Evidence for Medical Astrology

"Astrology is a science in itself and contains an illuminating body of knowledge. It taught me many things and I am greatly indebted to it."

-Albert Einstein

Astrology is the study of the correlation between the positions and movements of celestial bodies and life and physical processes on Earth. Though some astrologers work with stars and constellations, western astrologers work with the Sun, the Moon and the planets (including Pluto) within the Solar System.
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At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please, don’t worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche.

— Carl Jung —
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Evidence for astrology:

It all started with schizophrenia. Some scientists noticed that schizophrenics were more likely than others to have February birthdays. Also, January and March birthdays. It wasn't a huge effect, but it was statistically significant nonetheless. An schizophrenia definitely affects your personality.

Then scientists found the same for bipolar disorder - winter and early spring birthdays have it worst. They also noticed that incidence of these diseases was particularly low for people who were born in late summer and early fall. Suicidality (which closely tracks mental illness) appears to be strongest for April through June birthdays. Dyslexia may be strongest in the summer babies.

The first thing these scientists did is the same thing your or I would do. They looked at the Southern Hemisphere. They quickly found that these effects are reversed there. Since the seasons are reversed below the equator, it seems like weather has something to do with it. But what? So many things vary with the season. Disease levels, temperature, seasonal affective disorder, diet, activity level, many many organisms, pollen in the air, school attendance and consequent disease exposure, these things all vary with the season. Most research now focuses on temperature and on viral infections, especially the flu, but the mechanisms are still mysterious.

OK, but what about personality traits themselves?

A Japanese study found that people born December through February have lower agreeableness (this term has a precise definition to personality psychologists). A Swedish study found that (at least in women), February/March/April birthdays led to increased novelty-seeking behavior. Another study reported that summer-born males are less conscientious (another term with a formal meaning).

When someone says there's no possible way the month you are born could have any influence on your personality, they aren't exactly correct.

One final note. Schizotypal personality is also correlated with month of birth. And schizotypal personality (which is different from schizophrenia) may be associated with many personality traits.
1. Proof by assertion:

In response to my post, a great number of sceptics have asserted that astrology is rubbish (or words to that effect). Most were unable to back this up with sound arguments or empirical study or show an understanding of what astrology is. Some declare, why bother as it is common-sense? Maybe this prejudice by self-styled 'rational sceptics' is based on feelings or intuition or divine faith as it is not based on reason. Depending on the manner of presentation, these type of arguments without facts or correct facts fail on a number of basic logical fallacies: appeal to emotion, proof by assertion, argument from ignorance and straw man fallacy.

i. Flying spaghetti monster or a straw man fallacy?

Some critics argued that it would be non-sensical to do an empirical study simply to prove that the existence of a Flying Spaghetti Monster or another imaginary creature or that a tea-pot orbits the Sun[1] (Russell 1958) is false so why the fuss about astrology? An argument based around this type of analogy is known as a straw man fallacy. There are two points to consider why these are prime examples of false analogy.

1. Astrology is not a belief system - the claims can be tested in individual cases and even professional sceptics from CSICOP believe that it can be tested objectively. [see (Carlson 1985)]
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2. Astrology is not some arbitrary New Age theory. Astrology has existed for over five thousand years. Thousands of book titles, dissertations and journal articles in major academic libraries, conferences, schools, postgraduate studies, practitioners and businesses are dedicated to astrology.[2] Astrology is considered of value to millions of individuals around the world. Before anyone misunderstands this argument as an appeal to tradition or appeal to popularity, these facts do not make astrology valid. However, this alone makes a compelling case that astrology deserves investigation before being written off.

Even if astrology were one of these unfalsifiable myths (which it is not), it is not good science, nor good sense, nor good humanity to ridicule myths or rule out cherished beliefs or deny experiences of others. It is hubris.[3] A Black Swan was once considered a mythical creature and used as a metaphor for something that was ridiculous and impossible. In 1797, black swans (Cygnus Atratus) were first discovered by Europeans in Western Australia.[4]

Some fields that were once dismissed as being unworthy of study by the scientific community are now established within hard science. The belief that rocks could hit the Earth from space was widely ridiculed by eminent scientists of the Enlightenment.[5] Now the study of meteorites is an important scientific field revealing insight into the nature and history of the Earth and Solar System.

Opinion without knowledge:

Many who dismiss astrology know nothing of the subject. This is immediately evident when they use terminology such as the word astrologists or argue irrelevant points such as how the constellations have moved or the limits of planetary gravity or the false belief that astrologers claim that people are controlled by the stars. At best, this known as Argument By Laziness - the arguer hasn't bothered to learn anything about the topic. Ignorance is no basis for opinion. At worst, it is prejudice and bigotry.

"It is impossible for anyone to begin to learn what he thinks he already knows"

~ Epictetus (AD 55 - AD 135)[6]

Faith in the Heavens?:

Many people have claimed that astrology is a belief. That is largely true for many readers of newspaper horoscopes. It's also true for those who believe astrology to be false without any knowledge. However, for those who have studied it,
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In this chapter, we will explore the evidence for medical astrology, a knowledge and one that can be tested and verified - unlike a belief in a divine creator that cannot be tested.

iv. Experience:

Many people feel that they have a right to dismiss astrology as rubbish without any experience or observation of how it works in practice. This evasion of empirical study is reminiscent of Cremonini and Libri's refusal to look through Galileo's telescope.

a. Unnecessary for impossible or harmful practices:

Some have rightly argued that you don't have to smoke tobacco or experience slavery or even commit suicide to be able to make strong comments about the practice. True! However, studying an analysis of your character (like reviewing the results of a psychological test) is not a risk to health or life. Would you rank the opinion of a travel writer who has never left home over someone who has? A doctor should, where possible, examine his or her patient to help reach a diagnosis.

b. How can you experience astrology?

Since some of the free horoscopes on the web are not ideal examples, you would need to select a professional service who will charge a fee (equivalent to the cost of a shirt) for a computer generated report or a higher fee (equivalent to a jacket or even a suit) for a live reading of your birth chart from a top astrologer. [Please do not use my services as I don't want you to think this is a sales pitch.] Yes, it is a cost, but this is a small price to add to your experience. You can also study astrology through library books.

c. Why should I pay to have an opinion?

Unfortunately, to enjoy the luxury of dismissing an entire field of study, you have to invest in personal research. Experiencing astrology first hand, will be good value and you might even learn something. Astrologers have to pay to download data or subscribe to Journals or purchase books so they can review flawed research papers that claim to debunk astrology.

d. Objective Data:

Your personal horoscope is totally subjective. But why rely on the evidence of personal experience when you can also obtain objective data? It is possible to analyze the charts of other people and compare it
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to your knowledge of their lives. Though this is best done professionally, it is possible to do some basic interpretations by referring to astrology books.

Edvard Toth, A connoisseur of astrology for the past 25 years

Since astrology resides pretty deep in right-brain territory (analogical thinking, symbols and patterns, synchronicity, subjective meaning and significance, etc.), attempts at scientific analysis often turn messy and ambiguous. Even defining what a "prediction" is and what exactly constitutes "success" can be surprisingly challenging (it's a bit like trying to quantify how "good" a piece of music is).

That said, from the standpoint of statistical analysis the most interesting research (that I know of) was done by an organization called the Magi Society (http://www.magisociety.com). Their work is based on fairly large and exact data-sets (public companies, the Fortune 500, the stock market, celebrity athletes and marriages, etc.) They have demonstrated very significant and meaningful correlation between certain performance-metrics, key events and corresponding planetary configurations (sets of specific planetary aspects, or "astro-geometry" as they call it).

2. Is the twelve sign Zodiac a viable model?

Some critics claim that the signs of the zodiac are wrong as they have shifted and some signs are missing. This article shows how the zodiac can be applied in at least three ways: the Western Tropical Zodiac (based on seasons), the Indian Sidereal Zodiac (loosely based on stars) and even a theoretical constellation-based 'Zodiac' without signs using the artificial boundaries defined by the International Astronomical Union. The key point is that all three systems are viable models of the solar system and that
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the Signs of the Zodiac are not the same as the Constellations of the Zodiac. [Explanation of Precession]

3. Why time of birth and not time of conception?

Both critics and the curious frequently ask "Why do astrologers work from the moment of birth rather than use the seminal moment, the time of conception?" The simplest answer is that we can know the time of birth, but we cannot know the time of conception.

As you can imagine, there are plenty of conjectures. The Hellenistic Stoics believed that the spirit or spark (pneuma) became ensouled with the first breath. (Long 2001) Some astrologers see the ante-natal period as developmental and the physical separation from the mother as the start of consciousness of self as an entity. Others speculate that at the birth moment there is a celestial imprint of an energy field - with various models such as the auric field\[7\] or Sheldrake's morphic field proposed.

A recent study led by Douglas McMahon, Professor of Biological Sciences at Vanderbilt University has shown that seasonal imprinting at or around the moment of birth in mammals affects both subsequent behaviour and "the cycling of the neurons in the master biological clock in its brain". (McMahon 2011) So we now have evidence that the time of birth (and not conception) has an impact on personality. Whether this imprinting is limited to the effect of the solar cycle or whether there is also an imprint from the Moon and the planets at birth remains open - perhaps until the mechanisms for astrology are better understood. (see next section)

Though I disagree with Richard Dawkins' personal beliefs, his expertise as an evolutionary biologist gives his opinion on human gestation some authority. Even though the arch-sceptic did not have astrology in mind, he was unequivocal on the topic in the God Delusion: "The moment of birth provides a natural Rubicon for defining rules, and one could argue that it is hard to find another one earlier in embryonic development." (Dawkins 2006)

4. Mechanism: One of the core objections to astrology is that there is no known scientific mechanism to account for how it all works. [Mechanism] It is the strongest objection to astrology, but it is not as we will see a scientific argument. It comes down to the question of plausibility which is cannot be objectively measured and is therefore mainly based on personal beliefs.

Is the lack of a mechanism justification for dismissing a phenomenon?

