but this number is nearly equal to the Sun's motion, a degree for a day, or a day for a year.

223. These 360 degrees are divided into 12 signs, which are *not arbitrary*, but *irrevocably* fixed by a certain unerring *Law of Nature*, which *law* was discovered by no other means than that of simultaneous *observation*. The Sun, the grand regulator of all time, makes his return to the first point of *Aries* once in little more than 365 days, and this number of days is the *boundary* of a year; it was indispensably necessary, that the *great circle of the zodiac* should be divided into *larger portions*, not only for the *measure of time*, but also for the *notation* of the planets' places. Those larger portions are made up by the number of degrees contained *between two lunations*. For, the *Moon* occupies 27 days, 7 hours, and 43 minutes, in moving from any certain degree of any sign, in *conjunction* with Sol, to reaching *that degree* again—the Sun, moving about a degree a day, will have gone nearly 28 degrees from the degree of conjunction, so that the Moon will be nearly *two* days more ere she comes up to the Sun, during which time Sol will be gone *two* more degrees: hence, the Sun generally goes about 30 degrees during a *lunation*, of which there are twelve each year, and from which we have our *twelve signs*, as proportions for a convenient division of the *Zodiac*.

There is, perhaps, a danger in dwelling too exclusively on these *laws*, lest we should forget that, after all, they are only expressions of the mode in which the Creator is *constantly* acting on the universe. This tendency has shewn itself among all philosophers. It is sufficient, say they, to suppose matter endowed with certain properties, for us to account for all its actions. This is true, so far as it goes; but whence the properties? whence matter itself? *Their* existence cannot be satisfactorily accounted for, except by regarding them as dependent upon the Will of the Creator. And if that will underwent a change,—if the supporting, guiding, and controlling hand were withdrawn but for an instant—the whole fabric of the universe must fall into confusion. The Deity has, by creating his materials, endued with certain fixed qualities and powers, impressed them in their origin with the *spirit*, not the *letter*, of his law, and made all their subsequent combinations and relations inevitable consequences of this first impression; but the continued existence of these materials, and the various actions they perform, are but the manifestations of the continuance of the same mode of operation.

224. The next Division is the limitation of aspects, which are primarily in number *five*, namely, conjunction, sextile, square, trine, and

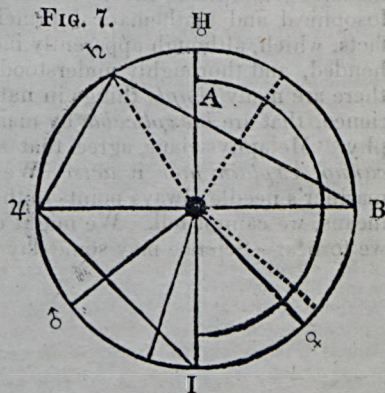
opposition; and *inferior*, or *new* aspects, which are (Chap. I.) nine, namely, semisextile, decile, nonagon, semisquare, quintile, sesquiquintile, sesquisquare, biquintile, and quincunx. Most of the latter class of aspects were discovered by the immortal Kepler, one of the ablest astronomers that ever lived. Every aspect is either an *exact angle*, or *supplemental angle*, which may be inscribed in a spherical polygon. These are made from all parts of the zodiac, by the motion of the planets. These configurations have a direct reference to form only, and not so much respecting the straight beams of light which flow from every star, as how their beams arithmetically and geometrically meet at the Earth, and thus pour an influx of light and electric matter upon our atmosphere. Although in every degree of the circle the planets emit their rays to all other parts they behold, by which any two stars, intercepting an arc in the zodiac, and making an angle at the Earth, seem to make an aspect among themselves, independently of the Earth; notwithstanding the ancients had respect only to the above *five* aspects.

225. To confirm the virtues and effects of these aspects, we need only consider what all philosophical and nature-acting physicians are taught by experience, namely, that the crisis of all acute diseases has a palpable and extraordinary sympathy with all the major configurations of the Moon, made to her place at the beginning of the disease. Again, from the Moon's motion with respect to the tides; the spring tides, or high floods, at the conjunction and opposition to the Sun; the neaps and lowest tides are caused by her quarters. And it is equally remarkable that the seas, in their daily ebbing and flowing upon every coast, have respect only to such azimuthal circles as in quartile position when the Moon passes by them. Again, the Sun most evidently manifests great effects by the quartile aspects, since he modifies and governs the vicissitudes of seasons, for as when he enters Aries, the first equinoctial sign, the days and nights are equal all the world over, and increasing in our northern hemisphere; so when he re-enters they so happen again, so also when he reaches the opposite point—when he arrives at Cancer in square thereto, then occur our longest days and shortest nights, and *vice versá* when he arrives at the opposite degree in Capricorn.

We now hasten to shew, by geometrical demonstration, the reason why these nature-acting irradiations of the planets are more affecting-influential gravitating action than any other.

222. *Conjunction and Opposition demonstrated.*

We take it for granted that an union of rays must either afford greater influence, or mitigate by amalgamation; it must be allowed that the conjunction and opposition are the most powerful configurations, shewn by the annexed figure, in which we find the beams, both incident and reflected, to be united.



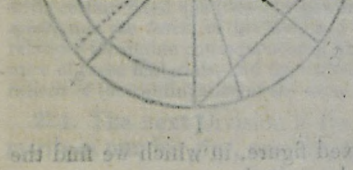
Let A be in conjunction of ♁ , it is manifest that the beams flowing from ♁ to \oplus must, of necessity, unite themselves with the rays sent from ♁ , and so jointly convey their virtue to \oplus . Secondly, in this we observe the beam $\text{♁}A$, or $A\oplus$, would come from the centre of the planets, reflects only into itself, as being perpendicular.

227. The conjunction is either good or evil, according to the inherent properties of the planets' atmospheres, whether they are inimical or coincident with each other; if inimical, it is evil; if coincident, it is good. This may be demonstrated by almost every thing in nature, as the dictates of reason and experience corroborate. The union of rays that happens in an *opposition* is manifest, as the beams sent from A to \oplus must meet with, and join, the beams of a planet at I, and so jointly convey, through ethereal space, their virtue to the \oplus , and this union is manifest that the beams sent from opposite points make one right line.

228. The *sextile*, *trine*, and *semisextile* demonstrated. These configurations have a concurrence of their beams at the \oplus , and a mutual reflection of the one into the other, and so an union by *reflection* is manifest. Admit, at the points placed ♁ , ♂ , ♃ and ♄ —then ♃ and ♂ in \ast —then ♁ and ♃ in a \square —and ♂ and ♁ in $S\ast$; then, forasmuch as $\text{♂}\oplus$, the beam incident of the \ast , falls obliquely in respect of $\text{♁}\oplus$, and makes an acute angle therewith, and ♂ reflects to ♁ , and is united to $\text{♂}\oplus$, the incident of ♂ , which is in trine to ♃ ; and ♂ strikes his beams to ♃ , and then ♂ and ♃ strike down their rays to the \oplus , hence we are influenced by them reciprocally.

229. The *square*, *semisquare*, *sesquisquare*, &c. demonstrated. The square, $\text{♁}\text{♃}$, is nothing more than the A B which cuts the reflective angle $\text{♁}\oplus\text{♃}$. The right angular figure, $\text{♁}\oplus\text{♃}$, whose beams incident and opposite traverse the centre of the earth; in the semisquare, B $\text{♀}\oplus$, the ray is reflected to \oplus from ♀ ; and from ♁ to ♀ , in the angle $\text{♀}\oplus\text{♁}$. The inferior aspects are found and demonstrated as those are on which they are founded, and from which they are formed. (See *fig. 6*, &c.)

