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A RELIC OF ASTROLOGY.¹

THE mysterious picture of a nude man surrounded by the signs of the zodiac, which forms so common a feature in all patent-medicine almanacs, is familiar to every one, but few realize the great antiquity of the symbolism implied, and the interesting history of this persistent relic of astrology.

As commonly drawn for the last fifty years, the picture shows a naked man with a melancholy expression, standing erect with outstretched limbs, having his bowels exposed in a manner that suggests the martyrdom of Saint Erasmus; his head, limbs, and divers parts of his body are pierced by lines, reminding one of another saint, Sebastian; these lines lead from twelve singular objects symmetrically placed around the central figure, a leaping ram, playful twins, a couching lion, a weary bull, a pair of scales, a conceited virgin, a determined archer, a careless water-bearer, an agile goat, two fishes crossed, a salt-water crab, and a tropical scorpion with a jointed tail.

The connection between these twelve zodiacal signs and the human anatomy is set forth in the following lines, written in 1720:—

The Head and Face the Princely *Ram* doth rule,
The Neck and Throat falls to the sullen *Bull*.
The lovely *Twins* guide Shoulder, Arm and Hand,
The slow pac'd *Crab* doth Breast and Spleen command.
The *Lion* bold governs the Heart of Man.
The *Modest Maid* doth on the Bowels scan.
The Reins and Loins are in the *Ballance* try'd,
The *Scorpion* the Secret Parts doth guide.
The *Shooting Horse* lays claim to both the Thighs;
The Knees upon the Headstrong *Goat* relies.
The *Waterman*, he both the Legs doth claim,
The *Fishes* rule the Feet and meet the Ram again.

Moore's *Vox Stellarum*, 1721.

A study of the origin of this bizarre conception takes us back to the earliest records of civilization; its foundations were laid by Chaldean astronomers, Hebrew sages, and Greek philosophers; Christian mystics adopted it and mediæval astrologers magnified it, so that it became a persistent popular superstition. The first step in the evolution of this conception was taken more than 4000 years ago, when the star-gazers of Babylon observed the circular zone through which the sun appears to pass in the course of a year, and divided it into twelve constellations, creating what is known as the

¹ Read at the Baltimore meeting of the American Folk-Lore Society, December 28, 1897.

Zodiac. To these twelve divisions symbols were given, some of which are said to be Babylonian ideographs of the months. The astronomers of Egypt adopted this system, and their lively imaginations peopled the constellations with genii; thus arose a symbolism in which each group of stars is likened to a given animal or human character; these zodiacal signs are sculptured on the wall of the temple of Denderah, on the Nile, and similar designs were found by Champollion on mummy-cases and papyri. The twelve constellations are enumerated in the old Latin verses, —

*Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libraque, Scorpius, Arcitenens, Caper, Amphora, Pisces.*

and they are quaintly catalogued in the English lines:—

The ram and the bull lead off the line,
Next twins and crab and lion shine,
The virgin and the scales.
Scorpion and archer next are due,
The goat and water-bearer too,
And fish with glittering tails.

The second step was taken when philosophers, who “in the infancy of science are as imaginative as poets,” assumed that the celestial spheres exert a controlling influence on terrestrial life. The germs of this belief existed among many people in very early times; the Chaldeans taught and the captive Hebrews adopted it. In the earliest poetical book extant, the Almighty himself is represented as saying to Job:—

“Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth the Mazzaroth in his season? Or canst thou guide the Bear with her train?” (Job xxxviii. 31.) The word Mazzaroth signifies the signs of the zodiac.

Again, under the rule of the inspired Hebrew prophetess Deborah, “the stars in their courses fought against Sisera.”

