

# ASTRO - PSYCHOLOGICAL PROBLEMS

a quarterly research journal

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Director : Françoise Gauquelin

Editor : Marie Schneider

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## EDITORIAL

It is obvious that serious research into astrology is prospering today : both, our rival-(and nevertheless good friend)-journal CORRELATION, and the present ASTRO-PSYCHOLOGICAL PROBLEMS, receive the hoped for attention from an international readership.

Beside writing and reading, the astrologers interested in research have, this year, a most interesting opportunity to meet again at the THIRD RESEARCH CONFERENCE organized by the British Astrological Association at the Institute of Psychiatry of London, on May 21st-22nd. Researchers - including sceptics - who would be prepared to speak, or merely to attend, are invited to send relevant details to Charles Harvey, Research Section, 36 Tweedy Road, Bromley, Kent, U.K.

Of course, beside this special event in the world of research, many other Conferences offer opportunities for meeting and discussing astrological problems. See tentative list on page 46 (please inform us of omissions).

Therefore, Psychologists and Astrologers, "aiguisiez vos plumes" as we say here, or : sharpen your pens for fruitful written and spoken discussions!

Marie Schneider

"You, the Jury", a B.B.C. emission produced by Colin Lewis, Autumn 1982.

## II - ARE THE ASTROLOGERS ALSO PREJUDICED ?

Extract commented on by Hans Eysenck<sup>1</sup>

This is a follow-up of "You, the Jury : I - How Preconception works on the Scientists' Side", commented on by Martin Freeman.

In this debate forum with a studio audience who votes on a motion before and after the discussion, Patrick Moore, TV astronomer and sceptic, assisted by his "witnesses" Colin Ronan and John Mason, defended the motion : "Astrology has no scientific or factual basis", while Martin Freeman, astrologer, president of the Faculty of Astrological Studies, assisted by his "witnesses" Simon Best, psychologist, and Patrick Curry, historian of science, attacked it, intending to prove that Astrology actually has a factual basis.

At the beginning of the Programme, the votes of the audience were : 56 % in favour of Patrick Moore's motion, 12 % against it, and 32 % undecided. At the end of the debate, 49 % were still for the motion, but the initial 12 % against it had risen to 26 %, showing that many voters of the "Jury" had not found Patrick Moore and his witnesses' defense convincing. Their authoritarian and rigid attitude seems to have contributed to this success of the astrologers, whose attitude was fairer. Were, then, the astrologers devoid of prejudice ? Let us give another extract in order to examine this point.

Speaker : Simon Best is a psychologist and editor of a new journal on astrological research.

Martin Freeman : Now, Simon, you are a Faculty Diploma Holder. Can you tell us something about the factual basis of the birth chart ?

Simon Best : Yes. The birth chart is a map of the heavens for a moment in time, drawn up with the Earth at the center. The Sun, the Moon and the planets are all shown in their correct zodiacal longitude, measured from the first point of Aries (which has nothing to do with the constellations<sup>2</sup>). This map is then oriented to the celestial horizon.

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<sup>2/</sup> - In the very beginnings of astrology, astrologers may have taken account of the fixed stars and actual constellations (even before defined by Ptolemy). This became our Tropical Zodiac, an equal-interval system still used today by astronomers and astrologers as a frame of reference. As opposed to the Tropical, a Sidereal Zodiac uses certain key stars, e.g. Antares, Aldebaran, Spica, as the determining points in fixing this equally unchanging system, against which the Tropical is seen to move by precession (Powell, 1983; Powell & Treadgold, 1979).

Martin Freeman : So we do have a factual starting point. Now can you tell us about some of the Gauquelin evidence supporting astrological principles ?

Simon Best : Yes. This is twenty years of work by psychologists Michel and Françoise Gauquelin : they found a correlation between the positions of the planets and the charts of people eminent in certain professions. For different professionals, the Gauquelins found different planets significantly more often in certain sensitive positions in the charts, namely around the eastern horizon, known as the Ascendant; and around the highest point in the chart, known as the Midheaven. For example, athletes were found to have Mars, as opposed to any other planet, more often near the Ascendant and Midheaven than expected. Scientists, by contrast, had Saturn in similar positions; and writers the Moon. And these findings have been replicated by themselves, and by independent researchers in a number of countries.