230. From the foregoing considerations, it is evident that the efficient power of the stars is deduced from their peculiar, proportional distances, and those effects are satisfactorily founded, both upon philosophical and mathematical principles, as well as by experimental facts, which, although apparently inexplicable, may easily be comprehended, and thoroughly understood. And I may be allowed to say, there are many *simple* things in nature, which are known from experience, that are *inexplicable* by man in the present stage of philosophy. Metaphysicians agree that *mind acts upon matter*, but they *cannot explain how it acts*. We know, from experience, that the mariner's needle always points to the North pole, but how, or by what means, we cannot tell. We might offer an opinion, but in this Work we forbear—Science may some day develop these present-mysteries.



231. A TABLE OF THE ESSENTIAL FORTITUDES AND DEBILITIES OF THE PLANETS, with their NATURE and QUALITIES.

ESSENTIAL FORTITUDES.					DEBILITIES, NATURE, AND QUALITY.				
Signs.	House of Planets.	Exaltation.	Triplicities.	Powerful, or Joys in.	Detriment.	Fall.	Perigrine.	Nature of the Signs.	Quality.
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Movable. Fixed. Common. Common. Fixed. Common. Movable. Fixed. Common. Movable. Fixed. Common.

231. Explanation of the preceding Table.

1. The 1st colun shews the twelve signs of the Zodiac.
2. LORDS OF HOUSES—In the 2nd colun are the planets, and the sign opposite each, denotes that the planet is lord or lady of that sign: where ♂ is placed denotes his house to be ♏—♀ lady of ♏, and so of the rest. Four of these planets, ♃, ♅, ♁, and ♃, have each one house, the other planets have each two houses. See page 10.
3. EXALTATION—The 3rd colun shews in which each planet has its exaltation: thus, the ♃ in ♏ is exalted. See page 8, for exaltation.
4. TRIPPLICITY—The 4th colun tells you which planet governs each triplicity; for if a planet be in any of those signs which are allotted him for his triplicity, he is also strong, but in a less degree. See page 16, for triplicity.
5. JOYS, OR VERY POWERFUL—The 5th colun shews you in which sign each planet is most powerful. The efficacy of these have been proved by repeated experience, and they must be considered with attention. The foregoing are the essential dignities of the planets, and are good.
6. DETRIMENT—In the 6th colun, over against ♏, is found ♏, being in ♏, is in an opposite sign to one of her own houses, and so is said to be in her detriment. This is an evil position. See page 6.
7. FALL—In the 7th colun, in juxta position, is found ♏, over his head “fall,” that is, ♏, when in ♏, is opposite to his exaltation, and so is unfortunate, &c. When the lord of any question is in his detriment or fall, he is then very evil, and no good seldom comes of the matter in hand. See page 7, for face.

for it may also be established by circumstances occurring in the Ambient (page 3), and presenting the symbolical causation.

Particular Events.

238. Particular events, however, which concern men individually, can be traced to one origin, on a single featured cause. Their origin is single, in respect to the primary composition of the nascent man; but it is also many-fold, in regard to other circumstances subsequently indicated by disposition in the Ambient, correlatively to the primary origin. In all particular events, the origin, or birth, of the subject-matter of itself, must, of course, be the primary origin; and in succession thereto, the various beginnings of other subsequent circumstances are to be assumed. Hence, therefore, at the origin of the subject-matter, all the properties and peculiarities of its contemporament must be observed; then the subsequent events, which will happen at certain periods, sooner or later, are to be considered by means of the division of time, or *arcs of directions*.

Events consistent.

239. Events are, from their commencement, always in conformity with the spiritual and corporeal faculties, and their occasional affections. In connexion with man's body, these events are also applicable to his estate, and his conjugal cohabitations; in connexion with his spirit, these relate to his honor, rank, and notoriety.

CHAPTER XVI.

OF THE HYLEGICAL PLACES.

240. The *hylegical places* are from 5 degrees above the 1st house to 25 degrees below, measured by *oblique ascension*—the whole of the 11th, 10th, and 9th houses—also, from 5 degrees above the 8th, to 5 degrees below the 7th, all calculated by *oblique ascension*.

241. No degrees under the earth are eligible to the rule of hylegical locus—consequently, neither the limits of the 12th, 2nd, 3rd, 4th, 5th, 6th, or 8th house, are taken for the hylegical places.

OF THE HYLEG, OR GIVER OF LIFE.

242. The *hyleg*, or *giver of life*, is, 1st, the Sun, by *day*, if found in any of the hylegical places—2nd, the Moon, by *night*, if she be so found (240), when the Sun is not—3rd, the *degree ascending** becomes hyleg, if neither of the luminaries is in the hylegical places—4th, if neither Sun nor Moon be so situated, that *planet* will be hyleg

* I have found the ☉, ☾, and *Ascendant* to be *chief* significators in the prorogatory prerogatives, only I place them, as above, for the easy reference of those who consider that the other Significators have effect.

which has most dignities in the *last full Moon*, provided it be in an Aphetical place; but it must be dignified at least *three* ways. If there be no such planet, and a *new Moon* last preceded birth, take the degree ascending. If both the luminaries be posited in a prorogatory place, then take that which appears the most importantly situated.

N. B. This last sentence scarcely needs be noticed; because, if the Moon be in any of the hylegical places by day, it will generally be found that the Sun is also in one of those places; and by night, the Sun *never* can be in an hylegical place; because, he is then under the earth (241). Some may be ready to say, that Herschel, Saturn, nor Mars, cannot be apheta; because they are generally anareta, or the destroying planets—on this argument the Sun cannot, with propriety, be chosen as both Giver of Life and Destroyer of Life, and sometimes he is Anareta. (243.)

OF THE ANARETIC PLANETS.

243. The anaretic planets, by nature, are those of Herschel, Saturn, and Mars; but in some particular cases the Sun, Moon, and Mercury, will kill. The Sun in particular will kill, when the Ascendant or Moon is hyleg. (246). The *anaretic places* are as No. 241.

244. To occasion *death*, the hyleg must be afflicted by P. ☿, ☐, or ☿, or any other evil aspect (201) to the anaretical stars, and these must be afflicted of themselves, for life will be preserved, if, at the same time, the hyleg be aspected by Jupiter, or within 12 degrees, or within 8 degrees of Venus. But the aspect of Venus or Jupiter must be *approaching*. The opposition or square of Venus or Jupiter will frequently save life when they fall amidst a train of evil directions. In like manner will the life be preserved if the anaretic planets have not the *same latitude* as the hyleg; so also, if the killing planet have *great latitude*.

245. When there are two or more testimonies for death, and two or more for life, then due observation must be made to ascertain which party surpasses the other, in power as well as number.

The pre-eminence in number will be obvious; but for pre-eminence in power it must be seen whether the destroyers or preservers are in places strong or weak; and especially whether those on the one side may be oriental, either with the Sun or of the figure, and the other occidental. *Oriental* between 1st and 10th. *Occidental* between 10th and 7th.

246. No planet, under the Sun's beams, has power either to kill or save, unless when the Moon is hyleg; in which case, the place of the Sun being afflicted by a malefic planet joined to it, and receiving no help from Jupiter or Venus, *will certainly* produce death. This rule must be particularly attended to, because, even though the Moon be not hyleg, the Sun becomes anaretic, if shackled by simultaneous presence of Saturn, Herschel, or Mars, and not restored to freedom of operation by Jupiter or Venus. (244).

OF THE DURATION OF LIFE.

In order to complete the investigation of circumstances taking place simultaneously with the birth, or immediately consequent thereon, is, whether the child, then born, will be reared or not.