The Greek philosophers Democritus (460 B. C.), Plato, Pythagoras, and the school of the Stoics gave astrology their sanction and elevated it to a pseudo-science. The idea that man’s life on earth and destiny for good or for evil is subject to the heavenly bodies and their relative positions was current in the early centuries of the Christian Era; astronomical tables were in common use on which were marked the lucky and the unlucky days and even hours. On a tombstone erected 364 A. D. in memory of an infant named Simplicius (that died the same day it was born), there is an inscription which states that this double event took place in the “fourth hour of the night, of the 8th ides of May, the day of Saturn, the 20th day of the moon, under the sign Capricorn.” The details in this epi-

taph are intended to account for the sad affliction suffered by the parents :—

Almighty Wisdom by a Mistique Tye
Spread through the World a Secret Sympathy,
Impregnating Superiours to dispense
On lower Bodies daily influence.

Ames's *Almanack*, 1730.

As the centuries rolled on, belief in astrology grew apace and exerted a baleful influence on mankind, arousing alarming fears and extravagant hopes always doomed to disappointment ; it kept the intellect in a "dreary bondage of ignorance and superstition," preventing the growth of true science "by the incessant operation of prejudice and the slavery of imbecile apprehensions." In the thirteenth century astronomy was rarely cultivated for its own sake ; the movements of the moon and the planets were studied with a view to determining holy days, and the stars were observed for the purpose of casting horoscopes. Judiciary astrology became a species of religion which the Church strove in vain to suppress as a relic of paganism. In the Middle Ages astrologers were important personages, holding positions of honor at royal, ducal, and republican courts, and no enterprise was undertaken before consulting them. Astrologers were the successors of the Roman haruspices. At the Universities of Bologna and Padua, chairs of astrology were regarded as necessary to polite learning ; physicians, especially, cultivated astrology, and their practice was imbued with the grossest superstitions ; astrology was closely associated with the other pseudo-sciences, alchemy and magic.

For several centuries the rising and setting of the stars, the eclipses of the sun and moon, the appearance of comets, the aspects, conjunctions, and oppositions of the planets, were thought to be intimately related to the production as well as the relief of diseases. The moon was believed to have special power over mental and bodily maladies, as well as over the weather and minor concerns of life, — a superstition that still lingers even in enlightened minds. The position of the moon in the constellations determined the proper time for compounding and administering medicines, — a belief current at a very early period among the Anglo-Saxons. The Venerable Bede, referring to the travels of Bishop John, 685 A. D., states that this ecclesiastic visited a sick maiden in the nunnery at Wotton, Yorkshire, who lay at the point of death. The bishop inquired when the maiden was bled, and, finding it was *in quarta Luna*, he said : "Very unwisely and unlearnedly hast thou done this *in quarta Luna*, for I remember Archbishop Theodore, of blessed memory, saying that phlebotomy was perilous when the light of the moon and the ocean tide are waxing."

Although forbidden by Jewish, Roman, and canon laws, astrology flourished throughout the Middle Ages, and gave great impetus to the study of the science of astronomy. Meanwhile a novel conception became engrafted on the pseudo-philosophy: the physical universe was regarded as an organized being endowed with a soul and analogous to man; an intimate correlation between the universe and man was held to exist, the universe controlling the destiny and organism of man, and man having power over the fundamental laws of nature. In this connection the terms Macrocosm and Microcosm came into use, the former to designate the world at large, and the latter the smaller world within man. Man, or the microcosm, was regarded as the physical and spiritual epitome of the universe or macrocosm. Olympiodorus, of the Greek school in Alexandria, about the fourth century, wrote of the macrocosm and microcosm, but the clearest explanation of this philosophy is found in the "Epistle of Isis, Queen of Egypt and wife of Osiris, to her son Horus;" this is one of the Greco-Egyptian writings on the "Sacred Art," of unknown authorship and obscure origin. The passage is as follows: "Hermes calls man the microcosm, because the man, or the small world, contains all that which is included in the macrocosm, or great world. Thus the macrocosm has small and large animals, both terrestrial and aquatic; man, on the other hand, has fleas and lice; these are the terrestrial animals; also intestinal worms; these are aquatic animals. The macrocosm has rivers, springs, and seas; man has internal organs, intestines, veins, and channels. The macrocosm has aerial animals; man has gnats and other winged insects. The macrocosm has volatile spirits, such as winds, thunders, and lightnings; man has internal gases and *podas* of diseases. The macrocosm has two luminaries, the sun and moon; man has also two luminaries, the right eye, representing the sun, and the left eye, the moon. The macrocosm has mountains and hills; man has a head and ears. The macrocosm has twelve signs of the zodiac; man has them also, from the lobe of the ear to the feet, which are called the fishes."

