

No. 6.] **ONE SHILLING.** [April, 1845.

THE  
QUARTERLY  
**CELESTIAL PHILOSOPHER;**

OR THE  
**COMPLETE ARCANA**

OF  
**ASTRO PHILOSOPHY:**

COMMENCING WITH

**GENETHLIOLOGY SIMPLIFIED,**

OR THE

**PHILOSOPHY OF THE DOCTRINE OF  
NATIVITIES.**

ALSO

**THE ASTRO METEOROLOGIST.**

By **W. J. SIMMONITE, A.M., M.B.A., PH. MAT.**

**SECOND YEAR'S IMPRESSION.**

**LONDON:**

**SIMPKIN, MARSHALL AND CO.**

**Manchester, BENTHAM, MARKET-PLACE; Leicester, T. COOK AND  
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Moon in ♃, ♄, ♅, in evil aspect to Saturn, Mars, Sun, ♃, or Herschel, denotes *barrenness* to both parties.

421. If, however, planets of each condition should be configured with, and have prerogative in, prolific signs, there will happen a rejection of children, or will rear but very few; in the same proportion as they may be able by being oriental or angular; more elevated or successively ascending, (332 and 333).

422. When the rulers of the 10th and 11th are givers of offspring, and are oriental, or in good places of the figure, the children will become respectable; but, if occidental, or in evil places of the figure, the children will be undistinguished and obscure. Moreover, should the said rulers be in concord with the ☉ and with the 1st, the children will be amiable, and beloved by their parents, and inherit their parents' substance; but if these be unaspected beneficially, the children become vicious, incorrigible, losing their parents' esteem, and, probably ultimately, their inheritance of substance.

423. Should the givers of offspring be happily configured among themselves, they foreshew brotherly love and harmony, and they will mutually assist one another; more especially if the 3rd house be possessed by good planets. But if the significators afflict each other, they will excite in the family hatred, deceit, and treachery. The particular destiny of children can *only* be deduced by their *own* individual horoscopes.

#### LESSON TWENTY-FIFTH.

*Questions to be answered before the Student enters on the next portion.*

What is the rule for judging of Children?

Which are *barren* signs?

Which are the *fruitful*?

Which are fruitful planets?

Which are the barren?

Which are the givers of offspring?

Which testimonies give many children?

Which give twins?

Which are signs of barrenness?

What is the effect of Mercury?

Which are the Watery signs?

Which are the masculine signs?

Which the feminine?

What are the effects of the malefics in the 5th?

What give death to offspring?

What are the signs of barrenness?

What are the effects if the testimonies of children are conflicting in prerogative?

What make children respectable?

What keeps them undistinguished?

What makes them amiable and agreeable?

When are they vicious?

What cause hatred in a family?

#### CHAPTER XXVII.

ON CONSENTANEOUS FRIENDSHIP AND ENMITY.

“With regard to friendship and enmity, it may be observed that great and lasting familiarities, or disagreements, are respectively called sympathies and antipathies; while the smaller, such as arise occasionally, and subsist for a short time only, are denominated casual intimacies and strifes: the whole are to be contemplated according to the following rules. Indications of great and lasting friendships or enmities, may be perceived by observation of the ruling places, exhibited in the respective natiivities of both the persons, between whom the friendship or enmity may exist.”

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### *Friendship.*

424. RULE 1. Observe the *Sun*, the *Moon*, the *Part of Fortune*, and the *Ascendant*. Should all these be in the same sign, or in mutual reception, or the *two ascendant* be the *same sign*, then there will be fixed and indissoluble friendship. If the above significators be in *good aspect* with the same significators in the other's natus, then there will be minor friendship, or mere acquaintanceship. *Fortunes* in the 1st, 5th, 7th, 9th, and 11th houses, many friends. *Many planets* in good aspect of each other in the 11th, many friends.

425. *Saturn* and *Jupiter* transiting each other's place in the two nativities, produce friendship by agreements or engagements, relating either to building, agriculture, covetousness, or by the joint inheritance in fortunes, or by meeting in societies or companies, (170). *Saturn* and *Venus*, friendship on account of kindred, but it soon grows cold. *Saturn* and *Mercury* transiting each other's place, or good aspects of each other, produce friendship by conversation, business, profit, science, or confederacy.

426. *Jupiter* and *Herschel*, cause friendship by meeting in one church, or by church discipline, meeting in public bodies, town offices, undertaking public concerns. *Jupiter* and *Mars* create friendship by means of dignities, combating against others. *Jupiter* and *Venus*, create friendship by means of females, ecclesiastics, or attendant on charity and religious dealings. *Jupiter* and *Mercury*, friendship by means of science, painting, poetry, and philosophical inclinations, (305). Public writers of every description should have *Mercury* unafflicted, and assisted by aspect of *Jupiter* and *Venus*, or they strive in vain to come at *eminence*, or to gain the public esteem.

427. *Mars* and *Venus*, cause friendship by means of amours, dissipation to do wickedness, (307). *Venus* and *Mercury*, produce communion by means of the arts and sciences (310), by mutual interest in literature, or by females; also by being school fellows.

428. *Sol*, in the place of any planet in another's nativity, makes friendship for honesty, honor, (278). *Jupiter*, for utility, (276). *Venus*, for pleasure. *Moon*, according to the conveniency of her nature as she may be affected with other planets. *Venus* in one where the *Moon* is with the other natus, sure and lasting friendship.

### *Enmities.*

429. RULE. Consider well the discordant positions of the malefics in each other's nativities, for if they are not in accordant familiarity (200) then great and lasting enmity between the natives whose nativities we investigate. If the places of the *Sun*, *Moon*, or *Mercury* be afflicted by the conjunction or ill aspects (201) of *Saturn*, *Mars*, or *Herschel*, the native will have a rough, turbulent, and quarrelsome life, and many enemies.

