THE STAR;

BEING A COMPLETE SYSTEM OF

THEORETICAL AND PRACTICAL ASTROLOGY.

CONTAINING

RULES AND ASTRONOMICAL DIAGRAMS,

FOR

FINDING THE RIGHT ASCENSIONS, ASCENSIONAL DIFFERENCES, DECLINATIONS, &c. OF THE PLANETS AND FIXED STARS.

THE WHOLE ART OF DIRECTIONS,

ACCORDING TO PRINCIPLES STRICTLY MATHEMATICAL, WITH AN

EASY METHOD OF RECTIFYING NATIVITIES.

RULES

TO ERECT A THEME OF THE HEAVENS FOR ANY LATITUDE, BY

TRIGONOMETRY AND THE CELESTIAL GLOBE.

Precepts for Judging Natibities,

WHEREBY EVERY IMPORTANT EVENT IN LIFE MAY BE DISCOVERED FROM THE CRADLE TO THE TOMB.

The whole illustrated by

THE NATIVITY OF THE AUTHOR,

WITH SEVERAL OTHER REMARKABLE GENITURES, WITH MANY HUNDREDS OF DIRECTIONS CALCULATED IN FULL.

BY EBN SHEMAYA.

Originally Published by
LONDON:

PUBLISHED FOR THE AUTHOR,

BY S. CORNISH & CO. 126, NEWGATE STREET.

1839.

CONTENTS.

	Page
Preface	vii
Introduction	1
Definition of Astronomical Terms, &c.	15
Instructions and Illustrations preparatory to the Computation of Primary Directions	18
To find the Sun's Declination, Longitude, and Right Ascension	21
To find the Right Ascension and Declination of a Star, with Latitude	23
Note.—The Sun as well as the stars has a small latitude, but too small to be important in astrological problems.	
To find the Ascensional Difference, the Semidiurnal and Semi-nocturnal Arc, and the Oblique Ascension and Descension of the Sun or a Star	27
To find the Pole of Position of the Sun or a Star	29
To find the Pole of Position of any Celestial House	30
Demonstration that these Poles are variable	33
To find what Point of the Ecliptic occupies the Cusp of any Celestial House	35
To Erect an Horoscope by the Globes	40
To Direct any Significator in the Zodiac without Latitude	41
Ditto, with Latitude	42
Of Mundane Primary Directions	44
First, To the Angles of the Figure	44
Second, Formed by the Stars with each other	51
Of Mundane Parallels	54
To calculate Rapt Parallels	56
To Rectify the Nativity of an Infant	60
To Rectify by Personal Accidents	61
Rules and Instructions to Calculate a Nativity	61
Exemplary Nativity, with every Direction (150) calculated in full, with copious explanations	63

Page

Nativity of the Author, with Calculations of 130 Directions and more brief explanations 132
To Direct any Significator, with and without Latitude, by the Celestial Globe 165
Rules for Describing the Personal Appearance . 166
Rules for the Mind and Disposition 166
Rules for Life, Health, and Fortune in Life . . 167
Rules for Judging the *Particular* Qualities of the Mind . 168
On the Effects of Directions, and first to find the Hyleg or Giver of Life 169
Effects of the Conjunction 170
Effects of the Sextile and Trine 174
Effects of the Square and Opposition . . 175
Remarks on Secondary Directions 178
Remarks on the Nature and Influence of Herschell . 179
Table of the Essential Dignities and Debilities of the Planets 179
On the Measure of Time in Arcs of Direction . 180
Table of the Measure of Time 181
Copious Observations on the Nativity of the Author . 183
The Nativity of Raphael 190
The Nativity of Mrs. * * * * * * . . 194
The Nativity of Miss P * * * * * . . 197
The Nativities of Three Children 199
Conclusion 202

PREFACE.

In the present flourishing, though, it may be added, infant state of Astrology, it will not be a matter of astonishment that a new treatise should be ushered into the world, professing to elucidate the objects of this important science.

The object of the present treatise is to open to the eye of the young student every intricate part of Genethliacal Astrology. It is true that many works have already appeared professing to do this, but the generality of them are replete with the most extravagant and ridiculous absurdities; and, it may be safely added, that no complete work on this science, founded exclusively on the principles of mathematics and natural philosophy, has yet been presented to the public.

The plan I have adopted I flatter myself will meet with the approbation of every candid reader. Originality, moral purity, and beauty of design, have been my principal aims; but in these it is not for me to shew how well I have succeeded. The astronomical diagrams, and the rules for erecting a celestial scheme and working zodiacal directions by the globes, are rarities in a work of this nature; no obsolete tables are used in the calculations, and some knowledge of the use of logarithms will suffice alone to enable the curious to judge for himself on a science which, if not generally considered philosophical and worthy of study, is at least one of the most interesting, mysterious, and antique in existence.

I might, in accordance with the prevailing customs observed in prefaces, enumerate the contents and dwell upon the beauties of my work; but these will be sufficiently obvious to the reader; suffice it to say, that originality is its principal feature as well in the elementary instructions as the nativities contained in the latter part of the book. These nativities, it is presumed, contain proofs of the truth of astrology sufficiently luminous to defy the united efforts of the sceptic and the critic, to shew the futility of its principles.

This work was ready for the press in A.D. 1831, but circumstances, which it would be useless to explain, have delayed its publication. If the treatise had been then published, it would have appeared under the auspices of Raphael, the late celebrated author of "The Prophetic Messenger," the "Astrologer of the Nineteenth Century," and many other popular works on Astrology. Raphael is now no more, *(Requiescat in pace)* but it is with pleasure I refer the reader to a notice of The Star in the "Familiar Astrologer," one of the last of his publications.

INTRODUCTION.

As a believer in and supporter of Astrological Science, I shall naturally be expected to adduce some reasons for my belief, especially in an age when popular opinion is with many taken as the standard of truth. "Vox populi vox Dei" is an adage which may, in many instances, be controverted, and in none more powerfully so than in its application to the present topic. The profound reasons for a disbelief in the Astral science, an ingenious writer observes, are such as these:—"Astrology is false because it cannot be true—because every body disbelieves it—because it is seldom heard of—no one studies it now—for no person of sense thinks it worth his attention—and, in short, because of a thousand more reasons containing no reason at all, where the place of argument is filled by an *ipse dixit*, and that of proof by mere assertion." Thus the impossibility of a subject is stated which we prove by many hundreds of examples to be not only possible but demonstrably true; many also believe in its most abstruse parts even now, and anciently it was universally believed and studied. No philosopher was deemed a complete scholar unless he had some knowledge of the occult sciences. It is too true it is seldom heard of now-a-days, but this is merely the effect of ignorance and folly; foolish or conceited men never give it a thought, because they are unable to comprehend its sublimity, and the beautiful harmony of those principles which prove it to stand on a basis firm as that of nature, and which "the wreck of matter and the crush of worlds" alone will be able to destroy.

