

to the 4th. Thus,  $30^\circ$  added to the right ascension of the 10th, will give the oblique ascension of the 11th;  $60^\circ$  added will give the oblique ascension of the 12th, &c.

**OBLIQUE DESCENSION**, a part of the equator descending obliquely in an oblique sphere in the same manner as the other ascends. A greater arc of the equator will descend with northern signs than with southern, and therefore the oblique descension may be found by adding the ascensional difference when a northern sign descends, and subtracting it when the sign has southern declination. The oblique descension of the cusp of any house may be found by subtracting  $30^\circ$  from the right ascension of the midheaven. Thus, if the right ascension of the midheaven be  $221^\circ 2'$  the oblique descension of the 9th will be  $191^\circ 2'$ ; of the 8th,  $161^\circ 2'$ ; and of the 7th,  $131^\circ 2'$ . In fact, it is nothing after all but another name for oblique ascension: for if  $30^\circ$  be added for every house to the left of the midheaven, it will all come to the same thing.

**OBLIQUE SPHERE**, so called because all their ascensions and descensions are oblique, and all circles parallel to the equator are oblique to the horizon and form acute angles with it. This is caused by one of their poles being more raised and the other more depressed, according to their distance from the equator. All who inhabit between the poles and the equator live in an oblique sphere.

**OCCIDENTAL**, falling down, killing: western. See "Oriental."

**OCCOURSES**, or **OCCURSORS**, promittors.

**OPPOSITION**, when stars or places are diametrically opposite, or  $180^\circ$  distant, either in the world or the zodiac, it is reckoned a very evil aspect. See "Familiarities."

**ORDER OF THE HOUSES**. They are said to rank above each other as follows: 1st, 10th, 7th, 4th, 11th, 5th, 9th, 3d, 2d, 8th, 6th, and 12th.

**ORB**, the deferent of a planet, supposed by the ancients to fit into each other like the coats of an onion, and to carry the planets about with them. The word is now used to describe the distance at which a planet may operate from a partile aspect before it quite loses its effects. The orb of  $\text{h}$  is said to be  $9^\circ$ ; of  $\text{M}$ ,  $12^\circ$ ;  $\text{J}$ ,  $7^\circ$ ;  $\text{S}$ ,  $17^\circ$ ;  $\text{V}$ ,  $8^\circ$ ;  $\text{M}$ ,  $7^\circ$ ; and the  $\text{C}$ ,  $12^\circ$ . Some only allow  $\text{M}$   $9^\circ$ , while others allow  $\text{h}$   $12^\circ$ ; this extends to latitude as well as longitude. Stars of the first magnitude have  $7^\circ 30'$  for their orbs; of the 2d,  $5^\circ 30'$ ; of the 3d,  $3^\circ 40'$ ; of the 4th,  $1^\circ 30'$ .

**ORIENTAL**. "Every one," says Placidus, "knows how large-

ly and to what little purpose authors have treated of the orientality of the planets." This might well be the case, when the whole was unintelligible even to those authors themselves. Ptolemy, speaking of the masculine and feminine, says that planets "when oriental and going before the ☉ are masculine, and when occidental and following it they are feminine; also from the east to the midheaven, and from the west to the lower heaven they are masculine because oriental, and in the two other quadrants feminine because they are occidental." Here, therefore, we find that a planet is oriental when going before the Sun, and occidental when following it. This is called being oriental and occidental with respect to the Sun. They are also oriental in the south-east and north-west quadrants, and occidental in the south-west and north-east quadrants, and this is called being oriental and occidental in respect to the world. Now, upon this system a planet may be occidental and oriental at the same moment of time, for if it be in dexter ✱ to the Sun, it is oriental in respect to the Sun, and if in the south-west or north-east quadrant it will be occidental in the world. The words, therefore, "oriental" and "occidental," simply as such, have in themselves no signification whatever, except their relation to the ☉ or the world be specified. Again, if a planet going before the ☉ be oriental, every planet must be oriental until it reaches the opposition, for it certainly precedes the ☉ until then. Yet, in another place he says, "those quadrants preceding the Sun and the horoscope, and the quadrants opposite to them are oriental, and the rest are occidental." Here, then, we have another contradiction; for a planet is here discovered not to be oriental when preceding the ☉ after he has completed his first quadrature, but in the 2d quadrant until he arrive at the opposition, is actually occidental, although going before the ☉. When he has passed the opposition he again becomes oriental, although actually following the ☉, which Ptolemy has in the first instance affirmed to be occidental. Surely, when an author like Ptolemy founds his system almost wholly on the orientality and occidentality of the planets, he ought to be more consistent and intelligible.