Martin Freeman : Right. So this supports traditional astrological attributes of the planets involved. Those were professions, basically. How does this link in with the personality of people ?

Simon Best : Recently further work by the Gauquelins, and also by the eminent psychologists, professor Hans Eysenck and his wife Sybil, at the Institute of Psychiatry, has correlated Introversion and Extraversion with certain planetary positions in the birth charts of these professionals. For example, they found high extraversion linked to Mars near the Ascendant and Midheaven, and high introversion linked to Saturn in similar positions (Gauquelin & Eysenck, 1979, 1981). So they basically propose that personality traits are the intervening factors connecting the planetary positions and eminence. This was published in a number of places, including in professor Eysenck's recent book (Eysenck, 1982), and in "Correlation", the research journal I edit (1982).

And professor Eysenck has said that, if their evidence was for any other effect in the social sciences, it would have been accepted many years ago, because in some cases the statistics, in terms of chance, are in excess of a million to one. And really, the onus is on those who dispute it to prove that it is all artefact.

Speaker : Now, Patrick Moore, your questions for Simon Best.

Patrick Moore : Yes. Mr. Best, first of all, you claim that the positions of the planets in the sky, against the constellations, affect human character and destiny?

Simon Best : Against the so-called "Signs of the Zodiac", not the constellations. (...)

Patrick Moore : You say that the position of Mars against just simply disconnected patterns of stars, or against a sign, can affect human character and destiny. I'm asking you again : how can it happen ?

Simon Best : (tries to answer; interrupted)

Patrick Moore (derisive) : Is it vibrations ?

Simon Best : It's a position of Mars at certain points in the chart, namely, as I said, the Ascendant and the Midheaven.

Patrick Moore : Yes, but how does it affect humanity ?

Simon Best : Well, this has to be discovered. The first thing is to accept that these correlations are there.

#### Comments, by Hans Eysenck

The discussion between Simon Best and Patrick Moore, on the B.B.C. programme, illustrates the degree to which adherents and opponents of astrology tend to exaggerate the facts supporting their respective positions.

Patrick Moore tends to be so emotionally involved in dismissing astrology, that he has never bothered to look impartially at the evidence in its favour; he tends to become incoherent in his arguments, interrupts those trying to discuss the facts rationally, and really cannot be bothered with getting the facts right. Thus he seems to believe that the Gauquelins' work was concerned with the positions of the planets as related to the constellations, which is of course quite untrue; the Gauquelins' argument affects the relative position of the planets, as seen from the Earth as rising, in mid-heaven, or descending.

Simon Best is clearly much better acquainted with the facts. But he tends to play down those aspects of the Gauquelins' findings which are not in agreement with astrological prediction. The position is that astrologers would have denoted the important regions in the sky, where planets might be found related to the professions in which certain people were eminent, as located just before the

apparent rise of the planet; in actual fact, the important regions were found by the Gauquelins to be just after the rise of the planet, and past mid-heaven. Best disguises this contradiction by saying that "the Gauquelins found different planets significantly more often in certain sensitive positions in the birth charts, namely around the Eastern horizon, (...) and around the highest point in the chart." The interviewer drew the conclusion from this that "this supports traditional astrological attributes of the planets involved". Clearly, however, it does so only to a limited extent; the "houses" involved were in fact found to be quite different from those anticipated by traditional astrology. In a similar way, Best attempts to disguise the true disagreement, in respect to the work on personality, between the Gauquelins and astrologers by saying that high extraversion was "linked to Jupiter and Mars near the Ascendant and Mid-heaven." This again disguises the fact that astrological predictions would have related personality to houses other than those in which the Gauquelins discovered a relationship.