247. Of all events, which take place immediately after birth, the chief is, *the duration of life*; for it is useless to consider events contingent on the birth, if the duration of life is very short; and the discussion of this inquiry is by no means simple and easy of execution. This depends on the *hylegical places, rulers thereof*, and the disposition of the *anaretic* places.

248. See if the hyleg be *strong* and free from the malignant rays of Herschel, Saturn, or Mars; for, according to the *strength* and fortitude of the hyleg, so will be the radical constitution and concomitant effects.

249. If the hyleg be much afflicted, the child dies in its infantine state. If either the Sun or Moon be angular, and if only one of the malefics be in conjunction of the Sun or Moon. Or, if the malefic be in *exactly equal* zodiacal space between the Sun and Moon, while no benefic star partake in the configuration, and at the same time the *rulers* of the Sun and Moon be controuled by either Herschel, Saturn, or Mars, the child, then born, will *die* in its *infancy*, or under 5 years old. (260).

250. Should not the configuration of the Sun or Moon and malefic planet exist precisely in the mode last mentioned; but that the rays of *two* of the *malefics* be bad to the Sun or Moon, or *one* malefic afflict *both Sun and Moon*, then, in these cases, *no duration of life* will be allotted to the child.

251. The Sun, Moon, and Ascendant all afflicted, the evil planets angular, their ill aspects close, and there be no assistance to the hyleg by the good planets, the child will die in infancy; except Jupiter be within 12 degrees, or Venus within 8 degrees of the anaretic point; yet, if the evil predominate, the constitution will be weak, and the first train of evil directions will destroy.

252. The child will be born almost dead if the malefics are in opposition, and the Sun and Moon in opposition, and the malefics being, at the same time, in square to both Sun and Moon, this is properly called a *double opposition*. If a *double* opposition should exist, but the Sun and Moon separating, and the planets Jupiter and Venus *preceeding* the Sun or Moon, the child will then live, but will frequently be weakly, and the first *ill* aspect, between the hyleg and the anaretic, will kill.

253. Mars is exceedingly pernicious when *succeeding* the Sun, and Saturn when *succeeding* the Moon. But an opposite effect takes place when either Herschel, Saturn, or Mars, is in opposition of the Sun or Moon, the malefics elevated above the lights; for the Sun will then be afflicted by Saturn, and the Moon by Mars; and more especially, if the planets should have dignities in those signs in which the Sun, Moon, and ascendant are.

254. The hyleg afflicted by aspect, and at the same time *assisted* by powerful rays of the *benefics*, life will be in danger under operating directions, but may be preserved by great caution.

255. The Sun or Moon in conjunction, P., square, or opposition of Herschel, Saturn, or Mars, the native's constitution will be weak; and if the malefics be joined with the hyleg, the native will be very liable to illness all through life. Saturn, in the 10th, in square to the hyleg, the native will suffer greatly from ill health, especially if Saturn receive ill aspects of Herschel or Mars; except very powerful

aspects of the benefics counteract, by aspecting both the hyleg and Saturn.

256. The hyleg being well aspected by Venus or Jupiter, and not afflicted by Herschel, Saturn, or Mars, then will the health be good, the constitution strong, and the native will live to a good old age.

257. Venus, ascending at birth, strengthens the constitution, but she gives such a strong inclination for pleasure, that the native often injures his health in its pursuit.

258. The Moon, nearly in conjunction of the Sun, the native will be of a weakly constitution, and if not very well aspected, and the hyleg not strong, of very short life. Persons born during an eclipse of the Sun, and Moon nearly in a direct line with the Sun, are invariably very weakly, and never live many years.

259. The Moon has, at all times, much to do with the stamina of the native's constitution; and if she be much afflicted, health will rarely be good.

260. Children dying before 5 years of age are destroyed by *the violent positions* of the Sun and Moon at the time of birth—when both Jupiter and Venus are afflicted—and Herschel, Saturn, or Mars, rule the places of the Sun and Moon, and afflict them. (249). *These are evil positions, they must kill.*

The Moon in conjunction of Herschel; Saturn, and Mars, in the 6th, 8th, or 12th houses; or Herschel, Saturn, and Mars in the 1st. These are testimonies of a secondary nature.

The Dragon's Tail in conjunction of Herschel, Saturn, or Mars, in the 4th; or the Moon besieged by the Sun and Mars; or between Saturn or Mars; or between Herschel and Mars. I have frequently seen these destroy immediately after birth.

261. If the hyleg be joined with Jupiter or Venus, the constitution is strengthened thereby; but if it be the Sun who is hyleg, his conjunction with Jupiter and Venus destroys the benefic's power to do good, in a great measure, and that benefic's favourable aspects to the Moon, M. C., \oplus , or ascendant, are of less avail. If the hyleg, at birth, have Jupiter or Venus within 36 and 48 degrees, the health will be benefited.

262. The last aspect of the Sun and Moon with each other must be duly considered.

LESSON SEVENTEENTH.

To be answered before the Student proceeds.

What do you mean by hyleg?
 Which are hylegical places?
 Which are admitted hylegs?
 When is the Sun hyleg?
 When is the Moon?
 What is hyleg by night?
 Are the degrees under the Earth ever hyleg?
 If both luminaries may be hyleg which do you take?
 When neither Sun nor Moon be hyleg what do you take?
 Which are anaretics?

What will occasion death?
 Will Jupiter or Venus save?
 Does great latitude make a difference?
 What must be observed when there are equal testimonies for life and death?
 Which must prevail?
 What power has a planet combust?
 Upon what does duration of life depend?
 When is Sol anaretic?
 How do you judge of the radical constitution?
 Repeat (249.)

What do you notice when the malefic is equally between the Sun and Moon?

What is the effects of two of the malefics to the Sun and Moon?

If two rays of malefic be cast evilly to the hyleg—what effect?

Repeat (251).

When is the child born almost dead?

What is the effect of a double opposition?

When is Mars pernicious?

What effect when the hyleg is afflicted, and also in good aspect of the benefics?

What make the constitution weak?

What influence has Saturn in the 10th in square to the hyleg?

What influence has Venus ascending?

What the Moon nearly in conjunction with Sol?

What effect when the native is under an eclipse?

What kills children before 5 years old?

What strengthens the constitution?

What do you notice in the last aspect of Sol and Moon previous to birth?

What effects have the conjunction of Sol with the benefics if he is hyleg?

CHAPTER XVII.

OF THE FORM AND TEMPERAMENT OF THE PLANETS.

263. Consider the sign ascending, and its FACE chiefly, for that will generally describe the native; also notice the planets in the ascendant, and all those which throw an aspect to the cusp of the 1st, or its ruler, and make a judicious mixture.

264. Pay particular care to the Moon, how she is aspected—the parallels of declination will have an effect when within 5 degrees, especially if the swiftest planet is applying. For from the faces ascending the planets thereon, and the Moon the conformation of the body is inferred.

265 Mark all planets in aspect to that which has dominion over the 1st, and all those which are aspecting the ruler of the 1st or the Moon; but if no planet be in the 1st, nor aspect its ruler, then judge wholly by the face ascending.

266. If the ruler of the Ascendant be R, or in detriment or fall, then consider him but very slightly. If two or more planets aspect the cusp of 1st, they must all be considered according to the sign in which they are posited, but the ruler of the 1st takes presidency with the face rising.

