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**A STUDY OF THE DEVELOPMENT  
OF ASTROLOGY IN THE NINETEENTH CENTURY  
Being Based on an Analysis of Nineteenth Century  
Astrological Bibliography.**

By Robert Zoller

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## INTRODUCTION TO THE STUDY

The *Bibliotheca Astrologica* was originally published privately by the author, F. Leigh Gardner as *A Catalogue Raisonné of Works on the Occult Sciences: Vol II, Astrological Books*, 1911, London.<sup>1</sup> It has an introduction by Dr William Wynn Westcott and provides the broadest survey of astrological works then available. This study takes Gardner's publication as its main guide.

The book received a wide circulation among many serious occultists. For example a copy may be found in the library of George Winslow Plummer's *Societas Rosicruciana in America* <sup>2</sup>. It is cited, as another example, by Marc Edmund Jones in his *Fundamentals of Number Significance* (1978). In the 1960's and 1970's the book was often known to rare book dealers specialising in the occult. In its entirety it presents us with a bibliography covering printed books dealing with astrology from the 15th to the 19th centuries. While not comprehensive, it is nevertheless more than adequate providing printing and publishing details on many books and giving an overview to the field. The entries are arranged alphabetically by author. A digital copy of the 1911 original may be obtained by application to the new-library archivist [contact@new-library.com](mailto:contact@new-library.com).

Recognising that Gardner's book was an important research tool for studying the development of 19th century astrology, I have extracted the 19th century entries of books and a few almanacs and re-arranged them chronologically by date of publication, grouped according to decades and made what observations suggested themselves as justifiable. To have included the list of 19th century periodicals would have increased the scope of this study and was therefore avoided. I have emphasised works on practical western astrology and astronomy, studies of ancient astronomy and some literature relating to astrometeorology. I have not brought over every work listed on these subjects of secondary relevance, seeking to preserve merely an impressionistic representation of such literature as a context for the astrological literature proper. For instance, I have not listed all the works Gardner lists dealing with Indian astrology, though I have most of them. This little study in no way supersedes Gardner's survey.

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<sup>1</sup> In 1977 vol II, *Astrological Books*, was re-published by Symbols and Signs, North Hollywood, California. I have used the 1977 edition.

One drawback of this study is that I have not seen all the books listed. I have seen many of them however, and intend to use this study as a guide to further research.

A word on why I have engaged in this project may be in order. Just as the 20th century follows the 19th century, so "New Age" astrology follows the 19th century revival of astrological studies<sup>3</sup>. It is valuable to know what was available for study and who was studying what in the 19th century in order to understand why 20th century astrology went in the direction it went (i.e. towards psychology and non-predictive, symbolic, mythological emphasis). More than this, it is clear from the study of astrology I have pursued for more than 25 years, now, that the astrology of the last quarter of the 19th century sets the tone for the astrology of the 20th century. The astrology of the end of the 19th century therefore becomes important to understand as exerting a formative or directive influence over the current century's astrology.

Yet a question arises in this meditation: "Where did the astrologers of the later 19th century get their early astrological training?" "Did the late 19th century astrologers spring full blown from the brow of Zeus?" The logical answer, which is, as it turns out the right answer, is that they stood upon the shoulders of their predecessors. Now the present mini-study seems to indicate in a general sense who these predecessors were; that they were few in number; and that, contrary to my previous opinion, there existed throughout the 19th century, an astrological tradition in England linking the 18th century to the 20th.

This English astrological tradition was in a state of decline from the 1700's until the end of the 19th century, but it survived. From the eighth decade of the 19th century into the 20th astrology had a re-birth of a sort, but the kind of astrology practised was somewhat altered. Gardner's survey, appraised thoughtfully and chronologically, seems to show a mutation of the English astrological tradition towards the last quarter of the 19th century as Western revisionist influences, such as Heliocentric astrology, joined orientalizing influences then coming into vogue as a result of almost a century of academic study of oriental astronomy/astrology and as a result of the influence of the Theosophical Society. Prior to the 1870's all English speaking astrologers practised a traditional astrology, deriving from

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<sup>3</sup> The late nineteenth century revival of astrology was part of the so-called

Medieval Practice but having been repeatedly "reformed" during the 16th to 18th centuries so that, by the time we get to the early 19th century, much of the valuable theory and practice of Medieval Astrology had been either lost or thoroughly misunderstood.<sup>4</sup> Following the 1870's, the above mentioned innovation, reformation and orientalizing result in a plethora of techniques, theories and usage affecting both pop-astrology and professional astrology so that few if any astrologers follow the truly Traditional Astrology of the pre-1870 period, let alone the Medieval Usage.

The full effect of the post 1870 change does not show up very distinctly in the chronologically arranged 19th century entries of Gardner's survey because the full effect of this re-direction of the astrological tradition is not seen until the 20th century when interest in Oriental Astrologies (Chinese, Indian and Tibetan) even more dramatically proliferated and modernism with its idolatry for innovation even more powerfully influenced the astrological field. Nonetheless, we can see a shift take place in the last 30 years of the 19th century which opens the door to changes in the 20th century.

