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No. 2.

On the Customs and Character of The Ancient Egyptians; And on their Practice of Astrology.

In Nos. 3 and 4. of Vol. 6, we have collected an amount of evidence of Sideral Influence upon Terrestrial matter, which places the science of Astrology upon a foundation that can never be destroyed, so long as the laws of nature remain the same. In the preceding No. we endeavored to answer the chief objections which have generally been brought against Astrology, how far we were successful we leave it to our readers to judge. In this No. we propose giving a short sketch of the custom and character of the people who appear, so far as we have any historical records, to have been the first people who practiced Astrology. In some succeeding No. we may trace the history of Astrology from its *Cradle* up to the present time, or rather, (as some modern skeptic would term it,) to its *Grave*.

We are chiefly indebted to Mr. R. J. Morrison, Commander R. N., England, for the following facts:

The modern *fashion* of reviling Astrology may be, in a great measure, traced to the universal ignorance which exists, not only of the nature, principles, and practice of the science, but of the origin and early history of this, the oldest of all branches of human knowledge. We need not look back to the times anterior to Moses, where we must seek for the *earliest* records of the existence of Astrology as a science, honoured and practised by the leading men of the greatest antiquity; since our present object is not so much to establish the fact of its extreme antiquity, as to show the extent to which it was practised by the most learned and refined people of their day; and Astrology lays claim to some consideration on that account, for it is not in the nature of things at all *probable* that it could have been practised so long, without the manifest absurdity of its pretensions becoming obvious, were they really the delusive and airy nothings which many modern writers, in their ignorance, declare.

Almost all we know of the manners and customs of the Egyptians has come down to us through the writings of the Greeks, and, of course, wherever the question was raised of the origin of any species of knowledge, as to whether it were due to the Egyptians or Greeks, the relators would be sure to sum up the evidence in favour of their own country

men. Wherefore, we ought to receive all such evidence *cum grano salis*. Modern travellers have proved, however, by extensive examination of the relics of ancient day, that the fine arts had made very extensive progress in Egypt; and we now know, not only that the archjudge "was distinguished by wearing round his neck a golden chain" (as declared by Diodorus Siculus), but we know, also, that that chain was produced by artists quite as skilful as those who constructed the chain which is worn by the Lord Mayor of London. But not only did the Egyptians display the greatest skill in working the precious metals and in jewelry—the Egyptian ladies using mirrors of polished silver, chains, bells, and earrings of the richest description—but in all the useful arts they stood deservedly high. Flax and cotton were grown abundantly—the "white works" mentioned by Isaiah (chap. xix, v. 9); and they exported to Palestine and other countries their celebrated "fine linen," and most elaborate needlework of "divers colors." Cloth of golden tissue is discovered about the mummies; and the beautiful muslins of India were probably surpassed by Egyptian weavers, for theirs were known by the term of "woven air," being so delicate that the whole form of the wearer was clearly observed. We still find traces of *gilding* among the mummies; and very perfect it must have been to have endured 5,000 years. It is hard to believe that iron was unknown, but probably the art of making steel was. So plentiful, however, was brass, and to such perfection had they carried the art of casting, that not only were swords, quivers, knives, &c., formed of this material, but their most splendid war-chariots, with wheels of the greatest taste and elegance, so richly ornamented that they could not have been carved. Having no native mines they must have carried on extensive commerce to have obtained all this valuable metal. The casting of idols and statues was a common art, as shown by the account of the golden calf given by Moses. The beauty of the dyed woollens of Egypt was well known to Homer, who, probably, had visited the far-famed Thebes and its thousand palaces; his descriptions of battles being (as shown by recent travellers) mere transcripts of the sculptured battle-pieces on their walls. He mentions, in the "Odyssey," a splendid present which Helen received in Egypt:

"Alcandra, consort of his high command,
A golden diadem gave to Helen's hand;

And that rich vase, with living sculpture wrought,
Which, heaped with wool, the beauteous Phyle brought;
The silken fleece, empurpled for the loom.
Rival'd the hyacinth in vernal bloom."

Not any nation has excelled the Egyptians in industry. We find on the monuments described by M. Caillaud, in his *Recherches sur les Arts, &c., des anciens peuples de l'Egypte*, elaborate evidence of the perfection of their agricultural science, thus confirming the admission of Diodorus, that "the husbandmen of Egypt were superior, from their experience, to the husbandmen of other countries." We have seen ample reason to believe him also when he says, that "the arts in general are carried to a very elaborate degree of perfection by the Egyptians." In no ancient nation has gardening received the attention it had from the Egyptians; and yet, perhaps, there is no individual mark of good taste and civilization more evident in any one thing than in the science of horticulture. Vegetables and flowers are shown on the mountains in the greatest possible abundance and variety. The poor Israelites remembered with grief "the cucumbers, and the melons, and the onions," &c., they had left behind. In raising cattle the Egyptians were very famous, especially horses, which they exported to foreign nations for war-steeds. Solomon supplied his cavalry therewith, for we read that "they brought unto Solomon horses out of Egypt;" and, speaking of their artificial mode of hatching poultry, Diodorus says, "they are enabled to rival, if not to excel, the activity of nature."

But last, not least, of the arts amongst this celebrated people, we may allude to their vast conception and immense labour in the stupendous specimens of *architecture* which have come down to us, though not unscathed by the hand of time. Of these no language can convey an adequate idea. The richness of the marbles, the grandeur of the monuments, the extent of some of the temples and their magnificence, is such, that the mind is lost in wonder and surprise when first they are contemplated. Nor do we find them less interesting in respect to taste and delicacy, than imposing in regard to dimensions. The finest specimens of strictly Doric architecture are found over the ancient porticos of the tombs of Ben Hassan. Indeed, "the examination of these monuments has proved," as stated by a modern writer, "that *Greek art originated in Egypt*." Yes, the monuments of Luxor and Karnac were doubtless the studies of that Pericles whose skill has thrown a lustre around the name of Greece which must henceforth be allowed to reflect its beams upon the unknown artists of Egypt. In short, the researches of Hamilton, Gau, Denon, and Rossellini, aided by the discriminating labours of Caillaud, have demonstrated, beyond doubt, the truth of the assertions made by the priests of Egypt to Diodorus, that Homer, Plato, Solon, Pythagoras, Ctenopides, Eudoxus,

and Democritus, with a vast number of other philosophers, had learned in Egypt the various branches of art and science; the mythology, the geometry, and the astronomy, by which they had delighted and informed their countrymen. We see, then, that the banks of the Nile gave birth to civilization, which, travelling through Greece and Rome, at length reached the centre of Western Europe.