Again, Best claims that the positions of the planets against the so-called "Signs of the Zodiac" affect human character and destiny. Here there were indeed some empirical studies which purported to show a relationship, e.g. between extraversion-introversion and neuroticism, on the one hand, and birth under the odd or even signs of the zodiac, or under the water signs. However, as Eysenck & Nias (1982) have shown very clearly, these relationships vanish when subjects are studied who are quite ignorant of astrology, do not know under which sign of the zodiac they were born, or what the putative relation is between these signs and personality. It seems, therefore, that the observed relationships are statistical artefacts, due to a person's knowledge of his putative character traits leading him to shift his questionnaire description of his personality slightly in the direction indicated by the astrologer.

Results reported by the Gauquelins (1978) come to similar conclusions. Calculating the sun sign positions at the birth of 15,560 notable people, they found that the results "do not demonstrate any real influence of the astrological sun signs on success in their career." Analyses of moon sign experiments gave a similar negative result.

Equally negative were the Gauquelins' investigations of several thousands of births relating the sun, moon, and M.C. data for 3,923 pairs of one parent/one child. This was done to study the astrological hypothesis that there are common features in the horoscopic charts between parents and children, with respect to the signs of

the zodiac. The data again fail to show any evidence for this hypothesis.

The Gauquelins' data, fascinating and convincing as they are, should not be over-interpreted, to give support to astrological hypotheses which are, in fact, not supported by the findings. To do this only gives weapons to critics who deny the possibility of any relationships between human behaviour and planetary aspects at birth, on a priori grounds.

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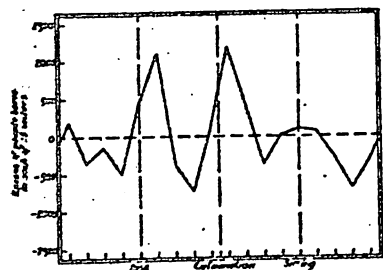


Figure 9. Gauquelin's statistical sample of 61,485 people employed in fields 'governed' by Mars, Jupiter, Saturn and the Moon. The position of each person's planet depends on the birth time, and taken all together they show highly significant peaks after rise and upper culmination. (from "Astrology..." Eysenck & Nias, 1982, p.190).

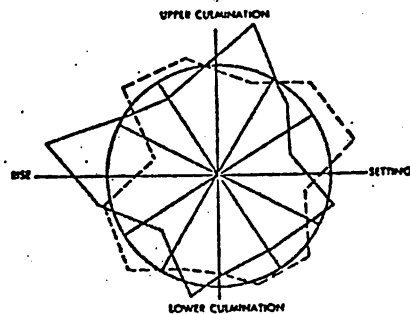


Figure 10. Saturn and introverted scientists versus extraverted scientists (from "Cosmic Influences..." p.129).

#### Simon Best answers Professor Eysenck's comments :

In reply to Professor Eysenck's comments on my statements, the main point to bear in mind is that they were made as the initial 'position' statements from which, I hoped, a more detailed discussion would develop. As it turned out, this proved virtually impossible. The programme format and intended audience also restricted the level of intricacy possible for discussion.

As editor of Correlation, I am of course aware of the current state of the evidence and the arguments about it. Regarding the 'sensitive' areas of the chart, I am well aware that the peak area for most of the Gauquelin results is just above the Ascendant and beyond the Midheaven; however a significant excess above chance also occurs at the Ascendant and Midheaven ("Astrology, Science or Superstition ?" p.190)<sup>1</sup> and this fact has, I think, been unduly under-emphasized. Such findings do corroborate the significance of the Ascendant and Midheaven since these also act as the reference points for the actual peaks. They also support the traditional astrological attributes of the planets involved, notwithstanding the peak positions.