The date of this writing is not certainly known, but it is approximately of the fourth or fifth century.

The expressions macrocosm and microcosm are constantly met with in astrological, medical, and theosophical works of the Middle Ages. Paracelsus taught that man is a microcosm in comparison with the earth, and a macrocosm as compared with an atom of matter; the relationship between them forms a special science called by Paracelsus *Astronomia*. The forces controlling the two are identical, and in both they may act in an abnormal manner, creating diseases; man may be affected with spasms, dropsy, colic, and fevers;

the earth may be affected with earthquakes, rain-spouts, storms, and lightnings.

The noted physician and mystic, Robert Fludd, who was "not wholly a quack," wrote at length on the macrocosm and the microcosm. (*Utriusque cosmi, etc.*, 1617.) A little later another English astrologer and physician, Nicholas Culpeper, expressed the relation between the two worlds as follows: "There is a sympathy between Celestiall and Terestriall bodyes which will easily appear if we consider that the whole creation is one entire and united body, composed by the power of an Allwise God of a composition of discords. Also there is friendship and hatred between one sign of the zodiac and another, for fiery signs are contrary to watry and nocturnall to diurnall, etc." (*"Astrological Judgment of Diseases,"* London, 1655.)

John Baptist van Helmont, the distinguished Dutch physician; Jacob Boehme, the German theosophist; and much later Swedenborg, the apostle of the New Jerusalem, — discussed the mutual influence of the macro- and micro-cosm.

This "wicked stupefaction of the mind," astrology, has been kept alive during the past four hundred years largely through the wide dissemination of almanacs. These useful allies of every-day life originated in tables prepared by Arabian astronomers for the purpose of a calendar, and through Alexandrian Greeks they became known in Europe. A manuscript almanac compiled in 1300 by Petrus of Dacia contains an ill-arranged medley of astronomical, chronological, and medical nonsense. After the invention of printing, these ephemeral publications came into general use, and from the beginning they mingled truth with error: they truthfully chronicled memorable events of history, they correctly indicated the divisions of the year and the beginnings of seasons, and they announced the proper days for ecclesiastical feasts and fasts; on the other hand, they mendaciously foretold the changes in the weather, and prophesied the future in respect to national, civic, and individual life.

The printing of almanacs under James I. was monopolized by the Stationers' Company and by the universities; but notwithstanding these respectable sponsors, the annuals were filled with astrology and vain superstitions. In France the almanacs issued under the name Nostradamus (1550-1566) essayed political predictions, which immensely increased its popularity, but exerted such mischievous influence that Henry III. in 1579 promulgated an edict forbidding astrological features. British almanacs, during the civil wars of Charles I., "became conspicuous for the unblushing boldness of their astrological predictions and their determined perpetuation of popular errors." The most famous astrologer of England, William

Lilly, began to print his Ephemeris in 1644, and his forecasts of monstrous floods, prodigious shipwrecks, murrain in cattle, epidemic diseases, and judgments of things to come, were terrifying to the credulous masses.