And now let us see what the historians of Greece can tell us of the so-called "superstitions" of the people of this famous land of Egypt. We will not defend their idolatry, which, however, they had in common with all the world, but we will just observe that the custom of holding animals to be sacred did not, as is vulgarly supposed, necessarily imply that those animals were worshipped as gods. We will take the cat, for example, an animal held to be highly sacred; "for," says Diodorus, "if a person kill either of those" (the cat or the ibis). "even involuntarily, he infallibly loses his life." It must be remembered that the worship of the goddess Isis was universal in Egypt. This goddess was undoubtedly the Moon. The Egyptians, when their religion was first established, believed that the yearly and regular inundations of the Nile (on which the very existence of the nation depends) were occasioned by the tears that Isis shed for the loss of Osiris. But, mythology apart, the priests, who were all well versed in Astrology, had observed that all things were affected by the Moon, and hence the inscription on the temple of Isis:—

"I am all that has been, that shall be. No mortal has hitherto removed my veil."

They observed, also, the peculiar effect the Moon produces on the cat; for, if the eyes of that animal be observed at New Moon, the pupils will be found to be extremely small, and they will be seen to enlarge gradually as the Moon receives additional light from the Sun. At the Full Moon the pupils are at the largest, and they as gradually diminish towards the change. Now, these are facts which any person may observe, if they will keep a full-grown cat in an equal light; for the pupils are, of course, affected by intensity of light; and hence we think it not wonderful that, believing, as they did, the Moon (Isis) was a powerful being, and that the cat was particularly influenced by her, and, therefore, apparently a favourite with the goddess; they should have held that animal to be "sacred." We think that similar reasons might be given for the origin of the other "sacred" animals being declared such. The priests not only attended the temples, but were, no doubt, applied to for all information connected with Astrological questions. When a child was named, its horoscope was examined by the priests, as is still done in many parts of the East; and its character, disposition, constitution and destiny, were stated to the parents.

who acted accordingly in bringing up the infant.*

Diodorus mentions that "The whole of Egypt being divided into a number of parts, called nomes by the Greeks, each of these is governed by a nomarcha, to whom the care of all its public concerns is intrusted. The land being divided into three portions, the first is occupied by the priesthood, who are held in the greatest respect by the inhabitants, as being devoted to the worship of the gods, and as possessing the greatest power of understanding from the superiority of their education; and from the revenue of these lands they perform all sacrifices throughout Egypt, and support the servants of the temples as well as their own families; for they hold that the administration of the honors of the gods ought not to be fluctuating, but to be conducted always by the same persons and in the same manner; and that those who are above all their fellow citizens in wisdom and knowledge ought not to be below any of them in the comforts and conveniences of life; and the priests are in the habit of associating very generally with the kings, partly as counsellors, and partly as expounders and instructors; FORETELLING FUTURE EVENTS BY MEANS OF ASTROLOGY and of augury, and reading the most useful lessons from the past out of the records of their sacred volumes.

* * The whole of the families of the priests are exempt from taxes, and they come immediately after the king in rank and authority. The second portion of the land is retained in the power of the king, for his own revenue, out of which he has to provide for all military expenses, and for the support of his own splendour and dignity, as well as for the liberal remuneration of those who have distinguished themselves by their virtues and their valour; so that, being amply supplied from this territory, they are not obliged to burden their subjects with oppressive taxes." We think this was a very good feature in the political economy of the Egyptians, which might be copied with advantage by some nations of modern day.

Diodorus afterwards tells us that "The children of the priests are instructed in two descriptions of literature—the sacred and the more general; and they apply themselves with diligence to geometry and arithmetic, for the river, changing the appearance of the country very materially every year, is the cause of many and various discussions among the neighboring proprietors, and these it would be difficult for any person to decide without geometrical reasoning founded upon actual observation; and for arithmetic they have frequent occasion, both in their domestic economy and in the application of geometrical theorems, besides its utility in the cultivation of astronomical studies; for the orders and motions of the stars are observed,

at least, as industriously by the Egyptians as by any other people whatever, and they keep records of the motions of each for an incredible number of years; the study of this science having been from the remotest times an object of national ambition with them. They have also most punctually observed the motions, and periods, and stations of the planets, as well as the powers which they possess, with respect to the natures of animals, and what good or evil influences they exert; and they frequently foretell what is to happen to a man throughout his life, and not uncommonly predict a failure of crops, or an abundance, and the occurrence of epidemic diseases among men or beasts: they foresee, also, earthquakes and floods, and the appearances of comets,* and a variety of other things which appear impossible to the multitude.† There was a custom at Acanthæ, on the Libyan side of the Nile, to have a barrel pierced with holes, to which 360 of the priests carried water from the Nile; and a mystery was acted in the neighborhood, in which a man was made to twist one end of a long rope, while other persons untwisted the other end, an allusion to which became proverbial in Greece. We think that the rope was emblematical of the endless course of the earth about the sun in the zodiac, and that the number 360 was chosen to imply the 360 degrees into which the ecliptic was divided by the Egyptian astrologers, as it still is by modern astronomers.

The hieroglyphics of the Egyptians are pretty well known; but though these were a mysterious writing, confined chiefly to the priests, there is little doubt that a more common kind of letters was in use among the people. Dr. Young, speaking of enchorial names, says, "they exhibit also unequivocal traces of a kind of syllabic writing, in which the names of some of the deities seem to have been principally employed, in order to compose that of the individual concerned: thus it appears, that wherever both M and N occur, the symbol of the god AMMON or AMUN (Jupiter) is almost uniformly employed;" of which he gives examples, as in the name of AMENOTHE, where the symbol for AMMON (Jupiter) is used, followed by othes. It is known, that on all occasions of sudden excitement, the Egyptians called upon the name of their chief god, AMUN, and at the close of their prayers it is asserted that they repeated the word AMUN; and this seems to have been the origin of the Hebrew term used at the end of a prayer or invocation, "AMEN," which we have derived from the Hebrews. The Egyptians' mode of writing it would be simply MN, and the original meaning appears to have been AM or OM, "All things;" and NUM, "The Eternal," signifying "ETERNAL CAUSE OF ALL THINGS;" which

* It is asserted by modern astronomers that comets were never predicted to return until Halley's comet, but we see that the Egyptian astronomers were superior to the moderns in this art.