Similarly, the relationship with introversion and extraversion is strong for the planets in the chart positions stated, including the actual Ascendant. For example, introverted scientists show a significant effect with Saturn on the Ascendant, although the peak occurs just above ("Cosmic Influences on Human Behaviour", Futura, 1976, p.129).<sup>1</sup>

As for the present disparities between the Gauquelin results and astrological expectations, perhaps what effects remain to be elucidated - besides inaccurate birthtimes and the specific factor of eminence - is just how much the counteracting or reinforcing positions of other planets in the same chart are affecting all findings. For example, if Saturn is on or just below the Ascendant, but Mars, Jupiter or the Sun is just above (in the 'peak' position), how will this affect career eminence and introversion-extraversion score? It must have some effect, particularly since independent effects have already been shown for Mars and Jupiter. Also, the modifying effect of 'hard' and 'soft' aspects (besides conjunction) from other significant planets in the chart to planets rising or 'culminating' still has to be properly analysed and quantified. Astrology would certainly expect such a quantifiable, modifying effect. Thus I think Professor Eysenck overstates the finality and implications of the accumulated results to date, which still need to be further elucidated.

Regarding the 'signs of the zodiac', I made this interjection just to keep Patrick Moore within the correct frame of reference and to try to prevent even further confusion. I am of course aware of the evidence for a 'prior-knowledge' effect and would have been happy to discuss this idea, along with some of the latest research of Professor Smithers and David Cohen (Correlation, 2,2,12-20). I am aware of the Gauquelins' general conclusions in this area, although I am not sure that the quote that their results do not demonstrate any real influence of the astrological Sun-signs on success in the career can necessarily be taken to imply no effect on personality.

In conclusion, my statements should be seen in their context as general simplified summaries of results to promote discussion and not as attempts to mislead or misrepresent results to strengthen the astrological position.

<sup>1</sup>/- Reproduced on p.8.

CHOOSE YOUR SCIENCE

Reflections on the debate on "You, the Jury"

by Patrick Curry<sup>1</sup>ABSTRACT

In this debate, neither the scientists trying to show that astrology is unscientific, nor the astrologers trying to show that it is scientific, were able to communicate their conviction to the other party. Each side was talking past the other, because their idea about what science is differed. Becoming aware of these differing ideologies would have helped both parties to understand the other's thesis. This is an important psychological hint for more fruitful future discussions.

The 1982 B.B.C.-Radio programme "You, the Jury", on whether or not there is a scientific basis for astrology, was a very revealing occasion for anyone interested in that subject. The importance lies not in any progress made by the participants towards a conclusion - which was little or none - but rather in how the debate was carried on. Without examining the transcript in detail, I would like to point out what I think we can learn from it.

The debate consisted of a struggle between scientists trying to show that astrology is unscientific, and astrologers trying to show that astrology is - at least fundamentally - scientific. Obviously, the crucial point at stake is the definition of science; for that will determine whether or not astrology, as presented, will qualify for admission.

Now, what was most striking during the programme was the way both sides represented science in ways that result in either excluding or including astrology. Yet it could not be said that either side's image of science was completely false. But the images were carefully selected, for certain rhetorical (i.e. persuasive) purposes. In that case, it is justified to speak of an ideology of science.

Ideology

The term "ideology" is traditionally associated with the Marxist analysis of class struggle, an overly restrictive usage. "...there is, strictly speaking, no such thing as an ideology: there are only ideological aspects of symbol-systems." (Giddens, 1979).

This approach allows us to see images of science as one-sided distortions, rather than complete fictions. It also accords with the work of M. Foucault, which suggests the existence of many different ideologies, as many as there are different symbol-systems. Our working definition of an ideology, then, will be any set of ideas used by any group to legitimate and advance their own interests.

In "You, the Jury", both sides presented just such an ideology as "science per se", the scientists clearly feeling it in their interest to exclude all astrologers from their own exalted ranks, and it being equally clearly in the astrologers' interests to join those ranks. So let us now examine the images of science presented by each side more closely.

The scientists' science

The scientists' leading ideological image of science was of an activity devoted, above all, to uncovering the causes of things. Sensing this weakness in the astrological program, Patrick Moore and John Mason repeatedly attacked their opponents for being unable to adduce any "mechanism", any explanation: "Just exactly how is this effect meant to work? (...) If you claim that these effects are valid, how can they happen?" and so on.