Several examples make the point that a lack of known mechanism is never a reason to dismiss evidence [see point 4.]
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i. The lodestone (compass) was used successfully for two millennia. Yet, no one understood the Earth's magnetic field until the 20th century.

ii. Semmelweis (1818-1865) introduced hygienic practices like hand washing in obstetric clinics. He was ridiculed by other scientists as he could not provide a mechanism, even though he reduced the mortality rate. Yet, it became accepted practice years after he died when Pasteur confirmed germ theory.

“That we can now think of no mechanism for astrology is relevant but unconvincing. No mechanism was known, for example, for continental drift when it was proposed by Wegener. Nevertheless, we see that Wegener was right, and those who objected on the grounds of unavailable mechanism were wrong.”

~ Carl Sagan, astronomer, author, cosmologist, broadcaster & astrology sceptic.

So to use a lack of known mechanism to reject a demonstrable effect [see point 4.] is to abuse science in an obstructive rather than use science in a constructive way.
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Possible Mechanisms:

Astrology may work by several mechanisms. Here are some hypotheses:

iii. **Gravitational Resonance:**

Many critics of astrology have repeated the story that the gravity of the midwife has more effect on the newborn baby than the planets. However, astrologers **don’t** claim that gravity is the basis for **natal astrology**.

However, it is universally accepted that gravity and orbital resonance of the Sun and the Moon affects the Earth's oceanic tides and the Earth tide (body tide). Studies have proposed that the tidal forces also affect the Earth's plate tectonics (Continental drift). (Moore 1973) (Scoppola 2006) The tidal force is part of what some astrologers call **natural astrology** which also includes the study of the coincidence of seismic activity with celestial positions, harvests and weather.

I believe it is premature to set limits on the effect of gravity and orbital resonance on Earth as there is much we don't understand. For example, gravity is the one known force that does not yet fit into a Unified Field Theory.

iv. **Correlation precedes possible Causation:**

**Dr Percy Seymour**, former principal lecturer in astronomy and astrophysics at Plymouth University and previously a researcher at the Royal Observatory in Greenwich, has developed a model to describe the mechanism behind astrology. It is outlined in his title "Astrology: The evidence of Science". This [interview](https://www.youtube.com/watch?v=1989) may not include his more recent research. In outline, his model is based on the tidal tugs of all the planets in addition to the Sun and Moon which disrupt the Earth's magnetosphere (magnetic field) which affects the human neural network. It works through the gravitational effects of the planets which are magnified by what Seymour calls 'magneto tidal resonance' to affect the sunspot cycle. [more]

**Planetary alignments correlate with Sunspot cycles which impact the Earth:**

In separate studies, there are peaks within the Sun spot cycle coinciding with the Jupiter/Saturn [helio] conjunction 11.86 years, Jupiter's perihelion 9.93 years and what astrologer's call a Sun/Venus conjunction 11.08 years. Solar output (including heat, light, radio, x-rays, neutrinos, solar wind and possibly more) is extremely important as regards all life on Earth (not just climate). Some of these outputs directly affect human behaviour through interactions with the Earth's electromagnetic field. For example, there are studies showing significant
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correlations between events such as wars on Earth and the 11 and 22 year sunspot cycle.

- Chin Cheh Hung Apparent Relations Between Solar Activity & Solar Tides caused by Planetary Activity [2007 NASA]
- Glyn Wainright Jupiter's Influence [2004 New Scientist]
- Ian Wilson Planetary Tidal Forces [University of Southern Queensland, Aus 2008]
- Four proposals that attempt to account for this planetary/sunspot correlation.

v. Causal or acausal relationship:

Many astrologers believe that the observed (terrestrial/extra-terrestrial) correlation reflects an acausal connecting principle or 'synchronicity' as proposed by Swiss psychiatrist and founder of analytical psychology, Dr Carl Gustav Jung. Jung refined his concept with the help of one of the pioneers of quantum physics, inventor of the neutrino and Nobel prize-winner, Wolfgang Pauli. Synchronicity is a belief, but not an article of faith.

vi. Frontiers of Science.

As I wrote above, I believe it is unwise and premature to use the current model of the four fundamental interactions (fundamental forces) as a basis to rule out possibilities for several reasons. First, within this model, quantum mechanics and gravity are not yet reconciled. Scientists are still struggling to develop a theory of Quantum Gravity and as a result a Grand Unified Field Theory. In addition, several discoveries within quantum physics suggests that this could in the future become a fertile area for research into a possible mechanism. [more]

Evidence for astrological signs affecting personality?

- Studies have confirmed that, as astrology proposes, individuals with positive sun signs (Aries, Gemini, Leo, Libra, Sagittarius and Aquarius) are extraverted and individuals with negative sun signs (Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces) are introverted (Mayo, White & Eysenck, 1978; van Rooij, 1994).
- Why might this be the case? Are the positions of stars affecting our personality or is there more to it? Think critically!
In the field of astrology, there are many more fatally flawed tests than real evidence. There are many reasons for this. There is no budget for testing astrology and most astrologers are more motivated by the study and application of astrology than in addressing the challenge of providing and defending scientific proof. So most tests are run by sceptics with budgets in fields like psychology who design quantitative tests when the data requires qualitative analysis that would be better addressed by those who understand astrology. There are also real procedural hurdles to jump.

**Problems testing astrological practice under strict scientific methods:**

I. Lack of fresh accurate objective data  
II. Isolating the huge number of variables is difficult  
III. Unique conditions are impossible to replicate.  
IV. The Experimenter Effect means that results often reflect the conscious and unconscious bias of the experimenter.  
V. Statistical results in a controversial field are often skewed, misrepresented and manipulated

How a test might be improved. [more ...]

Profesor Hans Eysenck states that 'testing astrology is a complex and difficult field, as indeed all fields relating to psychological variables'.

**Myth of Flawed Experiments being passed off as Failed Experiments.**

Yet, many sceptics claim that astrology has consistently failed over many years in 'thousands of scientific tests'. This is a very popular myth that has been duplicated in many websites. I have asked numerous critics of astrology to cite their best single test. This is the list of the 'best'. I invite anyone reading this to produce or even devise a test of astrological practice that is not fundamentally flawed. [I don't have the time and resources to evaluate more than one test at a time].

**VI. The Carlson Double Blind Astrology test**

has been cited many times by sceptics. The study, published in *Nature* in 1985 claimed to show that qualified astrologers could not match test subject's charts with their self-reported results of the California Psychological Inventory (CPI) any better than chance. *(Carlson 1985)* It received much Press attention and is still published extensively on the web as the strongest evidence that natal astrology
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is no better than chance. However, at the time, Carlson's conclusions received criticism from a number of authoritative sources including Professor Hans Eysenck of London University. (Eysenck 1985) Recent analysis of the data by Professor Suitbert Ertel and others has revealed that this test actually shows support for astrology [see scientific evidence].

VII. Geoffrey Dean's Analyses

Many sceptical websites cite the work of Dr Geoffrey Dean, a one-time astrologer, and now astrology's most ardent critic. Dean is very charming, diligent and persuasive. He accepts that astrology works and that it can even be helpful, but in his opinion the reason it works is more down to illusion and artifacts than astrology. However, his attempts to prove his belief through tests leave much to be desired: [More]


A two-year study at a time when Dean was an astrologer involving over 200 cases initially showed strong support for astrology with independent replicated results, still remains unpublished.


A study of 2,101 people born in London between 3-9 May 1958 also sounds promising. Though he announced his provisional results in a paper in 2003 (reiterated in 2013) and it is widely cited by skeptical websites, Dr Dean is yet to publish the research in a journal over a decade later.

b. Test of Extraversion & Neuroticism (1985-6)

Dean's biggest experiment involved 1,198 subjects (mostly from the Southern hemisphere) who had completed their Eysenck Personality Inventory (EPI). He selected and studied the charts of 288 extremes of Extraversion (E) and Neuroticism (N). He then had 45 astrologers attempt to blind match a smaller selection of 160 extreme cases. In both tests, he claimed not to have found any result that was better than chance. However, his tests again failed to test the practice of astrology:

i. The EPI is one of many psychological tests from Eysenck and other psychologists. It was not exactly a gold-standard for reliability - most especially for comparison with astrology. For example, the more popular Myers Briggs Type Indicator is closer to astrology with scope for both extraversion and introversion rather than a
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polarity and originated from the writings of Carl Jung who had studied astrology.

ii. Though the EPI claims stability, the actual results varied considerably by culture (New Zealand v Australian subjects) and by age. The young students high on hormones scored about double that of the oldest subjects in both E and N! So any subjective age and culture-dependent psychological profile based on self-reporting will be an unsuitable match with an objective, life-time, cross-cultural astrological analysis.

iii. Eysenck's definition of Extraversion and Neuroticism differed greatly from astrological tradition and the four temperaments. For example a careful examination of Eysenck's traits reveals that Earth can be neurotic (N-) and Air can be introvert (E). Since Dean assumed the opposite, this fundamental mis-attribution also undoubtedly misled the astrologers.

iv. By testing only the extreme results (1/15th) in a large sample of self-completed personality questionnaires instead of the standard 1/3rd, the remaining sample was the result of exclusion bias. These resulting small groups comprised mainly of anomalies and outliers and were beyond the scope of standard astrological practice.

v. This research was designed as a test the validity of astrology. However, there had been no prior research or study of the EPI and no astrologer had made any claims relating to it. And despite his initial failure to find results, Dean persisted in setting up the astrologers to do what he was unable to do.

c. Dean's Meta Analyses (1986-2001)

A meta-analysis enables a quantitative review and synthesis of the multiple studies. However Dean's meta-analysis flouts all the guidelines for this type of study. (Glass 1983) First, by mixing western astrology with fundamentally different techniques (Chinese Divination and Vedic Astrology), the study compares 'apples with oranges'. Though the hypothesis (and conclusion) is to test the claims of typical practicing astrologers, the analysis includes studies of disability, suicide, inclination to murder and accidental death. This is exploratory research. Such extremes are simply not part of typical practice or typical claims. His selection of tests includes much duplication - 36% of the 69 results are from the same studies (mostly at least 30 years old). Many of the tests listed are known, even by Dean, to be flawed resulting in GIGO. Some of the data (such as the Carlson test) are misreported to favour the null hypothesis. Many of the test results are based on personal communication or anecdotal evidence. Dean discounts the positive trend in favour of astrology as down to sampling error and bias. Yet, given the
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history of scientific misconduct by CSICOP and Dean's withheld tests, publication bias may work against astrology. In spite of all the data corruption, Dean brazenly concludes that astrologers are unable to match birth charts to owners in blind tests. This is a classic demonstration how what starts out as healthy scepticism can easily decline into confirmation bias.[8]

Why does Dr Dean need to abandon scientific rigour and objectivity in order to debunk what sceptics consider to be flimsy evidence?