† It is amusing to observe how the ignorant multitude, in the days of Diodorus, were exactly on a par with the Philosophers, as they are termed, of the present day: ignorance of the principles of computation and judgment in astrological science was, and is, at the bottom of the skepticism of both parties.

* We still follow the same practice in this country, only we examine the horoscope ourselves, and do not apply to a priest to do it for us.

is the most simple and yet the most correct idea of Deity. The Greeks, adopting the beautiful simplicity of the Egyptian *theos*, held that the word signified Zeus, or the Great God, and it is to Latin writers we owe the absurdity of the term "JUPITER-AMMON," thus implying that the planet Jupiter was signified. Mythology had passed from Egypt into Greece, and thence into Rome, where it became sadly corrupted and misunderstood. If we examine the encephalic name AMUN, we find it compounded of that which denotes the Tun* (Osiris) and that which depicts the Moon [Isis], thus beautifully portraying the ancient doctrine of the Egyptians, that the Deity exhibited his chief power over this world by and through those luminaries; so that, when an Egyptian appealed to AMUN, he did indeed, virtually exclaim, "Oh, ye deities, Isis and Osiris, eternal causes of all things." It was, no doubt, to prevent the Hebrews from resting at second causes, that Moses impressed them with the fact that the world was made by ALOIM, the power, or life, or God of all things.

It may be well for those who are at all skeptical as to the realities of Astrology, to consider the genius and character of the Egyptian people, as they appear in this brief sketch. It will be difficult, on doing this, to believe that a system of sheer delusion and deception [such as Astrology necessarily must be, if it be not true] should have originated, and grown up, and been interwoven with all the affairs of life, and formed the basis of that scientific temple whence issued the components of all those arts and refinements, of all that extensive commerce, that immense wealth, that high pitch of civilization, which not only existed, but endured, for thousands of years, on the banks of the Nile. What, were the doctrines of stellar influence never tested by the people? Were the predictions of public events never seen to be false, or, at least, far more frequently wrong than right? which they must have been if founded on no principle of nature. Did parents not find that the life of the child was very different from the priestly prediction? that violence of character came instead of placidity? that disease supplanted the promised health? that fatal injuries occurred in lieu of safety? that misery took the place of joy? or that death stepped in to laugh at the hopes of promised longevity? Away with the cant and hypocrisy which deny the truth of that which, if false, never could have sped so well, and elevated its professors to wealth and rank, and respect and honors, and which, if true, is founded in that system of harmonious action throughout the universe, which must be wise, because emanating from wisdom's self, which must be good, because proceeding from the fountain of all goodness!

N. B.—The Egyptian system of medicine was copied, in part, by Moses. The doctrine of "the blood is the life," Pythagoras took from Egypt as well as Moses. That of climac-

teric years [astrological] is fixed at 2,000 before Christ, in Hecker's "Chronology of Medical History."

Professor Owen on Astrology, Astronomy, and Medicine.

(From an English Correspondent.)

In a lecture at St. Mary's hospital "On the Claims of Medicine to rank as a Science," Professor Owen said, "We see, at the present day, that the public confide not so much in medicine as a science as in the particular practitioner. Time was when disasters were deemed, in the literal sense of the term, to be the effect of the malign influence of the stars. Two or three centuries ago the horoscope was cast, and believed to indicate the future destinies of the heir by the same classes as now accept, in like faith, the infinitesimal globe. The astrologer then had leave to move in the same social circle, and to sit at the same tables, is now the homœopathist. Astronomy had not risen to its full development as a science. I believe the public gain faith by what the true science effects and what it predicts. By means of the data of astronomy the seas are navigated, and remote parts of the earth reached, with marvellous exactitude. Astronomy foretells phenomena to the day, hour, minute, even second of time; the interval—it may be years—after the prediction passes, and at the very hour, and fractional part of the hour, the event foretold comes off. Medicine is occasionally called upon to prophesy in public. The rank of the patient requires a bulletin. Reference to some of these series of predictions and the actual results may partly account for the degree in which medicine still lags, as a science, in public estimation; and so it comes to pass that the question continues to be asked, 'Is medicine a science?'"

The above paragraph is taken from a report of Professor Owen's lecture in the *Medical Circular* of June 14, 1885. The learned professor has distinguished himself as a paleontologist, and he takes advantage of his reputation to dogmatize on astrology and homœopathy, condemning things of which he is evidently entirely ignorant, and, therefore, incompetent to form an opinion.

1 The learned professor contrasts the exactness of astronomical with astrological predictions. According to his views, astronomy has obtained, deservedly, a name as an exact science because of its exactness of prediction, while its mother science, astrology, has sunk into disrepute. Is this so? Emphatically, No. In the first place, astronomy and astrology (the terms were, until lately, synonymous) were divorced by some underhand means—probably from the ignorance and prejudice of some learned professors. When a certain act, called the Vagrant Act, was passed, it was construed by stupid country magistrates to include professors of astrology in its pains and penalties to be enforced against gipsies! classing men who distinguish themselves by their proficiency in astronomy with impudent pretenders! Thus by force—by might, not by right—was astrology put down—i. e., it became unfashionable; and people follow the mode, and accept the *ipse dixit* of pseudo-learned professors, as sheep follow one another through a gap in a hedge; the blind leading the blind until both fall into the ditch. Astronomical predictions are said to be exact; if so what has become of the comet that should have appeared in 1557 (the comet of 1559)? Half the world went mad about it, professors of astronomy included—ignorant (?) heathen excluded. This comet has not appeared to the present day! The learned professors know nothing of it, and were laughed at for their assumption of knowledge. One other evidence of the want of exactness of astronomy is the dispute as to the true distance of the earth from the sun. On the 17th of September, 1863, Mr. Hind's letter appeared in the *Times*, showing that astronomers had hitherto been in error as to the distance. Instead of being, as taught by Professor Encke, 95,364,600 miles it is 91,328,600 miles (vide *Zadkiel's Almanac*, 1865); and of this they cannot be sure until a transit of Venus over the sun's disc shall occur, in 1874. Let us ask another question. Why do not astronomers predict the "hour, minute, and second of time" that this transit will occur? Because they cannot. They cannot do it without assuming a certain distance of the Sun from the earth and they are not certain that any distance hitherto "discovered" is correct.