The orientality of the ☉ is more easily comprehended, for as he cannot be oriental in respect to himself, he is only oriental in the south-east and north-west quadrants, and occidental in the opposite. The ☾ is oriental in respect to the ☉ when passing from the change to her first dichotome, and from the full to her second dichotome. In the other two quarters she is occidental, according to Ptolemy.

Although the planets are thus considered in a general manner,

he in other places mentions the inferior planets as being stronger when occidental and vespertine. Placidus touches the matter as lightly as possible: he was obliged to notice it; but the truth is, he was himself ignorant of Ptolemy's meaning, and fully aware that it involved a contradiction which he could not unravel.

His doctrine throws no light whatever on the subject as it formerly stood, but it clearly demonstrates that he beheld it himself in its most natural point of view. He says "the planets have four respects to the ☉: first, from the ♄ to the first station, and in the ♃ towards her first dichotome; from the first station to the opposition, in the ♃ towards the full; from thence to the second station in the ♃ towards her second dichotome; and from thence to the ♄ again. This," he continues, "is a good reason why the three superiors are stronger when matutine from the ☉, and the three inferiors when they are vespertine, because they have then a greater degree of light, in which their influence consists, and then they are called *oriental*, but if otherwise *occidental*."

Here the truth breaks in upon us a little, though with a very faint light. For a matutine position only extends through one quarter of a planet's orbit; namely, that part of it which ascends between midnight and sunrise, and is therefore called matutine, because it rises in a morning before the ☉. In the same way, the vespertine quarter is that part of a planet's orbit which sets in the evening between sunset and midnight. Of the other two quarters Placidus has taken no notice whether they are oriental or occidental. If, however, his reason be just, and I believe it is, that a planet is deemed oriental when increasing in light, and occidental when decreasing, that half of the orbit entire must be oriental from the ♄ to the ♀, because it is then increasing in light, and the other half occidental because then its light is decreasing. Lilly says "♃, ♄, and ♀, are oriental of the ☉ from the ♄ with him to the ♀, and occidental till they arrive at the ♄ again; for orientality is nothing but to rise before the ☉, and occidentality is to set after him, or to be seen above the horizon after the ☉ is set. ♁ and ♃ are oriental when in fewer degrees of the sign the ☉ is in, or when they are in the preceding sign, and occidental when they are in more degrees of the sign than the ☉ is, or when they are in the succeeding sign. The ♃ is oriental of the ☉ from the time of her ♄ to the ♀, and occidental from the ♀ to the ♄." The whole of this doctrine amounts to this, that a planet to be oriental must rise before the ☉, and of course set before him; and to be occidental must rise and set after him.

This is also the opinion of most modern astrologers, who always consider their planets as oriental or occidental of the ☉ only.

The term oriental is generally derived from *oriens*, the east, and hence it is common to denominate a planet oriental when in the eastern part of the figure. Modern astrologers consider them oriental from the 4th eastward to the 10th. The word *oriens* itself is but a derivative from the Hebrew, and from this the term oriental, so far as relates to astronomy, seems to be derived, and it signifies, 'causing light.' The term *oriens*, or, 'brightness,' was derived from the same root, and applied to the east because the ☉ and stars rose in that quarter.

The west was called *occidens* from *occido*, 'to kill,' because there the light was destroyed. Here we have the origin of oriental, which had no relation to the east, but merely signified, 'a causing' or 'increasing of light,' and undoubtedly applied to the increasing light of a planet until it arrived at its perigee, when its light decreasing in the same proportion, it was deemed occidental or expiring. Of this original system of astrology Ptolemy must have been generally ignorant, as he only appears to have revived the system from what scanty materials he could collect of the old, which had probably perished with the rest of the learning, and even the language, of the Egyptians; hence his system is founded on certain planetary arrangements, for which he often found it difficult to assign a rational cause, and which frequently compelled him to have recourse to allegory and obscure unexplained dogmatisms to supply the defect.