267. Saturn's Shape in Signs.

a ♃ in ♉, gives a dark ruddy complexion, spare and large boned, full face, high forehead, deep voice, dark hair, with little beard; a boasting, conceited, empty character, quarrelsome and ill-natured.

b ♃ in ♋, uncomely person, heavy, lumpish awkward appearance, lolling walk, dark hair, rough skin, and of a middle stature.

c ♃ in ♌, rather a tall stature, well proportioned, sanguine complexion, oval visage, dark brown or black hair.

d ♃ in ♍, gives a sickly looking person, thin, middle stature, meagre face, dark hair, languid eyes, stooping, and rather crooked, not at all well made. (20).

e ♃ in ♎, moderately large stature, broad, round shoulders, large bones, wide chest, lightish stooping gait, eyes sunken. (37).

f ♃ in ♏, represents a tall spare body, swarthy, dark hair, long head and face, solid countenance. (43).

$g \text{ } \frac{1}{2}$ in ♌ , describes a person above the middle stature, comely, brown hair, oval face, large nose and forehead, clear complexion.

$h \text{ } \frac{1}{2}$ in ♍ , represents a person of mean stature, squat, thick, trussy body, broad shoulders, black or dark thick hair. (54).

$i \text{ } \frac{1}{2}$ in ♎ , gives a person large, brown hair, good make, tolerable complexion, not stout, but raw boned.

$j \text{ } \frac{1}{2}$ in ♏ , personates a lean, raw boned body, dark hair, middle stature, sallow complexion, small eyes, long lean visage, and awkward stooping gait. (63).

$k \text{ } \frac{1}{2}$ in ♐ , large stature, large head and face, corpulent, dark brown hair, clear complexion, sober and graceful deportment. (70).

$l \text{ } \frac{1}{2}$ in ♑ , personates a middle stature, pale complexion, dark hair, large head and eyes, the teeth bad and distorted, active but waddling walk.

268. *Jupiter's Shape in Signs.*

$m \text{ } \frac{1}{2}$ in ♈ , gives a middle stature, but lean, light brown or flaxen hair, ruddy complexion, quick piercing eyes, oval face, high nose, and generally pimpled. (12).

$n \text{ } \frac{1}{2}$ in ♉ , personates a middle stature, stout, well set body, strong and compact, but not handsome, brown hair, and curling, swarthy complexion.

$o \text{ } \frac{1}{2}$ in ♊ , personates a well compact body, rather tall, sanguine complexion, rather dusky, brown hair, and full expressive eyes.

$p \text{ } \frac{1}{2}$ in ♋ , a middle stature, pale sickly complexion, oval face, dark brown hair, fleshy body, but disproportionate. (27).

$q \text{ } \frac{1}{2}$ in ♌ , represents a strong person, tall and well made, light brown or yellowish curling hair, ruddy complexion, full eyes.

$r \text{ } \frac{1}{2}$ in ♍ , gives a full-sized person, well made and handsome, dark hair, ruddy complexion, not clear or fair, but well proportioned altogether. (39).

$s \text{ } \frac{1}{2}$ in ♎ , makes the native slender, tall, and handsome, upright, oval face, light brown hair, full eyes, and fair complexion, sometimes pimpled, but prepossessing. (48).

$t \text{ } \frac{1}{2}$ in ♏ , personates a stout compact body, middle stature, full face, dull complexion, and brown hair.

$u \text{ } \frac{1}{2}$ in ♐ , personates a fine tall, upright, well made body, oval face, fine eyes, chestnut hair, and thick beard. (45).

$v \text{ } \frac{1}{2}$ in ♑ , personates a low middle stature, pale complexion, not much whisker, thin face, little head, dark brown hair, rather darker than the beard.

$w \text{ } \frac{1}{2}$ in ♒ , personates a middle stature, well set, brown hair, a little red tinge, clear complexion, rather corpulent.

$x \text{ } \frac{1}{2}$ in ♓ , represents a person of middle stature, full, fleshy body, dark complexion, brown hair.

269. *Mars's Shape in Signs.*

$a \text{ } \frac{1}{2}$ in ♈ , personates a middle stature, well set, large bones, swarthy complexion, light or red curling hair, austere furrowed countenance, sharp hazel eye. (10).

$b \text{ } \frac{1}{2}$ in ♉ , personates a low middle stature, dusky complexion, dark

rough hair, broad face, wide mouth, and sometimes a scar or mark in the face. (15).

c ♂ in Π , gives a tall person, well made, sanguine complexion, black or dark brown hair.

d ♂ in \varnothing , gives a short, ill made and generally crooked body, with thick brown hair, not much whisker. (31).

e ♂ in δ , gives a well proportioned body, rather tall, light brown hair, oval face, sanguine or sunburnt complexion, large eyes, stout limbs, and a brisk cheerful aspect.

f ♂ in \mathcal{M} , personates a middle stature, well proportioned body, dark brown or black hair, swarthy complexion, and generally a mark or scar in the face.

g ♂ in \sphericalangle , personates a tall stature, well proportionate body, oval face, sanguine complexion, light brown hair and soft, in the 1st face wiry and reddish. (45).

h ♂ in \mathfrak{m} , personates a well set middle stature, rather corpulent, broad face, swarthy complexion, and black curling hair.

i ♂ in \ddagger , produces a tall, compact, well made body, oval face, brown hair, sanguine complexion, a quick penetrating eye, and cheerful in company. (62).

j ♂ in \mathcal{W} , gives a small stature, lean body, thin face, little head, black lank hair, and bad complexion. (64).

k ♂ in \mathcal{W} , personates a body well set, rather tall, and corpulent, fair complexion, sandy hair. (74).

l ♂ in \mathcal{H} , represents a mean stature, rather short and fleshy, bad complexion, far from being handsome.

270. *Sol's Shape in Signs.*

m ☉ in \mathcal{P} , personates a good stature, strong and well made, good complexion, though not very clear, yellow or flaxen hair, and large eyes.

n ☉ in δ , makes the native short and well set, rather ugly, dark complexion, wide mouth, broad face, and large nose—a strong athletic person. (16).

o ☉ in Π , represents a well proportioned body, above the middle stature, sanguine complexion, and brown hair.

p ☉ in \varnothing , gives a mean ill formed body, unhealthy countenance, deformed face, and brown hair, affable disposition, and mild tempered.

q ☉ in δ , gives a strong, well made body, light brown or yellow hair, sanguine complexion, prominent eyes, full face, and sometimes a mark or scar in it, an excellent disposition. (37).

r ☉ in \mathcal{M} , personates a tall, slender stature, well proportioned, good complexion, much dark hair, cheerful and convivial. (40).

s ☉ in \sphericalangle , gives a straight, tall, upright body, full eyes, light hair, oval face, ruddy complexion, and frequently a rash or pimples in the face. (45).

t ☉ in \mathfrak{m} , personates a square built, full fleshy person, broad face, cloudy complexion, dun or sunburnt, and brown hair.

u ☉ in \ddagger , personates a tall, handsome, well proportioned body, oval face, sanguine complexion, and brown hair. (62).

v ☉ in \mathcal{W} , represents a mean stature, ill made, spare, thin body, oval face, sickly complexion, and lank brown hair: in the 1st face *light* brown.

w ☉ in ♀, personates a middle stature, well made, but corpulent, round full face, clear complexion, and light brown hair. (72).

x ☉ in ♋, gives a short fleshy body, round face, and good complexion, with light brown or flaxen hair, especially in the 1st and 2nd faces.