VIII. Magic Tricks

When a sceptic has to cite a magic trick to support his or her argument, they have abandoned all scientific arguments. There are good reasons why these 'performances' cannot be replicated under scientific conditions.

. Test of Astrology by illusionist Derren Brown:

One sceptic was disillusioned with astrology largely as a result of a 'test' by magician Derren Brown. The illusionist presented the same horoscope to a group of carefully selected individuals. They all claimed it was accurate and personal to them. Though this appeared to be very damning for astrology, it was a trick designed to create this illusion. I hope that I am not breaking any magician's secrets by revealing the techniques. [more ...]

a. Why I distrust magician, James Randi.

Another sceptic suggested that I attempt to claim the million dollar prize offered by James Randi 'Educational' Foundation for showing evidence of powers that cannot be explained by known scientific laws. Though I had had an encounter with James Randi that left me with the impression that he could not be trusted to be impartial, I did look into his challenge. However, it's not an option for astrologers as according to Randi, who is by his own admission mathematically-challenged[9], the statistical evidence required creates 'procedural problems' with his performance-oriented testing. It's also impossible as the odds required were unintentionally 'upgraded' to 1 in 10 million (p < 0.0000001)! But what mystifies me is that if the paranormal is such obvious bunkum as Randi claims, why has he gone to such extraordinary lengths to make it so difficult to present evidence that supposedly does not exist? [Why Randi's challenge is a charade ...]
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IX. Dawkins Sun-Sign Test & throwing stones from a glass house.

One sceptic cited Richard Dawkins' test on Sun Sign astrology in his TV series "Enemies of Reason" (Dawkins 2007). As stated earlier, I am not here to defend this popular media-friendly adaptation of astrology. Why did Dawkins choose to criticise astrology as a field and then only present and caricature newspaper astrology in his TV series? Was he so ignorant that he confused a recent off-shoot with a four thousand year old practice? Or was he attempting to misrepresent the case for astrology to make it easier to attack? Dawkins thrives on ranting against soft targets like militant fundamentalism or religious abuse in his book The God Delusion book. But like any proselytizing preacher, Dawkins is only effective when pushing a straw man fallacy from his pulpit.

Before moralising about the evils of astrology, Dawkins needs to keep his own avid disciples in order. Former Enron CEO, Jeffrey Skilling convicted of multiple federal felony charges relating to the Texan energy giant's financial collapse claimed to have been inspired by Dawkins' book The Selfish Gene. (Dawkins 2007) His selfish policy caused great harm. Every year he fired the bottom 5% of his team in a humiliating way. Twenty thousand staff were impacted by the bankruptcy which included at least one suicide. Millions in California were affected by Enron's forced rolling black-outs which led to exponential price rises for energy and contributed to the state's energy crisis. (Egan 2005) So ironically when Dawkins' social darwinism was applied in the real world it resulted in 'mass extinction' - damage of a different magnitude to that of the worst example of an astrologer! (see How bad biology killed the economy)

6. Scientific Evidence:

Many sceptics insist on 'irrefutable scientific proof' before they can entertain the possibility of a connection between the celestial and the terrestrial. On the other hand, a few researchers believe they can 'prove astrology' with a single dramatic study. As will become evident both these positions are more about protecting their belief systems than investigative science.

While in mathematics, you can deduce a proof to show that a proposition is always true, you cannot prove a hypothesis in the natural sciences. Scientific theories require the accumulation of empirical evidence that is consistent with a hypothesis. With each replication, the theory becomes more persuasive and established, but since new evidence can show it to be false or that it requires modification at any time, it remains a theory and can never become an eternal proof or a universal law.[11]

Over the past fifty years, scientists and astrological researchers are discovering a
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growing body of objective evidence of correlations between celestial positions and terrestrial life. These statistically significant results have been published in peer reviewed journals (including Correlation, a specialist astrological journal). Ironically, some of the strongest evidence has come from experiments backed by sceptical groups including CSICOP.


  Between 1959 and 1970, US psychologist Vernon Clark performed a series of blind matching tests involving a total of 50 professional astrologers. While a control group of 20 psychologists and social workers matched 10 pairs of charts with professions to a level of 50% as expected by chance, the astrologers successfully matched 65%. *(Clark 1961)* Though this result may not sound significant, the odds of this being a chance event is 1 in one in ten thousand. *(p=0.0001)* In a later study, Clark removed any possible cues from self-attribution from knowing sun sign traits, by using matched pairs with the same sun sign. The astrologers matched charts to case histories 72% of the time. An even more significant result. *(p=.00001)* In the final experiment, 59% astrologers were able to distinguish between an individual with a high IQ and one with cerebral palsy. Even this lower result was significant *(p=.002)* Overall out of 700 judgments the astrologers matched correctly 64% of the time. *(p=0.00000000000005 or 5 in 10 trillion).* *(Clark 1970)*

- **French psychologist and statistician, Michel Gauquelin (1955-1991)**

  Supported by his wife Francois, Michel Gauquelin conducted the most famous research into astrology. Though he was interested in astrology, he did not consider himself an astrologer and dismissed much of it including zodiac signs. His tests focussed on the correlation between the positions of the planets at an individual's birth, his or her psychological nature and how this manifested in measurable ways such as choice of profession or independent biographical descriptions.

  - **Gauquelin's Data**

    Gauquelin collected data from over 20,000 professional celebrities from various European countries and the United States. Gauquelin's research detected statistically abnormal diurnal positions of the planet Mars at birth in athletes, Jupiter in actors, Saturn in scientists and the Moon in writers. His tests confirmed an ancient claim of astrologers that planets posited around the four angles are stronger and the characteristics associated with the planet manifests prominently in the individual.

  - **Naturally Gauquelin's tests attracted much controversy.**
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He allowed independent sceptical researchers to scrutinize his original data. Three committees of rationalist scientists Belgian (LERRCP), American (CSICOP), and French (CFEPP), reviewed and independently replicated Gauquelin's results. CSICOP published their results in The Humanist. The Belgian group refused to publish their study for eight years, in the vain hope of finding a logical explanation for their positive result. The French took a full 14 years. In the end the group dissolved and the work was completed by Jan Willem Nienhuys from the Netherlands. All groups made their data available, but the CFEPP was the only one to publish the full data. The book outlining the study (The "Mars Effect", A French Test of Over 1,000 Sports Champions) [Review]. (Gauquelin 1988) (Ertel 1988) (Müller 1990) (Ertel 1990) (Ertel 1992) (Müller 1992) (Ertel 1993)

- 'The Tenacious Mars Effect' (1996)

by Suitbert Ertel and Kenneth Irving (Urania Trust) "describes the Gauquelin's pioneering work and analyses in detail the attempts by sceptic committees in Belgium, the USA and France to disprove their results. The book highlights the often dubious methods by which hostile sceptics have sought to discredit the Gauquelin's uncomfortable findings and shows that, in fact, much of the evidence is even stronger than previously claimed." (Ertel & Irving 1997) (Ertel & Irving 2000)

- New York Suicide Test Press (1977)

Not all valid astrology tests have demonstrated evidence for astrology, but astrologers have been willing to publish these results. Nona Press and two other astrologers gathered 311 records of birth data of subjects who committed suicide in New York between 1969-73 who were also born in the five boroughs of New York City. Despite statistical comparison with a multitude of astrological conventional and unconventional techniques such as asteroids and minor aspects, they were unable to find significant results that related to suicide. However, their results (Press 1977) were duly published in an Astrological Journal. Some astrologers have argued that there may not be an astrological signature for suicide (since this is not part of normal astrological practice) or that astrology is divination and cannot be objectively demonstrated by empirical studies. (Cornelius 2003)

- Gauquelin & Eysenck (1979-1981)

- An empirical study of personality and the position of the planets at birth. (Gauquelin 1979)
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- The birth data and personality descriptions of several thousand famous French scientists, sportsmen, and actors were obtained from biographies. The rising and culminating positions of Mars, Jupiter and Saturn were calculated and the personality measured according to Hans Eysenck's scales. It was predicted and found that introverts are very significantly more frequently born when Saturn had just risen or just passed its upper culmination; extraverts when Mars and Jupiter had just risen, or just passed their upper culminations.

- *Eysenck's personality analysis and position of the planets at birth: A replication on American subjects.* (Gauquelin 1981)

- Personality descriptions of 500 successful American professionals were compiled from their biographies and birth data collected. The precise positions of the planets Mars, Jupiter, and Saturn at birth correlated with H. J. Eysenck's (1967) personality dimensions. Extraverts were significantly more frequently born when Mars and Jupiter had just risen or just passed their upper culmination; introverts when Saturn had just risen or had just passed their upper culmination.

  - **Professor Müller's Studies (1986)**

A study by Arno Müller, Professor of Psychology at the University of Saarland, Germany of the lives of 1,145 German nobility over five centuries where records were kept meticulously, showed a significantly higher frequency in infant mortality within the first 15 months (p=0.0004) of birth when Saturn was rising or culminating (Gauquelin sectors) at birth. *(Müller & Menzer 1986)* [This fits with a traditional interpretation of Saturn rising as difficulties early on in life.] This study might be applied to help understand the mysteries of present day cot-death syndrome.