Gardner's survey also does not allow us to see the impact of psychology upon astrology--largely because, once again, that influence was primarily a 20th century affair--not a 19th century one. As we shall see, the 19th century astrologers were interested in fortune telling (i.e. prediction), astromythology, medical astrology and in promoting a more liberal public attitude towards astrology.

Study of Gardner's survey seems to indicate, as I see it, that notwithstanding the body-blow given to all the occult sciences by 19th century materialistic science; especially by Darwin's theory of evolution in the seventh decade of the century, interest in astrology continued to widen in the second half of the 19th century. If the number of books published in the 19th century on astrology, viewed decade by decade are any measure of the subject's popularity, then review of Table One towards the end of this study will reveal that the last three decades of the 19th century saw a steady rise in the number of works reported by Gardner despite a drastic dip in such publications in the seventh decade.

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<sup>4</sup> I allude to the distinction of diurnal vs nocturnal births, the proper calculation of the Part of Fortune, the use of numerous predictive techniques (eg profections, directing by triplicity, firdaria, etc), the use of almutens of houses and the Almutem

## THE STUDY PROPER

### First decade of 1800

For this period Gardner lists seven works.

The general trend is for the publication of scholarly studies of Oriental Astronomy. The origin of the Hindu and Arabian Zodiacs, the Hindu chronology and the mathematics of the Hindus received attention. Such studies as these are only indirectly relevant to Judicial Astrology, they pertain more to historical research into comparative science and to the West's attempt to assimilate the wisdom of the East. It should also be mentioned that academic studies such as these contributed to the development of 19th century theories of Astromythology, the theory that the major religions of the world were no more than symbolic representations of astronomical phenomena.

The seven works listed:

*A Few Thoughts on Astrology occasioned by a late affair near the Hollywell Mount, Shoreditch, addressed to the learned in the Law by an inhabitant of that Parish.* An 8vo pamphlet published in London, circa 1800. Author Unknown.

Barrett (John) *An Enquiry into the Origin of the Constellations that compose the Zodiac, and the uses they were intended to promote.* Dublin, 1800.

Bentley (John) *Remarks upon the principle Æras and dates of the Ancient Hindus-- vide "Asiatick Researches," Vol V London 1801.*

Bentley (John) *On the Antiquity of the Surya Siddhanta and the formation of the astronomical cycles therein contained--vide "Asiatick Researches," Vol VI, London 1801.*

Colebrook (H. T.) *On the Indian and Arabian Divisions of the Zodiac. vide "Asiatick Researches," Vol IX. London 1801.*

Orger (Thomas) *The Nativity of Napoleon Bonaparte, Emperor of all the French, calculated by a professor.* High Wycombe, 1805.

Dupuis (C. F.) *Memoire Explicatif du Zodiacque Chronologique et Mythologique; ouvrage contenant le Tableau comparatif des Maisons de la Lune chez les différents Peuples de l'Orient, etc.*, Paris, 1806.

If the titles are any indication, only two books deal with prediction to any real extent: Orger (Thomas) *The Nativity of Napoleon Bonaparte, Emperor of all the French, calculated by a professor*. High Wycombe, 1805; and Parkins (John) *The Universal Fortune Teller*, London 1810. (which strictly speaking falls under the next decade). The latter of these seems to be merely popular pabulum.

### The Second Decade

Gardner lists ten works during this period.

During the second decade of the 19th century we see a number of serious works on Judicial Astrology published:

Cooper (John) translation of Placidus de Titis *Primum Mobile*, London, 1814

Sibly (Dr E.) *A New and Complete Illustration of the Celestial Science of Astrology*, London 1817 (This must have been a republication as Sibly's work was done at the end of the preceding century)

Wilson (James) *A New and Complete Dictionary of Astrology*, London, 1819

and a French work, Albumazzar de Carpenteri (*pseud.*) *La clef d'or ou l'astrologie fortuné devin, contenant une liste général de tous les arts, songes et visions nocturnes, avec le nom des choses et les numéros à qui elles se rapportent pour s'en servir aux tirages de la loterie de France*. Avignon, 1820 (for the purposes of this study it is included in the second decade but strictly speaking should be counted in the third decade).

These books indicate that Judicial Astrology had its devotees and practitioners in the second decade of the 19th century. Further to this Popular astrology is evidenced by *Moore's Almanac Improved, or Will's Farmer and Countryman's Calendar for 1811*, London. While *English Physitian and Complete Herbal, with appendix, forming a complete family dispensatory and natural system of nhusic: an astrological herbal with notes bu Dr E. Siblu. 15th ed*

interest in the link between 19th century astrological practice and the practice of alternative healing traditions in England in the early 19th century. The appearance of Beaumont (G.) *Fixed Stars, or an Analyzation and Refutation of Astrology; the principles of this science being plainly laid open, and their absurdity and wickedness clearly demonstrated, etc Leeds, 1803*, London 1814, suggests that Judicial Astrology was popular enough to justify a literary condemnation of it and, coming as Beaumont's book does, on the heels of a number of academic works on the Oriental Zodiac and its origins, suggests that Beaumont (and possibly some faction of intelligentsia to which he belonged) thought it necessary to stem a rising interest in astrology. I do not know if Beaumont was a religious man or a rationalist, but it looks very much as though there were astrologers in England during the first two decades of the century and their number was growing.