But to shew that men of understanding have thought it deserving their attention. if not the chief business of

their lives, we need surely only recall to its assailants the names of Ptolemy, Placidus, Kepler, and Flamstead—men, who from indefatigable exertions have discovered the most hidden and mysterious of Nature's laws, and who are as much raised above the generality of the learned, as the stars of heaven above the pale attendant of earth's nightly hours. Astrology is the science they most delighted in; for as Raphael observes justly—

"Wherever we search, either among sacred or profane historians, numerous instances are to be found which set forth the astonishing presages of this formerly resplendent science, which even in the ruins that time and the revolutions of public opinion have brought upon it, is grand and magnificent—and like the starry host, from which its principles are derived, continues wherever its stupendous footsteps are traced, to soar above all other arts even by the lofty and dignified nature of its pretensions; but when these pretensions are backed by truth, and demonstrated by the light of philosophic research, it may be asserted without fear of contradiction, that there exists not a science more truly sublime, or more generally interesting, than the celestial science of the stars."

The contemplation of these high and noble subjects elevates the mind to a nearer participation of the divine nature than any other, and fills the soul with such rapturous feelings as none but those who have experienced them can possibly conceive. Young, in his Night Thoughts, has thus beautifully employed his poetical talents on the thought of Huygens, that there might be stars at such immense distances, that their rays of light had not yet reached our world.

"How distant some of these nocturnal suns,
So distant, says the sage, 'twere not absurd
To doubt if beams set out at Nature's birth
Are yet arrived at this so foreign world,
Though nothing half so rapid in their flight,
An eye of awe and wonder let me roll
And roll for ever—who can satiate sight
In such a scene, in such an ocean wide,
Of deep astonishment, where depth, height, breadth,
Are lost in their extremes, and where to count
The thick sown glories of this field of fire,
Perhaps a seraph's computation fails."

I need not add, that contemplations of nature, as well in her most hidden secrets, as in her every day phenomena, lead most evidently to a knowledge of the divine attributes; thus raising the intellectual powers of man from earth to heaven. For while we reflect on the mysterious operation of second causes, as well as on the boundless extent of space, and the vast number of worlds which evidently pursue with speed inconceivable their mighty revolutions through its azure fields, nothing can be more natural than the profound reflections of the mind displayed in the sublime language of the author just quoted.

> "With what an awful world revolving power
> Were first the unwieldy planets launched along
> The illimitable void, there to remain
> Amid the flux of many thousand years,
> That oft have swept the toiling race of men
> And all their laboured monuments away,
> Firm, unremitting, matchless, in their course,
> To the kind tempered change of night and day,
> And of the seasons ever stealing round
> Minutely faithful; such the all perfect hand
> That poised, impels, and clearly rules the whole."

The objects of the present work will be to illustrate the Astral art, which certainly is the most sublime of natural sciences—the noblest study that ever engrossed the attention of mortals; to remove prejudice, and to endeavour by authentic examples to prove beyond the possibility of refutation, the truth of Genethliacal Astrology; and to transcribe its true principles from the glorious archives of the stellar worlds, where it has existed ever since the foundations of nature were formed; and will continue to exist until its firm pillars are cast down, and another universe is seen to arise in all its eternal beauty. Then will the intellectual eye behold wisdom unclouded break forth in primeval sublimity.

The ancient days are past, many of the records of antiquity are destroyed, and the consequence is, that Genethliacal Astrology is in its second state of infancy. Errors and absurdities have crept upon it, like moss around the ruins of an ancient edifice, until scarcely anything of its former grandeur is discernible: but the labours of our present Astrologers, and more particularly those of the

lately deceased Raphael, have in some measure reduced it once more to a demonstrable system, in which science again appears in its native simplicity. I shall now take a slight historical view of the subject, and then proceed to the necessary illustrations of it.

Josephus, the Jewish historian, in the second chapter of his first book of Antiquities, says, that "The children of Seth were the inventors of that peculiar sort of heavenly wisdom connected with the heavenly bodies and their order, and that their inventions might not be lost before they were sufficiently known—upon *Adam's prediction* that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water—they made two pillars, the one of brick the other of stone. They inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them; now this remains in the land of Syriad to this day." Succeeding writers are of opinion that these pillars were erected by Seth, King of Egypt, who died in the year 1321 before Christ; nevertheless, each of these opinions proves the great antiquity of the science. Those writers confess with Josephus that the above predictions were traditionally believed by *all antiquity*. Josephus also remarks that God afforded them (the antediluvians) a longer time of life on account of the good use they made of it in such discoveries. This is confirmed by Berosus, Machus, Hestiæcus, and Hallamicus, who lived 500 years before Christ, and other historians. In his fifth chapter of the same book, Josephus quotes Berosus thus, "In the tenth generation after the flood there was, among the Chaldeans, Abraham, a man righteous and great and skilful in the celestial science." Numerous passages might be quoted from Josephus to prove the antiquity of astrology, but these are sufficient.

It is certain that at a very early period the Egyptians must have had an extensive knowledge of this art in common with others; many think it probable that the famous Hermes, from whom Hermetic Philosophy dates its existence, was no other than the Moses of holy writ.