430. *Saturn* and *Mars* produce enmity and contention, and often foreshew premeditated fraud and villany. *Jupiter* and *Mars* produce enmity by politics, improper preferment, or interested measures of government. *Mars* and *Mercury* cause enmity by similar interest in business, or by the same parties following the same avocation. In these cases *Mercury* has great power, for wherever he is afflicted by



aspect or position, the native is liable to much scandal, reproach, and vituperative abuse.

*Power of their Friendship.*

431. The greatest sympathies that can exist in two nativities, is by having Jupiter or Venus upon the place of the Sun, Moon, Part of Fortune, or *Ascendant* in each other; and the luminaries of the latter upon the fortunes of the former. Jupiter, Sol, Venus, or Luna in the 11th, essentially strong, and in *good* aspect (200) with the ruler of the 1st, strong friendship. When Mercury or ☿ is in the 11th, false friends. The Sun and Moon; the Moon and Mercury; or the Sun and Mercury, posited in each other's places, the friendship is not very substantially fixed, the acquaintanceship will be fluctuating. If Saturn, Jupiter, Venus, Herschel, and Mars are in each other's places, there will be dissensions mixed with a kind of friendship; and friendship seems to cease while the malefics of one is traversing the benefics of the other. He loves most whose ruler of the ascendant is a benevolent planet; or whose ruler of the 1st applies to good aspect of the other. They do not long agree whose *sign ascending* is the same sign on the 12th, 6th, or 8th of the other.

*Power of their Enmity.*

432. Ruler of 12th R, or in detriment in the 6th, the native overcomes. Saturn or Mars in the 12th strong, argues the enemies die first. Who has ♀, ♃, or ☿ ascending, makes himself enemies. Saturn in the ascendant, or ruler thereof, in one nativity, being upon the cusp of the 7th in another, then perfect hatred, and the latter will be the injured person. The greatest antipathy is where the *infortunes* in the one possess the place of the *luminaries* in the other; and the *luminaries* in the latter possess the places of the *infortunes* in the former.

Their comparative intensity or relaxation of vigour is to be distinguished by the situation of the places, which they occupy, with regard to the four mentioned places, (124).

LESSON TWENTY-SIXTH.

*Questions to be answered before the Student proceeds.*

Repeat the rule which shews travelling?

What is the effect of fortunes in the 11th house?

What are the effects of Saturn and Jupiter transiting each other's place?

What the effects of Saturn and Venus — of Saturn and Mercury?

What are the cause of friendship produced by Jupiter and Herschel? By Jupiter and Mars? By Jupiter and Venus? by Jupiter and Mercury?

What gains public writers friends?

What sort of friendship is produced by Mars and Venus? By Venus and Mercury?

What are the objects of Sol's friendship? What by Jupiter? By Venus? By the Moon?

Repeat the Rule denoting enmity.

What give a quarrelsome life and many enemies?

What cause enmity between Saturn and Mars? Between Jupiter and Mars? Between Mars and Mercury?

What produce the greatest sympathies?

What is the effects of Mercury and ☿ in the 11th house?

What give fluctuating friendship?

What produce dissensions with friendship?

Who loves most?

What shew short agreement?

Which enemy overcomes?

What produce the greatest antipathy?

How are you to judge of the intensity of enmity?



## CHAPTER XXVIII.

## ON TRAVELLING.

433. RULE—Observe the power and position of the Sun, the Moon, Mars, and the Part of Fortune. If they are most of them *cadent*, and especially in ♃, ☌, ☍, or ♃, then the native will travel. The 9th, 3rd, 12th, or 6th, moveable, are tokens of travelling, especially if the Sun and Moon are *both* cadent. The ⊕ *alone* cadent will cause many journeys. *Mars* descending, more particularly in the 9th, especially if he happen to be in square or opposition of Sun or Moon, produces tramping and itinerating.

434. The *Moon* descending from the 7th, 9th, or on the 1st, or 10th, causes journeys and changes of residence, especially in ♃ or ♀, or ♃, and short journeys if in ☌, ☍, ☍, ♃, or ☌. The Moon in *any part* of the figure, in ♀, ♃, or ☌, causes frequent changes of residence, but usually these changes happen very unexpectedly, or in a strange and extraordinary way; generally advantageous in ☌.

435. *Mercury angular* in moveable or bicorporeal signs, gives restlessness of mind and a predelection for travelling. If these, Mars, Mercury, and Moon be just setting in ☌, ☍, or ☌, cause voyages, or often travelling, long residence *near* the water. Also, the same, should Mercury and the Moon be in conjunction, or *reception*; or *both* in the 1st, 3rd, or 9th, the native will travel long journeys.

*The good or ill attending the travelling.*

436. Should Jupiter or Venus rule the places of the Sun and Moon, but more especially the Moon, and in good aspect thereto, they will render the journeys agreeable, as well as free from danger; and the engagements abroad lucrative, and the return home speedy and unobstructed. And, provided Mercury also be present with Jupiter or Venus, utility, presents, and honor will likewise be derived from the journey. *Saturn* in *good aspect* gives inheritance; *Mars*, honors and offices: *Herschel*, a public situation.