2 Now let us turn to the despised, said-to-be "exploded" science of astrology. Is not that science a delusion? says some sneering skeptic. No. Take, for instance, the late

* Vide Young's Egyptian Antiquities p. 124.

American civil war, and look at p. 44 of *Zadkiel's Almanac*, 1863; then you will find evidence that it is not a delusion, but can rank with astronomy in its claims to be a science on account of exactness of prediction. When this war broke out, Mr. Seward said it would end in ninety days. It continued four years. And Jefferson Davis said, if Richmond fell, the war could be prolonged for twenty years down South. Such were the predictions of politicians. Now *Zadkiel* predicted this war years before its advent. And, judging the effects of the partial eclipse of the Moon of April 10th, 1865, at Washington (11h. 18m. 53s.), *Zadkiel* said, *I find Jupiter strong in the ascendant, which at length will tender the people there pacific and reasonable, and disposed to peace, which, I have no doubt, will take place under the benefic influence of this eclipse.* What are the facts? On the 10th of April, 1865, General R. E. Lee surrendered to General Grant, with 25,000 men—the veterans of the Confederate army. On the 14th President Lincoln was shot. A week or two afterwards, General Johnston surrendered another Confederate army to General Sherman. May 10th, President Davis was captured, with his family. On the 23rd of May, General Kirby Smith surrendered the last Confederate army. The war was virtually over on the 10th of April; it was actually over on the 23rd of May, when the planet Uranus had passed the 23rd degree of the sign *Gemini* (which rules the United States), and according to Ptolemy, had left the sign, bearing out *Zadkiel's* words, "and after the month of May the war seems to discontinue sheer exhaustion." Was not that an exact prediction? What politician could have written it with confidence, as did *Zadkiel*, in the summer of 1864, when the Confederacy seemed likely to be able to continue the war for an indefinite length of time? If this prediction is not of itself sufficient to place astrology on the pedestal of public esteem, and to entitle it to rank as a science, and deserve the confidence of the people, what right, we say, has astronomy to that proud position? Other predictions can be cited, equally exact, viz., the Indian mutiny, and the peace following it. Earthquakes in various parts of the world, more than once foretold to the very hour, etc., etc.

3. now come we to the *vis medicatrix nature*—that art which (until homœopathy was discovered, until Hahnemann demonstrated that the law of *similia similibus curantur* was its true foundation) was steeped in the vertiginous ignorance for ages, whilst other sciences were making rapid progress. What shall we say of it? What but that it was, as Sir Astley Cooper said, "founded in conjecture, and improved by murder!" Who was the most successful medical practitioner two centuries ago? Nicholas Culpeper. And he was an *astrologer*. Hippocrates said that "the physician who was ignorant of astrology deserved rather to be called a *fool* than a physician." Hippocrates is an authority in all medical matters to the present day; but medical men are content to remain ignorant, rather than learn astrology and become true physicians. Now Culpeper has taught homœopathy, for we find, on referring to his treatise on the *anemone*, that he says, "it is under the dominion of Mars." "good for headaches, and keepeth the teeth sound." "Being made into an ointment, and the eyelids anointed with it, it helps inflammation of the eyes, whereby it is palpable that every stronger draws its weaker like." And in Hahnemann's *Materia Medica Para* we find *anemone* (*pulsatilla*) recommended for headache, neuralgia, and inflammation of the eyes—so astrology and homœopathy, Culpeper and Hahnemann agree. We regret that the *North American Journal of Homœopathy*, some time since, in an article on medical science of the middle ages, finding that Nicholas Culpeper and Hahnemann agreed in their remedial measures to a great extent, sneered at the former because of his astrology. It was this that made him successful when his contemporaries were to him as rushlights to the sunlight. In July, 1803, a lady consulted the writer for ache of the face and tumors on eyelids. She had so suffered for twenty years, had been under the care of eminent medical men and one homœopathist, but without permanent benefit. We took a figure of the heavens for the time of the consultation, gave her medicine in *infinitesimal doses*, one every other night. In a month she was well, and has continued so ever since.

When Asiatic cholera first visited this country, the orthodox practitioners were at their wits' end. Their treatment was as divergent as the poles. Some bled their patients; others denounced bleeding. Some exhibited calomel, others opium; others again said these drugs did harm. Some poor patients were placed in hot water, others in hot air. But the result in all these cases was the same—*death*. On the other hand, the homœopaths were perfectly agreed in their treatment of the new scourge, be-

cause they relied upon a law: the allopathic practice is empirical. Dr. Mabit stated that of the patients treated at the hospital at Bordeaux, "sixty-nine per cent. died under allopathic treatment, and only nineteen per cent. under homœopathic treatment." This gentleman has since been decorated by the Emperor of the French with the cross of the Legion of Honor, in acknowledgement of his success as a homœopathic practitioner. If homœopathy is really the quackery, humbug and nonsense it is proclaimed to be by its opponents, would such a man, possessing such a mind as the late Archbishop Whately, the greatest logician of the age, have failed to discover its charlatanism, and have given the lustre of his name to its cause? We may weigh the opinion of the late Archbishop, who *examined* homœopathy, against that of Professor Owen, which will assuredly kick the beam. Then, as to infinitesimal doses, silly people say they are too minute to have any effect. "A grain of musk may be exposed for months, and be incessantly emitting particles, easily appreciated by the sense of smell, yet has it not lost in weight what the most sensitive balance can detect?" If minute particles can act on the *healthy* living body, why not on the diseased? Can you see, grasp, smell, or in any other way detect the malaria in the air that brings cholera, "the pestilence that walketh by noons day?" If *faith* cures the patients of homœopaths, as some assert, have the Queen's horses (which are treated to this day homœopathically) *faith*?

If, before a bulletin containing the prognosis of the diseased state of a royal patient were issued, a figure of the heavens were taken by a competent astrologer, such prognosis would not bring discredit on the medical profession, as Professor Owen laments is the case now; and then, astrology and homœopathy combined, medicine would fairly be entitled to the rank of a science.