What effect the increase or decrease of light may have on a planet must be proved by experience, for the orientality of planets being so very contradictory, has been little attended to by any astrologers. Placidus generally blinks the question, as he does in some other rules laid down by Ptolemy, which he was unable to comprehend and unwilling to contradict. Ptolemy himself just contrived to involve the matter in obscurity and paradox and there he left it.

The orientality of the planets, in my opinion, is merely their increase in light and their progress towards their perigee; and with respect to the oriental quarters in the south-east and north-west, they appear to have no foundation in reason, or in anything else but the imagination of Ptolemy. The three superiors will, therefore, of course be oriental when matutine, which matutine station will extend to the point of the perigee. The ♄, ♃, and ♀, will be oriental when vespertine and rising heliacally in the evening, because they are then increasing in light, and the two latter

are in the lower part of their orbit, and consequently nearer to the Earth. Nevertheless, I would advise the student to examine seriously the rules laid down by Ptolemy, and try if it be possible to bring them to something like consistency before he finally rejects them. They form the chief basis of that extensive and generally received system, and ought to be well weighed before they are sacrificed to the opinion of any individual.

Orientality is generally meant with respect to the ☉, and is by modern astrologers considered a dignity of 2 degrees, though Ptolemy mentions nothing of the kind. ♀ and ☿ are considered oriental when to the west of the ☉, and ♃, ♄, or ♅, are oriental to the east of him. According to Ptolemy, it is a mark of great prosperity, if the ☉ be guarded by oriental stars and the ☾ by occidental, by which he appears to mean stars that are matutine, or going before the ☉, whether they be superior or inferior planets, but they must not be three signs distant from him. The ☾, on the contrary, should be followed, not preceded, and therefore they are called occidental only in respect to the ☾. I believe his only reason for forming such an opinion was, that the luminaries so guarded had the appearance of grandeur, and looked like princes attended by their retinue.

ORION'S FOOT, Rigel, a benevolent star of the first magnitude in the 15th degree of ♀, said to cause great honours and every degree of happiness when rising or culminating.

ORION'S RIGHT SHOULDER, Betelguese, a fixed star of the first magnitude in 26° of ♀, of the nature of ♃ and ♅, said to cause great martial honours and preferment.

ORION'S BELT, Cingula Orionis: three stars, from 21° to 24° of ♀, of the 2d magnitude, of the nature of ♄ and ♃. They are said to be fortunate.

ORION'S LEFT SHOULDER, Bellatrix, a star of the 2d magnitude, of the nature of ♅ and ♃, in the 19th degree of ♀, said to cause great military honours, attended by eventual loss, danger and ruin. It causes blindness by accidents when joined to the luminaries.

ORTIVE DIFFERENCE, the difference between the primary and secondary difference in directing the ☉ when found in the crepuscle. (See Directions.)

PARALLELS. There are two kinds of parallels: zodiacal and mundane. Zodiacal parallels are circles equidistant from the equator, namely, the beginning of ♋ and ♌, and consequently any two points of the zodiac having equal declination, whether of the same or the opposite kind, are in zodiacal parallel with each oth-

er. Thus, a star in  $2^\circ$  of  $\uparrow$ , another in  $28^\circ$  of  $\mathcal{V}$ , another in  $2^\circ$  of  $\Pi$ , and another in  $28^\circ$  of  $\underline{\sigma}$ , would all be in zodiacal parallel to each other, because they would all have the same declination in the number of degrees and minutes, viz:  $20^\circ 33'$ . The two first are called antiscions, because they have the same declination in number and name, viz;  $20^\circ 38'$  south declination; the others are also antiscions in the same way, as having  $20^\circ 38'$  north declination, but the two former are called contra antiscions to the two latter, because, although their declination is the same in number, it is different in name, one being north and the other south declination. Those having north declination are called commanding, and the southern, obeying: because the north being nearer our zenith must be most powerful. An antiscion is held by some to have the effect of a  $\ast$  or  $\triangle$ , and a contra antiscion that of a  $\square$  or  $\wp$ , but Placidus makes no such distinction.

Latitude makes a considerable difference in all antiscions. Thus, a star without latitude, in  $22^\circ$  of  $\mathcal{G}$ , would have its antiscion in  $8^\circ$  of  $\mathcal{Q}$ , both of which have  $18^\circ 20'$  of north declination: but if such star had  $5^\circ$  of north latitude, its declination would be  $23^\circ 9'$  north, and therefore its antiscion would be in  $10^\circ$  of  $\underline{\sigma}$ . Its contra antiscions would be, of course, in the same degrees of the opposite signs. To find the antiscions of any star, recourse must be had to tables of declination.