437. The signifiers of travelling in *ill* aspect with Herschel, Saturn, Sun, Mars, and these a long distance from each other, or ascend after the other signifiers, then the journeys will be unfortunate, and the return replete with difficulties. Mercury in ill aspect, danger by piracy, imprisonment, or by poison: Venus, unpleasant travelling. The afflictor in the 12th, danger of imprisonment: in the 2nd or 3rd, treachery by kindreds or neighbours, and so on as the other houses signify, (199). Being in ☌, ☍, or ☌, mischief by shipwreck, storms, drowning, or falling into desolate and inaccessible places: in ☌, ☌, ☍, or ☌, by precipices, or tempests, or contrary winds: in ♃, ☌, or ♃, by want of food and other necessaries, and through sickness: in ♀, ☌, by the attack of robbers, pirates, or savages, especially if Mars or Mercury be the afflictors: in ♃, by wild beasts and cattle. The particular times for good or ill luck are known by the *Arcs of Directions*.



*Cause of Travelling.*

438. The Sun or Moon in the 7th, or just setting, the native moves from different places for the gaining of situation, employment, and out of the way of public enemies. The significator of travelling, especially ♂, and ⊕, must be observed in what house they are posited; and of what house Mars is ruler, and so judge; in the 2nd, he travels for the sake of gain; in the 10th, for honor, trade, &c. (199): if in the 1st, he has an inclination to see fresh places. To judge further, take notice what kind of things the rulers of journeys signify, and say those are the things for which the peregrinator wishes to travel.

*Whither he had better Travel.*

439. The quarter of the globe to which he had better tend his steps is judged from the position of Sun and Moon. If the luminaries be placed in the 1st, the travel will take place in the eastern quarters of the world: if in the 10th, towards the south; if in the 7th, towards the west; if in the 4th, travel will then be prosecuted in the northern parts. And should the signs productive of travelling be ♀, †, or ♃, journeys will be constantly repeated: in the other signs, perigrinations will take place after retarded intervals. The countries to which he had better travel are chiefly those subjected to the signs of the 1st, 2nd, 9th, 10th, and 11th; or those signs in which Jupiter, Venus, ♃, or ⊕ are located at birth; but those in which the ♄, Herschel, Saturn, or Mars are placed must be avoided; as also those subjected to the sign of the 4th, 6th, 7th, 8th, or 12th houses.

## LESSON TWENTY-SEVENTH.

*Questions to be answered before the Student proceeds.*

<p>What is the rule for producing travelling?</p> <p>What does the Moon signify?</p> <p>Where is she to be placed?</p> <p>What is the effect of Saturn and Mars afflicting the significators of travelling?</p> <p>What signs are productive of travelling?</p> <p>Which of the houses produce travelling?</p> <p>How do you judge for <i>what</i> the native travels?</p> <p>To which quarters had he better go?</p>	<p>Which are ill houses for travelling?</p> <p>What share has Mercury in travelling?</p> <p>What are the effects when Jupiter and Venus have dominion over travelling?</p> <p>And what when Mercury is present with them?</p> <p>What effect has the Part of Fortune?</p> <p>What has bicorporeal to do with journeys?</p> <p>What the tropical? What the fixed signs? and what the humane?</p>
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## CHAPTER XXIX.

## THE KIND OF DEATH.

It remains to treat of the species of death; which are to be judged, in a great measure, by the Rules already laid down in CHAP. VII., whether death will ensue from an oriental or occidental position (245). The *place* of the meeting of the killing rays must be considered to



point out the character of death to a certain extent, (199). The configuration of the stars, the *properties* of the aforesaid (241) anaretic places, and the *nature* of the *signs*, as in CHAP. IX., and of the *faces*, as in CHAP. IV., are, also, all of them co-operative.

440. RULE.—DEATH IS ALWAYS CREATED BY A TRAIN OF EVIL DIRECTIONS TO THE HYLEG AND OTHER VITAL POINTS. And remember, that if the *hyleg* be not afflicted, the *life* will not be destroyed, however evil the directions, and however much they may injure the health (254). If the ascendant and the *hyleg* be well aspected, and if Jupiter, Venus, Moon, or Mercury, well aspected, be placed in the 8th house, the native dies a natural death. The nature of the death is to be judged of chiefly by the *second* direction in operation at the time:—

441. *Herschel* cannot kill by himself, but his ill aspects assist to destroy life; and where they occur, will produce something sudden, singular, or extraordinary in the nature of the death, (177), often by drowning, sometimes by machinery, which will often happen while the native is in his employment, (450).

442. *Saturn* causes all cold diseases, colic, coughs, illiac passion, agues, rheumatism, consumption, dropsy, flux, &c.; and if violent symptoms are perceived, he brings death by blows, falls, suffocation, (451), the latter especially in Scorpio. Take notice also of the *sign* in which the planet is placed, (177).

443. *Jupiter* brings death by quinsy, impure state of the blood, liver complaints, spasms, diseases of the lungs, (178). If violence attend the death, it may be by sentence of a judge.

444. *Mars* causes death by fever, wounds, spitting of blood, erysipilas, childbirth, &c. If by violence, he kills by gun-shot or sword, suicide, or *fire*; by breaking blood vessels, by bites of mad dogs, syphilis, (179).

445. *Venus* produces death by cancer, ringworms, scurvy, dysentery, diabetes, or wasting away, fistula, and putrid diseases. If violence attend, she causes poison, (181).

446. *Mercury* produces death by fury, madness, melancholy, epilepsy, coughs, and obstructions. If violence attend, death is caused by accident, sport, or by robbers, (462).

447. *The Moon*. When the Ascendant or Sun is *hyleg*, the Moon will assist in causing death by cold phlegmatic diseases; and if she be placed in ♃, ♄, or ♀, by drowning, (183).

448. *The Sun* will assist to cause death by his ill aspects to the Ascendant or Moon if either be *hyleg*, and then he acts like Mars, and if in Leo will produce death by fire, if other testimonies accord, (180).