The appearance of Dukes (Thomas) *A Complete System of Instruction for the use of the Planisphere*. London 1820 indicates that there was an interest (probably small) in the more recondite mathematical problems of practical Judicial Astrology as the Planisphere was used by astrologers for the graphic calculation of Primary Directions. At the same time we see evidence of academic interest in calendrics and chronology, two subjects tangentially related to astrology.

I suspect that the first decade of the 19th century was not deficient in astrological practitioners because a number of works, such as Sibly's original effort on the *New and Complete Outline of the Occult Sciences*, (which I have not listed) were written on the subject of Judicial Astrology in the last decade of the 18th century. The seeming absence of books on the subject during the first decade of the century cannot be taken to indicate an absence of interest on the part of the public nor a total lack of practitioners.

The kind of works published in the second decade of the century in England suggests that there were two astrological streams at work: 1) a popular astrology exemplified by Parkins (John) *The Universal Fortune Teller*, London 1810; and Parkins (John) of Little Gonerly, Lincolnshire. *The Book of Miracles, or Celestial Museum; being an entertaining treatise...on Love, Law, Trade, and Physic, with the Bank of Heaven, etc.*, London 1817. 2) a more serious astrological stream exemplified by Wilson (James) *A New and Complete Dictionary of Astrology*, London, 1819; Cooper's translation of Placidus' *Primum Mobile*; and Dukes (Thomas) *A Complete System of Instruction for the use of the Planisphere*. London, 1820. The

astrology than is likely to be arrived at in less than 10 years of study. This suggests to me that those who participated in the second stream had been at astrology since the end of the 18th century and represent dedicated spirits.

It also speaks loudly of a continuity of the astrological tradition of the 18th century into the 19th, although, perusal of Sibly's *A New and Complete Outline of the Occult Sciences* (1790, 1791) and of Wilson's remarks in his *Dictionary* confirm the impression that the 18th century astrologer's grasp of the traditional practice of his art was only a little less degraded than his 19th century colleague's. The slide had already been going on since the 17th century; indeed one could say, since the Renaissance.

### Third Decade

The third decade of the 19th century exhibits a blossoming in the pop-astrology field with the arrival on the scene of the first Raphael, the first Zadkiel and John Varley's work on Astrological Physiognomy. At the same time the academic interest in calendrics and astronomy waned and was replaced by an autodidact interest in Egyptian antiquities no doubt related to Champollion's translation of the Rosetta Stone (1821).

Gardner lists nine works for this period.

Dukes (Thomas) *A Complete System of Instruction for the use of the Planisphere*. London, 1820.

{Cohen (Francis)} afterwards Sir Francis Palgrave *Astrology and Alchemy*. This article appeared in "The Quarterly Review" for October, 1821, p. 180.

Drummond (W.) *Memoir on the Antiquity of the Zodiacs of Esneh and Dendera*. London. 1821.

Raphael *The Astrologer of the Nineteenth Century & etc.* London, 1825

Bentley (John) *A Historical View of the Hindu Astronomy, from the earliest dawn of that science in India to the Present Time, in two parts: (i) Ancient Astronomy; (ii) Modern Astronomy*. London 1825.

*The Spirit of Partridge, or the astrologer's pocket companion and General Magazine*. London 1824 -1825.

Raphael *A Manuel of Astrology*, London 1828.

Varley (John) *A Treatise on Zodiacal Physiognomy*, London, 1828.<sup>5</sup>

Zadkiel (pseud. {R. J. Morrison}) *Herald of Astrology for 1830* 1829, London.

#### Fourth Decade

Gardner lists seven works during this period.

The fourth decade of the 19th century saw the maturing of the astrological and astronomical understanding of the pop-astrologers. The publication of Oxley (Thomas) *The Celestial Planispheres, or astronomical charts in IV parts, illustrated by the nativities of the Emperor Napoleon and King William IV*. Liverpool, 1830 and his *A Supplement, or only true key to the use and construction of the celestial planispheres, for working nativities and resolving astronomical problems by the scale and compasses*. London 1833; Hacket (J. T.) *The Student's Assistant in Astronomy and Astrology* London, 1836; and {Parkes (David)} Ebn Shemaya, *The Star; being a complete system of theoretical and practical astrology, containing rules and astronomical diagrams for finding the right ascensions, etc.*, 8vo, London 1839 show, I think, that some of the preceding decade's pop-astrologers are developing to the point where they are willing to take on more advanced mathematical techniques for predicting.

At the same time, the pop-astrology of the preceding decade continued in the works of such as *Introduction to Astrology by Wm Lilly* by Zadkiel {Morrison (R. J.)}, London 1835; and we see a continued opposition to astrology evidenced in Moody (T. H.) *A Complete Refutation of Astrology, consisting principally of a series of letters which appeared in the "Cheltenham Chronical," in reply to the arguments of Lieut. Morrison and others etc.* Cheltenham, 1838.