The supposed influence of the zodiacal signs on medicine and on personal actions is shown in a curious passage in the "Husbandman's Practice or Prognostication for ever," published at London in 1664:—

"Good to purge with electuaries, the moon in Cancer; with pills, the moon in Pisces; with potions, the moon in Virgo. Good to take vomits, the moon being in Taurus, Virgo, or the latter part of Sagittarius; to purge the head by sneezing, the moon being in Cancer, Leo, or Virgo; to stop fluxes and rheums, the moon being in Taurus, Virgo, or Capricorn; to bathe when the moon is in Libra, Aquarius, or Pisces; to cut the hair off the head or beard when the moon is in Libra, Sagittarius, Aquarius, or Pisces."

The association of astrology with medicine naturally led to the adoption of almanacs as a means for advertising quack medicines; this is said to have originated with Francis Moore,¹ editor of "*Vox Stellarum*," published at London from 1698. But this is a mistake, for I have found a medical advertisement in the "*Merlini Anglici Ephemeris*" of 1671. The nostrum is called "Elixir Proprietatis," and it is "composed and sold at the sign of Van Helmont in upper Shadwell, London." The advertisement describes it as an "effectual medicine for griping of the guts, putrid Feavers," and other distressing maladies.

For more than two hundred years almanacs have been the efficient channel for bringing to the notice of the semi-illiterate and wholly credulous on both sides of the Atlantic puffs of medical nostrums and their amazing curative powers. Gadbury's "Ephemeris" for 1721 contains a good example: "Squire's Grand Elixir, or the Great Restoration of the World so much on the Wings of Fame, for Consumptions, Colds, Coughs . . . Pleurises, Measles, Smallpox, Gout, Rheumatism, Gravel, Colics, Fainting and Decay of Spirits. Only prepar'd and Sold by Capt. Joseph Bawler, Apothecary in Jewin St. Good Allowances to those who take Dozens. Ready Money expected of all Strangers."

Richard Saunders's "*Apollo Anglicana*" for 1721 contains an interesting advertisement of sterling value: "Artificial teeth set in so firm as to Eat with them, and so Exact as not to be distinguished from Natural; they are not to be taken out every Night as is by some falsely suggested, but may be worn Years together; and are an Orna-

¹ A pseudonym of Henry Andrews, and retained by successive editors of the *Vox Stellarum*.

ment to the Mouth and greatly helpful to the Speech. By John Watts and Samuel Rutter, Operators, Fleet St. London."

The firm hold which these medico-astrological almanacs had on the people is shown in a circumstance related by Dr. Robert Fletcher in his charming and erudite essay, "The Witches Pharmacopœia." A well-to-do farmer who was ordered to take a purgative declined to swallow it because on looking into the almanac he found that the zodiacal sign for the month was in *bowels*, and he thought that the two together would be too much for him!

The pictorial representation of the influence of the zodiac on human anatomy occurs as early as the end of the fifteenth century. It is found in that famous encyclopædia, the "Margarita Philosophica" of Gregor Reisch, published at Heidelberg in 1496. In the edition of 1504 the signs of the zodiac are in part superimposed on the body of the man, and in part placed around him;¹ it is amusingly described by Robert Southey in "The Doctor": "There Homo stands naked but not ashamed, upon the two Pisces, one foot upon each; the fish being neither in the air, nor water, nor upon the earth, but self-suspended as it appears in the void. Aries has alighted with two feet on Homo's head, and has sent a shaft through the forehead into his brain. Taurus has quietly seated himself across his neck. The Gemini are riding astride a little below his right shoulder; the whole trunk is laid open, as if part of the old accursed punishment for high treason had been performed upon him. The Lion occupies the thorax as his proper domain, and the Crab is in possession of the abdomen. Sagittarius volant in the void has just let fly an arrow which is on the way to his right arm. Capricornus breathes out a visible influence that penetrates both knees: Aquarius inflicts similar punctures upon both legs. Virgo fishes as it were at his intestines; Libra at the part affected by schoolmasters in their anger; and Scorpio takes the wickedest aim of all." ("The Doctor," vol. iii. p. 112, 1835.)