Mundane parallels are taken from the angles of a figure in the same way as zodiacal parallels are taken from the equator, and are measured by the semiarcs of the planets. Thus, a star on the cusp of the 9th is in mundane parallel with another on the cusp of the 11th, because they are equidistant from the cusps of the 10th and 4th; and a star on the cusp of the 11th is in mundane parallel with another on the cusp of the 3d, because they are equidistant from the cusps of the 1st and 7th. Their opposite places are also taken in the same manner as the contra antiscions in the zodiac: so that two planets in parallel with any angle are really in parallel with all the four. For the method of finding parallels, see "Directions."

The effects of parallels are good or evil according to the nature of the planets composing them, and perhaps there is not any judgment more certain than that which is made from the effect of zodiacal parallels, which may be considered in every way the same in their effects as a  $\zeta$ .

Placidus was the inventor of mundane parallels, and he appears to have relied much on their efficacy: but I have not yet been able to coincide with him in opinion. I would, however, recom-

mend the student to examine them thoroughly before he comes to any final determination.

**PARALLEL SPHERE**, so called when the equator is parallel to its horizon. The polar inhabitants, if any, live always in this sphere. Their pole is their zenith. They have but one day in a year, one half of which is light and the other half darkness.

**PARENTS**. According to Ptolemy the ☉ and ♃ are significators of the father, and the ♁ and ♀ of the mother. If the luminaries are surrounded by the benefics, or the ☉ with ♃ and the ♁ with ♀, the parents will be splendid and fortunate; and the same when the ☉ is guarded by oriental stars, and the ♁ by occidental, that is, stars going before the ☉ and following the ♁. ♃ and ♀ oriental denote happiness.

If the luminaries are void of course and without a guard, the parents are poor, mean, and obscure, especially if ♃ and ♀ are not well configured. If the lights are guarded, but not by those of the same condition, it shews but middling fortune, as if ♃ ascends to the ☉ (that is, matutine to the ☉) or ♃ to the ♁ (viz: following the ♁), because, if ♃ guard the Sun he is, although an infortune, the consignor of the father, and therefore in this they are supposed to agree; but if he ascend to the ♁, he is no consignor of the mother, and therefore operates as what he is, an infortune. If those guards of the lights have good aspect with the ☉, the parents will be rich and prosperous; but if they have evil aspect, or if ♃ be the satellite to the ☉, or ♃ to the ♁, they will be liable to great losses and reverses of fortune.

If ♃ or ♀ have any configuration to the ☉ or ♃, or if ♃ be in good aspect with the ☉, or joined to him in an angle, or beholding him from angles, the father will have long life. If they are neither angular or succedent, life will be short. If ♃ be in ☐ or ☌ to the ☉ and cadent, the father will be short lived, and subject to accidents. If ♃ ☐ or oppose the ☉ from the east or south angle, the father's life will be very short; but if from the west or north angle, or in their succedents, the father will be sickly. If ♃ square or oppose the ☉ from angles or succedents, the father will die suddenly, or be injured in his eyesight, but if he have evil aspect to ♃, he causes the father to be very diseased, and brings on fevers, wounds, burns, and death.

If ♃ be any way configured to the ♁ or ♀, or the ♁ and ♀ in ☌, △, or ✱, the mother will be long lived. But if ♃ or ♃ are joined to or in evil aspect with the ♁, in the 7th or 4th houses or their succedents, the mother will be subject to many diseases; but if in the 1st or 10th, she will be very short lived. If ♃ afflict the

☾ when she is in the 1st or 10th, she will be liable to hurts in the eyes or sudden death; but if in the 7th or 4th, she will die by abortion, wounds, or burning. The ☾ in the 1st or 10th, afflicted by ♃, will cause the mother to be diseased, afflicted by fever, ague, consumption, &c. but in the other two angles, she will be filled with hysteric or nervous complaints. The signs containing the malefics are also to be considered. By day the ☉ and ♀ are the chief representatives of the father and mother, but by night ♃ and the ☾. He therefore directs a figure to be erected for the parents when more particularity is required, making the place of the ☉ by day and ♃ by night the degree ascending for the father, and the place of ♀ by day and the ☾ by night for the mother. There is much absurdity in this doctrine, and the chapter that treats of it is the most lame and ill-defined one in the whole book. A bare perusal of it will show that Ptolemy understood nothing of the matter, but inserted it merely from conjecture. From my own experience I can safely affirm, that neither ♃ nor ♀ are in way connected with the fate of the parents; nor can any judgment be formed of them from the condition of those planets. The luminaries do in some degree signify them, but I have no reason to suppose in any other way than that of general sympathy with the affairs of the native. If the lights are in good or evil condition, the native and every thing belonging to him will be the same.