  - **Timm & Köberl: A re-analysis of a study by Hans Bender (1986)**

A re-analysis of a study in 1952-55 on 178 German Astrologers showed that astrologers were able to match descriptions of 3 people to 3 natal charts to a significant level. (p=0.026). *(Timm & Köberl 1986)* However, researchers could not rule out the results being attributed to ESP.

  - **Sara Ridgley: Astrologically Predictable Patterns In Work Related Injuries. (1993)**
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In her Phd. study of 1023 workers in California who were disabled for at least 3 months as a result of accidents at work between 1987-1991, Dr Ridgley found a correlation (p<0.00000001) between the Sun position at birth in a 'hard' aspect (0°,90°,180°) to the transiting Sun and the frequency of accidents. (Ridgley 1993) This study was replication of data from 55 subjects from C.E.O. Carter’s book The Astrology of Accidents (1932) which resulted in a high significance (p<0.00016) for such a small sample. However, a study by Dobyns and Pottenger (1996-1999) were unable to replicate the results using critical work related accidents to 2,865 workers in Sweden in 1993.

Judith Hill: Redheads and Mars Rising (1996)

In a 1988 study of 500 redheads a remarkably significant (27.2%) were born within 30° of the Ascendant (p=<0.000001) and a low 9.8% <30° of the Descendant (p=<0.000035) when compared with control groups. A follow-up replication in 1996 of 479 American and Canadian and 473 British redheads (N=952) showed significance (p=0.007 and p=0.015) for Mars rising when compared with two control groups. (Hill 1988) (Hill 1996)

Clarke: Sun & Moon in Positive Signs and Extraversion (E) (1996)

In 1978 Mayo, White and Eysenck (Mayo 1978) published a test (N=2324) that appeared to show that positive (odd numbered) sun signs were significantly more extraverted [E+] than negative signs [E-] and that water signs were higher on the Eysenck Personality Inventory (EPI) Neuroticism [N] scale. These stark results have since been accounted for by self-attribution (Eysenck 1982) - these participants were predisposed to astrology and may have defined themselves using prior knowledge of their Sun Sign.

Two decades later, the Journal of Psychology published a more objective study involving 190 students mostly born in the southern hemisphere (Clarke 1996). The subjects had no special interest in astrology and were given no clues that the test involved astrology. After completing the EPI Form B, they were asked to supply their birth details. While those with the Sun or with the Moon in positive signs had a higher mean E score than those in negative signs, the difference was not significant possibly due to small sample sizes. However, 36 subjects with both the Sun and the Moon in positive signs had a significantly higher mean E score (M=16.56 SD=2.66) than 36 with the luminaries in negative signs (M=14.89 SD=3.66) (p < .05)

Didier Castille: La Population Française au Rythme du zodiaque (1999)
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Stats for birth distribution in France. Tests on the Sun Signs (6.7% signs are estimated as all times of birth were unknown) and large populations (6.4m & 10m) in France show significant sign correspondence between marital partners (12/12 significant v 1/12 in the control), between Birth Sign with Sign position on Death Date (9/12 significant v 0/12 in the control) but rejected the null hypothesis for a correspondence between birth and death on the same day of the week (i.e. no significance found in the non-astrological test). Castille poses the similarity of these results suggests the possibility of an artefact, but to date none has been discovered.

  
  Dr Brady (currently with the University of Wales, Trinity Saint David) demonstrates a series of significant correlations between the natal horoscopes of parents and their children. Most notable correlations involved the Moon, the first-born child and the angles. (Brady 2002)

  
  A study in 48 countries over 32 years (402 lunar months) where data is available, showed that stock returns are lower on days around the Full Moon than on days around the New Moon. This result is statistically significant on both a 7 day window (6.9%) and on a 15 day window 5.4% (p=.0009). Another study by Pelc and Bondar (2010), analysts at RBS show among other results that by "moon trading", £1,000 in 1928 invested in S&P 500 would be worth £1,502,689 in 2010 compared to £63,894 if they had tracked the index.

- **Suzel Fuzeau-Braesch & Jean-Baptiste Denis (2007)**
  
  In an empirical study of 500 pedigree dogs in the Paris region, significant correlations were found in seven angular planets and anthropomorphic traits including two highly significant ones: Jupiter with extraversion and sociability (p<.000001) and the Sun with strong personality. (p=0.00002) (Fuzeau-Braesch 2007)

- **U-Turn in Carlson's Double-Blind Astrology Test (2009 & 2011)**
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- While Carlson in his famous study published in *Nature* claimed astrology was no better than chance (Carlson 1985), Professor Eysenck (London University) and other reviewers found that Carlson’s original sceptical conclusion was not supported by the evidence. Professor Ertel’s (Göttingen University, Germany) re-analysis of the data compiled shows that astrologers were able to rate authentic psychological profiles significantly higher than unauthentic profiles in a blind test to a statistically significant level (p=0.037). (Ertel 2009) (Currey 2011)


- In response to criticism of Dr Ruis' initial study 293 serial killers published in 2008, the researcher was able to demonstrate convincingly that the deviation of the test group from the control is highly significant both by Zodiac Signs (p=.0002) and by Placidus Houses/Gauquelin sectors (p<.005). There was a particular emphasis on mutable signs and the '12th principle'. Also, the Moon was significantly conjunct and opposite the MC (p=0.03). (Ruis 2012)


- Professor Cajochen and his team at Basel University, Switzerland conducted a retrospective study of the data records of the sleep patterns of 33 subjects tested in a darkened room in the lab ten years previously. They found that on a full moon, subjects took 5 minutes longer to fall asleep, had 20 minutes less sleep, spent 30% less time in deep sleep and had diminished melatonin levels. (Cajochen 2013)

- Kyosti Tarvainen (2011-2014)

Finnish researcher and mathematician, Dr Kyosti Tarvainen published a series of studies from research into the massive on-line database containing the Gauquelin's meticulous birth records (n>23,000). Tarvainen discovered that while single astrological factors show positive correlations, they are often not statistically significant. This finding is in line with Gauquelin. However, when the factors are synthesized as is the practice of astrologers, the results become significant. An example is Mercury, Gemini and the third house are significant in the charts of Journalists (p=.03) (Tarvainen 2012) Tarvainen's studies also found that certain astrological techniques could not be verified, and other techniques
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such as synastry produced significant results. (Tarvainen 2011) (Tarvainen 2012a) He later tested out 316 planetary interpretations that were claimed to apply to 11 professions published in a popular astrological text book (known as a 'cook book'). Though Tarvainen found that a minority were not accurate a significant number of traditional claims were supported when tested against 18,000 subjects versus controls. (Overall significance p=.001) (Tarvainen 2012b) In 2013, he investigated the prominence of 25 textbook significators in the charts of 2,759 mathematicians and found significant correlations. (p=.001) (Tarvainen 2013). In studying 20,892 families, Tarvainen also found a correlation between a wider marital age gap in the charts of husbands with Venus/Saturn natal aspects (74 days p=.002) and a delay to marriage where both partners have Venus/Saturn aspects. (Men 92 days p=.008 and women 62 days p=.04) (Tarvainen 2014)

Since I started compiling this list, the number of studies (currently around 40) has doubled. See a more extensive list of studies or a list of over a hundred studies published in scientific journals on the correlation between animal behaviour including primates and moon phase.

7. Is astrology anti-scientific? ...
   If not, why isn't astrology at the heart of mainstream thinking & education?

Over 500 years astrology drifted from being central to the academic system to an outcast on the fringe. How? Radical new discoveries of the mechanics of the solar system appeared to refute an ancient system developed under the previous paradigm. As the academic world polarised, astrology was not considered an objective science nor an art or a religion. So the real question is how did astrology survive at a time when so much superstition was jettisoned. [For a fuller explanation ...]

. The Causes of the Decline:
   . Four major astronomical discoveries appeared to break the astrological model:
     1. Precession of the Equinox
     2. The Copernican (Heliocentric) System
     3. Discovery of the Outer Planets
     4. The vast distances in space

However, only one discovery forced astrologers to rethink the model. The discovery of Uranus (and later Neptune and Pluto) led some astrologers to review the ancient attribution of sign rulerships. After much trial and error, these new planets took western astrology to a far more sophisticated and complex level mirroring the changes in our evolving
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consciousness on Earth. Find out why the astrological model survived intact.

a. Prediction to protect kings and nobles was at odds with a world liberated by free-will, republicanism and democracy during the Age of Enlightenment.

b. 18th century astrology did not fit into a new academic curriculum increasingly divided into humanities (theology & the arts) and sciences. The Church had long seen Astrology as subversive and early science was not compatible with deductive theories about the complexities of the human psyche and patterns of behaviour.

i. The Legacy of this Decline:

   . Isolated from the academic environment for over two centuries, astrology is increasingly judged from a position of ignorance. Such prejudice is unquestioningly passed onto the next generation of students so that astrologers are seen by as heretics.

a. Media distortion and regulation. The tabloid press presents astrology in a sensationalist manner with unsupportable predictions. Pressure groups like CSICOP's (now CSI) "Council for Media Integrity" push their point of view onto the broadsheet press and mainstream media to encourage criticism or ridicule.

b. Historic bias now masquerades as scepticism and can infect top scientists. Mainstream scientific journals will not publish an astrology paper as it is not their field and they cannot peer review it. Yet, flawed experiments supporting a sceptical agenda that would not pass peer review in journals like Correlation, sneak into 'respectable' journals. For many, especially older, male, white scientists, the subject is taboo unless like Professor Hans Eysenck, you get tenure and can indulge your hidden interest. [More …]

Astrology has not only survived these crises, but with the discovery of additional planets and the growth in knowledge including psychology, the field has transformed into a much more powerful system. Yet, conventional wisdom dismisses it as a product of the dark ages.