4. Against Professor Owen's opinion of astrology may be placed that of Baron Napier, the inventor of logarithms, Roger Bacon, Cardan, L. rd Bacon, etc., etc., who believed in and practised astrology.

In conclusion, we would advise the learned Professor not to condemn, in future, astrology or homœopathy before he has *examined* them, but, following out the apostolic injunction, "**PROVE ALL THINGS.**"

As an instance of what the want of system and rationality lead the orthodox practitioners of the present day to do, we may mention that in the same number of the same journal which reported the Professor's address (the *Medical Circular*) in the report of a lecture in Dublin Infirmary Theatre by another learned Professor, who, following out the example of vaccination (which has brought more disease, misery and death than small-pox ever did on the human race) recommends and carries out the practice of inoculating with syphilitic virus.—*Zadkiel's Almanac*, 1866.

R. A. FORREST, M. D., OF LONDON,

On Asiatic

CHOLERA.

MR. EDITOR:—Having witnessed the cholera in various European cities, with its mode of treatment, I shall briefly notice a few prominent features. The disease that I am now looking at is identical with that which prevailed in 1832-47. It would seem to be the same four distinct stages:

- 1st. The forming, incipient, or premonitory stage.
- 2d. The confirmed or active stage.
- 3d. The collapsed stage.
- 4th. The stage of reaction and convalescence.

THE FIRST STAGE is characterized by a deranged condition of the digestive organs, languor, physically and mentally, pain in the head, knees, joints, numbing pains in the bowels, slight spasmodic twitching in the calves of the legs. Sometimes constipation prevails; sometimes slight diarrhoea, the appetite is impaired, thirst increased, pulse variable, being feeble and contracted, or full and strong. The tongue is furred, white or yellowish; there is a feeling of fullness, heaviness, burning distress in the bowels, accompanied with griping pains, and these symptoms in some cases may take several days to come on, or by judicious treatment may be arrested.

THE SECOND STAGE is marked by more or less vomiting, and purging a thin colorless fluid in appearance to rice water, with cramps in the legs, and these speedily ascend to the bowels, chest, &c. These cramps are violent, painful, draw the muscles into knots, with twitching of the muscles of the entire body. The cramps now become regular first affecting one set of muscles, then another, twisting the body in various directions. During this stage, the tongue is pale, moist or covered with white mucus; the pulse is frequent and feeble, or may continue full and firm; the urine is scanty or suspended; the countenance is pinched and dusky, but in this stage little discoloration is observed, except at two points of the fingers, around the nails, under the eyes; but as the case progresses we have a livid blue appearance. The respiration is hurried, great distress about the

* Sharp's Essays on Homœopathy.

heart; great thirst, with an inward feeling of heat; the skin is covered with a profuse sweat; the extremities cold; the abdomen hot; and these symptoms may continue a variable length of time, and, if not relieved, will pass into the third stage.

THE THIRD STAGE is one of great prostration or collapse, the pulse is barely perceptible; the skin is cold, with a cold clammy sweat; the face is blue or purple, and the whole surface is of a leaden purple hue; the hands and feet have a doughy feel, corrugated in appearance; the voice is weak, dry or husky; the breathing is short and quick, with a labored action of the chest; great heat is experienced in the stomach; great restlessness; if he doses, his eyes are partly open; the intellect is unimpaired, but usually great indifference as to condition; the evacuations cease or are spontaneously discharged; the cramps continue with unremitting violence, and may cease prior to dissolution. But where the treatment is successful, or the vital powers of the patient are powerful enough to resist or overcome the disease, we may have reaction.

COURSE. If the stage of reaction or convalescence is about to take place, the discharges cease; animal heat returns; the skin assumes a normal appearance; the pulse acquires strength and volume; respiration becomes easy; the oppression about the heart abates; spasms cease; the liver, kidneys, &c., become more active; and the patient sleeps. Food is relished, and, if proper care is taken, convalescence is established. Relapses above all things must be guarded against. Cases sometimes occur that do not manifest either vomiting or cramps, but they are rare.

CAUSES.—There are epidemic influences, some morbid condition of the atmosphere, whether it is microscopic animalcula, or fungi floating in the atmosphere, or deficiency of electrical power, or a combination of these depressing influences, it is impossible to say. Although the predisposing causes are not well known, the exciting causes are well defined. Indeed, anything calculated to depress or lower the nervous system, or derange the equilibrium of the vital forces, will be likely to produce cholera in persons exposed to its epidemic influence, so that we usually have it most virulent in low, marshy sections, and in the pent-up, crowded parts of towns and cities, parts where ventilation and hygiene are almost unknown, and the persons most liable to its attacks are the debilitated, the intemperate, the ill-fed and poorly clad. Exposure to cold, damp, night air, excessive fatigue, exhaustion, depressing mental emotions, such as FEAR, which has made many victims.

TREATMENT.—My six months' experience at Constantinople, in the Ionian Islands, and lately at Southampton, in our own country, lead me to offer the following suggestions as to the correct treatment of cholera. During the whole course of the disease, from the first to the last, keep the patient in the recumbent position, not even allowing him to rise on any consideration whatever. This is most important. Enforce the most thorough hygiene.

In whatever stage you are called, resort at once to ice to the spine, modify its temperature, control ice over-excitation. Ice in an intestine should be applied along the whole length of the spine until the algid symptoms are completely overcome. The very moment they are controlled, restrict the ice to the lower portion of the spine continuously, until vomiting and purging cease; withdraw the ice as symptoms decrease; let suitable intervals elapse between each application. Congestions of the sympathetic nervous centres produce the algid symptoms, so does congestion of the lungs, so that before applying ice we must be careful that the lungs are free. The coldness is usually greater in the second stage; hence the important necessity of ice. A special indication in cholera, and its continuance until every symptom is controlled is counter-irritation demanded. Ice applied with counter-irritation, with iodine, seems also to be excellent in cases where the cramps, coldness and prostration are extreme. The application of Firmich's method the whole length of both sides of the spine, and then applying the oils of capsicum and stillingia, equal parts, over the irritated parts, and following with ice, I can highly recommend.