PARS FORTUNÆ, the Part of Fortune.

PARTILE, an aspect is partile when it falls in the same degree and minute, both with respect to longitude and latitude. Thus, ♃ would be in partile ♄ of ♃, if they were both in 3° 4' of ♏, and in partile ♄ of ♃, if the latter were in 3° 4' of ♑. This can seldom happen, but a few minutes can make no difference. It is a perfect and powerful configuration, and in horary questions the business denoted is sure of completion and near at hand, especially if it be by application.

PART OF FORTUNE, an imaginary point in the heavens, supposed as a moderator to contain equal power with the luminaries, but which is really nothing but a phantom hatched in the figurative brain of Ptolemy, which has no influence whatever, except influence can arise out of nothing. It was a favourite maxim with that author to have every thing, as his grandmother might call it, "in apple-pie order:" hence the 12 signs were divided into 4 trigons, to suit the 4 elements; the planets were all accommodated among them with houses, triplicities, and exaltations, and the whole separated into fragments was divided among them for



terms; they had their chariots, thrones, joys, sexes; three of them were diurnal and three nocturnal, and the odd one either or neither, as it suited him; they had oriental and occidental quarters assigned them; each of them had a note of music committed to his care, and, in short, the whole of the universe was parcelled out among them with an air of as much authority and importance as if Ptolemy had created it himself, and possessed a consequent knowledge of all its intricacies and bearings. Each planet had its wind, nations, animals, herbs, parts of the human frame, &c. allotted to it. The distribution certainly displayed much order, regularity and ingenuity, and only wanted truth and reason to render it complete.

Among other things it was observed that there was an ascending point in the heavens, and this they said belonged to the ☉. How they could imagine it belonged to the ☉ I have not the most distant idea, for the ascendant is a mundane point and has no more connexion with the ☉, except when he is there, than the most remote point in the heavens, nor can it have in any way more relation to the ☉ than to the ☾, or to any other planet. They found, however, by experience, that the horoscope was a point of some consequence (because there the stars first insert the effects of their *super terrene* rays in an animal), and this being so, it ought, they supposed, like everything else, to belong to something, and as the ☉ was the most glorious of the heavenly bodies, it must belong to him. The ☾, however, was also a planet of some consequence, and, in reality more so than the ☉ in the rapidity and power of her operations. It was necessary, therefore, that she should have a horoscope of some kind, for the sake of uniformity. There could be but one horoscope, and that being already disposed of, it became necessary to call some point a horoscope that was not one, and this is the point the ☾ is in when the Sun is ascending, and consequently in what is called his horoscope. “The ⊕,” says Ptolemy, “is reckoned from the intermediate degrees between the luminaries, and has an equal number of degrees from the horoscope according to the succession of signs. Both by night and day, therefore, it is considered, that whatever proportional distance or configuration the Sun has to the horoscope, the ☾ has the same to the ⊕, that it may serve as a lunar horoscope.

The opinion of Placidus before he had seen that of Negusan-tius, was that the ⊕ moved on the path of the ☾’s latitude, and he was right, if anything can be called right that is fundamentally wrong: for as the Sun, having no latitude, is always in the ecliptic, therefore uniform with the horoscope according to the