It is philosophically questionable to work entirely from what, given our present knowledge, is 'possible'. Even letting that pass, however, the history of science is full of experimental results and theories which have been accepted without proper "causal" explanation:

- in physics, where the quantum work has shaken the very notion of determinate cause;
- in biology, where Darwin's theory of evolution triumphed well before a means of passing on survival-traits was discovered;
- in psychology, where the reduction of mind to brain appears as problematic as ever.

A secondary image used by the scientific side was of science as no-nonsense, straightforward dealings with "yes-or-no" matters. So John Mason trotted out the "lies, damned lies and statistics" bromide; and for Patrick Moore "the numbers used in astronomy [where you can see what you dealing with, dammit] have some scientific basis. What you are doing in astrology is mere number-juggling". I need hardly say how much current modern science goes out the window on this account; virtually every field has some problems concerning weak, but significant effects, which must be sorted out statistically. That is also the problem in astrological research. Which is why, in this program, it had to be disqualified as "science" by the scientists. Portrayed as using un-

scientifically fussy procedures, the validity of the findings themselves could thus be questioned.

A great deal of the time, of course, the scientists' approach was not so subtle. I have abstracted the basic reasoning from a text of constant interruptions, ad hominem arguments ("the Gauquelins, that eccentric husband-and-wife French team"), errors ("constellations") and bluster. Such tactics were not, I'm afraid, as unsuccessful as one might hope. But the point is to understand this phenomenon, not to bemoan it.

#### The astrologers' science

The main ideological image of science used by the astrologers was that of proceeding cautiously and painstakingly, collecting large samples, testing predicted hypotheses, replicating findings, and so on. The emphasis was on empirical findings as such - reliable ones, upon which theories and explanations could later (it was implied) be erected. The irony here is that the astrologers were exploiting a powerful image of science, for many years the dominant one - that of logical positivism. One of the logical positivists' main motivation was, of course, precisely to eliminate astrology and all such "metaphysics" from science. Since the heyday of this image, roughly thirty to fifty years ago, all sorts of heresies have been admitted to exist in scientific practice. For instance, pursuing favourite hypotheses and, if necessary, "adjusting" them to avoid falsification; and the great importance, notwithstanding the astrologers' image, of theorizing.

It is also salutary to realize that, if one peruses the pages of virtually any journal of social science - whose editors would not dream of publishing positive findings about astrology, no matter how painstakingly arrived at - one finds masses of unreplicated, ad hoc, small sample and often slipshod "scientific" findings.

Like their opponents, the astrological side also had a secondary line of attack, which was to point out - correctly - how virulently and unscrupulously they have been attacked by self-appointed guardians of the scientific establishment, such as the C.S.I.C.O.P. The clear implication was that a balanced and fair judgement by scientists is extremely unlikely. At the same time, however, they willingly used the prestige of some - such as H.J. Eysenck, undeniably a scientist of some standing - to support their case. Clearly the establishment is not monolithic, at least. It is also at least equally likely to turn on renegade scientists as on astrologers.

#### Final comments

I must stress that I am not saying, and do not believe that science itself is ideological. Neither is it complete-

ly opposed to ideology, as positivists and Althusserian Marxists would have us believe (See Larrain, 1979). What "You, the Jury" demonstrated was that science has potentially ideological aspects - images of its own practices which over-simplify, and therefore distort, the reality of those practices, and which can therefore be used to defend or achieve status. And I believe this approach to the matter opens out into that of Foucault, which sees every individual and group - including, of course, scientists and astrologers - as instantiating the general rule that "Power and knowledge are two sides of the same process" (Sheridan, 1980).

This analysis also accounts for the distinct overall impression that each side was talking past the other. In such a situation, artificially structured as a public debate between adversaries, it was unlikely that either side would feel sufficiently secure to abandon entrenched positions, admit the existence of nuances, entertain genuine inquiry, and so on.