A somewhat similar woodcut occurs in "A Short Application of Astrology to Medicine," by James Scholl, published at Strasburg in 1537.² It differs, however, from that in the "Margarita Philosophica"

¹ The accompanying text is as follows: "Aries signum primum calidum est, siccum, igneum et cholericum ex corporis compage caput sibi vendicans. Taurus . . . colla respicit; Gemini . . . brachia intuetur; Cancer obtinet pectus, pulmonem et stomachum; Leo cor et epar regit; Virgo cum Tauro concordat sed intestina et fundum stomachi vendicat. Libra vero cum Gemini congruit, sed venes et nates respicit; Scorpio cum Cancro in qualitatibus congreditur sed pudentia intuetur. Sagittarius rursum cum Ariete et Leone coincidit et coxas intendit; Capricornus cum Tauro item et cum Virgine concordat sed genua gubernat; Aquarius cum Gemini et Libra convenit, sed cruribus et tibiis præest; Pisces vero in qualitatibus a Cancro non deviant, sed pedes vendicant."

² Astrologia ad medicinam adapplicatio brevis. Argentorati, 1537, sm. 4to. Ill.

in that all the animals and objects typifying the zodiacal signs are placed directly on the body of the man. The ram is resting on the man's head; the bull is comfortably seated on and behind his neck; a twin child is climbing up each arm to the shoulder; a crab (as drawn, it is a lobster) attacks his breast; a lion is squeezed in between the lobster and the head of a virgin, who in turn encroaches on the scales beneath her. Under the scales a scorpion is getting in deadly work. On the man's right thigh a centaur shoots an arrow into space; a goat is springing from one knee to the other, his hind feet touching the right knee and his forefeet the left; beneath this a merman pours water from a jar on the two fishes which lie crossed between the man's feet.

Shakespeare, in the play of *Coriolanus*, written about 1610, alludes to this emblem. Menenius says to Sicinius: "If you see this in the map of my microcosm, follow it that I am known well enough, too?" (*Cor. ii. 1.*)

Shakespearean scholars have either failed to understand this phrase, "map of my microcosm," or they have overlooked its real meaning. Clarke & Wright's Cambridge edition of Shakespeare's plays, Richard Grant White's edition, Dyce's Glossary, and Gervinus's Commentaries make no note of it; Rolfe, Hudson, and Schmidt's Lexicon simply indicate that microcosm signifies "the little world of man." Henry Irving's edition treats the word microcosm more fully, but none of these commentators pay any attention to the entire phrase. In Shakespeare's time the word "map" was used in the sense of a graphic delineation of anything; and the expression, "map of the microcosm," obviously refers to the emblematic representation of the influence of the macrocosm on the microcosm. In 1642 H. Browne published a work having the title, "Map of the Microcosm."

An examination of

- A musty pile of almanacs, Astrology's last home,

that were published in England and the United States between 1659 and 1897, shows that this emblem, modified in various ways, was introduced into these publications about the end of the seventeenth century.¹ It is found in the *New England Almanac* of 1703, edited by Samuel Clough, Boston (A. R. Spofford). In "Great Britain's Diary" for 1721, the central figure takes the form of a woman seated on a sphere, the outer edge of which is divided into segments, and surrounded by the names and signs of the twelve constellations. The engraving is exceedingly crude, and it is accompanied by the

¹ The emblem is not found in the following almanacs: Zech. Brigden's, Cambridge, 1659; Sam Cheever's, Cambridge, 1660; Israel Chauncy's, Cambridge, 1662, 1663; Alexander Nowell's, Cambridge, 1665.

following lines, showing that the emblem was no novelty at that early date :—

Should I omit to place this figure here
My Book would scarcely sell another Year.
What (quoth my Country Friend) *D'ye think I'll buy*
An Almanack without th' Anatomy?
As for its Use, nor he nor I can tell;
However since it pleasés all so well
I've put it in, because my Book shou'd sell."