271. Venus's Shape in Signs.

a ♀ in ♍, represents a middle stature, but slender, light hair, but in the 1st face, dark, good complexion, a pensive aspect, with a mark or scar in the face.

b ♀ in ♌, gives a comely person, mean stature, fleshy body, well made, complexion ruddy, dark eyes, but not clear, and brown hair, and luxuriant in 1st and 2nd face, in 5th face dark. (18).

c ♀ in ♀, gives a tall, slender, well made person, rather fair, brown or hazel eyes, and brown hair.

d ♀ in ☉, personates a short, thick, fleshy body, round face, sickly complexion, and light hair: Venus in last face, hair reddish, and a little hue in the face.

e ♀ in ♄, personates a tall stature, well made, clear complexion, round face, full eyes, light flaxen or red hair, and face freckled.

f ♀ in ♃, gives a tall well proportioned body, dark complexion, oval visage, and sad brown, or dark hair.

g ♀ in ♌, represents a tall, upright, elegant person, oval face, rather beautiful, sanguine complexion, often freckled, brown hair, and beautiful dimples. (48).

h ♀ in ♁, denotes a short, stout, well set, corpulent body, broad face, dusky complexion, and dark or black hair.

i ♀ in ♋, personates a tall stature, well made, fair, sanguine complexion, oval face, and brown hair. (62).

j ♀ in ♎, gives a mean, short stature, pale, thin, sickly visage, dark or black hair; and if in the 1st face, sad and brown.

k ♀ in ♃, gives a handsome, well formed person, rather corpulent, clear complexion, with light brown or flaxen hair; in trine of Jupiter, a perfect beauty.

l ♀ in ♋, personates a middle stature, rather plump and fleshy, full face, with a dimple in the chin, good complexion, and brown hair.

272. Mercury's Shape in Signs.

m ☿ in ♍, gives a thin, mean stature, oval face, light brown curly hair, and dull complexion; ill-disposed, thievish, and addicted to villany.

n ☿ in ♌, gives a middle stature, corpulent, but well set, swarthy sunburnt complexion, short, thick brown hair: slothful, gluttonous, and wanton—large gustativeness. (16).

o ☿ in ♀, gives a person tall, upright, and well made, with brown hair, and good complexion: an orator, lawyer, or bookseller; self-interested.

p ☿ in ☉, gives a short squab figure, bad complexion, sad brown hair, thin face, sharp nose, and small eyes; dishonest, deceitful, and given to drinking.

q ☿ in ♄, gives a large body, swarthy complexion, brown hair, round face, full eye, and high nose; hasty, boasting, ambitious, and proud.

r ♀ in ♃, makes the body tall, slender, and proportioned; bad complexion, dark brown or black hair, long face, and austere look.

s ♀ in ♌, gives a tall handsome person, but not thin; smooth light brown hair, sanguine complexion: just, virtuous, learned, and accomplished. (46).

t ♀ in ♍, gives a mean stature, well set, broad shoulders, swarthy complexion, brown curling hair; one subtle, and careful of his own interest, fond of company and women.

u ♀ in ♎, personates a tall stature, well formed, not corpulent, rather spare, large boned, large nose, oval face, ruddy complexion; hasty tempered, but soon reconciled.

v ♀ in ♏, personates a mean stature, bow legged, thin face, often crooked, dusky complexion, brown hair, helpless, sickly, and dejected; peevish, and unfortunate.

w ♀ in ♐, personates a middle stature, rather fleshy, full face, clear complexion, and brown hair: an ingenious, witty, kind humane character, possessing great invention. (74).

x ♀ in ♑, gives a short squab figure, pale, sickly face, hairy body; repining and peevish, addicted to women, very foppish and effeminate.

273. *The Moon's Shape in Signs.*

a ☽ in ♈, personates a middle stature, rather plump, round face, light brown or flaxen hair, tolerably good complexion; the mind rash, changeable, ambitious, and seldom fortunate.

b ☽ in ♉, gives a strong, corpulent, well set person, low middle stature, bad complexion, brown or black hair; one gentle in manners, sober, and kind.

c ☽ in ♊, make the native tall and well formed, upright and comely, brown hair, good complexion; one subtle, crafty, and ingenious, ill-disposed, and generally unfortunate.

d ☽ in ♋, represents a middle stature, well proportioned, fleshy body, round full face, brown hair, pale dusky complexion; pleasant, merry, easy disposition, harmless, and free from passion; fortunate, and much respected, but changeable.

e ☽ in ♌, personates a tall stature, strong, and large boned, large eyes, full face, sanguine complexion, light brown hair; high-minded, ambitious, and generally unfortunate.

f ☽ in ♍, personates a tall stature, rather ruddy, oval face, dark brown or black hair; an ingenious, reserved, covetous, melancholy person, seldom well-disposed, and generally unfortunate.

g ☽ in ♎, gives a tall, well made person, with smooth light brown hair, fine red and white complexion, handsome face; pleasant and merry, and very fond of amusement.

h ☽ in ♏, gives an ill made, short, thick, fleshy body, dark brown or black hair, dark complexion; ill-disposed, treacherous, malicious, brutish, and sottish. If a woman, she is generally infamous.

i ☽ in ♐, gives a handsome person, oval face, sanguine complexion, brown hair; open and generous disposition, rather hasty and ambitious, but honest and kind, fortunate, and much respected.

j ☽ in ♑, personates a low stature, thin, small, weak body, thin face, bad complexion, dark hair, rather weak, and particularly in the knees; idle, dull, imbecile, and generally a debauched character.

k ☺ in ♃, represents a middle sized, corpulent person, well formed, brown hair, clear, sanguine complexion; ingenuous, affable, kind, and inoffensive, possesses an active fancy, and ingenious.

l ☺ in ♁, gives a short mean stature, but plump, pale countenance, and bright hair; one idle, dull, evilly disposed, and unfortunate.

CHAPTER XVIII.

PECULIAR TEMPER, DISPOSITIONS, CHARACTERS, AND MANNERS.

274. *Herschel* is abrupt in manners, and cares not for the customs and fashions of society. (161).

275. *Saturn* in ♃, ♂, ♀, and ♄, contentious, quarrelsome, morose, crafty, discontented, a retainer of anger, loquacious; but deliberate, and this depends on a great measure how he is dignified and aspected. (162). In ☽, morose and jealous disposition: in ♁, noble, self-acting, generous, but somewhat courageous and malicious; in ♃, subtle, studious, reserve, and inclined to curiosity: in ♁, fond of debate, and often overcomes, rather prodigal, and regardless of wealth: in ♃, a sincere friend, and merciful enemy, often makes promises which he finds impracticable to fulfil: in ♃, a retainer of wrath, fearful, covetous, discontented, and melancholy: in ♃, a searching fancy, profoundly philosophical, self-taught in most things, an able astro-philosopher: in ♁, fickle.

276. *Jupiter* in ♃, ♂, ♀, ♁, ♁, ♃, and ♁, noble, free disposition, obliging, affable, admirer of females, magnanimous, industrious, and friendly. (163). In ☽, a busybody, loquacious, intermeddler with other men's affairs: in ♃, a boaster, rather choleric, covetous, and rash: in ♄, resolute, ill-natured, covetous, and subtle: in ♃, peevish, helpless, indigent, and inactive.

277. *Mars* in ♃, ♁, ♁, ♄, ♃, ♃, bold, warlike, generous, free-spirited, conceited of his abilities, ready apprehension, active fancy, cheerful, penetrating, and often fortunate. (164). In ♂, ♀, ☽, ♃, ♃, or ♁, vicious, drinking, and if he afflict ☺ or ♀, the native is inclined to dishonesty; unsettled, unfortunate: in ☽, sottish, and meanly employed, especially if afflicted by ♃ or ♂: in ♃, revengeful and conceited: in ♃, turbulent, and given to controversy; and in ♁, a dissembler, and debauchee.