Certainly the scientists present did not feel able to; as I mentioned above, their tactics were not exactly Queensberry rules. But then, they had more to lose - status, that is - and the astrologers less. The letters' air of injured innocence was partly the result of being seriously taken aback by Patrick Moore's rhetorical aggressiveness, and their relative lack of experience in public speaking. In fact, I would suggest that "neo-astrologers" in general have been naive in such matters. The lesson seems clear: their case will not be won by positive research results alone. Such results are almost certainly a necessary, but insufficient, condition for recognition.

In the words of one sociologist of science, the outcome of scientific controversies is "brought about, not by the outcome of experiments, but by the outcome of the argument over definitions of success" (Collins, 1981). This particular statement, taken out of context, exaggerates somewhat. But the general import is accurate, and it is time the lesson was taken to heart, and its implications digested by students of both astrology and science.

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HAPPINESS IN MARRIAGE

Hans Eysenck<sup>1</sup>

ABSTRACT

The author examines whether astrological or cosmobiological investigations throw any light on the choice of a suitable marriage partner, basing his discussion on a number of reviews and investigations carried out in his department over the past few years by J.A. Wakefield, David Nias, Beverley Steffert, and himself.

Part 1

Let me turn, first of all, to the published findings on the contribution that astrology can make to the prediction of satisfaction in marriage, and then go on to the work of Ms. Steffert on this topic.

The first scientific study in this field was done by C.G. Jung (1960), who examined the birth charts of 180 married couples for mutual conjunctions versus mutual oppositions and found that they revealed aspects between the Ascendant, Sun, Moon or Venus in one chart, and those in the other which tended to be in accord with traditional astrology, i.e. that, as Ptolemy had already postulated: "Generally speaking, the life of married partners together will be long and constant when, in the horoscopes of both partners, the luminaries (Sun and Moon) are harmoniously constellated."

In accord with this, Jung found that, among the happily married couples, conjunctions were more frequent than oppositions.

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Classical Moon Aspects

Jung assembled a control group by pairing each person with someone other than his or her partner, and found that the three classical moon aspects occurred much more often for the married than for the control group, i.e. the female's moon was in conjunction with the male's sun, moon or ascendant.

The number of studied hypotheses matters

However a statistician told Jung that, while these features by themselves appeared highly significant, they were not so when regarded as a sample of all the comparisons made.

This is an important point, which has often been neglected by astrologers. It forms one of the most important criticisms we had to make of astrological research in our book (Eysenck & Nias, 1982). Perhaps I may explain briefly the meaning of the term "statistical significance" to make this point clear.

A result is considered "significant" when the probability of it having occurred by chance is less than 1 in 20; it is considered "very significant" when the probability of it having occurred by chance is less than 1 in 100. But this only applies for a single precise hypothesis. When we have a large number of comparisons, say 1,000, and many possible positive outcomes, then we cannot apply the simple formula. In 1,000 comparisons, 50 will be significant by chance, and 10 will be very significant by chance. Thus, if we simply take a very large number of observations and admit several positive outcomes (and astrologers usually do this), then we cannot



apply the simple formula. We have to divide the significance level by the number of possible positive outcomes derived from classical astrological rules. When this is done, the usual finding is that the statistical significance of the data vanishes.

One way out of this is to replicate the study. If we find in our original study, as Jung did, that happily married couples show the female's moon to be in conjunction with the male's sun, moon or ascendant, then in a second study comparing other married couples, we can start with a specific hypothesis specifying that only these three aspects will be considered, and we can calculate their specific expected frequency. We do not have to look at all the other outcomes that could be considered as positive, and can concentrate on these. If these again are significant, then we can be confident that our data are reliable.

Jung did indeed perform a replication with 220 new couples. But this time, he obtained a different result. Quite significantly he found that the most common aspect was for the two moons to be in conjunction. Jung decided to add an extra 83 couples. But, as he noted, the results became less clear as the total size of the sample was increased, and different conjunctions emerged as more significant each time. He concluded that any agreement with traditional astrology was due to chance, which may in fact do injustice to his data, because the clearest results for all his groups were always for the moon aspects, although different ones each time.