The ancient prevalence of Sabeanism, or Star-worship, is universally acknowledged, more particularly among the Indians and Egyptians; and history furnishes abundance of testimony that in the days of Moses and Joshua, adoration was paid to the heavenly host in the Canaanitish lands, and at a later period among the Greeks and Romans: but it is certain that astrology is much more ancient. A knowledge of the heavenly bodies was necessary to be acquired immediately after the fall of man, in order to conduct some of the most important occupations of life; and the wonder and delight excited by the glorious appearance of a firmament of stars, and their regular and stupendous motions, would naturally inspire the mind with a love of this study. The long lives of the primeval inhabitants of the world, with their rural manners, &c. were extremely favourable for a profitable pursuit of astral knowledge: and it is beyond a doubt that this was acquired. Experience would teach them that the sun and moon acted, as secondary causes in mundane affairs; the coming of spring was occasioned by the sun returning into the northern hemisphere; and the heat of summer, when he began to be vertical, and burn up the parched vegetation. When he declined to the south, then winter, with its hoary locks, returned, and animal life was rendered uncomfortable from excess of cold. They observed the moon pass through the signs of heaven with changing form, and at certain periods draw the waters of the ocean, which rose to accompany her beams. And there is no reason to deny their knowledge of a lunar influence on the minds of insane beings, who have from very remote ages been termed lunatics. They knew her power over sublunary things in many instances, and thus their knowledge was established. Watching over their flocks in the fields by night, the ancient shepherds observed that the weather was affected by the various configurations of the moon with certain stars and planetary orbs, experience taught them the affections of every planet, and these considerations, combined with a natural desire to dive into the secrets of futurity (which is native almost to every bosom), were the first foundations of a science afterwards so glorious. Their knowledge was depicted in hieroglyphical symbols, and so delivered to posterity; afterwards a new era commenced—the nations lapsed into

idolatry—the living God was forgotten, ignorance overclouded the minds of men, and the celestial orbs were worshipped as the primary dispensers of good and evil. The known influence of the benevolent planets caused them to be adored as benignant beings, and to the stars which ever and anon showered down their unpropitious rays, sacrifices were offered to allay their malignant wrath.

Even the light and darkness caused by the approach and disappearance of the solar orb were adored as deities of an opposite nature, as good and evil demons. Thus was the noblest of sciences perverted and mixed with the grossest absurdities in those dark ages, till wisdom again began to wave her banner over a newly enlightened world, and science sprung in celestial beauty from her lips. In later days the greatest philosophers have been its warmest advocates.

Sir Isaac Newton in his chronology remarks, that Astrology was invented only 772 years before Christ; but as we have just shewn history proves the incorrectness of this statement. Josephus, the ancient Jewish historian, died A.D. 93, but he was too well acquainted with the history and traditions of his own nation for any subsequent writer to disparage his authority. Abraham flourished about 2000 years before Christ, and how long before his days astrology was cultivated as a science is unknown. Further it is recorded, in the 5th chapter of Judges, verse 20, that "They fought from heaven, the stars in their courses fought against Sisera." The natural and obvious meaning of which is, that the stars in their revolutions formed the malevolent train of mortal configurations, which caused the life of Sisera to fall a prey beneath their mighty power. The death of Sisera, it is certain, occurred nearly 1300 years before Christ, so that the sacred language of Deborah proves the science of the stars to have been understood among the Jews even at that remote period, affording an illustration of the fact, that they received the knowledge of it from Abraham, the father of their race, as asserted by Josephus; thus proving astrology to have flourished before the death of Noah, for this was the age in which Abraham lived. We might address the disbelievers in celestial causes in the language of Job (who is supposed to have lived 2000 years before the birth of Christ), "Canst

thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven." Until then thou shalt remain ignorant of the truth. And farther, to use the language of Daniel to Nebuchadnezzar, till "thou shalt have known that the heavens do rule;" for "the heavens declare the glory of God, and the firmament sheweth forth his handy work." The Psalmist also cries with holy zeal, "Teach me the measure of my days, how long I have to live, that I may know how frail I am." "Instruct me so to number them, that I may apply my heart unto wisdom." Homer, the first Greek poet, who lived about 900 years before the Christian era, mentions several constellations, and further refers to other departments of astrology, which proves him to have possessed some knowledge of it. We have also certain proofs in holy writ that astrology was an art cultivated in Babylon prior to the prophet Isaiah, who prophesied about 760 years before Christ, affording an additional testimony of its antiquity.

These quotations and authorities, notwithstanding the contemptible prejudices of modern writers, will, I am convinced, prove the great antiquity of the astral science, and its moral tendency will, on proper investigation, be soon acknowledged. What, for instance, can afford more sublime ideas of the Creator than his own works? Can the philosopher pore over the heavens and consider the motions of the stupendous planetary worlds as they revolve in regular periods in their vast orbits—can he observe their powerful influence in created beings, and particularly over the life and death of man, the master-piece of the creation, knowing them to be mere inanimate bodies, acting only as receptacles of secondary influence, and fail to observe the almighty hand of the Supreme Author of nature guiding the whole machinery of the universe in its true and wonderful order? Impossible; and we are constrained to exclaim with the poet, "An undevout astronomer is mad." He views at once the omnipotence of Jehovah, the greatness of his wisdom, the boundless extent of his glory, and the infinity of all his attributes; he exclaims with rapture, "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; Lord, what is

man that thou art mindful of him, or the son of man that thou regardest him!"

I shall now proceed to explain the theory of planetary influence. All reasonable men admit the superintendance of Divine Providence? of a Being who sits enthroned in the highest heavens, and looks down in the majesty of his power on all the works of his creation. Miracles are now entirely out of the question, and all the effects in nature are produced by natural causes. Even at the creation of the universe this was the case; for as soon as the various worlds were brought into existence, the Spirit of God impressed a violent motion on the surface of each chaotic mass, and the waters were separated from the dry land. Jehovah did not separate the land and the waters by an immediate effort of his power, but he caused the violent motion which he impressed upon them to perform that purpose. He established the laws of the universe, and gave to each celestial orb its own appropriate motion, by which it continues to perform its annual revolution, without the least increase or diminution whatever. The regular succession of seasons was also ordained; the earth moved around the sun with its axis inclined to the plane of its own orbit, and thus the solar orb was made to shine on every part of its surface. That sun was of such a nature as to attract the waters; they arose in vapours, and descended again to the earth in dew and rain, and thus were the purposes of vegetation promoted. The earth produced its increase, and all things were rendered harmoniously conducive to the universal good. Wilson, author of the Astrological Dictionary observes, "Genethliacal Astrology is founded upon the incontrovertible truth that every animal is an integral part of the mass or globe to which it belongs and adheres, and consequently it is subject to the laws by which such mass is governed; and as the luminaries have a manifest effect upon our globe, varying according to their respective positions, every component part of the globe must be equally subject to their operations, which differ in different substances, as such substances are modified or organized. But although the effects of the luminaries are the only ones evident to our senses, it would be very unreasonable to suppose them to be the only bodies to whose influences we are subject. As a mountain changes the

direction of a plumb-line, so must every planet, however remote or minute, operate upon every material substance in proportion to its magnitude or proximity.