course of the ecliptic, so the ☾ should be uniform with the ☉ according to the course of the ecliptic, the latter preserving the distance only of the ☾'s latitude from it. Negusantius invented another method, which is wholly unintelligible, though approved of by Placidus, which is that of giving the ☉ the declination of the ☾, both in number and name, so that if the ☾ were in ♍ with 26° of south declination, and the ☉ in ♄, the latter would have 26° of south declination also, which cannot fail to render the whole unintelligible. It is astonishing that Placidus could not see the cause of the mistake of Negusantius, and he would have seen it had he not been led away by the foolish doctrine of Ptolemy concerning aphetical places, which denied the ☾ to be hyleg because she was under the Earth. Now, there can be little doubt but that the ☾ is always hyleg wherever she may be, and here lay the mistake of Negusantius. He found death frequently to ensue when the anareta acquired the same declination with the ☉, because this was the declination of the ☾, and what the ☾ suffered as hyleg was attributed to the ☉. Now it is very certain, that, according to the rules both of Ptolemy and Placidus, the ☉ cannot have uniformly the declination of the ☾, although the latter could not see the drift of his own theory, which is this, "The ☉" he says, "is placed according to the ☾'s distance from the ☉, and, observe, whatever rays the Moon has to the Sun, for the latter should have the same as the ☉ has to the horoscope. As the Moon is to the Sun so is the Part of Fortune to the horoscope, and as the Sun is to the horoscope so is the Moon to the Part of Fortune." Now, the Sun seldom has the declination of the horoscope, never, without he is in it, and consequently the ☾ should not have the declination of the Part of Fortune, except she be in it, else she cannot be to the Part of Fortune as the Sun is to the horoscope. So that we see the opinion of Negusantius is at variance with that of Placidus, which was certainly the same as that of Ptolemy. Whether Placidus changed his system when he embraced that of Negusantius we do not hear, but I often pity him when I reflect on his observation. "I willingly confess," he says, "that I have with regard to the Part of Fortune laboured a long time, and have never yet been able to find any truth in it." This might well be the case when there was no truth in it, and it reminds me of a certain author, who says, "Some fools employ all their lives in writing nonsense, and others all theirs in trying to make sense of it."

It is here worthy of observation, that there can scarcely be a stronger proof of the truth of astrology than this. He could find

truth in the planetary configurations, because their effects are founded on the immutable laws of nature, but when he came to investigate the effects of the  $\oplus$  he could "find no truth in it," because there was none. When he received the new invention from Negusantius, who was another zealous disciple of Ptolemy, he approved of it much, and said it was perfectly agreeable to "reason and experience," though, in another place, when considering its dependance on the lunar parallels for its declination, he owns it wants the confirmation of "examples and experience." The method of bringing the anareta to the parallels of the Part of Fortune and the Moon both at the same time, he says "is truly ingenious" and so it is, for had not the effects of the Moon been ascribed to the Part of Fortune, he might have laboured at it all his life without finding "any truth in it." And after all, with all its agreeableness "to reason and experience," he appears to have made use of it but once, although many instances must have occurred wherein the Part of Fortune was apheta. But except where its declination was made to suit the anaretic point, any judgment founded on it would be sure to fail.

The common way of taking the  $\oplus$  is to add the sign, degree, and minute the  $\zeta$  is in to the sign, degree, and minute of the cusp of the horoscope, and from the sum subtract the place of the Sun, the remainder will be the place of the Part of Fortune.

EXAMPLE:—Suppose the cusp of the horoscope to be  $7^{\circ} 31'$  of  $\text{♊}$ , the  $\zeta$  in  $8^{\circ} 12'$  of  $\text{♑}$ , and the  $\odot$  in  $1^{\circ} 45'$  of  $\text{♑}$ , I would know the place of the  $\oplus$ .

Place of the horoscope,	9s. $7^{\circ} 31'$
Place of the $\zeta$ ,	0 8 12
	<hr style="width: 100%;"/>
Sum,	9 15 43
Place of the Sun,	0 1 45
	<hr style="width: 100%;"/>
Place of the $\oplus$ ,	9 13 58, or $13^{\circ} 58'$ of $\text{♊}$ .

When subtraction cannot be made, 12 signs must be added, or if more than 12 signs remain, 12 signs must be subtracted.

This method is, at all events, evidently incorrect; for the  $\zeta$ 's place should always be taken with her latitude, which, supposing it in this case to be  $1^{\circ} 56'$  north, it would make her declination  $5^{\circ} 7'$  north, answering to  $12^{\circ} 55'$  of  $\text{♑}$ , which added to that of the horoscope, would make the sum 9s.  $20^{\circ} 26'$ , from which, when the Sun's place is subtracted as before, it would leave the place of the Part of Fortune  $18^{\circ} 41'$  of  $\text{♊}$ .

But this also would be incorrect, as it is mixing a zodiacal and mundane position together, and because the places of the luminaries are taken in the zodiac while that of the horoscope is taken in the world. The only true way, therefore, is to take the oblique ascension of the places instead of the places themselves, and work with them as before.