8. Astrologers only defend astrology to protect their vested interests.

To try to undermine an argument by claiming that the proponent has financial, psychological or other motives rather than address the merits of the argument is an *ad hominem and psychogenic fallacy*. Many sceptics claim that astrologers make a lot of money. This may be true of a few Sun-Sign columnists who are more like media celebrities than typical astrologers. The fact is that most astrologers devote much of their life to studying their subject and still struggle to make a living or supplement their income with better paid work. Their motivation is the pursuit of knowledge rather than
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money.

Those at the top of the multi-million dollar "Skeptical Industry" make a comfortable living and notoriety through popularizing their beliefs. There are lucrative conferences, lecture circuits, books, magazines and journals to promote and like an evangelical church, donations are encouraged by playing on the fears of the faithful. Their tax-exempt organizations are in a different league to their astrological equivalents: CSICOP (CSI) [2011 expenditure ca.$2 million] or the JREF [2009 expenditure ca.$1 million] JREF 2009

9. Is astrology a science and does it matter?

The short answer to both is no. However, much depends on your definition of science. If you are looking for laws, objectivity and predictability, then science is really confined to physics, chemistry and molecular biology. The scientific part of astrology: tidal, seismic and meteorological correlations are an ancient and important part of astrology, but not enough to classify astrology as a hard science.

The same argument applies to many other so-called sciences: such as climatology and meteorology. Most scientists argue that fields that involve human consciousness and behaviour such as psychology, sociology, economics or human senses such as nutrition or music are not science. It is arguable that evolution is not scientific under this strict definition. The nearest equivalents to astrology are cooking or horticulture which are both a mix of art, science and craft.

Science has greatly improved the quality of our lives and enhanced our understanding of nature, but many fields that really matter to our lives are not scientific. Those who dismiss these alternative viewpoints support scientism, Such fundamental beliefs are counter to the open inquiring spirit of science. In scientism a claim is false until proven. In science a claim is unproven until proven.

Some argue that using certain dictionary definitions of science, there's a case that astrology is a science as there is a body of knowledge that can be taught. (OED 1996) However, the practice of astrology by most astrologers is better defined as an art or a craft than as a science and it would be wrong for these type of astrologers to claim to be scientists. As such it would also be equally wrong for a scientist who has not studied astrology, to consider him or herself qualified to judge such practices since they are outside the realm of science.

If you have read this far, you will now know there are no grounds to dismiss astrology as complete rubbish from a scientific point of view. If you still believe astrology to be rubbish, ask yourself, is your belief based on astrological knowledge and actual experience? Or is it blind faith inspired by feelings? Or were you won-over by an illusionist's trick? Or were you informed by a second-hand opinion that appears authoritative, but is based on an ill-informed, outdated
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or prejudiced view of astrology? Those who have studied astrology are the best authorities on the subject.

History of astrology

Astrological beliefs in correspondences between celestial observations and terrestrial events have influenced various aspects of human history, including world-views, language and many elements of social culture.

Among Indo-European peoples, astrology has been dated to the 3rd millennium BC, with roots in calendrical systems used to predict seasonal shifts and to interpret celestial cycles as signs of divine communications. Until the 17th century, astrology was considered a scholarly tradition, and it helped drive the development of astronomy. It was commonly accepted in political and cultural circles, and some of its concepts were used in other traditional studies, such as alchemy, meteorology and medicine. By the end of the 17th century, emerging scientific concepts in astronomy, such as heliocentrism, were irrevocably undermining the theoretical basis of astrology, which subsequently lost its academic standing.

In the 20th century, astrology gained broader consumer popularity through the influence of regular mass media products, such as newspaper horoscopes.

Early origins

Astrology, in its broadest sense, is the search for human meaning in the sky; it seeks to understand general and specific human behavior through the influence of planets and other celestial objects. It
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has been argued that astrology began as a study as soon as human beings made conscious attempts to measure, record, and predict seasonal changes by reference to astronomical cycles. Early evidence of such practices appears as markings on bones and cave walls, which show that lunar cycles were being noted as early as 25,000 years ago; the first step towards recording the Moon’s influence upon tides and rivers, and towards organizing a communal calendar. With the Neolithic agricultural revolution new needs were also met by increasing knowledge of constellations, whose appearances in the night-time sky change with the seasons, allowing the rising of particular star-groups to herald annual floods or seasonal activities. By the 3rd millennium BC, widespread civilisations had developed sophisticated awareness of celestial cycles, and are believed to have consciously oriented their temples to create alignment with the heliacal risings of the stars.

There is scattered evidence to suggest that the oldest known astrological references are copies of texts made during this period. Two, from the Venus tablet of Ammisaduqa (compiled in Babylon round 1700 BC) are reported to have been made during the reign of king Sargon of Akkad (2334-2279 BC). Another, showing an early use of electional astrology, is ascribed to the reign of the Sumerian ruler Gudea of Lagash (c. 2144 - 2124 BC). This describes how the gods revealed to him in a dream the constellations that would be most favourable for the planned construction of a temple. However, controversy attends the question of whether they were genuinely recorded at the time or merely ascribed to ancient rulers by posterity. The oldest undisputed evidence of the use of astrology as an integrated system of knowledge is therefore attributed to the records that emerge from the first dynasty of Mesopotamia (1950-1651 BC).

Ancient world

Babylonian astrology was the first organized system of astrology, arising in the 2nd millennium BC. There is speculation that astrology of some form appeared in the Sumerian period in the 3rd millennium BC, but the isolated references to ancient celestial omens dated to this period are not considered sufficient evidence to demonstrate an integrated theory of astrology. The history of scholarly celestial divination is therefore generally reported to begin with late Old Babylonian texts (c. 1800 BC), continuing through the Middle Babylonian and Middle Assyrian periods (c. 1200 BC).
By the 16th century BC the extensive employment of omen-based astrology can be evidenced in the compilation of a comprehensive reference work known as *Enuma Anu Enlil*. Its contents consisted of 70 cuneiform tablets comprising 7,000 celestial omens. Texts from this time also refer to an oral tradition - the origin and content of which can only be speculated upon.[14] At this time Babylonian astrology was solely mundane, concerned with the prediction of weather and political matters, and prior to the 7th century BC the practitioners' understanding of astronomy was fairly rudimentary. Astrological symbols likely represented seasonal tasks, and were used as a yearly almanac of listed activities to remind a community to do things appropriate to the season or weather (such as symbols representing times for harvesting, gathering shell-fish, fishing by net or line, sowing crops, collecting or managing water reserves, hunting, and seasonal tasks critical in ensuring the survival of children and young animals for the larger group). By the 4th century, their mathematical methods had progressed enough to calculate future planetary positions with reasonable accuracy, at which point extensive ephemerides began to appear.[15]

Babylonian astrology developed within the context of divination. A collection of 32 tablets with inscribed liver models, dating from about 1875 BC, are the oldest known detailed texts of Babylonian divination, and these demonstrate the same interpretational format as that employed in celestial omen analysis.[14] Blemishes and marks found on the liver of the sacrificial animal were interpreted as symbolic signs which presented messages from the gods to the king. The gods were also believed to present themselves in the celestial images of the planets or stars with whom they were associated. Evil celestial omens attached to any particular planet were therefore seen as indications of dissatisfaction or disturbance of the god that planet represented.[14] Such indications were met with attempts to appease the god and find manageable ways by which the god’s expression could be realised without significant harm to the king and his nation. An astronomical report to the king Esarhaddon concerning a lunar eclipse of January 673 BC shows how the ritualistic use of substitute kings, or substitute events, combined an unquestioning belief in magic and omens with a purely mechanical view that the astrological event must have some kind of correlate within the natural world:

... In the beginning of the year a flood will come and break the dikes. When the Moon has made the eclipse, the king, my lord, should write to me. As a substitute for the king, I will cut through a dike, here in Babylonia, in the middle of the night. No one will know about it.[16]

Ulla Koch-Westenholz, in her 1995 book *Mesopotamian Astrology*, argues that this ambivalence between a theistic and mechanistic worldview defines the Babylonian concept of celestial divination as one which, despite its heavy reliance on magic, remains free of implications of targeted punishment with the purpose of revenge, and so “shares some of the defining traits of modern science: it is objective and value-free, it operates according to known rules, and its data are considered universally valid and can be looked up in written tabulations”. Koch-Westenholz also establishes the most important distinction between ancient Babylonian astrology and other divinatory disciplines as being that the former was originally exclusively concerned with mundane astrology, being geographically oriented and specifically applied to countries cities and nations, and almost wholly concerned with the welfare of the state and the king as the governing head of the nation.[20] Mundane astrology is therefore known to be one of the oldest branches of astrology.[21] It was only with the gradual emergence of horoscopic astrology, from the 6th century BC, that astrology developed the techniques and practice of natal astrology.[22]

**Hellenistic Egypt**

*Main article: Hellenistic astrology*

In 525 BC Egypt was conquered by the Persians so there is likely to have been some Mesopotamian influence on Egyptian astrology. Arguing in favour of this, historian Tamsyn Barton gives an example of what appears to be Mesopotamian influence on the Egyptian zodiac, which shared two signs – the
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Balance and the Scorpion, as evidenced in the Dendera Zodiac (in the Greek version the Balance was known as the Scorpion’s Claws).[29]

After the occupation by Alexander the Great in 332 BC, Egypt came under Hellenistic rule and influence. The city of Alexandria was founded by Alexander after the conquest and during the 3rd and 2nd centuries BC, the scholars of Alexandria were prolific writers. It was in Ptolemaic Alexandria that Babylonian astrology was mixed with the Egyptian tradition of Decanic astrology to create Horoscopic astrology. This contained the Babylonian zodiac with its system of planetary exaltations, the triplicities of the signs and the importance of eclipses. Along with this it incorporated the Egyptian concept of dividing the zodiac into thirty-six decans of ten degrees each, with an emphasis on the rising decan, the Greek system of planetary Gods, sign rulership and four elements.[25]

The decans were a system of time measurement according to the constellations. They were led by the constellation Sothis or Sirius. The risings of the decans in the night were used to divide the night into ‘hours’. The rising of a constellation just before sunrise (its heliacal rising) was considered the last hour of the night. Over the course of the year, each constellation rose just before sunrise for ten days. When they became part of the astrology of the Hellenistic Age, each decan was associated with ten degrees of the zodiac. Texts from the 2nd century BC list predictions relating to the positions of planets in zodiac signs at the time of the rising of certain decans, particularly Sothis.[26] The earliest Zodiac found in Egypt dates to the 1st century BC, the Dendera Zodiac.