#### *On a violent Death.*

449. When the lords of death may fully possess their own peculiar and natural properties, and when *Herschel*, Saturn, Mars, may be in elevation above them, death will ensue in the modes above detailed, and in the ordinary course of nature. But a violent, or remarkable death happens when both the malefics attack both Sun and Moon, or even *only one*, and at *the same time the Ascendant be afflicted*, (250). If an evil planet be placed in the 8th house, it is an additional testimony of a violent death; but if it be there when the other testimonies do not occur, then it merely shews a painful death. Saturn causes



slow lingering deaths, and Mars and Herschel cause them to be more sudden.

450. *Herschel* by machine accidents, as on railways, drinking, bathing, shipwreck ; by the mob, (441).

451. If Saturn be in fixed signs, oriental, and in semisquare, square, sesquisquare, or opposition of Sun, he will produce death by suffocation, occasioned either by multitudes of people, or by hanging or strangulation ; so, likewise, should he be occidental, and the Moon be succedent to him, he will operate the same effects. If he be posited in *beastial* signs, the native will be destroyed by wild beasts : and, if Jupiter also offer testimony, being at the same time afflicted, the death will then occur in public, by day. If Saturn be in the 1st, in opposition to the Sun or Moon when setting, will cause death in prison : if Saturn be configured with Mercury, and especially with *Serpentis*, in the 4th face of Scorpio, Saturn will produce death by venomous wounds or bites, and by reptiles and wild beasts. And, should Venus also attach herself to Saturn and Mercury thus combined, death will ensue by poison, or female treachery. If Saturn or Herschel be in  $\varnothing$ ,  $\mathbb{M}$ ,  $\mathfrak{m}$ , or  $\mathfrak{H}$ , and evilly configured with the Moon, he will operate death by means of water, intoxication, by drowning and suffocation ; and if found near Argo, by shipwreck. Should Saturn or Herschel be in  $\varphi$ ,  $\varnothing$ ,  $\sphericalangle$ , or  $\mathcal{V}$ , and the Sun or Mars in conjunction or opposition, death will be caused by the fall of houses or buildings ; and, if posited in the mid-heaven, death will happen by falls from heights or precipices : if in the 4th, by being buried under the earth, &c.—These are the various effects of Saturn and Herschel, when configured as described. *Mars* with the Pleiades, and Saturn with Regulus, denote danger of a *violent* death. Mars in conjunction, square, or opposition of Moon—and Saturn in the same aspect of the Sun from angles, shew a violent death ; also, Sun or Moon in square, or opposition of Saturn or Mars from the 4th or 10th houses. Saturn or Mars with *Caput Algol*, and Moon with Deneb, he dies by sentence.

462. *Mars* in  $\Pi$ ,  $\mathbb{M}$ ,  $\mathfrak{m}$ , and in the first half of  $\uparrow$ , and posited in square, or in opposition to the Sun or Moon, and Mars, eventually will operate death by slaughter, either in civil or foreign war. If Mars be near Caput Algol, in the 5th face of Taurus (19), he will produce death by beheading, decapitation, or by mutilating a limb. If in  $\mathfrak{m}$  or  $\mathfrak{H}$ , he will cause death by surgical amputation, burning, searing, or by spasms or convulsions. Should Mars be found in the 4th or 10th house, death will be inflicted by impalement, or hanging, especially if Mars be within 5 degrees of Cepheus or Andromeda. If Mars be just setting, and especially in opposition or square of Sun or Moon (327), he will produce death by fire : Mars with Aldebaran, by a stab ; in quadrupedal signs, by falls and fractures. Should *Jupiter*, however, bear testimony to Mars, and be at the same time afflicted, death will ensue from the wrath of rulers, and from judicial condemnation ; or in an affair of honor, as duelling, chartering, &c. If *Venus* add testimony, death by women ; if Mercury, by robbers, pirates, &c.

463. If it happen that Herschel, Saturn, and Mars be in reception with each other, or in opposition from the 1st and 7th among themselves, or with the Sun or Moon, death will be more certain, but its species or quality, and its dominion, will depend upon *that one malefic* which may occupy anaretic places. And all, Herschel, Saturn,



and Mars claim prerogative in the anaretic places (243): the bodies of persons who thus die will not have a churchal interment, but will be devoured by beasts and birds; these circumstances will especially ensue, when the malefics are found in signs similar in form to beasts and birds; and provided the benefics should neither offer testimony to the 4th house, nor to the anaretic places, (244).

Lastly, death will occur abroad, if the planets controuling the anaretic places be *cadent*; especially if the Moon be therein, and more especially if she be in square or opposition to the anareta.

464. One direction, however malevolent soever, rarely kills; and in most natiivities, there is required *a train of malevolent directions to concur to death*: where several malevolent directions concur so together without the aid or intervenings of the benevolents, they fail not to destroy life, (244). In such train of directions, the *foremost of the malevolent train* is the killing place, and the *second* shew the quality. If the train fall all together, and none follow, for the quality observe those which precede, though at a distance and benevolent also, for though the benevolent contribute to the preservation of life, yet they frequently specify the disease which is the cause of death, (178 and 181). *Notice the nature of the planets and the signs in which they are placed.* In violent deaths, the genethliacal positions of the Sun and Moon are to be observed, and how the malefics affect them, and how the Sun and Moon are concerned by directions in the quality of death.

#### LESSON TWENTY-EIGHTH.

*Questions to be answered before the Student proceeds.*

By what is death produced?  
 What is the nature of death produced  
 by Herschel—by Saturn—by Jupiter—  
 by Mars—by Venus—by Mercury—and  
 by the luminaries?  
 When is a *violent death* produced?  
 Name the violent deaths produced by  
 Herschel.

What are the effects of Saturn—of  
 Saturn and Herschel—of Saturn and  
 Mercury—and of Saturn and Mars?  
 What does Mars alone produce?  
 What when combined with the lumi-  
 naries—if with Venus—and if with  
 Mercury?