One would have expected other astrologers to have attempted to replicate Jung's study, but they

have looked instead at other variables. An exception is a study by Müller, who replicated Jung's work by selecting a random sample from registry offices and charting the horoscope of 300 existing marriages and 300 divorced couples. The results were not significant and did not appear to support Jung's findings.

#### Trines and Sextiles involving Venus, Jupiter or Sun

Occasionally significant results have been noted. Furze-Morrish (1959) sent questionnaires to married couples randomly selected from street directories. He got a response rate of about 35%, and categorized the couples as compatible or conflicting, on the basis of their questionnaire answers. Furze-Morrish tested whether the compatible couples tended to have mutual trines and sextiles (easy aspects) and whether conflicting couples tended to have mutual squares and oppositions (difficult aspects). Relative to a control group of 35 unrelated pairs, both samples gave significant results which tend to confirm his prediction. Furthermore, also consistent with astrological tradition, Venus and Jupiter were often prominent in their mutual aspects of the happy couples, and Mars in those of the unhappy couples.

Furze-Morrish (1971) repeated his study on 20 compatible, 20 conflicting and 20 unrelated pairs, and reported his results to be similar and again highly significant. Briefly, trines and sextiles involving Venus, Jupiter or the Sun were more common in the charts of compatible couples than for unrelated pairs. Moreover, squares and oppositions involving Mars, Saturn or Uranus were more common in the charts of conflicting couples than were the

controls.

Unfortunately, Furze-Morrish did not give his results in a form that can be properly evaluated. For instance he did not state the degree of inexactitude (orb) used in defining harmonious and inharmonious aspects. Also his statistical treatment is quite unsatisfactory from a technical point of view. In addition, the number of couples involved is very small, and the study would need replication on a much larger basis.

Because of the importance attributed to the Furze-Morrish study in the astrological literature, Steffert (to be published) attempted to repeat the study, selecting 64 couples having the highest and lowest scores on the "marital satisfaction index" used<sup>1</sup>. It was found that sextile and trine aspects of the happier couples exceeded the square and opposition aspects of the unhappy couples at a significance level of .01. These data would therefore seem to give some degree of support to the data published by Furze-Morrish.

#### Angular Mars and Unhappiness

Ms. Steffert also claimed interesting differences between the two groups when looking at angular planets and house positions. Mars was nearly twice as likely to be angular in the unhappy group,

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<sup>1</sup>/ As already mentioned, Furze-Morrish did not give any indication of the orbs used in his study, and in order to end up with a similar frequency of aspects to his study, it was necessary to use wider orbs than usual. This point is of some significance in making comparisons with other studies, since the wider the orb, the more chance of an aspect occurring. This emphasizes the importance for astrologers of publishing sufficient data to make replication possible, and orb size is an obvious case in point.

and four times as likely to be rising. This is of particular interest in relation to the work mentioned elsewhere (Eysenck, 1983)<sup>1</sup> on a relationship between aggressiveness and satisfaction in marriage. The extensive work of Michel and Françoise Gauquelin (1970-1) demonstrated that there was a distinct tendency for sportsmen and soldiers, i.e. relatively aggressive groups, to be born at a time when Mars was rising above the horizon. In conjunction with the Gauquelins, we looked at the personality traits associated with Mars rising, and found that these were indeed related to aggression (Gauquelin M. & F., Eysenck S.B.G., 1979, 1981). Thus the fact that Mars was four times as likely to be rising in the unhappy group, compared with the happy group, seems to form a definite link between the Gauquelins' work, traditional astrology, and our psychological researches. I wish to lay some emphasis on this point, because it illustrates the importance of formulating hypotheses based on previous research and linking these usually isolated disciplines together.