278. *Sol* in ♃, ♂, ☽, ♃, ♃, ♁, ♃, and ♃, delights in warlike actions, noble, confident, majestic, ambitious, cheerful. (165). In ♀, affable, mild tempered. in ♃, passionate; and in ♁, prodigal, addicted to gaming and feasting to his detriment, harmless, and injures none but himself: in ☽, ♄, and ♁, unfortunate.

279. *Venus* in ♃, ♃, and ♃, unfortunate, and lewd: in ♂, obliging: in ♀, liberal, and charitable: in ☽, mutable; and inconstant: in ♁, soon angry, but quickly appeased: in ♃, ingenuous, but subtle, in ♁, obliging, and much beloved: in ♄, debauched, contentious, and vicious: in ♃, generous, but proud, good tempered, and fortunate: in ♃, a lover of pleasure, and changeable: in ♃, excellent disposition, and courteous, peaceful, and a lover of recreation: in ♁, just and mild, peaceable and ingenuous. (166).

280. *Mercury* in ♿, ill-disposed and thievish, witty: in ♁, slothful, and fond of pleasure: in ♀, of great understanding: in ☽, a dissembler, sottish, thievish, except in *good aspect* to the ☉ and ♃: in ♄, hasty and bold, high spirit, ambitious, and contentious, not so persevering: in ♃, ingenious and accomplished: in ♌, just, virtuous, and prudent: in ♍, subtle and studious: in ♎, passionate, but soon appeased: in ♏, peevish, and discontented: in ♐, ingenious and inventive: in ♑, repining, disconsolate, addicted to women and drink.

281. *The Moon* in ♿, ☽, ♌, or ♏, mutable, rash, debauched, and mean: in ♁, ♀, ♄, ♌, ♍, or ♑, mild, ingenuous, obliging, rather proud, and peaceable: in ♍, sottish, malicious, and treacherous.

LESSON EIGHTEENTH.

Questions to be answered before the Student proceeds.

Which produce maliciousness ?	Which gives the best disposition ?
Which give pride and ambition ?	Which produces ingenuity ?
Which produce deceit ?	Where is Venus debauched ?
Which mutability ?	Which give prodigality in the above ?
Which are given to drink ?	In what signs is Sol unfortunate ?
Which to women ?	Where is Venus unfortunate ?
Which to study ?	What is meant by <i>well dignified</i> ?
Which give slothful or idle persons ?	By <i>ill dignified</i> ?
Which give virtue ?	

CHAPTER XIX.

THE QUALITY OF THE MIND AND DISPOSITION.

282. Mercury governs the intellectual endowments: Herschel the mental faculties; and the Moon the animal propensities.

RULE 1. Consider the *faces* on the 1st and 10th, the lord of 1st, and the planets therein, and those planets which aspect the lord of the 1st; and make a judicious mixture.

RULE 2. Consider *chiefly* the Moon and Mercury, how they are situated, and how they are aspected; before judging the effect of any planet upon the 1st, the Moon, or Mercury, observe how that planet is itself affected by aspects of other planets.

RULE 3. Mark those planets which are rulers of Mercury, Herschel, and Moon, or those planets that have domal dignities in the signs in which Mercury, Herschel, and Moon are posited.

RULE 4. Mark the strength of Mercury, Herschel, and Moon; and the aspects of each other, and with other planets, for the aspects bear powerful testimonies the Moon receives various impressions of those stars with which she is configurated, as well by separation as by application. (Pages 14 and 4). (292).

283. The ☽, in extreme latitude, renders the mind various, versatile, and susceptible of change: if in her nodes, the mind will be more acute, practical, and active. (312). When in the 1st, rising, she gives great ingenuity, perspicuity, firmness; but if under the earth, she renders the mind more heavy, obtuse, variable of purpose, more timid, and more obscure.

284. ♃, ☽, or ♁, void of aspect in ♿, ☽, ♌, or ♏, makes the

mind active in political matters, fond of distinction, busy in theology, ingenious, acute, inquisitive, inventive, speculative, ambitious, and studious of astrology.

285. ♃, ☉, or ♀, in ♀, ♃, ♄, or ♀, and void of aspect, renders the mind variable, versatile, unsteady, acute feelings, deceitful, amorous, volatile, wily, repining, speculative, fond of music, careless, unhappiness in friendship and attachment, full of expedients, regretful, good conversation and manners.

286. ♃, ☉, or ♀, in ♀, ♃, ♄, or ♀, makes the person just, retentive memory, uncompromising, constant, firm, prudent, patient, industrious, strict, chaste, yet malicious, steady in pursuit, contentious, shrewd, ambitious, avaricious, pertinacious, thrifty, slow of speech, persevering, the organ of firmness good.

287. ♃, ♀, and the ☉, between the 1st and 10th, or 7th and 4th, especially in faces of their own nature, make the mind liberal, frank, self-acting, brave, ingenious, unreserved, strong, yet acute, undisguising.

288. Oriental positions, especially in the 1st or 10th house, make men reflective, of good memory, firm, prudent, magnanimous inflexible, powerful in intellect, strict, judicious, active, hostile to crime, skilful in science, settled, constant, and fit to be depended on, penetrating, ardent, and persevering.

289. ♃, ☉, and ♀, and planets in aspect to them, between the 10th, 7th, and 4th, make men unsteady, irreverent, imbecile, impatient, doubting, (if ☉ or ♀ are afflicted) boastful, lazy, slothful, in-temperate, cowardly, wavering, and hard to rouse. If these three planets be well aspected among themselves, the natives are profoundly scientific: also ♃ on 12th in * to M. C.

290. Those stars rising at the beginning of the night, and occidental, (viz. those that ascend after sunset, and consequently in or near an opposition of the Sun), make the native wicked, unstable, weak, ambitious, boasting, yet dull, cowardly, mean, servile, and desperate.

291. Occidental positions, or between the 10th and 7th, or on the cusp of the 4th, or near it, and aspecting ♃, ♀, and ☉, or ♀ and ♀, rising, or at their greatest elongation, and rising or setting heliacally, make the native ingenious and prudent, but not capable of great recollection, nor fond of labour, yet inquisitive into occult matters, mechanical, inventive, studious of physical sciences, good mathematicians, philosophers, meteorologists, &c.

292. Planets ruling ♃, ♀, and the ☉, and in good aspect of each other, and in places in which the planets have dignities, the mental properties will still be good: more especially if the planets be configured with ♃, ♀, and the ☉, either by separation or application (page 4), and the best position is when ♃, ♀, and the ☉ are in good aspect of each other, either by application or separation. (282).

293. ♃, ♀, and the ☉, *not in good aspect*, or afflicted by the malefics, or planets aspecting ♃, ♀, and the ☉, out of their essential dignities, then, they will imprint the qualities of their natives; but imperfectly, and in an obscure degree, not tending so much to the benefit and advancement to the native. They who are impressed by the malefics with evil dispositions, if a good aspect intervenes, have not the power to do the evil they otherwise would do, and even if they persevere, are so unfit for it, that they are soon detected and punished.

294. The property of the planets ruling ♃, ☉, and ♀, will be powerfully impressed upon the mental energy; which energy is either strengthened or diminished, according to the force and action of subordinate configurations; for those who, by reason of strong malefic rays, are too prone to violence and injustice, have not their impulse to commit evil unrestrained, unless these evil rays are opposed by some contrary effect, as covetousness, hasty temper, mean, and so on. But should a contrary condition oppose this familiarity of the malefics, the evil inclination is then proportionally corrected, and the mind is more easily brought to a proper sense of its intemperate pursuits, and is more likely to meet imposition or ill treatment.