### CHAPTER XXX.

#### OF THE PARENTS.

465. In conformity to nature, the Sun, 4th house, and Saturn represent the person of the father; and the Moon, 10th house, and Venus denote that of the mother. And, as these are found afflicted among themselves, or otherwise, we infer, so will be the situation of the parents and their affairs. The planets which are configured with the luminaries shew what relates to their fortunes and possessions; for if they are surrounded, *within 30 degrees*, either before or after, by the benefics, and by such stars and planets as are of the same nature as themselves, their fortunes will be illustrious and splendid; particularly if the Sun be attended by the bodies which *rise before* him; or



the Moon be *followed* within 30 degrees by bodies that *rise after* her. If Saturn and Venus be orientally posited, or in the M. C., they foreshew the prosperity according to the particular circumstances of each parent. If the Sun and Moon hold no good aspects with Jupiter and Venus, the adverse fortunes of the parents, their humble state, and obscurity are then denoted, especially if Saturn and Venus are *debilitated*. But if Sun and Moon are variously configured with *both* good and evil stars, the parents are subjected to vicissitude of fortune, never rising above the mediocrity: as, for instance, when Mars *ascends* next in succession to the Sun, or Saturn to the Moon; and the benefics *weakly* situated. If the  $\oplus$ , in the nativity, be found in a favourable position with the stars, configured with the Sun and Moon, the affairs of the parents will then remain steady and secure; but, if the position be discordant, and situated in a bad place of the figure, with malefic stars, their affairs will be unproductive of good, but be unprofitable.

*The probable duration of life to the parents.*

466. In reference to *the father*, a long life is presaged, if Jupiter or Venus be in *any way* configured with Sol or Saturn—or, also, if Saturn be in sextile or trine, and strongly *dignified* in other respects. But if Saturn be debilitated, or in square or opposition of Sol, and if *both* Saturn and Sun be in *cadent houses*; or Mars be *elevated* above or *rise before* Sol and Saturn, then the father is full of infirmities; but, if in *other houses*, the father will die in the early part of his life, and suffer much sickness. The *shortness* of his life is particularly intimated by the Sun and Saturn being in the 10th or 1st house; and *affliction*, if Sun or Saturn be in the 4th or 7th house. If Mars be *elevated* above Sol, the father will die suddenly, or receive an injury in his face or eyes; but should Mars be so aspected to Saturn, he will be afflicted by pains in the limbs, (177).

467. In reference to *the mother*—should Jupiter be configured to the Moon or Venus—or should Venus alone behold the Moon by conjunction, sextile, or trine, the mother will enjoy health and longevity. But, if Mars be posited in any of the angular or succedent houses in *ill* aspect to the Moon or Venus; or if Saturn be thus configured with the Moon, retrograde, slow in motion, or cadent, adverse accidents and disease will attend the mother. Should Saturn or Moon, on the contrary, be swift in motion and angular, but in ill aspect, they portend that her life will be short, and frequently afflicted. In the same manner, should *Mars* be thus aspected to the *Moon*, she *oriental*, the mother will be liable to hurts, injuries, and sudden death; but if the *Moon* be *occidental*, death will be occasioned by miscarriage, in parturition, by inflammation, or by wounds. Should *Mars* make these aspects to *Venus*, death will then take place from fever, or sudden sickness. *Saturn* afflicting the *Moon* when she is *oriental*, inflicts the mother, disease and death from extreme cold, or slow fevers; but should the Moon be *occidental*, the danger arises from affections of the womb, or by consumption.

“ In the investigation of all these circumstances, it is highly essential that the property of the signs, in which are situated the stars actuating the influence, should be also taken into consideration; and that by day the Sun and Venus should be



principally observed; and, by night, Saturn and Venus." Thus, from the nativity of a child, may the principal concerns of the parents be ascertained: such is the sympathy existing by this bond of nature and consanguinity, that little difference will be found, if compared with the proper nativity of each parent.

"If, however, after due attention has been paid to the foregoing principals, a more specific inquiry should still be demanded, it will then become necessary to assume the place allotted to the paternal or maternal condition, for an horoscope or ascendant, in order to pursue the investigation. In these, as in all other cases, the mode in which the influences are commixed, must be carefully kept in view. Remember, that a star does not exercise a vigorous influence, unless it was fully in communication at the time of birth."

468. RULES—I. In the figure erected for the father, if the nativity be diurnal, note the *degree* in which the *Sun* is posited, in the child's nativity, and make that the degree ascending upon the horoscope for the father; and conformably to that, order the *cusps* of all the other houses, by the rules herein laid down. 2. If the figure be erected for the mother, then take the degree of *Venus*, instead of the *Sun*, and proceed in the other respects the same. But if the nativity be nocturnal, take the degree of *Saturn* for the father, and that of the *Moon* for the mother. And in all these cases it must be observed, that the *nativity of the first-born* is to be preferred, then that of the second, and so on; and that whatever is prenoted in relation to the parents, from these figures, is only such as shall happen to them after the birth of the child, and not to any thing before. 3. The time in which any, or each, of these events shall happen, is to be sought out by the *arcs of direction*, or distances, of that star which has the dominion, in respect of the *Sun*, and the angles of the world; and this I shall make perfectly easy to the meanest understanding, when I come to treat of *Directions* in general, (CHAP. XXXIII).

#### LESSON TWENTY-NINTH.

*Questions to be answered before the Student proceeds.*

What are the significators of the native's father?

What of the mother?

What rules their fortunes?

Which shew prosperity?

What indicate adversity?

What are the effects of the luminaries variously configurated?

What have you to notice of the Part of Fortune?

How do you judge of the duration of life of the parents?

What does Saturn afflicted signify?