The academic publication of Hermippus, *Incerti auctoris christiani dialogus (quarto seculo scriptus) titulum habens Hermippus, seu de Astrologia Libri duo graecae: ex apographo codicis vaticani, quod inter Libros Manuscriptos fabricianos extat in Bib. Universit. Hauniensis nunc primum edidit O. D. Bloch. Hauniae, Brummer,*

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<sup>5</sup> An interesting account of Varley's place in 19th century astrology is given by Patrick Curry in his *A Confusion of Prophets*, Collins & Brown, London, 1992,

1830 may be regarded as having limited interest and almost no impact upon the astrologers or the academics of the day<sup>6</sup>.

### **Fifth Decade**

Gardner lists five works during this period.

The decade opens with Baresté (Eugène) *Nostradamus: (i) Son Vie, (ii) Histoire des Oracles, (iii) Les Centuries, (iv) Explication des Quatrains Prophetiques* Paris 1840. Apparently Nostradamus was beginning to become interesting at about this time. Was there a political reason<sup>7</sup>?

Technical astrology was represented by: Simmonite (W.J.) *The Celestial Philosopher or the complete arcana of astral philosophy: being genethiology simplified, or the doctrine of nativities.* London, 1844; and Oxley (Thomas) *The Gem of the Astral Sciences, or the mathematics of celestial philosophy, with improved formulae and all the rules of calculations used therein ...and four copper plates with ample instructions, illustrating the use and construction of the celestial planispheres, etc.,* London 1848.

Pop-astrology was represented by: *The Unseen World: Communications with it, Real or Imaginary; including apparitions, warnings, haunted places, prophesies, aerial visions, astrology, etc* London 1847; {Cross (William Sharp)} *Reasons for a Belief in Judicial Astrology, comprising some advice to students and remarks on the dangerous character of popish priestcraft; also a word or two upon astrological books and directions, in an appendix.* London 1849; *Zadkiel's Astronomical Ephemerides for 1849-1859* London. Strangely, both astrology's detractors and the academics are silent during this decade.

### **Sixth Decade**

There are 12 works listed during this period.

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<sup>6</sup> But it may have had an impact a bit later. Hermippus is cited in Blavatsky's *Isis Unveiled* (1877) as appearing in vol II, p. 141. I have seen the Theosophical University Press edition of 1976 but am unable to locate the citation.

<sup>7</sup> In the 19th century, French politics and the occult met in Messianism. See

Hermes (pseud.) *The Astrologer's Vade-Mecum, or a complete system of prognostication from the influence of the stars.* Leeds, 1851.

Holdsworth (Israel) *White's Ephemeris from 1801 to 1850.* London, 1852.

Holdsworth (Israel) *A Perpetual Table of Houses for Leeds (lat 53° 48') which can be used in most cases without sensible error for the whole of Lancashire and Yorkshire; also a perpetual Table for the Equation of Time.* 1852.

Chas Wyllys Elliott, *Mysteries, or glimpses of the supernatural: containing accounts of Salem Witchcraft, The Cock-Law Ghost, the Rochester Rappings, the Stratford Mysteries, Oracles, Astrology, Dreams, Demons and Ghosts.,* Harper and Row, New York 1852<sup>8</sup>.

Morley (Henry) *Cardano: His Life,* London 1854.

Roback (Dr C. W.) *The Mysteries of Astrology:* London and Boston, 1854.

{Cooke (Christopher)} *A Plea for Urania: being a Popular Sketch of Celestial Philosophy, with Observations on the Impolicy of the Law which is supposed to prohibit the practice of Astral Science in the present age.* London 1854.

Old Moore's Almanack for the years 1855-1861 London.

Calvary Officer (A.) *Astrology as it is, not as it has been represented. A compendium, with concise rules and instructions, by which any person may cast his nativity, and so ascertain whether Astrology is or is not entitled to a fair consideration, etc.* London, 1856.

Haly Habenragel, *A translation of his Prognostication from the Arabic into French is found in Recueil de Poésies Françaises des XV et XVI. Siecles, etc., par Anatole de Montaiglon. Tome VI (pp 5-46),* Paris 1857.

Morrison (R.J.) *The Solar System as it is and not as it is represented; wherein is shewn for the first time, the True Proper Motion of the Sun through space, also that the earth, planets, etc*

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*move with the Sun in cycloidal curves, and that the doctrine of elliptical orbits is false, etc.*, London 1857.

Lindsey (James Bowman) *The Chrono-Astrolabe; containing a full set of astronomic tables, with rules and examples for the calculation of eclipses and other celestial phenomena; connected with these, the dates of ancient events are exactly determined, and the authenticity of Hebrew, Greek, Roman and Chinese Writings is demonstrated*, 8vo. Dundee 1858.

There are far more books on astrology during this decade than up to now. Notable are two pleas for astrology: {Cooke (Christopher)} *A Plea for Urania: being a Popular Sketch of Celestial Philosophy, with Observations on the Impolicy of the Law which is supposed to prohibit the practice of Astral Science in the present age*. London 1854; and Calvary Officer (A.) *Astrology as it is, not as it has been represented. A compendium, with concise rules and instructions, by which any person may cast his nativity, and so ascertain whether Astrology is or is not entitled to a fair consideration, etc.* London 1856. This suggests that there was sufficient popular support for astrology to encourage its advocates to call for a reconsideration of the laws against it.