"Bodies seem more susceptible of planetary influence from their fluidity, hence the water is more powerfully affected than the land, and doubtless an embryo is more susceptible of planetary impression than the fœtus, when it is completely formed, and becomes more solid; nevertheless, the moment of birth must be an important period, for then the animal is disengaged from the material medium, through which it had hitherto received every impression, and plunged into an atmosphere whose qualities are different, because unmixed and unmodified by any intermediate substance, and in this state it is absorbed and inhaled by the animal, and is productive of new impressions and effects according to the qualities it contains. Should this event take place at the change, or full of the moon, when the luminaries act in concert upon the water, they operate upon the fluids of such animal in an equal ratio, and contract or distend the vessels which contain them. If the moon be in her dichotomes, her power will differ as much in the animal as in the globe, of which it is a part, if at the fourth day before the change, (a period at which she most powerfully affects the atmosphere), or at the third day after, or at the first quadrate lunation, or if the sun be angular, or in any other condition of the atmosphere, no matter from what cause produced, the animal must evidently receive corresponding impressions, according to the nature and peculiar qualities of the fluid by which it is surrounded and impregnated. Hence arises the infinity of forms, intellects, and properties in all animals, whether rational or irrational, varying with the circumstances under which they were produced, and again varying according to the nature of the substances of which they are composed, which were in their time the result of other mixtures, arising from other celestial positions: hence the offspring of different parents, although born at the same instant, differ essentially from each other, because they are formed from different substances, and have had impressions communicated to them through different mediums: hence children of the same parents differ, when born at different periods, because, although their substances

are the same, there is no resemblance in their horoscopes, and hence twins resemble each other because they have the same origin and the same ambient."

Many, who for obvious reasons, admit the influence of the sun and moon on terrestrial bodies, question (though very groundlessly) that of the other planets. The influence of all seems to be principally caused by the power of attraction, and I imagine there cannot be a more indubitable proof of the great attractive force of one planet upon another, than that founded on the theory of Dr. Halley, and others antecedent to the discovery of that named from its discoverer, Herschell.

The philosophers observed an irregularity in the motion of Saturn, which they found impossible to explain by the known laws of nature. At length they endeavoured to do this by supposing, that another planet existed beyond the orbit of Saturn, acting continually upon him by an attractive force, so as to impede or accelerate his orbicular motion, according to their relative situations; and, from the midnight labours of Dr. Herschell, the planet now bearing his name was discovered, proving, beyond dispute, the truth of the former conclusions, and at the same time powerfully illustrating the mighty laws of attraction. Now, as it is proved that such a small planet as Herschell comparatively is, has such very powerful influence on Saturn, as to impede or accelerate his motion, notwithstanding the vast difference in the extent of their orbits; why cannot Saturn and Jupiter, which contain many times the quantity of matter that the earth contains, whose diameters are many times greater than that of the earth, and which are much nearer to the earth than Herschell is to Saturn, I say, why cannot these immense orbs affect the earth, and consequently every being existing upon it in a very considerable degree? Thus every objection to planetary influence, in all its modifications, is completely obviated.

Again, all astrological calculations are purely mathematical, and may therefore be mathematically demonstrated: and the inferences drawn from them are based on experience. Astrologers philosophize as Lord Bacon philosophized, they make fact, and the universality of the fact the ground of all their predictions; certain results have been found to be produced by certain causes by the ancient

inventors of the science, and transmitted from them to posterity, upon which, as I just observed, we found our theory; for instance, during the lapse of several thousand years, it has always been observed that in the geniture of a male, a trine aspect of Venus and the moon, (mathematically calculated and equated by a certain measure of time), has invariably been found to be productive of marriage or courtship. This then we affirm as a universal fact, determined by the experience of ages, that the trine of the moon and Venus causes matrimonial engagements. Thus it is with every principle of Genethliacal Astrology, founded on the immutable laws of nature: it is itself immutable, and being confirmed by many thousands of facts, it is therefore incontrovertible. "No two sciences can differ more in essence and principle than Genethliacal and Horary Astrology, the former being founded on the known and obvious laws of nature, whereas the latter is merely a doctrine of sympathies, equally true with the former, but owing to prejudice and want of observation not so clearly perceptible."

As a most luminous proof of the truth of astrology, I shall relate a well authenticated anecdote of Dryden, the celebrated English poet.

In the Encyclopædia Britannica, under the article "Dryden," are the following passages:—

"Congreve, whose authority cannot be suspected, has given us such an account of him as makes him appear no less amiable in his private character as a man, than he was illustrious in his public one as a poet," &c. &c.

"Dryden married the lady Elizabeth Howard, sister to the Earl of Berkshire, who survived him eight years, though for the last four of them she was a *lunatic*, having been deprived of her senses by a nervous fever. By this lady he had three sons: Charles, John, and Henry. Of the eldest of these there is a circumstance related by Charles Wilson, Esq. in his life of Congreve, which seems so well attested, and is itself of so very extraordinary a nature, that we cannot avoid giving it a place here. Dryden, with all his understanding, *was weak enough* to be fond of judicial astrology, and used to calculate the nativities of his children." (And the editors of the Encyclopædia might have added: the result of his calculations

fully justified this extraordinary weakness! and did the greatest credit not only to Dryden as an astrologer, but to astrology as a science). "When his lady was in labour with his son Charles, he, being told it was decent to withdraw laid his watch on the table, begging one of the ladies then present, in a most solemn manner, to take exact notice of the very minute that the child was born, which she did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr. Dryden took occasion to tell her that he had been calculating the child's nativity, and observed, with grief, that he was born in an evil hour, for Jupiter, Venus, and the sun were all under the earth, and the lord of his ascendant afflicted with a hateful square of Mars and Saturn. If he lives to arrive at the 8th year, says he, he will go near to die a violent death on his very birth-day, but if he should escape, as I see but small hopes, he will in the 23rd year be under the very same evil direction: and if he should escape that also, the 33rd or 34th year is, I fear—— Here he was interrupted by the immoderate grief of his lady, who could no longer hear calamity prophesied to befall her son. The time at last came, and August was the inauspicious month in which young Dryden was to enter into the eighth year of his age. The court being in progress, and Mr. Dryden at leisure, he was invited to the country seat of the Earl of Berkshire, his brother-in-law, to keep the long vacation with him at Charlton, in Wilts; his lady was invited to her uncle Mordaunt's, to pass the remainder of the summer. When they came to divide the children, Lady Elizabeth would have him take John, and suffer her to take Charles, but Mr. Dryden was too absolute, and they parted in anger. He took Charles with him, and she was obliged to be content with John. When the fatal day came, the anxiety of the lady's spirits occasioned such an agitation, as threw her into a violent fever, and her life was despaired of, till a letter came from Mr. Dryden reproving her for her womanish credulity, and assuring her that her child was well, which recovered her spirits, and in six weeks after she received an eclaircissement of the whole affair. Mr. Dryden, either through fear of being reckoned superstitious, or thinking it a science beneath his study, was extremely cautious of letting any one know that he was a