What afflicts the father?

What shews shortness of life?

What denote sudden death and sickness?

What give length of life to the mother?

What afflict her health?

How do you judge of what disease the mother will die?

Have the *signs* any effect in the foregoing affairs?

How would you erect a figure for the father out of the child's natus?

How the mother?

How do you judge of the time of any of the events affecting the parents?

### CHAPTER XXXI.

OF BROTHERS AND SISTERS.

"Under this head of enquiry, a general and cursory investigation, only, can be performed; and an attempt to dive into minute particu-



lars would be fruitless, and would prove to be merely a vain search after things not open to philosophy."

469. The next consideration in the native's geniture is the place of brethren, and this is taken from the sign on the M. C. and the cusp of the 11th (416), and the maternal places, which is the position of *Venus* by day, and the position of the *Moon* by night. For, as this can only relate to *children born of the same mother*, this sign on M. C., and that which succeeds it, being maternal, are considered as indicative of the mother and her children, the same place is therefore properly allotted to brothers and sisters. Hence, provided this place be configured with the benefics, there will be several brothers and sisters: the number of them depending upon the number and positions of such benefic stars (418), whether in bicorporeal signs or single form. If, however, the malefics (417) have superiority in number or power, or in the 4th, the brothers or sisters will be few in number, particularly if any of the malefics surround the *Sun*. Should the hostile configurations be from the *Ascendant*, *Saturn* will then represent the first-born brother, and would destroy him by lingering sickness; and *Mars* therein would destroy them all. If both *Saturn* and *Mars* be in the 1st or 7th, shew paucity of brethren.

470. Again, should the stars, which promise brethren be well affected in the *mundane* situations, the fortunes of the brethren, will be respectable and famous; but humble and obscure if the contrary positions happen. If the malefics be elevated above (which is possible) those which give brethren, their constitution will be delicate, and their lives short. Stars constituted masculinely (418) represent brothers; those femininely, sisters. The more oriental stars represent the elder born; and those which are more occidental, the younger.

#### *On the agreement of the Brethren.*

471. Should the stars which give brethren be harmoniously configured (200) with *that* one which is ruler of the sign allotted to brethren, the brethren will be mutually friendly and affectionate; and if the *same* planets be in good aspect to the ☉, the brethren will live together in communion; but if these stars be found in contrary positions (201), the brethren will then be at variance, practising enmity and fraud, the *cause* must be judged from those houses' signification (199), from which they cast their *ill* aspects. Rulers of the 1st and 3rd in *good* aspect, perfect agreement; in *ill* aspect, the contrary; or if the ☿, or *Saturn*, or *Mars*, be therein, *peregrine*, discord and variance.

### LESSON THIRTIETH.

*Questions to be answered before the Student proceeds.*

<p>From what do you judge brethren ?</p> <p>What shew many brethren ?</p> <p>What denote few brethren ?</p> <p>What are the effects if malefics rule ?</p> <p>If they are in the Ascendant ?</p> <p>If in the 4th ?</p> <p>If in the 7th ?</p> <p>What portend short life to brethren ?</p>	<p>How do you judge whether they will be brother or sister ?</p> <p>What foreshews the elder brethren ?</p> <p>What denotes agreement among brethren ?</p> <p>What disagreement ?</p> <p>What effect has the Part of Fortune ?</p>
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## CHAPTER XXXII.

## MALE OR FEMALE.

“The foregoing speculations are deduced from an investigation of the positions of the heavens at the *time of birth*; but in order to know whether the infant be male or female, during the state of pregnancy, the *time of conception* only must be considered. For this purpose, we must not rest on a *single* basis, nor can it be presumed on one direction alone, we must particularly,”

472. Observe the situation of the Ascendant, the Sun, and the Moon; and those stars which possess any prerogatives in those places, and of the mode in which the planets ruling them may be constituted. See whether the majority, are masculinely or femininely situated; and prediction then must be regulated in conformity to their disposition. The *masculine* planets are the Sun, Herschel, Saturn, Jupiter, and Mars. Also, Mercury is common to both genders, because, at certain times, he produces dryness: at other times moisture, and performs each in an equal ratio. The planets are also said to be masculine when they *rise before* the Sun, and between the 1st and 10th, and between the 7th and 4th. The *feminine* planets are the Moon and Venus, and especially when they *set after* the Sun, and between the 4th and 1st, or between the 10th and 7th. Also the nature of the *signs* are to be noticed, in which the planets are placed. The *masculine* signs are the *odd* signs; the *feminine*, are the *equal* signs. “Thus, from the *sex chiefly prevalent*, as observed by these rules, that of the native may be rationally inferred.”

*Of Twins.*

“With respect to the probability of the birth of twins, or more, at once, you must,”

473. Observe, again the Ascendant, the Sun, and the Moon; for, when *two* or all three, possess  $\Pi$ ,  $\ddagger$ , and  $\times$ , or many prolific stars cast good aspects to the same, that will be a plural conception. The *number* then generated is known, from the planet which is connected with the ruling places; and the *sex* or *sexes* are determined by the planets configured with the Sun, Moon, and Ascendant. When both Sun and Moon are in the M. C., twins are procreated. When Saturn, Jupiter, and Mars, have configuration with the 1st, Sun, and Moon, in Gemini, Sagittary, or Pisces, *three* males are generated; but *three* females, when Venus, Moon, and Mercury, are configured in the same way. When Saturn, Jupiter, and Venus, are thus disposed, then *two* males, and *one* female will be born; but Venus, Moon, and Mars, then *two* females and *one* male; and so on.

“In cases of the above kind, however, it most usually happens that the conception has not been complete, and that the children are born, with some remarkable imperfection or deformity; and these appear among the wonders of the day, although the cause has a radical foundation in nature,” and can be accounted for by the Astral philosopher.