Particularly important in the development of horoscopic astrology was the astrologer and astronomer Ptolemy, who lived in Alexandria in Egypt. Ptolemy’s work the Tetrabiblos laid the basis of the Western astrological tradition, and as a source of later reference is said to have "enjoyed almost the authority of a Bible among the astrological writers of a thousand years or more".[27] It was one of the first astrological texts to be circulated in Medieval Europe after being translated from Arabic into Latin by Plato of Tivoli (Tiburtinus) in Spain, 1138.[28]

According to Firmicus Maternus (4th century), the system of horoscopic astrology was given early on to an Egyptian pharaoh named Necheapo and his priest Petosiris. The Hermetic texts were also put together during this period and Clement of Alexandria, writing in the Roman era, demonstrates the degree to which astrologers were expected to have knowledge of the texts in his description of Egyptian sacred rites:

This is principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth.[29]

Greece and Rome

The conquest of Asia by Alexander the Great exposed the Greeks to the cultures and cosmological ideas of Syria, Babylon, Persia and central Asia. Greek overtook cuneiform script as the international language of intellectual communication and part of this process was the transmission of astrology from cuneiform to Greek.[30] Sometime around 280 BC, Berossus, a priest of Bel from Babylon, moved to the Greek island of Kos in order to teach astrology and Babylonian culture to the Greeks. With this, what historian Nicholas Campion calls, "the innovative energy" in astrology moved west to the Hellenistic world of Greece and Egypt.[31] According to Campion, the astrology that arrived from the Eastern World was marked by its complexity, with different forms of astrology emerging. By the 1st century BC two varieties of astrology were in existence, one that required the reading of horoscopes in order to establish precise details about the past, present and future; the other being theurgic (literally meaning ‘god-work’), which emphasised the soul’s ascent to the stars. While they were not mutually exclusive, the former sought information about the life, while
the latter was concerned with personal transformation, where astrology served as a form of dialogue with the Divine.[33]

As with much else, Greek influence played a crucial role in the transmission of astrological theory to Rome.[34] However, our earliest references to demonstrate its arrival in Rome reveal its initial influence upon the lower orders of society,[34] and display concern about uncritical recourse to the ideas of Babylonian 'star-gazers'.[33] Among the Greeks and Romans, Babylonia (also known as Chaldea) became so identified with astrology that 'Chaldean wisdom' came to be a common synonym for divination using planets and stars.[33]

The first definite reference to astrology comes from the work of the orator Cato, who in 160 BC composed a treatise warning farm overseers against consulting with Chaldeans.[34] The 2nd-century Roman poet Juvenal, in his satirical attack on the habits of Roman women, also complains about the pervasive influence of Chaldeans, despite their lowly social status, saying “Still more trusted are the Chaldaeans; every word uttered by the astrologer they will believe has come from Hammon’s fountain, ... nowadays no astrologer has credit unless he has been imprisoned in some distant camp, with chains clinking on either arm”.[35]

One of the first astrologers to bring Hermetic astrology to Rome was Thrasyllus, who acted as the astrologer for the emperor Tiberius.[34] Tiberius was the first emperor reported to have had a court astrologer,[34] although his predecessor Augustus had also used astrology to help legitimise his Imperial rights.[35]

Even though some use of astrology by the emperors appears to have happened, there was also a prohibition on astrology to a certain extent as well. In the 1st century CE, Publius Rufus Anteius was accused of the crime of funding the banished astrologer Pammenes, and requesting his own horoscope and that of then emperor Nero. For this crime, Nero forced Anteius to commit suicide. At this time, astrology was likely to result in charges of magic and treason.[41]

**Islamic world**

A Latin translation of Abū Ma’shar’s *De Magnis Coniunctionibus* (“Of the great conjunctions”), Venice, 1515.

**Abū Ma’shar**

Native name  Abū Ma’shar, Ja’far ibn Muḥammad al-Balkhī

Born  c. 787

Balkh, Khurasan
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Died  c. 886
Wäsit, Iraq

Residence  Balkh, Baghdad

Academic background

Influences  Aristotle, al-Kindi

Academic work

Era  Islamic Golden Age

Main interests  Astrology, Astronomy

Influenced  Al-Sijzi, Albertus Magnus, Roger Bacon, Pierre d’Ailly, Pico della Mirandola

Further information: Astrology in medieval Islam

Astrology was taken up enthusiastically by Islamic scholars following the collapse of Alexandria to the Arabs in the 7th century, and the founding of the Abbasid empire in the 8th century. The second Abbasid caliph, Al Mansur (754-775) founded the city of Baghdad to act as a centre of learning, and included in its design a library-translation centre known as Bayt al-Hikma ‘Storehouse of Wisdom’, which continued to receive development from his heirs and was to provide a major impetus for Arabic-Persian translations of Hellenistic astrological texts. The early translators included Mashallah, who helped to elect the time for the foundation of Baghdad, and Sahl ibn Bishr (a.k.a. Zae), whose texts were directly influential upon later European astrologers such as Guido Bonatti in the 13th century, and William Lilly in the 17th century. Knowledge of Arabic texts started to become imported into Europe during the Latin translations of the 12th century, the effect of which was to help initiate the European Renaissance.

Amongst the important names of Arabic astrologers, one of the most influential was Albumasur, whose work Introductorium in Astronomiam later became a popular treatise in medieval Europe. Another was the Persian mathematician, astronomer, astrologer and geographer Al Khwarizmi. The Arabs greatly increased the knowledge of astronomy, and many of the star names that are commonly known today, such as Aldebaran, Altair, Betelgeuse, Rigel and Vega retain the legacy of their language. They also developed the list of Hellenistic lots to the extent that they became historically known as Arabic parts, for which reason it is often wrongly claimed that the Arabic astrologers invented their use, whereas they are clearly known to have been an important feature of Hellenistic astrology.

During the advance of Islamic science some of the practices of astrology were refuted on theological grounds by astronomers such as Al-Farabi (Alpharabius), Ibn al-Haytham (Alhazen) and Avicenna. Their criticisms argued that the methods of astrologers were conjectural rather than empirical, and
conflicted with orthodox religious views of Islamic scholars through the suggestion that the Will of God can be precisely known and predicted in advance. Such refutations mainly concerned 'judicial branches' (such as horary astrology), rather than the more 'natural branches' such as medical and meteorological astrology, these being seen as part of the natural sciences of the time.

For example, Avicenna's 'Refutation against astrology' Resāla fi ebṭāl ahkām al-nojūm, argues against the practice of astrology while supporting the principle of planets acting as the agents of divine causation which express God's absolute power over creation. Avicenna considered that the movement of the planets influenced life on earth in a deterministic way, but argued against the capability of determining the exact influence of the stars. In essence, Avicenna did not refute the essential dogma of astrology, but denied our ability to understand it to the extent that precise and fatalistic predictions could be made from it.

Medieval and Renaissance Europe

Further information: Renaissance magic

Astrologer-astronomer Richard of Wallingford is shown measuring an equatorium with a pair of compasses in this 14th-century work

Whilst astrology in the East flourished following the break up of the Roman world, with Indian, Persian and Islamic influences coming together and undergoing intellectual review through an active investment in translation projects, Western astrology in the same period had become “fragmented and unsophisticated ... partly due to the loss of Greek scientific astronomy and partly due to condemnations by the Church.” Translations of Arabic works into Latin started to make their way to Spain by the late 10th century, and in the 12th century the transmission of astrological works from Arabia to Europe “acquired great impetus”.

By the 13th century astrology had become a part of everyday medical practice in Europe. Doctors combined Galenic medicine (inherited from the Greek physician Galen - AD 129-216) with studies of the stars. By the end of the 1500s, physicians across Europe were required by law to calculate the position of the Moon before carrying out complicated medical procedures, such as surgery or bleeding.
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An image related to astrology from the *Très Riches Heures du Duc de Berry*. It shows the purported relation between body parts and the signs of the zodiac.

Influential works of the 13th century include those of the British monk Johannes de Sacrobosco (c. 1195–1256) and the Italian astrologer Guido Bonatti from Forlì (Italy). Bonatti served the communal governments of Florence, Siena and Forlì and acted as advisor to Frederick II, Holy Roman Emperor. His astrological text-book *Liber Astronomiae* ('Book of Astronomy'), written around 1277, was reputed to be “the most important astrological work produced in Latin in the 13th century”. Dante Alighieri immortalised Bonatti in his *Divine Comedy* (early 14th century) by placing him in the eighth Circle of Hell, a place where those who would divine the future are forced to have their heads turned around (to look backwards instead of forwards).

Ascension tympanum of Royal Portal of *Chartres Cathedral*. The central theme is Christ's ascension, but around the edges are the signs of the *Zodiac* and the *Labours of the Months*.

In *medieval Europe*, a *university education* was divided into seven distinct areas, each represented by a particular planet and known as the seven *liberal arts*. Dante attributed these arts to the planets.
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As the arts were seen as operating in ascending order, so were the planets in decreasing order of planetary speed: grammar was assigned to the Moon, the quickest moving celestial body, dialectic was assigned to Mercury, rhetoric to Venus, music to the Sun, arithmetic to Mars, geometry to Jupiter and astrology/astronomy to the slowest moving body, Saturn.[4]

Medieval writers used astrological symbolism in their literary themes. For example, Dante's Divine Comedy builds varied references to planetary associations within his described architecture of Hell, Purgatory and Paradise, (such as the seven layers of Purgatory's mountain purging the seven cardinal sins that correspond to astrology's seven classical planets).[5] Similar astrological allegories and planetary themes are pursued through the works of Geoffrey Chaucer.[6]

Chaucer's astrological passages are particularly frequent and knowledge of astrological basics is often assumed through his work. He knew enough of his period's astrology and astronomy to write a Treatise on the Astrolabe for his son. He pinpoints the early spring season of the Canterbury Tales in the opening verses of the prologue by noting that the Sun "hath in the Ram his halfe cours yronne". He makes the Wife of Bath refer to "sturdy hardiness" as an attribute of Mars, and associates Mercury with "clerkes".[7] In the early modern period, astrological references are also to be found in the works of William Shakespeare[9] and John Milton.