The same emblem appears in John Wing's "Olympia Domata" for 1721, and in Nathaniel Ames's Almanack for 1729, issued at Boston, accompanied by these verses :—

The Blackamoor may as easily change his skin
As Men forsake the Ways they're brought up in.
Therefore I've set the old Anatomy
Hoping to please my Countrymen thereby.
But where 's the Man that 's born & lives among
Can please a Fickle throng?

In Henry Coley's "Merlinus Anglicus, junior, or Starry Messenger," for 1721, the figure is similarly placed, but is that of a man.

In Job Gadbury's "Ephemeris, or Astronomical, Astrological, and Meteorological Diary" for 1721, the figure that symbolizes "The Government of the Moon over the Body of Man as she passeth the twelve zodiacal constellations" takes a very different form. A smiling and plump cherub with curly hair, his hands folded across his breast, his body curved backward, his feet turned up behind his head, floats within a circle, around which are the zodiacal signs. Beneath this is the "Dystich :"—

Head, throat, arms, breast, heart, belly, veins do greet
The secrets, thighs, knees, legs and th' active feet.

Over the name of each organ is the appropriate sign. On the same page is the following quotation : "When I consider the Heavens, the Works of Thy Fingers, the Sun, Moon & Stars which Thou hast ordained, what is Man that Thou art mindful of him!" (Psalm viii. 3, 4.)

Poor Robin's Almanac for 1721 is embellished with the floating cherub, and the issue for 1729 adds the following stanza :—

The little Mortal in the Ring below
Drawn Neck & Heels, doth to the Reader show
That part of Men & Women, Sheep & Swine
Are govern'd by each Celestial Sign;
But Women's Tongues, when Passion once gets vent,
Break out from this & other Government!

Benjamin Franklin, with all his enlightenment, introduced this emblem into his famous Poor Richard's Almanac. It first appears in

the issue for 1741, being drawn as a man seated on a globe surrounded by the twelve signs, in a square ; and above is the legend :—

Here I sit naked like some Fairy Elf
 My Seat a Pumkin ; I grudge no Man's Pelf.
 Though I've no Bread nor Cheese upon my Shelf
 I'll tell the *gratis*, when it safe is
 To purge, to bleed, to cut thy Cattle or thyself.

The same number contains an advertisement of Indian Physic (Ipecacuana), signed John Bertram.

Still another form of the emblem is found in Poulson's "Town & Country Almanac," published at Philadelphia in 1789. A boy stands on the earth, his feet in the Arctic regions, on his right a rosebush, on his left a thistle. Above the boy's head flies Chronos with wings, scythe, and hour-glass. Around these figures are four concentric rings, bearing the names and signs of the twelve constellations.

The present prevailing form of the emblem, the erect man surrounded by symbols, appears in Richard Saunders's "Poor Richard, Improv'd," for 1783 ; a slight variation of it occurs in "Father Tammany's Almanac" for 1787, both published in Philadelphia, and from that date to this year this persistent relic of astrology makes its annual appearance. No explanation of the significance of the repulsive figure is vouchsafed beyond the customary legend : "Anatomy of a Man's Body as governed by the twelve constellations." It has been a valuable trade-mark for a century.

Far less common than this emblem is one showing the supposed influence of the zodiacal signs on human physiognomy. Erra Pater's "Book of Knowledge" (Worcester, *n. d.*) contains a crude woodcut of a man's head, upon which are placed the twelve signs in the following order :—

ZODIAC AND PHYSIOGNOMY.

Upper forehead	Cancer.
Right eyebrow	Leo.
Right eye	Saggitarius.
Right ear	Libra.
Left eye	Aquarius.
Left eyebrow	Gemini.
Left ear	Aries.
Forehead	Taurus.
Chin	Capricorn.
Nose	Scorpio.
Right cheek	Virgo.
Left cheek	Pisces.