*Of monstrous or defective Births.*

474. When the Sun and Moon are *cadent*, without any good aspect to the 1st house, or the *angles* possessed by the malefics, then a monstrous or defective birth. In these cases observe the *last full* or *new* Moon, together with the ruler thereof, and the rulers of the Sun and Moon, for these unconnected with the preceding *full* or *new* Moon, what is then generated will be of unnatural conformation. And, if in addition to this absence of connexion, the Moon and Sun be in ♄, ☿, ♁, ♃, or ♅, with Herschel, Saturn, and Mars, in angles, what is then conceived will not be perfectly human shape; but if Jupiter or Venus interpose their good aspects, and give testimonies to Sun and Moon, then what is conceived will not be of human conformation; but of a fierce and savage nature. If Mercury support the luminaries, the disposition will be agreeable to nature, but the form of the body will be unnatural (327); or, if Sun and Moon be in ♀, ♁, or ♃, and the ruling planet discordant, then the offspring will be of proper conformation, but monstrous in quality. If either Herschel, Saturn, or Mars give testimony in any of the foregoing positions, what is then generated will be irrational, or of ungovernable qualities; but if Jupiter or Venus give testimony, the offspring will naturally possess the mental accomplishments, with an hermaphroditical conformation, (332). If Mercury *alone* give testimony to the aforesaid positions of the Moon and Sun, that which is procreated will be deaf and dumb, though intellectually well qualified, and ingenious.

The foregoing refer to the time of conception, but what may befall the limbs *after* birth is judged by the figure of birth, and fully explained in CHAPTER XXI. and page 81.

Distinct from this species of *conception*, is that which, though perfectly natural and well conformed, yet is void of stamina (259), and hence termed an *embryo not nourished*. This kind of conception happens when either Sun or Moon, in an angle, is in conjunction with a malefic and that luminary *giver of life* (242) to such, no duration of life.

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 CHAPTER XXXIII.

TO JUDGE OF THE EFFECTS OF THE ARCS OF DIRECTIONS.

475. RULE 1.—The general nature of the Planets' aspects must be *considered* at the time of Birth; as also *other* Directions coming up at the *same* time, and then judge according to the native's situations in life.

476. RULE 2.—When direction is complete the *house* in which the *body directed* falls will help to point out the character of the circumstance it will produce; as well as the signification of the house over which *both bodies* rule (199). The *face* in which the direction falls; thus, if *Sun* or *Moon* come to an *ill* aspect with Mercury in the 9th, or with Herschel (he being in *ill* aspect to Mercury at birth) may very probably denote a lawsuit, (167). If ill directions fall in the As-



endant, they generally affect health ; if in the 2nd, his property, &c. A good direction gives prosperity from such things or persons as the Promissor signifies ; and also as the *house* over which he presides indicates.

477. RULE 3.—The extent and power of the direction are to be properly contemplated, according to the degree of *angular power* of the Promissor in the Radix, the sign in which it is posited ; and its freedom from affliction ; also the opposing influences are to be well considered, together with the subsequent direction. The effect of one direction will operate till another comes up. If the *Significator* be the stronger, the direction will operate with ease ; but if the *Promissor* be the stronger, the effects will fully operate. The *ill* directions of Sol and Saturn will not be so very evil if Sol be in *good* aspect of Jupiter at Birth.

478. RULE 4. If the Significator and Promissor be *both weak* in the Radix, and the direction falls in *either* debilities, the effects of that direction will only be weak, which otherwise might have been very strong ; and, if they be *both weak* in the Radix, or *ill* aspected, and the direction happens in a good house, *and* in the dignities of the *Significator* ; even then the effects will not be so strong, either for good or for evil, as if they had been essentially strong in the Radix. Observe, also, whether the direction falls near eminent fixed stars, and so judge, &c. If the nature of the star agrees in nature with the signifier, then the effect of direction will be adjuvanted, *et vice versâ*.

479. RULE 5.—In applying the *effects of directions*, you must always consider the Age, Position in Life, Gender of the native ; because their Significations are always expressed according to the Ration of the Years : that direction which may signify Marriage between 20 and 30 years of age, is very probable to come to pass ; but *that same* direction coming up at the age of 2 or 3, would have no effect upon the child, but it might denote marriage, &c. to some person in the family. Again, the directions in the child's nativity will fall more generally upon the parents than upon the native, till he have attained the age of 5 or 6 years.

480. RULE 6. If *two* directions come up at one, or nearly *one*, and the *same time*, and the *one good*, and the *other evil* ; (*unless they be diametrically opposed to each other*) the effects of *both* will appear ; but especially *that* which cohears with the *revolution* of the year, or *that* which appears the most *powerfully* posited, &c. at Birth (RULE 4). If they agree in effect, then they are necessarily more powerful ; as also when both *Significator* and *Promissor*, shall *sympathise* together ; still keeping in mind the *signification* of the house in which the direction falls. Many conflicting events frequently occur at the *same period*, and a person may, at one and the same time, lose a kinsman, yet inherit his substance : or be at the same time in ill health, yet prosperous and advantageously established in regard to fortune.

481. How long the effects of directions will operate, is to be judged according to their strength or debility. The effects are often brought about by *secondary* direction and by *transits*. The effects of Directions arise not simply from the impression made at the moment of birth, nor from the heavens alone, but from the homergene force of both, by the help of transits ; by which the *powers* of direction, im-



pressed at the time of birth, are converted into *act*; whence it is, that the effects of directions always happen not at the *time* precisely limited, but a little sooner or a little later.