In the first stage, before the active symptoms have become developed, internally the comp. syr. rhubarb et potassa, with the oil of xanthoxylum, or C. tincture of serpentaria, or capsicum, camphor and kino, might be given in full doses after each evacuation. The principal indication here is to arrest the discharge as speedily as possible, and when this is accomplished, remedies calculated to improve the exhausted nervous centres, such as cod liver oil, phosphorus and bark, should be given early.

In my experience I am partial to an emetic at the start, composed of the compound powder of lobelia, and allowing the patient to drink freely of composition tea until it operates freely; also an emema of an infusion of capsicum and guaiacum if the neutralizing mixture is tardy in operation. If it operates too freely, then the C. tinct. of calopit should be freely given. All through the case a mustard poultice should be kept on the abdomen; the limbs, from the toes upwards, should be bandaged with cloths saturated with the same. The patient should be sponged frequently with tinct. capsicum diluted, his drink should be gum arabic water and small pieces of ice kept in the mouth.

In the second stage the treatment must be energetic, ice to the spine and other remedies calculated to meet the indications. Vomiting and diarrhoea; for the vomiting an emetic, then follow with the aromatic tinct. of guaiacum in teaspoonful doses every ten minutes; or tincture of xanthoxylum and capsicum; or small doses of equal parts of lobelia, capsicum and valerian, with the application of equal parts of mustard, salt and capsicum to the abdomen; for the diarrhoea, an emema composed of a saturated tinct. of xanthoxylum and opium, and the patient be urged to retain it as long as possible; and internally a powder composed of myrricin, xanthoxylum and capsicum; or camphor, kino, sannaic acid and opium, repeated frequently, lengthening the interval as the patient improves. For the removal of cramps at this stage, keep actively on with the ice to the spine, keep the limbs straight,

use brisk friction with dry mustard, keeping up the mustard bandages on feet, legs, arms; keep up the animal heat by hot irons, bricks, &c., covered with cloths wrung out of warm water so as to induce copious perspiration: an important indication. If there is excessive irritability of the stomach, I have seen small doses of hydrocyanic acid, pepperine and quinine relieve it. I have also witnessed excellent effects from the muriated tinct. of iron. In all my experience of a large circuit, never have I seen any congestion of the head where the ice and the mustard were applied as I have suggested.

In the third or collapsed stage, but little more can be done than keep up the patient, relying implicitly upon ice as directed, external and internal stimulation, keep up artificial heat; perseverance here and rigid stimulation, keeping the congestion of the spinal thoroughly controlled by the ice, and internally, capsicum and brandy as the best of all stimulants. I have observed every variety of treatment, electricity, &c., but none have been found so reliable as the above, and in threatened relapses the ice, artificial heat and stimulants usually succeed.

In the convalescent period, we have the various secretions almost paralyzed, a sort of lethargy or torpor prevails, and the case requires the nicest possible management, mild but thorough means to excite the liver, kidneys, bowels, skin; the nourishment should be fluid; it should consist of the elements of the blood in a concentrated form, for the purpose of restoring the exhausted condition. The tonics in the convalescing, from which I have derived the most satisfactory results, are phosphorus and cinchona. Prophylactic measures should be strictly enforced, cleanliness, disinfectants, daily bathing; avoid excessive fatigue and indigestible articles of food; clothing should be warm and comfortable, and above all things the mind should be well fortified, fear should be overcome, as this undoubtedly is a frequent cause.

SOUTHAMPTON, Nov. 20, 1865.

(CONTINUED FROM VOL. 7, NO. 1, P. 8.)

The Nativity of WILLIAM H. SEWARD.

In many respects Hon. William H. Seward has a remarkable Nativity, but on the whole, a very fortunate one; it would show that he is a person that would meet with many difficulties, and much opposition—chiefly brought on by his own eccentric or independent turn of mind—and, although he will appear at times to be entirely forsaken by his friends, yet he will never come to any real disgrace or misfortune.

In this brief sketch of Hon. Wm. H. Seward's Nativity, I shall not attempt to make the necessary calculations for his past life, but only refer to a few aspects for the present time, and a few years to come.

Near the middle of this July (1863) Mr. Seward will have the war-like planet Mars afflicting Saturn's place, and in evil aspect to the Sun's, in his Nativity. He will be in great danger of committing some serious blunder, which will bring him many public enemies, who will make a great clamor to have him removed from his present situation, and there will be part danger of them being but too successful. His health will not be over good, as he will be likely to be afflicted with some feverish complaint.

Should he remain in his present high position through the month of July (1863), he will begin to be more fortunate in his undertakings, and will gain popularity in August and September (1863), but more especially in the latter month; and he will continue to be rather fortunate until the

latter end of November, or the fore part of December (1863); when he will be surrounded with difficulties and evil reports. He will then have aspects that will afflict his Nativity terribly. until the latter part of February, 1864. I look upon it as next to impossible for him holding the reins of government; or steering the Ship of State, with anything like success, or credit to himself, over February, 1864. Should he have been able to weather the above mentioned storm, there will be some chance of him being more successful in his endeavors, and gaining the good will of the people, until the latter part of August, or the month of September, 1864; at which time his Nativity will be afflicted in such a manner as to cause him to sink very much in the estimation of the public generally, and I feel confident if he has not been removed before this time, that he will either be displaced, or the government will be in a very precarious condition, or it will be standing on a very tottering foundation. His health will be terribly afflicted, and if he survives over September, 1864, which will be rather doubtful, I do not think that he will become noted or popular again for some years.

The above was all published in the July, August and September No. for 1863; with a remark that I might recur to Hon. W. H. Seward's Nativity again in some future No. It is with the object in view of fulfilling that promise that I now continue this Nativity. I need not remind the reader how Mr. Seward's evil aspects did afflict him after September, 1864. How he was thrown out of his carriage, and came near losing his life by the accident; and also about him coming near being assassinated while he was lying ill in bed; his family afflictions, &c. Those things have all passed into history.

I propose in this No. to only make a few remarks on the Nativity of Mr. Seward for the present year and part of the following:

During this summer Mr. Seward will be generally fortunate both in health and prosperity, as there are no particular evil aspects afflicting his Nativity. His health may be slightly affected near the 20th of March, and of July. But the middle of next December, 1866, will bring sickness and misfortunes, in reality. He may live over the 7th of March, 1867, but it is very doubtful. However, should he survive 1867, he will find that year one of the worst years in his whole life.