Oblique ascension of the horoscope,	311° 2'
Oblique ascension of the ☽ with latitude in the pole of the horoscope, 51° 32'	0 27
	<hr/>
	311 29
Oblique ascension of the Sun taken in the pole of the horoscope,	0 43
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Oblique ascension of the ⊕,	310 46

If this be subtracted from the oblique ascension of the horoscope, it will give the oblique distance of the ⊕ from the horoscope, 0° 16'.

The method of Negusantius is, to subtract the oblique ascension of the Sun from that of the horoscope, and add the Moon's right ascension to the remainder, which will give the right ascension of the ⊕, which compared with the right ascension of the midheaven will give its distance from that angle; and this, again, compared with its semidiurnal arc, will give its distance from the horoscope, but it all comes to the same thing in the end as the other.

Oblique ascension of the horoscope,	311° 2'
Oblique ascension of the Sun in the pole of the horoscope,	0 43
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	310 19
Right ascension of the Moon with latitude,	6 46
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Right ascension of the Part of Fortune,	317 5
Right ascension of the midheaven,	221 2
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Right distance of the ⊕ from the midheaven,	96 3

It must be here observed, that the ⊕ has the same declination as the Moon, and consequently its semidiurnal arc is the same. Now the Moon will have 5° north declination, and her semidiurnal arc will be 96° 19', and that of the ⊕ will be the same.

Semidiurnal arc of the $\oplus$ ,	96° 19
Right distance of the $\oplus$ from the midheaven,	96 3
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Oblique distance of the $\oplus$ from the horoscope,	0 16

When the right distance from the midheaven is greater than the semidiurnal arc, the  $\oplus$  is under the Earth, and in that case its distance from the horoscope must be measured by its seminoturnal arc.

In the one instance given by Placidus, he directs it by direct motion, a kind of astrological bull, which signifies no motion at all, for the significator is supposed to remain fixed in its horary circle, waiting for the converse motion of the promittor, Whether or no it can be directed conversely, he says, reason and experience alone can determine.

The death of the child, wherein the Part of Fortune is supposed to have been hyleg, was caused by the Moon in the radix having the declination of  $\mathfrak{h}$  and the  $\square$  of  $\mathfrak{J}$ . The effect of these aspects was such, that from the birth he was not expected to live, and he was drowned at 3 years old.  $10^\circ$  of  $\mathfrak{c}$  were on the cusp of the 11th house, and  $4^\circ$  of  $\mathfrak{m}$  on that of the 12th, and the Part of Fortune is said, by Placidus, to be about the middle of the 11th house; but where this middle was it is not easy to tell, for a little after he says, the  $\oplus$  was about the beginning of  $\mathfrak{m}$ , which could be only  $4^\circ$  from the cusp of the 12th; a strange place to be called the middle of the 11th, but he wanted it, if possible, in both places, that it might catch the cosmical  $\square$  of  $\mathfrak{h}$ , and the  $\mathfrak{g}$  of  $\mathfrak{J}$ , who was in  $1^\circ 26'$  of  $\mathfrak{g}$ , without reflecting that while he was thus committing himself to uphold the credit of Ptolemy, he was losing his own. He observes, that at the hour the child died,  $\mathfrak{J}$  transited the  $\mathfrak{g}$  of the  $\oplus$  by passing over the middle of the 5th house; but the  $\oplus$  was not near the middle of the 11th, if it was at the beginning of  $\mathfrak{m}$ . What part of the zodiac  $\mathfrak{J}$  transited he has not told us, but it was probably the  $\square$  of the Moon, which would be likely to cause such an effect, for I conceive that the Moon was hyleg, although near the cusp of the 3d; nor will all the crude formal dogmas of Ptolemy persuade me to the contrary. In his nativity of Philip the 3d, where, on the authority of Ptolemy, he makes the horoscope hyleg, there can be little doubt but the Moon, although in the 6th house, possessed a great share of hylegical influence. The direction of the horoscope to the  $\square$  of  $\mathfrak{h}$  was apparently the more immediate cause of death, but the disease had been of 7 years standing, and originated in the Moon