482. *Why do not the effects of directions appear at the birth?* Because the Promissor is not *actually* in the place of the significator, but only in *power*: consequently, their *effects* are afterwards brought into *action* by successive motion, and so many revolutions of years of the nativity, as the Promissor is distant from the Circle of Position of the Significator in degrees of the Equator. For there is then a *Union of Promissors'* virtue, being both actually in the same circle of Position; and the time is marked out by the *Arc* of that motion, and then the same directions are brought to *act* by a secondary or renovated impression of their virtues upon the native, as an addition to the *original* and universal impression at the moment of birth. So that it appears there is a *combination* of general and particular influences upon the native, and a *conjunction* of *powers* and *acts* to produce the original impressed effects.

483. We direct the following *five* places and planets, which signify all persons and matters.

1st. The *horoscope* or *ascendant* signifies all matters which affect the body or mind; or change of residence, travelling, sickness, health, birth, or death of children, &c. When it meet *good* directions of fortunate planets, or any others well dignified and aspected, then it shew health, prosperity, peace, and contentment; but with *bad* directions, sickness, mischief, crosses, adversaries, discontentment, and other afflictions of like kind. N. B. All *mundane* directions act powerfully, and endure many weeks.

2nd. The M. C. has signification of employment, friendship, possession of children, trade or profession; honor, credit, office, mother. Mundane directions, happening at birth, act all through life, (217).

3rd. The directions of the *Sun* have generally the most potent effects between 23 and 42 years of age. Authority of action is exercised in the mind, the career of life is entered upon, distinction and glory are desired, puerile irregularities are relinquished for more orderly conduct, and the pursuit of honor, preferment, and favour of the great. It also signifies the father and his affairs.

4th. The *Moon* has the greatest effect in infancy, affecting both body and mind; also wealth and character, journeys, marriage, the estate of his wife, women, and near kinsfolk.

5th. The *part of fortune* we direct to incidents affecting the substance or wealth, and family affairs.

484. We may direct *Mercury* for the intellectual faculties of the mind, journeys, scholarship, for the mind is aroused to discipline and instruction, imbibing the seed of learning, and developing, as it were, the elements and germs of genius and abilities, and their peculiar quality. Mercury has the most influence from 5 to 15 years of age. VENUS signifies matrimony, love, pleasure, ornaments, maids, women, &c. From her, the movement of the seminal vessels originates, as well as an unrestrained impetuosity and precipitancy in amours. We direct MARS for animosity, war, the estate of brethren, for he induces austerity of life, together with vexation, care, and trouble, having most power between the age of 40 and 55. We direct JUPITER for glory, gravity, foresight, prudence, sagacity, honor, respect, privilege, chil-



dren, religion, sobriety, &c. We direct SATURN to signify ancestors, inheritance, fears, jealousies, mistrusts, &c., according as Saturn is well or ill affected. We direct HERSCHEL to signify journeys, advancement, science and literature, inventions, discoveries, public bodies, deaths of distant relations, and public writers; also, trades connected with danger of loss of life therein.

#### SPECIFIC RULES.

##### *Ascendant to conjunction or ill aspects of Saturn.*

485. *Saturn* oriental of the Sun, will impair the native's health, according to the sign in which Saturn is found at birth (177), especially if the *Ascendant* be hyleg (242), family affliction, mischief by elderly persons, or Saturnine affairs (170), accidents, falls, bruises, consumption—Saturn not being ruler of the 1st, danger of death; if in the 8th, and near violent fixed stars, it is almost sure to produce death. Saturn in ☉, ☿, or ☿, danger of drowning, dropsy, small-pox, measles; in ♀, danger of poison by women, gambling, drinking, or the treachery of enemies. In ♃, ☊, or ♃, danger of falls, blows, bruises, &c.; in ♃, a hurt or stroke in the head, especially if Saturn be in the Ascendant at birth: ☌, or ♃, danger by fire, and his property is likely to be destroyed by that element. Saturn in ☽, ♃, or ♃, accidents by being crushed, buried alive, &c.; in ☽, danger of being harmed by a four-footed animal, probably a bull, &c.; in ♃, defrauded, robbed, and other losses of property. Saturn in ♀, ☌, or ☌, danger of accidents from falls from heights; in ☌, unsuccessful in most pursuits, let him neither court nor marry, he is likely to be robbed, and if Saturn rules the 1st, he will be in danger of hazarding his life to rescue others from impending danger; many sorrows, and very melancholy. Saturn in the 2nd, or ruler thereof, afflicted on account of bonds, security, and such things, as the 2nd house signifies. Saturn in the 3rd, at birth, the native suffers from neighbours, brethren, short journeys, death among his relations, and disagreement with his acquaintances. If ruler of the 4th, thoughts of changing residence, but to his disadvantage; danger of death to his father. Saturn, ruler of the 5th, a criminal intercourse, especially if Saturn be in *ill* aspect of Mars or Venus, at birth; an illegitimate child will be laid to him. He is unsteady, given to drinking, gaming, and in danger of debilitating his constitution, more especially if ♀ be on or in the 5th. If Saturn be ruler of the 6th, ill health, bad servants (if any), loss by tenants and small cattle (if any), his paternal aunt or uncle will suffer, and be in danger of death, especially if the native be very young, say under 7 years of age. Saturn, ruler of the 7th, many public enemies, anxiety about wife or husband; fall out with many persons, danger of loss in lawsuit, loss in trade, and if he be in partnership, disagreement and defrauded; if married, family broils, abuse, and danger of death to wife. If the man be unmarried, and engaged with a female, in courtship, he breaks off his acquaintance, and acts very dishonorably, breaking his promise of marriage, and so on: danger of being robbed, is quarrelsome, and given to boasting and fighting. Saturn, ruler of the 8th, defrauded of property left him by the death of a relation, especially if Herschel be in ill



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
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