295. Persons who are good and just become so, because born under a familiarity between the benefics and the places of ♀ and ☉, and more especially when no contrary influence of any planet in *elevation* interpose: the natives cheerfully perform good actions, never subject to injustice; but are fortunate from their honesty and virtue. But if a *contrary* familiarity should interpose, the mildness and humanity of these persons will operate to their disadvantage, exposing them to contempt and accusation, thus rendering them liable to be wronged by the designing multitude.

Thus we have considered the influence of Mercury and the Moon in a general way, *unconnected* with the operations and effects of any particular planet which may happen to assume the dominion, and thereby imprint its own peculiar influences upon the mental faculties, in proportion to its superiority over the other planets.

We shall now take cognizance of the effect of *each distinct* planet as is found to produce when *it alone* governs the mind at the time of birth.

296. ♃ ruling the ☉ and ♀, in *his dignities*, and *elevated* above Moon and Mercury, and in good aspect, makes men unsettled in life, partial to travelling, romantic, studious of antiquity; yet likely to strike out many novelties, astrologers, meteorologists, phrenologists, lecturers, chemists, and fond of new discoveries, especially in machinery; tutors, and professors of the physical sciences, and the organ of "constructiveness well developed." But *badly* situated, then the natives are enthusiastic, speculative, inventors of mischief, and plodders after business. (169).

297. ♃ governing the ☉ and ♀, in elevation, and in good aspect, makes persons austere, profound in opinion, laborious, singular in their modes of thinking, original, haters of crime, avaricious, accumulators of riches, envious; but ♃, ☉, and ♀, *badly* situated, or *badly* aspected, debase the mind, making it bigotted, superstitious, cowardly, slovenly, ill disposed, solitary, envious, fretful, apt to cry, indiscriminately pusillanimous. (162).

298. ♃ and ♀, in *accordant* familiarity, render the mind virtuous, benevolent, frugal, judicious, magnanimous, obliging, solicitous of good, mild, prudent, patient, philosophical, well intentioned, and magnanimously pursuing that which is of benefit to himself and mankind, affectionate in domestic ties. But in *discordant* familiarity or *weak*, the mind is incapable of learning, timorous, a dabbler in science, idle, superstitious, hypocritical, cunning, dull, misjudging, regardless of religion, foolish, cowardly, regretful, and cautiousness large, averse to children, and low philoprogenitiveness.

299. ♃ and ♂, in *accordant* configuration, render persons free in speech, boastful, proud, deceitful, laborious, inflexible, and collected, contemptuous, impatient to excel, able in office, vindictive, submitting to no opposition, turbulent, firm, watchful, bold, insidious, able in defence, tolerably successful, seditious, austere, and covetous. But in *bad* familiarity or position, make men tyrannical, thievish, treacherous, infidels, mischievous, perjurous, adulterous, assassins, seekers of gain by their turpitude.

300. ♃ and ♀, in *accordant* familiarity, make men averse to women, fond of governing, prone to solitude, reserved, regardless of rank, envious, austere, unsociable, singular in opinion, addicted to religious service and mysterious, desirous of being a preacher, reverential, sedate, studious of wisdom, faithful, reflective, circumspect, and rather scrupulous. But in *bad* familiarity, and Saturn out of all dignities, make persons licentious, practisers of lewdness, careless, obscene, treacherous to their family, quarrelsome, mean, slanderous, calumniators, adulterous, intemperate, and scoffers at religion.

301. ♃ and ♀, if in *good position*, and Saturn strong, free from affliction, incline the native to be inquisitive, loquacious, studious of law and of medicine, mystical, secretive, improvident in some things, quick in perception, vigilant, meditative, laborious, and tractable, petulant but acute. But Saturn and Mercury connected, and *not well situated*, then Saturn will make the native frivolous, vindictive, malicious, cruel, treacherous, thieves, swindlers, schedulers, forgers, house-breakers, runaways, and unsuccessful, base, and infamous.

302. When *Jupiter alone has dominion of the mind*, and gloriously situated, makes the native honorable, open, just, magnanimous, venerable, pious, courteous, noble, self-acting, benevolent, fond of learning, compassionate, calculated for government, and fortunate. But Jupiter, ruler of the mind, *afflicted*, the above qualities will be imposed upon the mind more faintly: instead of generosity, profusion; for piety, bigotry; for modesty, timidity; for nobleness, arrogance; for courteousness, folly; for elegance, voluptuousness; for magnanimity, carelessness; and for liberality, indifference: proud, bashful, weak, and careless. (163).

303. ♃ and ♂, *well situated*, the native will be bold, proud, contentious, impetuous, subordinate, hotheaded, active, fond of fighting, magnanimous, honorable, penetrating, judicious, courageous, successful, ambitious, dictatorial, free in speech, generous, irascible, and warlike. Jupiter and Mars configured, *but not well aspected*, &c.; if Mars be *ill aspected*, the native will be cruel, seditious, arrogant, rash, rapacious, indiscreet, desperate, factious, stubborn, unstable, *firmness low*, lustful, faithless, dissatisfied, perverse, avaricious, prodigal, triflers, giving way to every impulse, and injudicious. The ♂ of ♂ and ♃ in ♄ is not good, often detrimental to the native's welfare. (166).

304. ♃ conciliated with ♀, *well disposed*, the native is a person of taste, elegant, fond of pleasure, children, *philoprogenitiveness well developed*, partial to music, active, kind, affable, cheerful, ingenious, liberal, ambitious of love and admiration, scientific, a lover of poetry, sincere, sportive, affectionate, temperate, modest, and in all respects honorable and worthy. But *evilly posited* and *ill disposed*, the native will be sensual, addicted to pleasure, lustful, dissipate; fond of dress, show, and pleasure; lasciviousness, talkative, yet not ill disposed;

affable, cheerful, free, effeminate, fond of dancing; dull, wasteful, observant, faithful, and liberal to misfortune. (295).

305. ♃ and ♀ *gloriously posited* and in familiarity, he, ♃, disposes to business, and all kinds of learning, poetry, oratory; he is sober, kind, cheerful, affectionate, wise, acute, temperate, politic, able in government, religious, philosophical, and dignified. But *ill* disposed, &c., produces contrary effects, the natives will be shallow, superficial, proud, stupid, trifling, enthusiastic, silly, credulous of falsehood, petulant, affectors of wisdom, arrogant, and vacillating: yet Jupiter will also produce men skilled in learning, strong memory, capable of imparting instruction. (163).

306. ♂ alone dominion of the mind, and well placed, makes the native bold, generous, brave, magnanimous, confident, rash, contemptuous, angry, violent, desperate, irasible, imperious, versatile, intellectual, careless, stern, and able in government. (164). But unfortunate, the natives are cruel, bloody, drunken, furious, headstrong, turbulent, rapacious, luxurious, atheistical, extravagant, precipitate, infidels, hostile to their families, and desperately mischievous.

307. ♂ and ♀ conciliated, and fortunately posited, then Mars renders the mind cheerful, merry, fond of music, dancing, and all kinds of amusements, circumspect, simple, good humoured, liberal, and friendly, but given to lust of every description, hasty tempered, brave, libidinous, extravagant, and jealous. Mars evilly posited and afflicting Venus, the natives will be proud, mischievous, liars, drunkards, treacherous, perjurers, rash, intemperate, very lascivious, adulterous, opprobrious, cheats, fickle, weak in mind, wasteful, fond of dress, audacious, and shameless.

308. ♂ *connected* with ♀, and placed in glory, or ♀ in ♃ or ♄, in good aspect of ☉, a deep understanding, and the native is bold, violent, laborious, witty, crafty, ready to invent mischief, ingenious, quick, treacherous, very active, eloquent, sophistical, inquisitive, fond of strife, good enough to those like himself, but mischievous to his enemies. But if Mercury be *ill* posited, in ☐ or ♂ of ♂, a sharp wit, but they will be prodigal, intemperate, cruel, liars, thieves, murderers, thief takers, parricides, assassins, forgers of writings, poisoners, bold, violent, regretful, vacillating, infidels, impostors, incendiaries, frequenters of theatres, jugglers, and deeply wicked.