dealer in astrology—therefore could not excuse his absence on his son's anniversary, from a general hunting match which Lord Berkshire had made, and to which all the adjacent gentlemen were invited. When he went out, he took care to set the boy a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return; well knowing the task he had set him would take up longer time. Charles was performing his duty in obedience to his father; but as ill fate would have it, the stag made towards the house, and the noise alarming the servants, they hastened out to see the sport. One of the servants took young Dryden by the hand, and led him out to see it also—when just as they came to the gate, the stag being at bay with the dogs, made a bold push and leaped over the court wall, which was very low and very old, and the dogs following, threw down a part of the wall ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after six weeks languishing in a dangerous way, he recovered. So far Dryden's prediction was fulfilled. In the 23rd year of his age, Charles fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head, with which he was seized, the heat of the day being excessive. He again recovered, but was ever after in a languishing sickly state. In the 33rd year of his age, being returned to England, he was unhappily drowned at Windsor. He had, with another gentleman, swam twice across the Thames, but returning a third time it was supposed he was taken with the cramp, because he called out for help, though too late. Thus the father's calculations proved but too prophetical."

These facts, with a few variations, have also been published in "The Astrologer's Magazine" for 1793, "The Spirit of Partridge," a very interesting periodical, entitled "The Bee," and in several other works. Mr. Dryden did not think astrology a science beneath his study (as the editors of the Encyclopedia remark), or he never would have given so much attention to it; nor yet was he afraid to acknowledge his belief in astrology and his abilities to practise it, as many parts of his works demonstrate, particularly one of his letters, published in "Johnson's Lives

of the English Poets," to which I refer the ingenuous reader.

"Certainly, if man may ever found his glory on the achievements of his wisdom, he may reasonably exult in the discoveries of astrology. The genius of Roger Bacon, although he was the first of that school of natural philosophy, which acknowledges none but experimental truths, was nevertheless bowed to the doctrines of judicial astrology, and his greater namesake (Lord Bacon), was still an arguer in favour of celestial influences."—Ashmand's Ptolemy's Tetrabiblos.

INSTRUCTIONS AND ILLUSTRATIONS

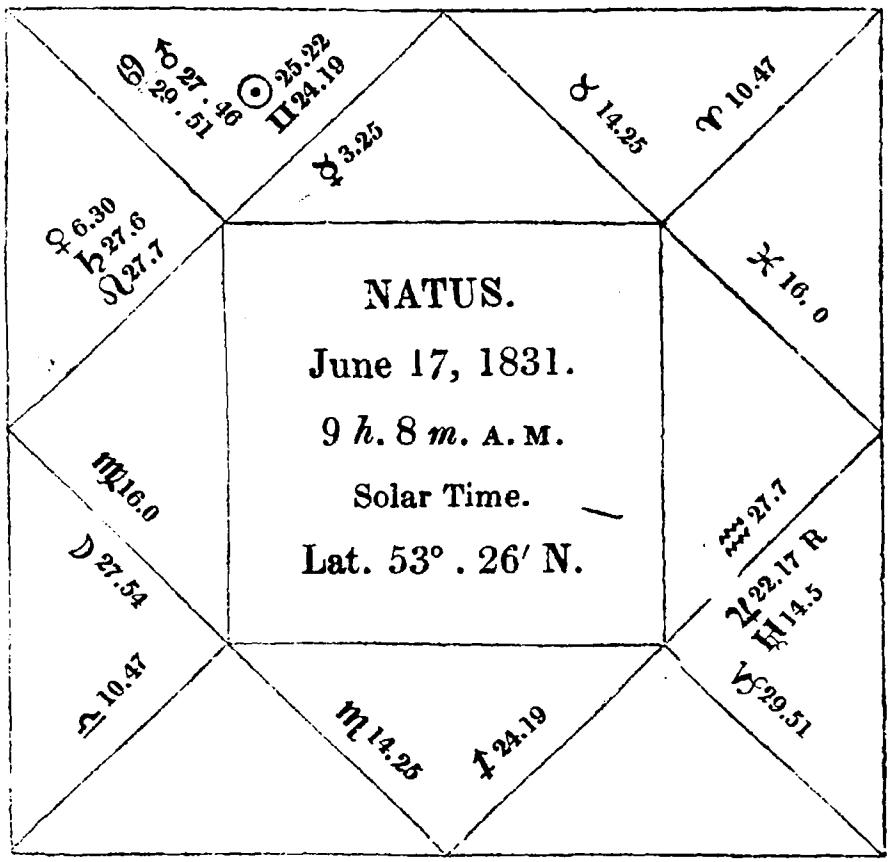
PREPARATORY TO THE

COMPUTATION OF PRIMARY DIRECTIONS,

ZODIACAL AND MUNDANE.

Horoscope referred to in the following Pages.

41.57.