Remarkable Predictions.

According to the following German predictions, Napoleon is to lose his throne by death or otherwise in 1869. The prediction is based upon the facts stated below, and numbers of people believe it. The correspondence between him and Louis Philippe is, to say the least, remarkable and striking. Louis Philippe came to the throne in 1830.

He was born - 1773 - 1-7-7-3 - 18 18 and 1830-1848
He was married - 1809 - 1-8-0-9 - 18 18 and 1830-1848
His wife (Amelia) born 1782 - 1-7-8-2 - 18 18 and 1830-1848

Everybody knows that he lost his throne in 1848.

Louis Napoleon came to the throne in 1852

He was born - 1808 - 1-8-0-8 - 17 17 and 1852-1869
He was married - 1853 - 1-8-5-3 - 17 17 and 1852-1869
His wife (Eugenie) born 1836 - 1-8-2-6 - 17 17 and 1852-1869

In 1869 he will lose his throne.

President Johnson's Nativity will appear in our next.

THE NATIVITY OF

Gen. Ulyses S. Grant.

For Planets' places for Gen. Ulyses S. Grant's time of birth see Vol. 4, No. 3, of Planet Reader.

So far as I have been able to learn, Major General Grant, was born in Clairmont County, Ohio, April 27th, 1822. And I am of the opinion that he first saw light a little before mid-day; if so he was born under the planet Mars, in the Sign Leo, and the Sun in Taurus; which will describe a person of middle stature, well built, or inclined to be rather stout, sanguine complexion, reddish beard with piercing and sparkling eyes.

From the general appearance of the planets, he appears to have a very fortunate Nativity. In short, he is a person who will, and must leave his mark somewhere; as he has three superior planets all near a conjunction in a fixed sign—Taurus; and the Moon in her own house, in good aspect to the planets Venus, Mars, and Mercury; all of which are very fortunate positions; and they will cause him to be very bold and energetic in his movements, in short, he will appear to go through fire and water to attain his object. Yet, they would indicate one of a very honorable turn of mind, who will never stoop to low or mean actions.

In this brief sketch of Gen. Grant's Nativity, I shall not allude to his past life; but hasten to notice a few aspects in his Nativity for the present and a short time to come.

During the latter part of June and the whole of this present July, [1863] Gen. Grant will have the planet Mars passing a square of Saturn's, Sun's, and Jupiter's, places, and over it's own place, in his Nativity, which aspects will cause him to be generally unfortunate during this July. I look for him meeting with another repulse, or being displaced from his position during some-time of this month; or at least, there is no immediate prospect of his taking Vicksburg. But should he be in command of the attacking forces against that fortification, near the 21st of August, there will be some chance of his taking Vicksburg, as he will have a very fortunate aspect operating in his Nativity, at that time, which will cause him to be very popular or noted; even more so than he has ever been before, and it will be fortunate for him for some months afterwards.

I do not notice, in Gen. Grant's Nativity, any particular evil aspects until the middle of next November, when Mars will be afflicting him again until after the middle of December. After that date he will be fortunate until October, 1865

Having left off in Gen. Grant's Nativity in October, 1866, in Vol. 4, No. 3 of Planet Reader, I propose continuing it for a short time to come in this No., and I may continue it still further in a future No.

This will not be a fortunate year for Gen. Grant, as he has several evil aspects afflicting his Nativity. I look for something to disturb his peaceful life this next June and July; there will be afflictions if not death in his family, and poor health for himself. But I am afraid that

he will have to take the field again in these months, as the heavenly monitors look very threatening; but let us hope that their influence may be averted, by wise counsel. After July the aspects are more promising than to the end of the year, although 1867 will be a disquietful year for him.

THE FATE OF THE NATION,

For the Spring Quarter of 1866.

"Beautiful stars in other days.
The prophet's eyes might read your rays,
And tell of many a strange event
Of warfare and of warning-sun."

The Sun enters the sign Aries this year at 50 minutes after 2 o'clock p.m.; when 15 degrees of Taurus are on the mid-heaven, and 22 degrees of Leo are rising. The Sun is lord of the year, and is in the 8th house, in conjunction with Venus. The angles are afflicted. Saturn being on the cusp of the 4th, and Mars just within the 7th, while the Moon rises high in the mid-heaven in the sign Taurus, leaving an opposition of Saturn, and applying to a square of Mars. The heavenly speculum is plain, let the wise read. There can be no mistake about this foreshowing warlike quarrels, if not war itself. And however much President Johnson may be disposed to keep on friendly terms with foreign nations, there is reason to fear that a sudden outbreak will occur against which it will be well for us to be prepared. Let us hope that by wise counsel it may be stayed off, but the heavenly monitors portend war and bloodshed, sickness and death, in this devoted land of America.

President Johnson's and Gen. Grant's Nativities are very much afflicted during this spring and summer, which does not improve matters for this country. Congress and the Cabinet does not move in harmony. At the New Moon preceding the Sun's entering into Aries, the Sun sets eclipsed, and at the Full Moon following, the Moon will be totally eclipsed, in our mid-heaven.

The portents of these phenomena, following in such succession, may be considered precursors of events which will have a vast influence in producing mutations in society, and amongst the nations of the earth. The evils may not be yet felt in their fullest force, but be the forerunners of other evil tendencies; yet they will exert their influence, and we shall soon perceive that we have reached a period of strange times, decidedly unfavorable to the national weal.

America will be a scene of disorder and confusion, THE ELEMENTS OF SECESSION STILL BURN, AND THE TINK WILL COME WHEN ITS ADVOCATES WILL BE IN THE ASCENDANT. THE NEXT QUADRATURE OF URANUS AND SATURN WILL STIR UP THE STRIFE, THE EMPEROR OF FRANCE HAS CONFLICTING INFLUENCES; and the benefic Jupiter greatly counteracts Saturn's influence and strengthens the Emperor's hands. 1873 will be a war-torn year. Prussia mourns. Austria and Russia are in disquiet.

Trade and business will generally be dull, and a great deal of sickness will afflict the people; many deaths from fevers, diphtheria, and I fear cholera.