Erra Pater further writes : "There is no part of the face of man but what is under the peculiar influence or government of the seven planets," and he gives the following table :—

Forehead	Mars.
Right eye	Sol.
Left eye	Moon.
Right ear	Jupiter.
Left ear	Saturn.
Nose	Venus.
Mouth	Mercury.

Modern pretenders to a belief in the influence of the zodiac on human life are as bold in their claims as the most superstitious charlatans of the seventeenth century. One writing in 1894 represents the physical framework of man as merely "a vessel of breath, motion and vibration played upon by active thought-atmospheres, waves of sound and light, and positive and negative electro-magnetic forces in limitless activity." We are told there is no such thing as Fatality, and "true polarity is true harmony; it exists in human beings, animals, vegetables, plants, thought, philosophy, religion, and spirit, in light and darkness, good and evil." (Eleanor Kirk.) And we are assured that, although each of the twelve signs points to a weak or vulnerable part of the body, they have no power of the spiritualized man, spirit being absolute over matter. It appears, moreover, that "Taurus, Cancer, Virgo, Scorpio, Capricornus, and Pisces are cold, feminine, nocturnal, and unfortunate; while Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius are hot, masculine, fortunate, and diurnal."

The following citation gives a faint idea of the method of thought as set forth to-day:—

"*Aries*, the ram; March 21 to April 19. It is the head sign of the Grand Man; cardinal, masculine, equinoctial, and movable, the positive pole of the Fire Triplicity. People born under Aries are usually very executive, earnest, and determined, also noble, generous, magnetic, and have occult powers and metaphysical tastes; good scholars and great talkers. Persons born when the sun is well centred in Aries may attain the rhythmic swing of their regenerative centres, and there arises an electro-magnetic solar fluid which is so powerful that it can be cast to a great distance."

On the other hand, "Sagittarius, which governs the thighs, is a masculine, diurnal, eastern, double-bodied, choleric, dual, fortunate sign of the zodiac," and persons born under it "aim well and hit the mark in all matters."

The modern astrologer undertakes to predict the personal appearance, characteristic temperament, dominant faults, prevalent diseases, and love affairs, as well as the character of unborn children of persons born under each of the twelve constellations. One born under Aries should marry another born under Sagittarius. For an Aries

person the "governing planets are Mars and Neptune, and the gems are Brazilian amethyst and diamond. The astral colors are white and rose pink."

This "craft by means whereof knaves practise on fools" is now enjoying a revival in both Europe and America. Several periodicals are devoted to its propaganda. As recently as August, 1897, a monthly magazine was started in New York city, the promoters of which aim to "place intelligently before its readers such facts and teachings of this mother science as will make it universally known and respected as in the days of the ancients, when it not only ranked the highest of all sciences, but was their accepted religion as well." The editor will endeavor to "purge the science of the fortune-telling element which so long has been its curse."

The contents of No. 1 of this journal are very elementary; its signed articles are written by professional astrologists, whose advertisements occupy several pages. As a great inducement each subscriber is promised, not a chromo, but a "Free Horoscope of Events for 1897 and 1898" on condition of sending the date of birth. The title-page of this insensate periodical is appropriately ornamented with a blazing sun, crescent moon, stars of every magnitude, planets and comets, surrounded by the symbols of the zodiac.

In December, 1897, a social club was established by women in New York city. It is called the Zodiac, and its object is the thorough study of the influence of the zodiac upon human life. The first meeting was attended by about fifty women, and they propose to take up the constellations systematically month by month. The author of the book above cited is honorary president of the club. All the officers and active members are women, but there is an advisory committee of men.

This organization is too young to predicate its failure or its success. The ladies can say with Longfellow:—

By what astrology of fear or hope
Did I cast thy horoscope?