One of the earliest English astrologers to leave details of his practice was Richard Trewythian (b. 1393). His notebook demonstrates that he had a wide range of clients, from all walks of life, and indicates that engagement with astrology in 15th-century England was not confined to those within learned, theological or political circles.[8]

During the Renaissance, court astrologers would complement their use of horoscopes with astronomical observations and discoveries. Many individuals now credited with having overturned the old astrological order, such as Tycho Brahe, Galileo Galilei and Johannes Kepler, were themselves practicing astrologers.[10]

At the end of the Renaissance the confidence placed in astrology diminished, with the breakdown of Aristotelian Physics and rejection of the distinction between the celestial and sublunar realms, which had historically acted as the foundation of astrological theory. Keith Thomas writes that although heliocentrism is consistent with astrology theory, 16th and 17th century astronomical advances meant that "the world could no longer be envisaged as a compact inter-locking organism; it was now a mechanism of infinite dimensions, from which the hierarchical subordination of earth to heaven had irrefutably disappeared".[11] Initially, amongst the astronomers of the time, "scarcely anyone attempted a serious refutation in the light of the new principles" and in fact astronomers "were reluctant to give up the emotional satisfaction provided by a coherent and interrelated universe". By the 18th century the intellectual investment which had previously maintained astrology's standing was largely abandoned. Historian of science Ann Geneva writes:

Astrology in seventeenth century England was not a science. It was not a Religion. It was not magic. Nor was it astronomy, mathematics, puritanism, neo Platism, psychology, meteorology, alchemy or witchcraft. It used some of these as tools; it held tenets in common with others; and some people were adept at several of these skills. But in the final analysis it was only itself: a unique divinatory and prognostic art embodying centuries of accreted methodology and tradition.[12]

India

Main articles: Indian astronomy and Hindu astrology

The earliest use of the term jyotiṣa is in the sense of a Vedanga, an auxiliary discipline of Vedic religion. The only work of this class to have survived is the Vedanga Jyotisha, which contains rules for tracking the motions of the sun and the moon in the context of a five-year intercalation cycle. The date of this work is uncertain, as its late style of language and composition, consistent with the last centuries BC, albeit pre-Mauryan, conflicts with some internal evidence of a much earlier date in the 2nd millennium BC.[6][13]
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The documented history of Jyotish in the subsequent newer sense of modern horoscopic astrology is associated with the interaction of Indian and Hellenistic cultures in the Indo-Greek period. Greek became a lingua franca of the Indus valley region following the military conquests of Alexander the Great and the Bactrian Greeks. The oldest surviving treatises, such as the Yavanajataka or the Brihat-Samhita, date to the early centuries AD. The oldest astrological treatise in Sanskrit is the Yavanajataka (“Sayings of the Greeks”), a versification by Sphujidhvaja in 269/270 AD of a now lost translation of a Greek treatise by Yavanesvara during the 2nd century AD under the patronage of the Western Satrap Saka king Rudradaman I.

Indian astronomy and astrology developed together. The earliest treatise on jyotish, the Bhrigu Samhita, dates from the Vedic era. The sage Bhrigu is one of the Saptarshi, the seven sages who assisted in the creation of the universe. Written on pages of tree bark, the Samhita (Compilation) is said to contain five million horoscopes comprising all who have lived in the past or will live in the future. The first named authors writing treatises on astronomy are from the 5th century AD, the date when the classical period of Indian astronomy can be said to begin. Besides the theories of Aryabhata in the Aryabhatiya and the lost Arya-siddhānta, there is the Pancha-Siddhāntika of Varahamihira.

China

Main article: Chinese astrology

An oracle bone – turtle shell

Astrology is believed to have originated in China about the 3rd millennium BC. Its system is based on astronomy and calendars and its development is tied to that of astronomy, which came to flourish during the Han Dynasty (2nd century BC to 2nd century AD).

Chinese astrology has a close relation with Chinese philosophy (theory of the three harmony, heaven, earth and water) and uses the principles of yin and yang and concepts that are not found in Western astrology, such as the wu xing teachings, the 10 Celestial stems, the 12 Earthly Branches, the lunisolar calendar (moon calendar and sun calendar), and the time calculation after year, month, day and shichen (時辰).

Astrology was traditionally regarded highly in China, and Confucius is said to have treated astrology with respect saying: "Heaven sends down its good or evil symbols and wise men act accordingly". The 60-year cycle combining the five elements with the twelve animal signs of the zodiac has been documented in China since at least the time of the Shang (Shing or Yin) dynasty (ca 1766 BC – ca 1050 BC). Oracles bones have been found dating from that period with the date according to the 60-year cycle inscribed on them, along with the name of the diviner and the topic being divined about. One of the most famous astrologers in China was Tsou Yen who lived in...
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around 300 BC, and who wrote: "When some new dynasty is going to arise, heaven exhibits auspicious signs for the people".

Mesoamerica

Main articles: Maya calendar and Aztec calendar

The calendars of Pre-Columbian Mesoamerica are based upon a system which had been in common use throughout the region, dating back to at least the 6th century BC. The earliest calendars were employed by peoples such as the Zapotecs and Olmecs, and later by such peoples as the Maya, Mixtec and Aztecs. Although the Mesoamerican calendar did not originate with the Maya, their subsequent extensions and refinements to it were the most sophisticated. Along with those of the Aztecs, the Maya calendars are the best-documented and most completely understood.

The distinctive Mayan calendar used two main systems, one plotting the solar year of 360 days, which governed the planting of crops and other domestic matters; the other called the Tzolkin of 260 days, which governed ritual use. Each was linked to an elaborate astrological system to cover every facet of life. On the fifth day after the birth of a boy, the Mayan astrologer-priests would cast his horoscope to see what his profession was to be: soldier, priest, civil servant or sacrificial victim. A 584-day Venus cycle was also maintained, which tracked the appearance and conjunctions of Venus. Venus was seen as a generally inauspicious and baleful influence, and Mayan rulers often planned the beginning of warfare to coincide with when Venus rose. There is evidence that the Maya also tracked the movements of Mercury, Mars and Jupiter, and possessed a zodiac of some kind. The Mayan name for the constellation Scorpio was also 'scorpion', while the name of the constellation Gemini was 'peccary'. There is some evidence for other constellations being named after various beasts. The most famous Mayan astrological observatory still intact is the Caracol observatory in the ancient Mayan city of Chichen Itza in modern-day Mexico.

The Aztec calendar shares the same basic structure as the Mayan calendar, with two main cycles of 360 days and 260 days. The 260-day calendar was called Tonalpohualli and was used primarily for divinatory purposes. Like the Mayan calendar, these two cycles formed a 52-year 'century', sometimes called the Calendar Round.
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To Add Medical Astronomy to the test
After doing the SOC + Birthday, you can type in the time of birth and also click on the place of birth in Patient Data

BioRythm and astrology page
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See also

- Astrology portal
- Classical planets in Western alchemy
- Jewish views on astrology
- Cultural influence of astrology
- Astrology and science

Notes

6. Hesiod (c. 8th century BC). Hesiod’s poem Works and Days demonstrates how the heliacal rising and setting of constellations were used as a calendrical guide to agricultural events, from which were drawn mundane astrological predictions, e.g.: “Fifty days after the solstice, when the season of wearisome heat is come to an end, is the right time to go sailing. Then you will not wreck your ship, nor will the sea destroy the sailors, unless Poseidon the Earth-Shaker be set upon it, or Zeus, the king of the deathless gods” (II. 663-677).
8. Two texts which refer to the 'omens of Sargon' are reported in E. F. Weidner, ‘Historiches Material in der Babyonischen Omina-Literatur’ Altorientalische Studien, ed. Bruno Meissner, (Leipzig, 1928-9), v. 231 and 236.
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27. Robbins, Ptolemy Tetrabiblos, 'Introduction' p. xii.
28. FA Robbins, 1940; Thorndike 1923)
29. Firmicus (4th century) (III.4) 'Proemium'.
30. Roberts (1906) p.488.
34. Jump up to: Barton (1994) p.32.
44. Alibuni, Chronology (11th century) Ch.VIII, 'On the days of the Greek calendar’, re. 23 Tammûz; Sachau.
54. Burckhardt (1969)
57. Geoffrey Chaucer, The Canterbury Tales, Prologue
61. Wade Rowland, Galileo's Mistake: A New Look At the Epic Confrontation Between Galileo and the Church, p.39. (Arcade Publishing, 2003. ISBN 9781559706841. Brahe is described as "an acknowledged master of astrology", Galileo as "a dabbler, though by no means an adept" and it is said of Kepler that "astrology informed his entire career".
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67. McEvilley "The shape of ancient thought", p385 ("The Yavanajātaka is the earliest surviving Sanskrit text in horoscopy, and constitute the basis of all later Indian developments in horoscopy", himself quoting David Pingree "The Yavanajātaka of Sphujidhvaja" p5)