Notably, there are no declamations against astrology in the decade. And technical astrology, historical work relevant to astrology and pop-astrology are all represented.

### Seventh Decade

Gardner lists 3 works during this period.

Cooke (Christopher) *Astrology in a Nut Shell*, London 1862.

Pearce (A.J.) *A Defence and Exposition of the Principles of Astrology: being a popular sketch of Celestial Philosophy in all its branches, containing answers to all religious, scientific, and popular objections*, London, 1863.

Le Pelletier (Anatole) *Les Oracles de Michel de Nostredame, Astrologue, Medecin et Conceiller Ordinaire des Rois Henry II., Francois II. et Charles IX.* Paris, 1867.

The period is one of a decline in the number of books produced on astrology in English and French, possibly due to the fact that Darwin's *Origin of Species* was published in 1859. This work

occultism thereafter. After 1860 no occultist can preach occultism to the public without couching it in evolutionary terms.

The first two books listed above represent public relations pieces, attempts to sell the public on the idea of astrology. The last merely capitalises on the continuing interest in Nostradamus.

This decade also sees the transplanting of the contemporary English astrological tradition to the United States of America in the persons of the three Broughton brothers (Matthew, Mark and Luke) who emigrated to Philadelphia in the 1860's. Luke produced *Broughton's Monthly Planet Reader* and *Astrological Journal* (No 1, 1860). He (Luke) moved to New York in 1863 and continued publishing it. In 1869 he produced a text book: *Elements of Astrology* in which some important biographical data is to be found. The Broughton family were all astrologers. Their father and grandfather had been astrologers and all had been involved in homeopathy or herbalism. In the Broughtons we see the English astrological tradition which links the 18th century to the 19th transmitted to the USA where it powerfully influences the development of 20th century American astrology.

Luke Broughton (d. 1898) taught a number of leading American astrologers, among them W. H. Cheney (1821-1903), father of Jack London, Catherine Thompson (1858-1934), editor of the Boston based astrological periodical *The Sphinx*, Llewellyn George and John Hazerigg (1860-1941). Broughton's style of astrology is a nuts and bolts astrology as it was practised in England at the beginning of the 1860's. This style of astrology has dominated the "traditional" practice of American astrology from the arrival of the Broughtons in the 1860's to the present day, more than 110 years later. It was also the branch upon which the Theosophic astrologers such as Alan Leo grafted their "Theosophical Astrology" at the turn of the century. In this tradition is the work of Charles Carter, for example.

## **Eighth Decade**

Gardner lists nine works during this period. Three times more than the preceding decade.

Christian (P) *Histoire de la Magie du Monde surnaturel et de la fatalité a travers les temps et les peuples. Paris* undated (1870?)<sup>9</sup>

*Encyclopaedia Britannica* vide--Article Astrology, vol II., P 738 9th ed. Edinburgh 1875.

*Chaney's Ephemeris from 1800 - 1877 inclusive. Daily longitudes of Saturn, Jupiter, Mars, Sun, Venus, Mercury, etc revised from ephemerides by Holdsworth, Raphael, Zadkiel, and Simmonite, by W. H. Cheney, Salem, Oregon, 1877.*

Advielle (Victor) *Documents inédits sur les Prophéties Nostradamus et sur Vincent Sève son continuatur, etc.* Bruges et Paris, 1878

Ackroyd (John) *Astrology: Egyptian Astronomy, being a discourse on the influence of the stars on mankind, etc.* Rochdale, 1878

B. H. *The Planisphere, and how to use it.* London, 1878.

Pearce (A.J.) *The Textbook of Astrology, Vol I, Genethliology,* London 1879.

Bouche Leclerc (A) *Histoire de la Divination dans l'Antiquité, Tome I., Introduction, Divination Hellenique (Methodes)* Paris 1879.

*Almanach Astrologique, scientifique, astronomique, physique, satirique, etc., Magnétisme, électricité, découvertes, progrès, etc,* Paris in 18, Aneées, 1879, 1889.

This is the decade that saw the founding of the Theosophic Society in New York (1875). Interest in Nostradamus continues. Paul Christian introduces magic and cartomancy into the consideration of astrology. John Ackroyd (an autodidact?) continues an interest in Egyptian matters in connection with astrology. We see an historical survey of astrology by an academic. There is technical astrology and popular astrology during this decade. From this point on there

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<sup>9</sup> This work was edited and revised by Ross Nichols and translated by James Kirkup and Julian Shaw as: The History and Practice of Magic by Paul Christian in 2 vols. In its original French or in its English edition one gets the sense that it was known by every occultist and astrologer of note in the late 19th and early 20th centuries. Sepharial relies heavily on it in a number of his works. A central feature of the book is its reliance on the astrology of Junctinus, F. Maternus and Ptolemy and its connection of Tarot cards with astrology-- an innovation unknown in

is an increase in the number of works published in English on Indian Astrology (see below Table Two).

### **Ninth Decade**

Gardner lists fourteen works during this period.