Medicine and astrology are not entirely separated even in 1897. There is to-day in France a mystical school of practitioners who call their system "Hermetic Homœopathy," and make preposterous claims of success in healing by their ridiculous methods. Followers of this school maintain that every physician should be an astrologer if he hopes to administer medicine to the greatest advantage. A German physician and writer on theosophical subjects, Dr. Franz Hartman, calls astrology one of the four pillars of medicine; and both the French and German Hermetic Homœopaths cite with approval the wildest extravagances of Paracelsus.

Postscript. A few days after finishing the preceding pages, I met with surprising evidence of the popularity of this superstition. A crowd of people on Pennsylvania Avenue were examining with bewilderment and awe a large chart hung against a dead-wall. It portrayed the "Influence of the Zodiac and the Planets upon Human Life," and was exhibited by an agent of the "Faust Institute of Solar Biology, Ocult Science, Astro-Phrenology, and Biblical History," situated in Philadelphia. The chart itself consisted of vividly colored concentric circles divided into twelve segments, corresponding to the twelve constellations, surrounding a man's head marked to show phrenological development. At intervals on the chart appeared the signs of the planets and of the zodiac, the symbolic figure of man's anatomy, and other astrological characters. Beneath the chart were twelve wooden pigeon-holes filled with printed folders.

On approaching the exhibitor he inquired, "In what month were you born?" In response to the information, he handed me a folder for Aquarius, with my horoscope, which contained the usual platitudes about "how to succeed," "latent talent," and a promise to write a fuller horoscope for one dollar. The folder was illustrated with a mystical diagram, in which the zodiacal and planetary signs, the names of the twelve sons of Jacob and of the twelve disciples of Christ, were symmetrically arranged in proximity to words denoting types and attributes of man. This remarkable relic of astrology is signed "Professor" Faust.

H. Carrington Bolton.

THE CORPUS CHRISTI FESTIVAL AT ST. MARY'S, PENNSYLVANIA.

THE traveller by the Philadelphia and Erie Railroad, when in the heart of the Appalachian chain, comes suddenly upon a German village set in the midst of a green oasis of meadows and grain fields reclaimed from the surrounding forests. This village bears the pretty name of St. Mary's, and is one of the loftiest towns in Pennsylvania, being situated on the great divide between the waters of the Susquehanna and the Ohio. Certain Redemptorist fathers and devout Catholic laymen of Philadelphia and Baltimore founded it as a Catholic community some fifty-three years ago, and settled it with adherents of their faith from Alsace, Bavaria, and Belgium. These people, owing in part no doubt to their isolation, have clung to the language, customs, dress, and religion of the fatherland with great tenacity, and form an interesting study for the student of sociology, who finds here a bit of mediæval Germany transplanted to American soil and flourishing therein. As one walks the streets of St. Mary's he hears the guttural tongue of the fatherland on every hand, and sees women in peasant dress busy at household tasks, the weaver at his hand loom, the butcher, baker, and shoemaker plying their craft in Old World style. There is a German church, German schools, German societies.

The Redemptorist fathers moved farther west after a time, and were succeeded by monks of the Benedictine order, who are now the spiritual fathers of the village. Christmas and Easter are duly observed, but the great day of the year is the Festival of Corpus Christi, in honor of Christ's triumphant entry into Jerusalem, and the institution of the Sacrament of the Lord's Supper which followed. The festival was observed this year on Sunday, June 20, with great pomp and ceremony, and we were so fortunate as to see it. Preparations for it began in St. Mary's and the outlying farms a week before. The large and beautiful German Catholic Church, where the procession was to form, was decorated with evergreens and flowers more profusely than at Christmas or Easter. On the Saturday before, the farmers brought green saplings and boughs from the woods and stuck them in the earth along the route of the procession. Baskets of cut flowers, green leaves, fresh ferns, and grasses were provided for strewing in the road before the Host, and in all German homes great preparations were made for the feast which was to follow at the close of the ceremonies, the day having as great significance in this respect as Thanksgiving in New England. The route of the procession was to be from the German church to the pretty hill-

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