arriving at a parallel of the declination of  $\zeta$ , which occasioned a violent flux of the humours from the head, and a bad state of health, which lasted without intermission until his death. This with the declination of  $\eta$ , which the Moon had at his nativity, was the real cause of his death; and the direction of the horoscope to the  $\square$  of  $\eta$ , if it had any effect (which I am not at present prepared to deny) only served to complete the catastrophe. The constitution was already broken by the lunar position and subsequent direction to  $\zeta$ , and the Sun in the nativity had the declination of  $\delta$  and was in zodiacal  $\square$  to the Moon, so that the luminaries mutually afflicted each other by the interchange of the evil effects of the two infortunes; and although they were both under the Earth, I have no doubt that they were both hylegiacal, and this, assisted by powerful secondary directions, might occasion death at the time, even without the assistance of the horoscope. The knowledge we possess of astral influence is very superficial, and although it is usual to expect some violent direction to terminate existence, it may often happen without, when those more remote causes that produce it are, as in this instance, extremely powerful. I have only made these observations to shew that there is a strong probability that the luminaries, and particularly the Moon, are at all times aphetical; that there is more probability of their being so than even the horoscope; that the doctrine of the  $\oplus$  is wholly an absurdity; and that the effects ascribed to it may be traced chiefly to the Moon.

Some artists take the Part of Fortune differently in the night from what they do in the day, by reversing the rule, and adding the  $\odot$ 's place to the horoscope, and subtracting the Moon's place from it. It is all the same in horary questions, provided the artist steadily adhere to one system; but this was not the method used by Ptolemy.

The  $\oplus$  enters a different quadrant about every 7 days. At the new moon, it is invariably in the ascendant, from thence it gradually removes through the 2d and 3d until the first dichotome, when it arrives at the cusp of the 4th; from thence it moves toward the 7th, where it arrives at the full of the Moon; at the 2d dichotome it occupies the cusp of the 10th, whence it passes to the ascendant at the ensuing change. A knowledge of this will be useful to correct any mistake that may occur in placing it.

The longitude and latitude of the  $\oplus$  may, if required, be formed by trigonometry from its right ascension and declination, like that of a star.

PASSIVE STARS, the  $\odot$  and  $\zeta$ ,

PASSIVE QUALITIES, moisture and dryness.

PERIGEE, that part of a planet's orbit where it is nearest to the Earth.

PERIHELION, the lower apsis of a planet, or that point of its ellipse where it is nearest to the Sun.

PEREGRINE. A peregrine planet is one posited in a sign where it has no essential dignity of any kind. It is reckoned a debility of 5 degrees. In questions of theft, a peregrine planet in an angle or the 2d house is the thief.

No planet is reckoned peregrine if it be in reception.

PERIODICAL LUNATION, the time required by the ☾ in returning to her own place, viz, 27*d.* 7*h.* 41*m.*

PHENON, terrible, cruel: a Greek name of ♃, but more applicable to ♂.

PISCES. See "Signs."

PLANETS. In all treatises of astrology only seven planets are considered, viz. Saturn (♄), Jupiter (♃), Mars (♂), the Sun (☉), Venus (♀), Mercury (☿), and the Moon (☾). Since then a new superior planet has been discovered, and named Ouranos, from the father of ♃, because its orbit includes that of ♃. It is marked ♅. Its appearance is white and shining, and not greatly unlike that of ☿. Whatever its influence may be, we are unacquainted with it at present, but, if any judgment may be formed from the colour of a planet, it does not appear very malignant. Some think it can have no power because its distance is so great, but if distance were an object in these cases, ♃'s effect would be much inferior to that of ♂ or ♃, whereas they are all considered as possessing an equal degree of influence. There are also four smaller planets, discovered between the orbits of ♂ and ♃, viz. Pallas (♃), Ceres (♁), Juno (♃), and Vesta (♁); but their effect can be but trifling, owing to their magnitude, which is very inconsiderable.

SATURN is the most distant of all the old planets: his orb was formerly supposed to be next to that of the fixed stars. He is of a dull, whitish, leaden obscure colour, and his motion is the slowest and his period the longest of all the rest, owing to his distance from the Sun. He is 29*y.* 167*d.* 5*h.* in finishing his revolution, which is the duration of his year.

He is considered a cold, dry, earthy, melancholy, masculine, malignant, diurnal, solitary planet, and the greater infortune.

When the body and mind of a native are formed by ♃, he will, it is said, be middle-sized, dark or pale complexion, with small black leering eyes, thick lips and nostrils, large ears; lean face,