69. Jump up to: # Parkers (1983)


References

- Clark, Vernon (1961). *Experimental astrology*, In Search, (Winter/Spring) pp. 102-112. The probability is calculated by Dean & Mather (p.546) and is based on weighted scores as the matching by profession test involved ranking rather than yes/no. Sceptical authors have considered the VC tests to be thorough (Dean p.544) and clear-cut (Eysenck p.84). Professor Eysenck did comment that one of the professions was a prostitute and it was possible to assume that she was on the younger end of the 45 to 60 age range! However, this potentially misleading cue was also available to the control group who performed no better than chance.
- Clark, Vernon (1970) *An investigation into the validity and reliability of the astrological technique*. Aquarian Agent. Autumn. Vol.1 #9 pp.22-23 reprinted. In *Recent Advances* Dean calculates that the astrologer's overall accuracy of 64% in 700 possible matches results in p < 10^-14
- Clarke, D., Gabriels, T. & Barnes, J. (1996) *Astrological Signs as Determinants of Extroversion and Emotionality: An empirical study*. The Journal of Psychology #130(2) pp.131-140 Mean scores of E & N were compared for 13 Sun, Moon & Ascendant combinations. Only the Sun/Moon combination was significant (p < .05), but 10 out of 13 were in the right direction. The lack of significance may have been due to the small sample sizes (Mean N=47) ranging from 4 to 149. A fundamental limitation with this type of study is that some of Eysenck's EPI keywords for E- (thoughtful, peaceful and even-tempered) correspond with positive Air signs and yet, many would consider Air Signs to be extravert and N- words like responsive corresponds to water while Water Signs are widely considered by astrologers to be emotional or in Eysenck's terminology, neurotic.
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  Probability calculations from the Vernon Clark studies are listed on page 546.
- Ertel, S. (1990) *Bulky Mars Effect Hard to Hide*
- Gauquelin, M.; Gauquelin, F. and Eysenck, S. B. G. (1979) *Personality and position of the planets at birth: An empirical study*. British Journal of Social and Clinical Psychology, Vol:18: pp.71-75. Note though Hans Eysenck had been collaborating with Michel Gauquelin at least from 1977 and was involved in this paper but only his wife Sybil put her name on it.
- JREF (1990)
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- Long, A.A. (1996) *Stoic Studies*, Cambridge University Press, p.237 "At birth this pneuma changes into soul (or animal) as a result of ... contact with the cold air outside."

- McMahon, D., Ciarleglio, C., Gamble, K., Strauss, B. & Axley, J. (2011) *Perinatal photoperiod imprints the circadian clock*, Nature Neuroscience Vol.14 pp.25-27 "What is particularly striking about our results is the fact that the imprinting affects both the animal's behavior and the cycling of the neurons in the master biological clock in their brains," said Chris Ciarleglio.


- Moore, George W. (1973) "Westward Tidal Lag as the Driving Force of Plate Tectonics". Geology 1 (3): 99-100. ISSN 0091-7613 Measurement of plate movement from fixed subduction zones "suggest that the westward transport imparted during each tidal cycle is as much as 0.3 mm."^


- OED: Oxford Compact English Dictionary (1996) O.U.P. Science n. 2 a. "Systematic and formulated knowledge esp. of a specified type or on a specified subject e.g. political science." ^


- Ridgley, Sara Klein. "*Astrologically Predictable Patterns in Work-Related Injuries*," Kosmos. XXII[3], 1993, pp.21-30


- Sidgwick, Isabella (1898) 'A Grandmother's tales' Macmillan's Magazine, LXXVIII, # 468, Oct. 1898, pp.433-4


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- Tarvainen, K., (2012b) A test of overall validity of astrological statements in the handbook by Sakoian and Acker. Correlation 28 (1) pp.5-24. While many of Sakoian & Acker's statements proved to be incorrect (such as Moon conjunct the Node for politicians), the more generally known and accepted claims were significantly supported. Examples are Jupiter on the MC was 35% more frequent among politicians, Mercury on MC 35% for writers, Neptune MC 26% for alcoholics, Venus/Neptune conjunction 17% for musicians, Mars conjunct Saturn [17%] and Mars conjunct MC [12%] for Army Professionals/ All percentages are the excess over the control. Overall the 316 statements proved to be more accurate to a moderately high significance. [p=.001.]

- Tarvainen, K., (2013) Favourable astrological factors for mathematicians. Correlation 29(1) pp.39-51. In particular Tarvainen found a high correlation with Sun/Saturn aspects at the birth of mathematicians. [p=0.005 n=2,579].

- Tarvainen, K., (2014) Effects of Venus/Saturn aspects in marriages. Correlation 28(2): 7-14. The delay in marriage is based on the date of birth of the assumed first child. This was most evident with the soft Venus/Saturn aspects (Sextiles and Trines). [Editors comment: Does this mean that patience and family planning may be easier when you have 'easy' Venus/Saturn aspects?]


Footnotes

1. In 1958 Bertrand Russell wrote "Nobody can prove that there is not between the Earth and Mars a china teapot revolving in an elliptical orbit, but nobody thinks this sufficiently likely to be taken into account in practice." Letter to Mr Major. In Dear Bertrand Russell: A Selection of his Correspondence with the General Public, 1950 - 1968 (London: Allen & Unwin, 1969). Bertrand Russell makes the valid point that the burden of proof for any belief is on the proponent. However, the nonsense of the China Teapot believed by no-one and unsupported by evidence does not equate to a widespread claim of correlation supported by evidence. Russell never intended this analogy to be used as an excuse to ignore evidence to make prejudicial assertions.

2. There are 4067 physical astrology books registered at the libraries of Oxford University, 4622 astrology books registered at the libraries of Cambridge University and 2260 astrology books, dissertations and journal titles in the libraries of the University of London, which includes the prestigious Warburg Institute. These are not all history books. For example, a search on Astrology & Science shows 351 titles at the Oxford Library Collections. Source: personal correspondence, Philip Graves, April 2013

Astrology books are not confined to University Libraries, Dr David Juste, eminent researcher and historian says that the Vatican Library contains a substantial collection of astrological works, some of which are only extant there.

3. Hubris or hubris (ˈhjuːbrɪs) denotes excessive pride or a lack of humility resulting in ill-treatment of others to enhance the transgressor's superiority which ultimately invites his or her ruin.

"Hubris consists in doing and saying things that cause shame to the victim ... simply for the pleasure of it." ~ Aristotle "Hesiod (7th century bc) and Aeschylus (5th century bc) - used hubris to describe wrongful action against the divine order. From this usage modern thinkers developed the idea that hubris meant overweening presumption leading to an impious disregard of the divinely fixed limits on human action in an ordered cosmos." Encyclopedia Britannica, Hubris

4. John Stuart Mill, classical economist and philosopher, rephrased David Hume (Hume 1888): "No amount of observations of white swans can allow the inference that all swans are white, but the observation of a single black swan is sufficient to refute that conclusion."
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5. History of Meteoritics (retrieved 2012) Meteorite.fr - All about Meteorites "Until the early 19th century, most scientists shared Isaac Newton's view that no small objects could exist in the interplanetary space - an assumption leaving no room for stones falling from the sky."

6. Full quotation: "What is the first business of one who studies philosophy? To part with self-conceit. For it is impossible for any one to begin to learn what he thinks that he already knows." Epictetus Discourses Book II, Ch. XVII How to apply general Principles to particular Cases, from Epictetus, The Works of Epictetus Consisting of His Discourses, in Four Books, The Enchiridion, and Fragments. Translation from the Greek based on that of Elizabeth Carter, by Thomas Wentworth Higginson (Boston: Little, Brown, and Co., 1865).

7. The aura is considered a subtle translucent lustre that surrounds living objects. Only a few people, notably spiritualists, mystics, psychics and healers claim to have 'seen' an aura in the form of light radiating from the body. Some believe there is a correspondence between the colours within the light and the planets, though the aura is not part of astrology. The concept traces back to Zoroastrianism and manifests in Buddhism, Kabbalah, Neoplatonism and Christianity [e.g. Luke 11:36] and popularised in books by Carlos Castaneda. In religious art it is depicted as a halo. There are very few scientific papers on the topic. A five-year study conducted by Dr. Valerie Hunt and Dr. Wayne Massey at the UCLA Department of Kinesiology (1977) entitled A study of structural integration from neuromuscular energy field and emotional approaches, measured auric fields in relation to Rolfing. The researchers claimed that after Rolfing "Electronic auric studies showed progressive change from a random low frequency field to a coherent high frequency, classically interpreted to indicate high consciousness."

8. These comments are here for background information only and there is no claim as to the existence or non-existence of the auric field.

9. For at least seven years, Dean's Meta-Analysis was published without any references. Eventually a list of the 69 results from 44 studies was published in Astrology Under Scrutiny (2013) by Dean et al. Besides the inclusion of flawed tests as anticipated, one third of the tests were duplications, many were anecdotal, misreported and a large number were not relevant to the hypothesis and conclusion. [More about the Meta Analysis]

10. After widespread criticism that the odds in the Randi challenge were unreasonable even by the standards of physics, James Randi was forced to revise the required probability levels. Randi admitted "My abysmal ignorance of statistics requires that I frequently appeal to statistician Chip Denman of the University of Maryland for frequently sobering advice and counsel." 28 February 2008. Wayback Machine record from randi.org

11. At any stage a theory can be disproved. In an attempt to account for Gauquelin's apparently irrefutable statistical results, Geoffrey Dean dreamed up a highly implausible claim that a century ago parents falsified the birth registration times to optimise their offspring's charts! It is hard to see how any parent would want what was considered a malefic planet, Mars in a prominent position. But since a reasonable conventional explanation (artifact) can never be ruled out in the future, Gauquelin's data no matter how solid is no more than an astrological theory. It cannot become proof or a so-called 'scientific law'.

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There is Not a LAW of Attraction, You do not Create the world around You, You Interpret the world Around You. There is an Effect of Attraction where You can influence the world around You but NOT totally control it, You can learn to increase your control with time and practice.

There is a LAW of Interpretation where after an event happens we will Interpret based on what is in our minds.

The Moon is held in Orbit by the LAW of Gravity because it is mostly always working. There is an Observer EFFECT where an observer effects what he sees. Do You See the Difference Between a LAW and an Effect?????? Gravity is a Law, Attraction is an Effect.

A Physician without a knowledge of astrology has no right to call himself a physician. 

-Hippocrates

It is more important to know what sort of person has a disease then to know what sort of disease a person has.

-Hippocrates