*Old Moore's (The Genuine)*, 1883 Dublin.

Mihira (Varaha) *The Brihat Samhita* translated into English by N. Chidambaram Iyer. Madura. 1884.

Mehren (A. F.) *Vues D'Avicenne sur l'Astrologie et sur le rapport de la responsabilité humaine avec, le Destin. Louvain, 1885.*

Collingwood (W. Gershom) *Astrology in the Apocalypse, an essay on biblical allusions to chaldaean science.* Orpington, Kent, 1886.

Edkins (Richard) *When did Babylonian Astrology enter China?* London, 1886.

W C E Sergeant's reprint of *Anima Astrologiae, The Astrologer's Guide*, (orig. 1675) by William Lilly. 1886, London.

Broughton (L.D.) *Remarks upon Astrology and Astromedical Botany* 8vo, 12pp, New York, undated.

Broughton (L.D.) *Introductory Remarks to a pamphlet entitled, Why I am an Astrologer, and a Rely to R. A. Proctor's Article on the "Humbug of Astrology."* 8vo. 46pp New York, 1887.

Butler (Hiram E.) *Solar Biology*, Boston 1887.

Old (Walter Gorn) {Sepharial}, *Astrological Judgement upon the Great Solar Eclipse of 1887*, 1886, London.

Ely Star, (pseud.) *Les Mystères de L'Horoscope.* Paris 1888.

Pearce (A.J.) *The Textbook of Astrology, vol II, Mundane, Astrometeorology, Medical and Horary Astrology*, London 1889.

Burgoyne (T. H.) *The Light of Egypt* London, 1889.

Hartmann (Dr Franz) *The Principles of Astrological Geomancy*, London 1889.

We see an astrological interest burgeoning. There is practical interest in Indian astrology. The themes of Astrology and the Bible, Astrology and Destiny, Astrology and Geomancy and Astrology and Healing are represented. The early writings of Sepharial fall into this period as does the early work of Thomas Burgoyne. Butler's *Solar Biology* dealt with Heliocentric Astrology. Edkins (Richard) *When did Babylonian Astrology enter China?* London, 1886, appears to be an academic text. Interest in Medieval Astrology is shown by Hartmann's book on *Astrological Geomancy*; Mehren (A. F.) *Vues D'Avicenne sur l'Astrologie et sur le rapport de la responsabilité humaine avec, le Destin*. Louvain, 1885; and *Anima Astrologiae, The Astrologer's Guide* (orig. 1675) by Wm Lilly. 1886, London.

### Tenth Decade

Gardner lists 28 works in this period.

Baughan (Rosa) *The Influence of the Stars, a book of Old World Lore, in three parts: (i) Astrology, (ii) Chiromancy, (iii) Physiognomy....The Significance of the moles on the body astrologically considered, the Mystic Wheel of Pythagoras, and the Methods of working it*. London 1889. 1891.

Burgoyne (T. H.) *Celestial Dynamics*, Denver, 1890.

Burgoyne (T. H.) *The Language of the Stars* Denver, 1890.

Ackroyd (John) *Astro-Phrenology: the planet reader and outline for students, a new and improved method of giving judgement by positions at birth, pointing out the conditions for life and health, etc., illustrated by the nativities of Fox, Pitt, Canning, George the IV., Lord Brougham, Lord Byron, and others*, Rochdale (1890?).

Anderson (Karl) *The Astrology of the Old Testament, or the lost Word regained*, Boston, USA, 1892. Note: Contains, *inter alia* a good deal of speculation concerning the Great Pyramid.

Ely Star, (pseud.) *Cours D'Astrologie*. Paris 1892

Broughton (L.D.) *Planetary Influence*, 8vo. 61pp New York, 1893

Banerji (B. N.) *Easy Oriental Astrology or Ramal-Vidya, the beginner's book of Occult Fortune Telling*. Calcutta, 1893.

Berdoe (Edward) *The Origin and Growth of the Healing Art, a popular history of medicine in all ages and countries. Deals with astrology's relation with medicine.* London 1893.

Dalton (Joseph G) *The Spherical Basis of Astrology.* Boston, 1893.

Laurent (A.) *La Magie et La Divination chez les Chaldeo-Assyriens,* Paris, 1894.

Leader (William) *Coelestia Certa, or the Testimony of the Stars to Christ.* Melbourne, 1894.

*Mysteres des Sciences Occultes... Divination Naturelle et Artificielle, Organes de la Divination, Astrologie, des Sciences Occultes, etc., par un Initié, Paris, 1894?*

Narayana,(Bhatta) *Chamatkar Chintamani, or the Gem of Astrology,* Bombay, 1894.

Anderson (Karl) *Tables of Houses for Astrological Students with towns, cities, etc for which they are applicable* Boston, USA, 1895.

Old (W. Gorn) {Sepharial} *Kabbalistic Astrology,* London (1895?)

Sepharial, *The Horoscope revised by Zariel and the Prognostications based upon the ruling signs by "Sepharial".* London, (1895?)