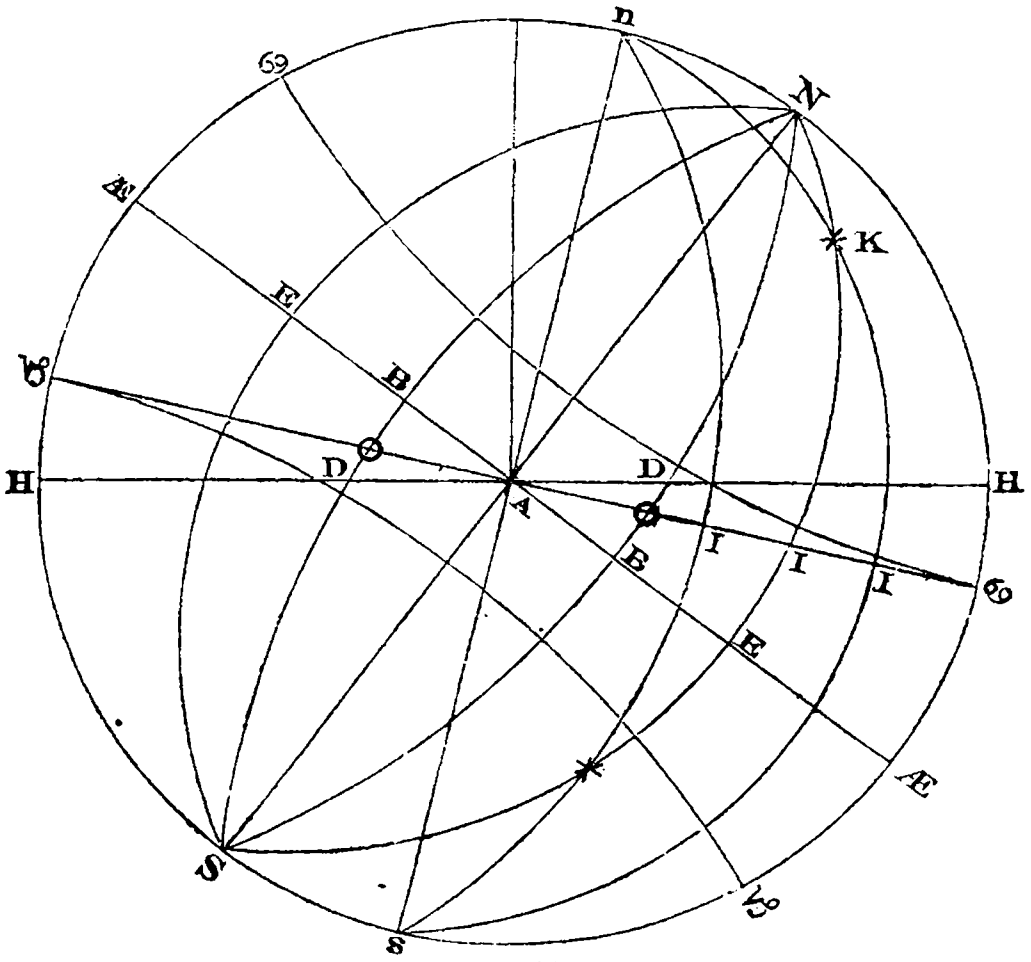


The student should have a perfect knowledge of the following problems before he proceeds further in the calcula-

tory departments of Genethliacal Astrology, as they form the basis on which this ancient science is founded.

Stereographic projection of the sphere, on the plane of the meridian, by a careful attention to which the construction of the following diagrams will be easily understood.

ZENITH.



NADIR.

Construction.—With the chord of 60 degrees describe the circle Zenith H, Nadir H, and draw the diameter H H. Take the chord of 53 26, and set it from H to N; then through the centre of the circle draw N A S.

Perpendicular to N A S through A draw Æ A Æ. From the points Æ Æ, with the chord of 23.28, set off the points Æ ♋ Æ ♑, and make *n* A *s* perpendicular thereto. Lay the tangent of 23. 28. from A towards N and S, through which points and ♋ ♋ ♑ ♑ describe the tropical circles ♋ D ♋ and ♑ D ♑. From A to B lay the tangent of 30 degrees, and from A to E that of 60 degrees, through which points and N S describe the circles N B S, N E S, &c. The meridians of celestial longitude *n* K *s* and *n* I * *s*

are described in a similar manner, laying the tangent of the required number of degrees, which in the above projection are 45 and 75, from A on the line ♋ A ♑ towards ♋.

1st. Then will the circle Zenith H, Nadir H, represent the brazen meridian, having its North Pole elevated above the horizon 53. 26.

2d. N. is the North Pole, and S. the South Pole, and N A S the axis of the globe.

3d. Æ A Æ, the Equator.

4th. H H the Horizon.

5th. Zenith A the prime vertical passing through 0° Aries.

6th. ♑ A ♋, the Ecliptic, n its north, and s its south Pole.

7th. ♋ ♋, the tropic of ♋ and ♑ ♑, the tropic of Capricorn.

8th. H N, the elevation of the North Pole above the horizon = to the latitude of the place.

9th. N E S—N B ⊙ S—N K E S, &c.—Meridians of terrestrial longitude.

10th. *n* K I s—*n* I ✳ s, &c. are meridians of celestial longitude.

11th. In the right angled triangle A B ⊙—A ⊙ is the sun's longitude, or an arc of the Ecliptic, from the first point of Aries. A B, the sun's right ascension, or an arc of the equator, from the first point of Aries. B ⊙ =, the sun's declination, and the angle B A ⊙, is the obliquity of the ecliptic, measured by the arc Æ ♋, Æ ♑.

12th. In the right angled spherical triangle A B D, A B is the occasional difference, and B A D the complement of the latitude measured by the arc H Æ.

13th. N *n* =, the obliquity of the ecliptic, or difference between the poles of the equator and the ecliptic.

14th. *n* K, the complement of the star's latitude I K.

15th. N K, the complement of its declination E K.

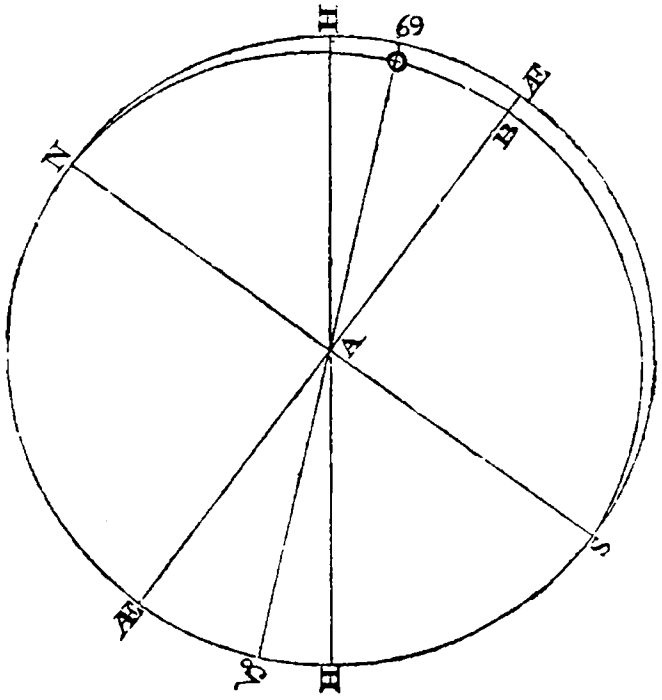
16th. The angle N *n* K, the complement of the star's longitude.

17th. The supplement of the angle *n* N K, measured by the arc E Æ = the complement of the star's right ascension.