309. ♀ alone ruler of the mind, and well placed, renders it benignant, voluptuous, copious in wit, pure, gay, fond of dancing, music, and amusement; cheerful, kind, happy, charitable, refined in taste, complacent, well disposed, modest, easily reconciled, not fond of labour, and inclined to be jealous, fond of arts and sciences, and entirely amiable. But *ill disposed*, renders the mind dull, wanton, effeminate, lustful, profligate, timid, careless, obscene, amorous, indiscriminating, and ignominious. (166).

310. ♀ and ♀ fortunate, and having familiarity over the mind, or in M. C. in ♂ in ♃, ♄, ♅, or ♄, then Venus makes persons learned, eminent, scientific and judicious, fond of law and divinity, eloquent, cheerful, fond of refined and delicate amusement, kind hearted, well disposed, pleasing and courteous, magnanimous, yet given to contention where they think their rights invaded, polite, prudent, self-teaching, emulous, copious and agreeable in speech, serene, high-minded, and continent. But in *bad familiarity* they will be treacherous,

crafty, subtle, unstable, liars, slanderers, perjurers, weak-minded, hypocritical, debauched, fond of personal adornment; intermeddlers, busybodies, and notoriously famous in all other propensities.

311. ♀ alone having dominion over the mind, and well posited, renders the mind prudent, clever, strong memory, scientific, inventive, poetical, logical, emulous; fond of mathematics, philosophy; benevolent, accurate in judgment, mysterious, and generally well disposed. But *ill disposed* makes the mind precipitate, forgetful, foolish, stupid, furious, trifling, covetous, knavish, deceitful, variable, avaricious, predisposed to error through a defect in judgment.

312. ☽ also contributes to the foregoing influence according to her position. When in her extreme latitude, North or South, she makes the mind more crafty and changeable, but when in ☿ or ♃ more acute, active and sprightly. (283).

And when ☽ is conciliated with the ruler of the mind, angular or oriental, produces probity, industry, honor, and all laudable qualities; but ☽ occidentally posited, or cadent, increases debasement, depravity, obscurity, cruelty, obstinacy, moroseness, and other dishonorable qualities.

313. ♀ ☽ ☽ makes the native fit for business, but when 20 or 30 degrees distant, more fit for learning; ♀ R, natives are sceptics; and when swift, the native is unsettled and changeable; under the Sun's beams, speculative: in ☽ in 3rd or 4th, skilled in physical science.

314. When ♀ and ☽ both form many aspects with planets, the native will be very unstable in disposition, resembling each planet by turns. The ☽, △, *, of ♀ and ☽ shews ingenuity and great ability: the ☽ shews wit, but often applied to evil purposes: the ☽ shews one sedicious, stubborn, impudent, and destructive; also S☽ astrologers.

315. ☽ and ♀ afflicted P. or ☽, ☽, or ☽ of ♃, cause an impediment in speech, and bad to be understood. ♀ in ♃, ♃, ♃ or ♃ in good aspect with ♃, ♃, or ♃, shews a piercing wit and great understanding. ☽ and ♀ in the 1st, in *Airy* or *Fiery* signs, make proud, scornful, prodigal and conceited persons, boasters, mischievous, and violent.

316. "♀ in ♃ or ♃, and in power and good aspects, gives the native a speculative and inquisitive intellect; if ♀ be in ♃ or ♃, especially ♃, the native will make an elocutionist;" or ♀ free from affliction where ♃, ♃, ♃, ♃, or ♃ ascend, a graceful speech and an elocutionist. And if ♀ be better dignified than the ☽, the reasoning faculties will be stronger than the sensitive.

LESSON NINETEENTH.

To be answered before the Student proceeds.

Which planets are rulers of the mind?	What does Saturn give?
Which rule the animal propensities?	What does Mercury and Venus well disposed-produce?
Which rules the moral endowments?	Which give firmness?
Which rules the mental faculties?	Which produce the best philosophers?
What rules the perceptive faculties?	Which rules Prophecy?
Which give Benevolence?	What does Jupiter alone denote?
Which Combativeness?	What Jupiter and Mercury happily disposed declare?
Which the most politeness?	Which give gaiety?
Which intemperance?	Which make the best physicians?
What does Herschel uninfluenced by other planets produce?	

Which make the best lawyers ? What is the effect of Mercury retro- grade ?	What is produced by Sol and Mercury in conjunction ? What does Sol produce when concilia- ted with the ruler of the mind ?
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CHAPTER XX.

ON THE DISEASES OF THE MIND.

317. Observe the position of ♃, ♃, ☉ and Ascendant; for if ☉, ♃ and ♃ be *unconnected* with each other, or the 1st, or their rulers, in ♂ to them and elevated above them, the mental qualities will then consequently become impregnated with various characters, of which may be clearly known by the abilities of the stars thus controlling the places of ☉, ♃, ♃, and 1st.

318. If ☉, ♃, ♃, and 1st be unconnected by *good* aspects, and be afflicted by ♃ or ♂, and these evil stars in angles and elevated above ☉, ♃ and ♃, and no assistance given by ♃ or ♃, the native born will be subject to epilepsy, idiopathy, madness and insanity. If ♃ be so posited by day, and ♂ by night, the above diseases will occur; otherwise, when ♃ have ♂, ☐, or ♂ of Asc. by night; or ♂ by day, especially if in ☉, ♃, or ♃, the person born will become insane, or demoniac affections will be produced, especially under bad arcs.

319. The ☉ ♂ ☉, and they governed by ♃; or ☉ ♂ ☉, governed by ♂, and particular in ♃, ♃, or ♃, the native will become demoniac, and afflicted with moisture of the brain, and lunacy.

320. If ♃ or ♂ alone should rule ♃, ☉ or 1st, the disordered brain is incurable, although it be not very violent; but should ♃ or ♃ be well aspected, and posited between the 1st and 10th, while ♃ or ♂ may be in the 7th, then the disease, though violent, will be curable; if ♃ preside, curable by medical help; but if ♃, by the strength of the natural faculties. But should ♃ or ♃ be setting, or occidental, and ♃ or ♂ oriental and angular, the disorders become not only incurable, but also conspicuous, and the epileptic person will be subject to constant fits, and to danger of death: the insane becomes outrageous, unmanageable, wandering in nakedness; the demoniac, and those afflicted with moisture of the brain, will become furious, uttering mysterious sayings, and wounding themselves.

321. If ☉ and ♂ rule ♃, ♃, ☉, or 1st, and the latter unconnected as above; the ☉ and ♂ contribute to insanity. If ♃ and ♃, they produce epilepsy; if ♃ and ♃, produce fury of enthusiasm and eccentricity; if ♃ and ☉, affections and moisture of the brain.

322. If instead of ♃, the ☉ be with the ☉, in masculine signs, with ♂ and ♃, then the male will possess propensities becoming his sex.

323. ♃ afflicting ♃ and ☉ at one time, especially if he be elevated above them, insanity at periods.

It is by such configurations, as those just described, that any morbid deviation, occurring in the active or reasoning faculties of the mind, is produced; but a deviation of the passive, or merely sensitive faculties, is discernible chiefly in the excess and deficiency (as the case may be) of the masculine and feminine genders; that is to say, in the superabundance, or deficiency, of the power of either gender, to produce a conformation agreeable to its own proper nature. (See *On Children.*)

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