Ireland still suffers, and the Moon leaving an opposition of Saturn, it is to be feared that the rebellion will have commenced in good earnest.

THE FATE OF THE NATION for April.

At the Full Moon on the 30th of March, all the planets are under the earth, except Saturn and Herschel, and the Moon is eclipsed in the mid-heaven. The planetary positions are ominous. The Congress and Cabinet will find it next to impossible to steer clear of foreign war. Business and trade of all kinds grows even duller. Venus meets Saturn's opposing ray about the middle of this month, a bad harbinger for Ireland, danger of the Irish blood flowing freely about this time; attention will be diverted from Mexico to "Erin is my home." The birthday of the Emperor of the French is not very good, and he has two evil directions at work, which can hardly fail to bring him grievous trouble and some family loss. He will have greater cause to weep than he had in the spring of 1865; and he will require all his policy to avoid being drawn into war.

The FATE of the NATION for May.

At the full Moon on the 29th of April, the Moon is in conjunction with Saturn, in the 2d house. I look for some direful disease breaking out in this month, that will carry many to their long home. A panic in money matters, and a fall in property, and assets will follow in the train.

President Johnson's Nativity is very much afflicted again, his health suffers, and he is surrounded with difficulties. News from abroad is read with great interest. The Emperor of Russia suffers from the evil influence of Saturn. On the 4th day the warlike planet Mars enters Aries, the ruling sign of England, and he will produce much excitement throughout the land. Ireland still suffers from Saturn opposing her ruling sign. About the 20th day I look for heavy gales.

THE FATE of the NATION for June.

The Full Moon for June occurs on the 29th of May. Herschel having got into Cancer again, will afflict New York. Some epidemic is spreading, and the public health suffers much. Trade and business does not revive with the warm weather. Gen. Grant's Nativity, and the President's, still keeps afflicted, and I look for great preparations for war being made about this time. Mars entering Taurus, the ruling sign of Ireland, will make things still grow worse in that oppressed country. Indeed the news from abroad still occupy a great deal of the public attention. I expect much loss of life and property, by heavy gales, both on sea and land, from the 17th to the 21st day.

(Continued from Page 8, Vol. 7.)

ZADKIEL'S REPLY TO HUGH S. BROWN.

And now I turn to the more general topics of your lecture; and laying aside all personal feelings, I proceed to exhibit the falsehood (whether intentional or not you know, and God knows) and the ignorance and the bigotry, the illiberality, the injustice and the foolishness that you have put together, in a manner so unworthy of a professed minister of the meek and lowly Jesus, and so degrading to the sect of Baptists, whose sense of truth and justice must be at a very low ebb, or they would not listen to such ignorant rant, and applaud such vulgar rildery.

I shall say nothing in defence of the "BOOK OF FATE," which you condemn; but I cannot refrain from drawing attention to the obvious falsehood lurking in your manner of dealing even with this matter. You might have taken your stand on truth, good and holy truth, but you prefer to come to the attack with a lie in your right hand. You say (p. 8), "The great merit of this oraculum is that you may obtain to your questions whatever answer you please." Again, it is a most accommodating oraculum; you have only to mind your dots, and you may have a favorable answer always." Now these statements are absolutely false; and you knew, when you made them, that they were utterly untrue. You know that the book directs that the dots shall be made without counting them, so that their number in each line may be unknown, and depend on chance, or whatever may be the power which guides our hands whenever we perform an involuntary act: which power, as I do not believe in "chance," I humbly submit must be Providence. Here, therefore, you stand a convicted father of lies. I really blush for you, Hugh Stowell Brown; and I feel pity for the weak-minded men of Liverpool, who could stand to hear such an unblushing piece of falsehood, and not at once give you the lie, as you deserved.

Do not attempt to wriggle out of this very humiliating predicament by saying that you did not care to examine the book far enough to know what it really did say. But then, Sir, know you not that if you do not examine these things, you cannot understand them? And know you not also that "NON DASCERE VERUM NON INTELLIGERE" none should condemn who do not understand. In future you will do well to EXAMINE all the modes of operating by "these diviners of futurity," before you call upon "the multitude of silly people," whom you say you have in the midst of your "Liverpool men," to have no faith in them. And when you have fairly examined all these modes of divining futurity, it will be your own fault if you should still I continue to be no conjuror.

Having in this very honest way disposed of the "BOOK OF FATE," and the ancient science of Geomancy, of which it is a very miserable exponent, you proceed to attack "the Prophetic Almanac," or rather "Zadkiel's Almanac;" for I do not find that you say anything of Moore's Almanac; perhaps that being the property of the "Worshipful Company of Stationers," among whom there are some leading members of the Baptist connection, it was as well to be silent thereon. Yet let me inform you that the sale of that Almanac approaches nearly half a million; and, therefore, if the "immense sale" of my Almanac produce "practical evils of no small magnitude," as you declare at page 13, how enormous must be the magnitude of the evil produced by the ten times greater sale of you Baptist friends' Almanac! However if I wrong you in my supposition that this is the true cause of your silence about "Francis Moore, Physician," perhaps you will inform "the working classes," to whom your Lectures were addressed, WHAT was the true cause—you had better do so, for "the working classes" are not so easily galled as you may suppose. They like causes.

To proceed to my reply to your insane and very futile remarks where they take the least form of arguments, for I have disposed of the mere abuse already, I observe that you say at page 12, "I will admit that Zadkiel predicted that this year would be marked by a great national loss, and that he speaks of the vengeance of Heaven as likely to fall upon the East India Company, for its treatment of the King of Oude." But you proceed to aver that capital admission of the actual power, which exists of foretelling important events by the heavenly bodies; which I have ever done upon the theory that they are the INSTRUMENTS made use of by Providence to bring about its WILL; you proceed, I say, to criticise the accuracy of my other predictions. I shall not follow you therein, as my readers, who have read the kind article (or at least) followed my predictions for the long period of thirty-six years, and perused my essays in defence and explanation of the science, which they know to be founded on the axiom that "the stars INFLUENCE mankind, but do not COMPEL;" my readers I contend, are the best judges of the accuracy of my predictions. And they, Sir, have given a verdict, signed by some five hundred thousand names, in the affirmative. Against this verdict the insane babbling of a fanatic like you, falls harmless as the kick of some furious donkey would against the iron sides of the huge great Eastern.