N. B. The latitude, declination, &c. of the heavenly bodies are north or south, according as they are si-

tuated on the north or south side of the ecliptic or equinoctial.

Problem 1. Given the obliquity of the ecliptic, and the sun's place to find his declination.



In the right angled spherical triangle A B ☉, A ☉ = ☉'s longitude from the nearest equinoctial point, and the angle B A ☉ = 23° 28′ nearly,—the obliquity of the ecliptic, are given to find B ☉ = his present declination.

Rule.—As the radius is to the sine of the sun's longitude, (A ☉) so is the sine of the ☉'s greatest declination (or obliquity of the ecliptic B A ☉) to the sine of his present declination B ☉.

Example.—In the foregoing horoscope to find the sun's declination.

As radius	10,00000
Is to sine 85° 22′ . . .	9,99858
So is sine 23° 28′ . . .	9,60012
To sine declination 23° 23′ = .	9,59870

This problem admits of no variation, except in taking the sun's longitude, which must always be computed from the nearest equinoctial point, and the declination will always be north, when the sun is in a northern sign, and south, when in a southern one.

Problem 2. Given the obliquity of the ecliptic, and the sun's declination, to find his longitude.

This problem is exactly the reverse of the former ; for, in the right angled spherical triangle, A B ☉ right angled at B. The angle B A ☉ = 23° 28′ — and B ☉ are given, to find A ☉ = his longitudinal place in the ecliptic.

Rule.—As the sine of the obliquity of the ecliptic (B A ☉) is to the sine of the sun's declination (B ☉), so is the radius to the sine of the ☉ longitude ; which, if the declination is N, increasing, will be its true distance from ♈ when thus formed. If N declination, decreasing, the ☉ longitude will be the supplement of this arc. If it is S declination increasing, add the arc thus found to 180° ; but if South, decreasing, subtract it from 360°.

Example 1. In the Illustrative horoscope, the ☉ declination was found to be 23° 23′ N increasing, required his longitude.

As sine 23° 28′ . . .	9,60012
Is to sine ☉ dec. 23° 23′ .	9,59870
So is radius . . .	10,00000
To sine ☉ long. 85° 22′ = .	9,99858

Example 2. Suppose the sun's declination to be 18° 22′ N decreasing, required his longitude.

As sine 23° 28′ . . .	9,60012
Is to sine ☉ dec. 18° 22′ .	9,49844
So is radius	10,00000
To sine arc 52° 18′ .	9,89832

As the sun's declination is N decreasing, the supplement of this arc will be the sun's longitude, from the first point of ♈ thus 180 — 52° 18 = 127° 42′.

This problem is of great use in directions, viz. in finding where the sun forms a zodiacal parallel with any planet, &c.

Problem 3. The sun's declination and longitude being given, to find his right ascension.

In the same diagram are given A ☉ = the sun's longitude and the side B ☉ = his declination, to find A B his right ascension.

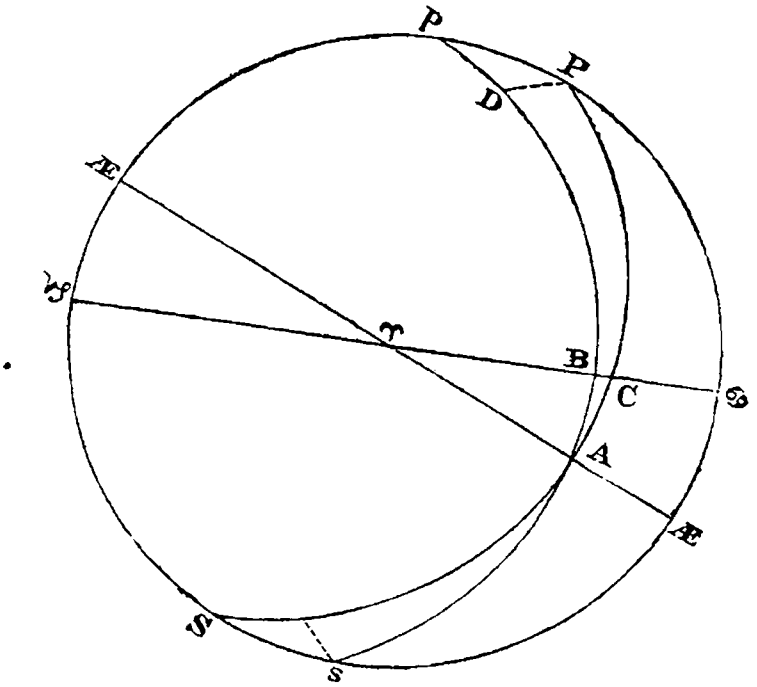
Rule.—As the cosine of the sun's declination (B ☉) is to the cosine of his longitudinal distance from the nearest equinoctial point, (A ☉), so is the radius to the cosine of his right ascension (A B), from that point whence this distance was taken.

If the ☉ or star be in ♈ ♉ or ♊, the arc thus found will be the right ascension. But if it be in ♋ ♌ or ♍, it must be subtracted from 180°. If in ♎ ♏ or ♐, it must be added to 180°. If in ♑ ♒ or ♓, the arc must be subtracted from 360°.

Example. Suppose the ☉ longitude to be 85° 22′ and his declination 23° 23′, as before, required his R. A.

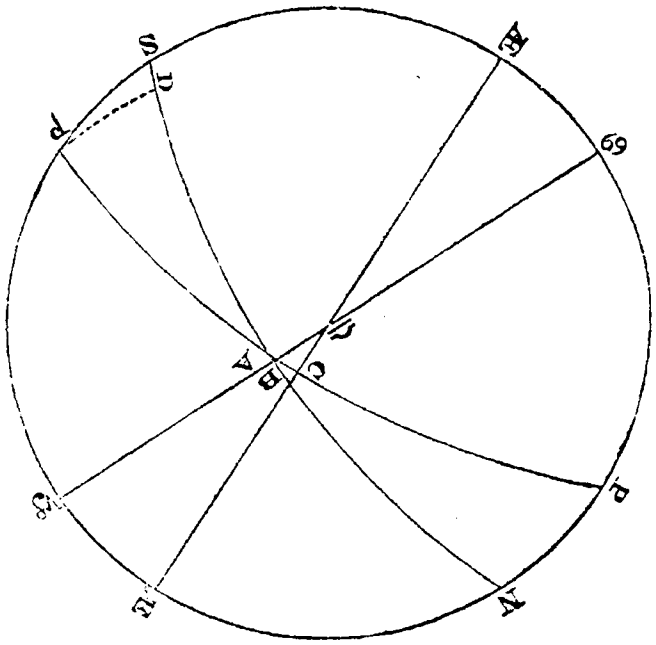
As cosine 23° 23′ . . .	9,96278
Is to cosine 85° 22′ . .	8,90729
So is radius	10,00000
To cosine R. A. ☉ = 84° 57′ =	8,94451

Problem 4th. The longitude and latitude of a star being given to find its declination.