Barker (C. J. *The Astrologer's Ready Reckoner, for ascertaining from the Ephemerides the approximate Zodiacal position of the Sun, Moon, and Planets at any time from Noon to Noon, etc.* Halifax, 1895.

Haatan (Abel) *Traité d'Astrologie Judiciaire, influences planétaires, détermination de l'horoscope, clef générale des prophéties Astrologiques, etc.* Paris, 1895.

Bennett (Ellen H.) *Astrology, Science of Knowledge and Reason, a treatise on the heavenly bodies in an easy and comprehensive form.* pub by author , New York, 1897.

Broughton (L.D.) *The Elements of Astrology,* 8vo., 473 pp. New York, pub by author, 68 South Washington Square. (1898?)

Waters. W. G. *A Biographical Studu [of Jerome Cardan].* London.

Ely Star, (pseud.) *L'Astrologie ou L'Art de voir L'Avenir avec figures et tableaux explicatifs*. Paris 1898?

Sullivan (J. B.) *Seven Easy Lessons in Astrology*, 2nd ed. Yonkers, New York, 1898.

Bouche Leclerc (A) *L'Astrologie Grecque*. Paris, E. Leroux, 1899.

Craig (James A) *Astrological-Astronomical Texts copied from the Original Tablets in the British Museum*, Leipzig, 1899.

Hingston (James) *Gospel of the Stars or wonders of astrology, by Gabriel*. New York, 1899.

Vedra (Yarmo) (pseud.) *Heliocentric Astrology, Philadelphia, USA*, 1899.

Clearly, there was an explosion of interest in astrology in the last decade of the 19th century. 28 works is more than double the highest number of any other decade. The academics are back in the field, eg Bouche Leclerc (A) *L'Astrologie Grecque*. Paris, E. Leroux, 1899; and Craig (James A) *Astrological-Astronomical Texts copied from the Original Tablets in the British Museum*, Leipzig, 1899. Note also: Waters, W. G. *A Biographical Study {of Jerome Cardan}*, London, 1898. Popular astrology mixes with other occult arts, e.g. Baughan (Rosa) *The Influence of the Stars, a book of Old World Lore, in three parts: (i) Astrology, (ii) Chiromancy, (iii) Physiognomy....The Significance of the moles on the body astrologically considered, the Mystic Wheel of Pythagoras, and the Methods of working it*. London, 1889. 1891; and Ackroyd (John) *Astro-Phrenology: the planet reader and outline for students, a new and improved method of giving judgement by positions at birth, pointing out the conditions for life and health, etc., illustrated by the nativities of Fox, Pitt, Canning, George the IV., Lord Brougham, Lord Byron, and others*, Rochdale (1890?). Hindu and technical astrology continue to have interest.

In the last citation, please note the overt declaration of revisionism. The author presents a "new and improved" method of giving judgement on the chart. This is likely significant of more than a selling ploy. It very likely denotes innovations of the author's creation and as such diverges from "the old way" (if the author knew it). As such Ackroyd's new method is part of the late 19th century/ 20th century infatuation with innovation in astrology; an

## TABLE ONE

### Quantitative analysis:

|                        |  |
|------------------------|--|
| <i>First Decade:</i>   | Gardner lists 7 works during this period.  |
| <i>Second Decade:</i>  | Gardner lists 10 works during this period. |
| <i>Third Decade:</i>   | Gardner lists 9 works during this period.  |
| <i>Fourth Decade:</i>  | Gardner lists 7 works during this period.  |
| <i>Fifth Decade:</i>   | Gardner lists 5 works during this period.  |
| <i>Sixth Decade:</i>   | Gardner lists 12 works during this period. |
| <i>Seventh Decade:</i> | Gardner lists 3 works during this period.  |
| <i>Eighth Decade:</i>  | Gardner lists 9 works during this period.  |
| <i>Ninth Decade:</i>   | Gardner lists 14 works during this period. |
| <i>Tenth Decade:</i>   | Gardner lists 28 works during this period. |

Total works listed: 104

Note the dip in the number of astrological books published in the seventh decade of the 19th century (1860-1869). This was the decade of the appearance of Darwin's *Origin of Species*. This dip, however, occurs right after a year in which 12 publications are listed and right before 9 are listed. It seems as though whatever caused the dip could not stem the rise of astrological interest. By the end of the century - the last decade - an unbelievable surge in interest in astrology takes place and there are 28 books published during that time.

## TABLE TWO

Works on Indian Astrology listed:

Mihira (**Varaha**) *The Brihat Samhita* translated into English by N. Chidambaram Iyer. Madura, 1884.

Banerji (B. N.) *Easy Oriental Astrology or Ramal-Vidya, the beginner's book of Occult Fortune Telling*. Calcutta, 1893.

Narayana,(Bhatta) *Chamatkar Chintamani, or the Gem of Astrology*, Bombay, 1894.

Note that all are post 1875. This list is incomplete.