In the above diagram let A represent the position of a star in a northern sign with south latitude; ♈ B is its long. from ♈. B A its latitude south, and C A it declination north. Then in the oblique angled spherical triangle A s S, are given A s = the complement of the star's lat.

s S, the difference between the poles of the equator (Æ Æ) and the ecliptic (♈ ♎) with the included angle s = the star's longitude, to find C A its declination, take the angle A P p.



In this diagram A represents a star in a southern sign, with southern latitude also. ♎ B is its longitude, B A its lat. Then in the oblique angled spherical triangle A S p we have A S = the complement of its lat. p S, = the obliquity of the ecliptic, with the angle p, S D = its longitudinal distance from the solstitial point ♈. To find C A the star's declination. For which we have the following rules :—

Rule 1. As radius is to the tangent of 23° 28′ (p S), so is the sine of the longitudinal distance (co. > S) from the nearest equinoctial point to the tangent of the first angle (S D).

2nd. If the latitude and longitude have the same denomination, *i. e.* if the latitude be north, and the star is in a northern sign, or south and the star in a southern sign, the latitude must be subtracted from 90°. But if the latitude and longitude are of different denominations, the latitude must be added to 90° ; subtract the first angle (S D) from the sum or remainder (A S), and it will give the amount of the second angle (A D).

3rd. As the co-sine of the first angle (S D) is to the co-

sine of the second angle (A D), so is the cosine of 23. 28. (p S) to the sine of the declination required.

Example 1st. Suppose ☿ in ♊ 3° 25′ as in the exemplary horoscope with 3° 45′ south lat. required his declination.

See the first diagram.

As radius	10.00000
Is to tang. P p 23° 28′	9.63761
So is sine angle p P D 63° 25′	9.95147
To tang. first angle p D 21° 13′	9.58908

As the latitude and longitude are of different denominations, lat. 3° 45′ + 90° = A p 93° 45′ — 1st. > 21° 13′ = 72° 32′ A D the second angle.

As the cos. p D 21° 13′	9.96952
Is to cos. 2d. > A D 72° 32′	9.47734
So is cos. P p 23° 28′	9.96251
	9.43985
	9.96952
To sine of the declination = 17° 11′	9.47033

The declination being greater than the latitude and ☿ being in a northern sign *is* north; but had the declination been less than the latitude *it* would have been south, because the latitude is south. Another example, I trust, will make this important problem familiar to the ingenious student.

Example 2nd. The place of the eminent star Arista or the Virgin's Spike in 1832 is ♎ 21° 29′, with about 2° 2′ s. lat.; let its declination be required.

In diagram 2nd.

As radius	10.00000
Is to tang. (p s) 23° 28′	9.63761
So is sine (co > s) — 21° 29′	9.56375
To tang. 1st arc S D 9° 2′	9.20136

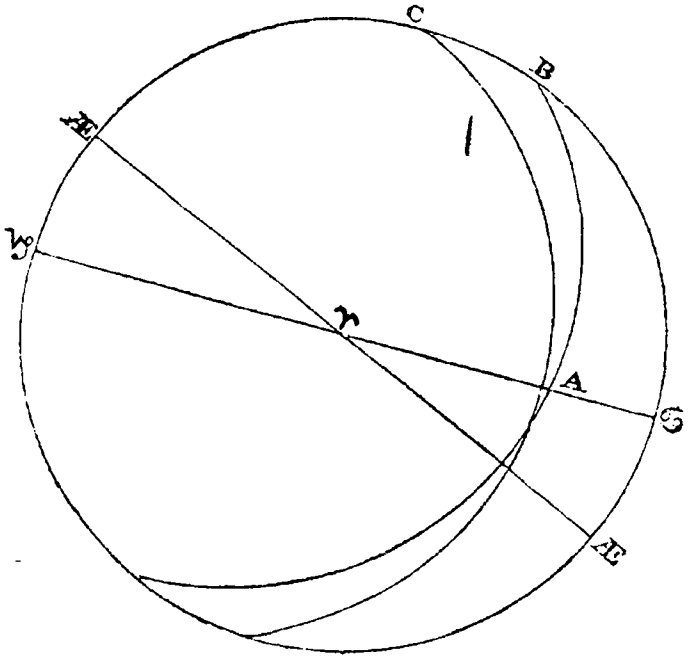
As the latitude and longitude are both south, it is evident 90° — 2° 2′ (BA) = 87° 58′ (AS) — (S D) 9° 2′ = 78° 56′ (DA) is the second angle. Then according to the 3rd rule—

As cosine s D 9° 2′ 1st >	9.99458
Is to cos. 2nd > D A 78° 56′	9.28319
So is cosine p s 23° 28′	9.96251
	9.24570
	9.99458
To sine C A dec. 23° 46′ S.	9.25112

Invariably when the declination is greater than the latitude, *it* will be of the same name as the sign the star is in, north or south; but if the latitude be greater than the declination, and of an opposite denomination to the sign, the declination will be north or south, according to the denomination of the latitude.

The right ascension of a planet may be found by having only the longitude and latitude given, but as the operation is rather tedious, and the declination is always required, take the following easy rule, having first obtained the declination as above.

PROBLEM 5th. Given the longitude, latitude, and declination of a planet or fixed star, to find its right ascension.



In the oblique spherical triangle ABC are given the angle ACB, the co-longitude. AC the co-latitude, and AB the co-declination of the planet or star, to find its right ascension, viz. the co-angle at B.

Rule. As the cosine of the star's declination is to the cosine of its longitudinal distance, so is the cosine of its latitude to the cosine of its right ascension.

Example. In the figure, page 18, required the right ascension of ☿, his latitude being 3° 45′ S.

As cos. 17° 11′ decl. ☿	9.98017
Is to cos. 63° 25′ long. ☿	9.65079
So is cos. 3° 45′ lat. ☿	9.99907
	9.64986
	9.98017
To cosine of R A = 62° 8′	9.66969

Problem 6th. The latitude of the place, and the declination of a star, being given, to find its ascensional difference.