The position that astrology was perpetuated from the 18th century to the 19th in England merely by the Almanac makers alone is incorrect, as is the view that the Theosophical Society single handedly revived astrology. The evidence from Gardner's survey strongly implies that during the first couple of decades of the 19th century there were at least a few practising astrologers in England who were steeped in 18th century astrology. Precisely who these astrologers were remains a mystery to me at present, but it is clear they were steeped in late 18th century astrology, probably from English sources such as Gadbury and Sibly. Admittedly they were continuing a declining art; an art which was not revived truly until the last third of the 19th century; especially the last decade of that century. Yet even in the third to sixth decades we see the appearances of texts on practical astrology. Much of this practical astrology is pop-astrology, but John Varley, whom I included as such above, was still a good predictive astrologer. It must also be admitted that pop-astrologers would neither read nor use such texts as Oxley's mathematical astrology. We must conclude that there were competent, learned, mathematical astrologers about in those days.

Francis Barrett's *The Magus* (London 1801), which strangely does not appear in Gardner's catalogue of astrological books<sup>10</sup>, assumes and advocates astrological competence as a prerequisite for the practice of magic. I myself have seen a hand engraved brass talisman from the collection of a mid-19th century English student of magic in the Archives Division of the New York Public Library 5th Avenue Research Library, in New York City. This strongly suggests to me that the practice of astrological magic was not entirely unknown in England circa 1850. Indeed, Howe tells us in his *Urania's Children* that some of the 19th century astrologers were active in the occult arts generally. Such practices, in order to have any hope of success, necessitate a level of astrological competency involving mathematics and delineation far beyond the pop-astrology level. Thus, I am led to believe that the Occult Revival of the late 19th century, was exactly that, a revival of a tradition which had never entirely died out, but which had been weakened, had deteriorated, and mutated into the form the said "revival" took, namely a Theosophic Direction alá Blavatsky's *Secret Doctrine*.

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<sup>10</sup> But is mentioned merely *en passant* in a note on page 12 in Gardner's

This Blavatskyan redirection of astrology needs more attention and, for the moment, a qualification. From one point of view the general practice of astrology seems to have remained unaffected by Blavatsky's metaparadigm of Theosophy. Astrological practitioners, for the most part, have remained parochial, reading only pop-astrology level books made available by the publishers to exploit the market in astro-pabulum. As a result of this, the general level of astrology has declined since the beginning of the 20th century and many mediocre astrologers, such as Sepharial, are seen as Masters, whereas competent astrologers, such as a John Varley, a Pearce or a Simmonite, are often unknown. Pearce, Simmonite, Leo, and Sepharial used Primary Directions. Notwithstanding computerisation few if any astrologers today know how to compute Primaries; fewer still use them, the field's mathematical competency being so wretched.

On the other hand, although Theosophy has often been credited with the revival of astrology in the later part of the 19th century, in fact Blavatsky and her followers were critical of the contemporary practice of astrology. They opposed "fortune telling," believing that in ancient times it had been a far loftier and recondite affair, resembling, in fact, their version of Theosophy<sup>11</sup>. This criticism, and the belief that astrology had once been Theosophy or something like it, opened the door to revisionist efforts such as that of the 20th century astrologer and Theosophist Marc Edmund Jones and a spate of "Esoteric" astrologies. In this way, and others, Blavatskyan Theosophy became one of the influences directing the development of 20th century astrology.

After the eighth decade revisionism enters the astrological scene with the rise of innovations such as Heliocentric Astrology and the spread of an interest in Indian Astrology. This is important as it represents a break in the integrity of Western Astrological practice; an universalisation of the Art which entails a willingness to try a number of astrological techniques regardless of the metaphysical, cultural or religious milieu to which they belong. That this could happen at all shows that the practitioners of astrology were by this time unable to appreciate the importance of such concepts. They had become mere practitioners; no longer were they philosophers.

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<sup>11</sup> *Vide* H.P.B. in Isis Unveiled, Theosophical University Press, 1976, vol.I, p 259; also Secret Doctrine, vol.I 105, 1888 edition. Also see, Purucker Occult Dictionary, Theosophical University Press, 1972 (orig 1933), p.10. Purucker also deals with astrology in his Fundamentals of the Esoteric Philosophy, Theosophic

It is this fact, perhaps more than any other, which permits the 20th century development of New Age revisions of astrology, characterised as they are by a lack of method, integrated philosophical or metaphysical vision and a patchwork of "techniques" drawn from wholly unconnected traditions: Medieval Western, "Uranian," Indian, Chinese, Tibetan, Mayan, Aztec, American Plains Indian, etc - or even from non-existent traditions, e.g. the Celtic Tree Zodiac.

The present study sheds no light upon the development of psychological astrology, but then, this is largely a 20th century affair and the scope of this study has been limited to 19th century sources. But while the phenomenon of psychological astrology is a 20th century affair, the roots of 20th century astrology's infatuation with psychology are to be found in 19th century occultism, not 19th century astrology. To investigate this question would entail the study of C. G. Jung's involvement with spiritualism, occultism and alchemy as it was understood after 1850. It would also entail a discussion of the alchemical understanding of 19th century occultists and such is an endeavour far outside the scope of this present study.

*SPECIAL NOTE: digital copies of many of the original texts referred to in the main body of this Study may be obtained by application to the New Library archivist:*

[contact@new-library.com](mailto:contact@new-library.com)

Robert Zoller.

<http://www.new-library.com/zoller>