#### Formulating hypotheses and replicating a study is the life blood of science

Kuypers in Holland studied 438 marriages and analyzed them for sun and moon aspects. Conjunctions, squares and oppositions were found to be significant. But the replication with 736 marriages confirmed only one of these results. And the replication by Smit, on a larger scale, did not confirm the Dutch results at all.

These findings are fairly typical. When large numbers are used, some factors emerge as significant, but on replication are found to have been nothing

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<sup>1</sup>/ - See Eysenck, H.J. : "Happiness in marriage" (Part II), Astro-Psychological Problems 1, 3.

but accidental perturbations thrown up by the large mass of data. I cannot overemphasize the importance of replication in work of this kind (and indeed in work on any psychological topic, not only by astrologers, but by psychologists also). Replication is the life blood of science, and until and unless a result is replicated in another study, preferably by some other author, one should be extremely chary of accepting it.

Another example of the importance of replication is the work of J.A. Hadaller, a Californian attorney who studied the birth charts of his clients - some 1,000 couples undergoing divorce.<sup>1</sup> He obtained clear evidence of a tendency for them to have mutual sun aspects of 45, 90, 135 and 180 degrees. Traditionally, these are all malefic aspects, and his results would seem to be powerful support for the claims of astrology. Unfortunately other studies have not yielded similar results. Thus, in two studies, Daneel investigated hundreds of birth charts of divorced couples in Bonn. The occurrence of the supposedly malefic sun signs, squares, and oppositions was exactly chance. He did find that Scorpio women (but not men) tended to divorce much more frequently than those born under any other sign. Again this finding was not replicated by others. And Kop & Hauts (1974) actually found that Scorpio women were less likely to divorce.

#### Unconfirmed Sun-Sign Combinations

Silverman (1971) looked at records of 2978 marriages and 478 divorces in Michigan, testing the Sun Sign combinations thought to be particularly compatible and particularly incompatible. His marriage and di-

<sup>1</sup> - See Tobey, 1937.

vorce figures supported none of the predictions made by astrologers, the proportion of marriages and divorces for the various sun sign combinations being almost exactly what would be expected by chance.

Gauquelin (1970-1) had published very extensive data on married couples, and these were analysed by Shanks (1978) who selected 960 couples from the Gauquelins' records of family birth data collected from registry offices in France. Taking twelve astrological hypotheses about the aspect that married couples would be expected to have in common, he tested these 12 hypotheses along with 20 other relationships. Results were on a chance level, and the 12 "astrological" relationships as a whole were no more significant than were the 20 non-astrological relationships he tested. The pattern is just what would be expected if there were no astrological effects.

#### But a Matching Experiment is significant

Astrologers are often unhappy with quantitative studies, such as those summarized above, because they feel that these do not do justice to the complexity of their task. They feel that by analysing their total predictions and theories into quite specific predictions relating to singular relationships, the experimenter loses the essential feature of their art which is a combination of many different aspects into one consistent whole.<sup>1</sup> There are ways and means of applying proper statistical procedures to data more like the ones called for by the astrologers, and one of these, the "Matching Method", has been widely used in research on astrology. In this method, the astrologer is given various horoscopes, and told that these come from spe-

<sup>1</sup> - See further the article of Peter NIEHENKE on this topic.

cific persons or groups, but is not told which horoscope is associated with which group or person. He is then asked to match the person or group with a given horoscope, and the degree of his success can be ascertained. In this method he uses his usual approach and skills, applying any kind of method he wishes. But nevertheless his success or failure can be ascertained with considerable accuracy. We have reviewed evidence bearing on this point in our book (Eysenck H.J. & Nias D.K.B., 1982), and have concluded that, while much of the published evidence seems positive, it usually also entails statistical errors which are serious enough to make it impossible to accept the conclusions as definitive. The principal pitfalls to avoid with the Matching Method are described in the first issue of this Journal (Eysenck H.J., 1982).

The matching method was used by Ms. Steffert in relation to the problem of marital satisfaction. Ten happy and ten unhappy couples, at the extremes of the distribution, and for all of whom accurate birth times were available, were selected, and the charts subjected to the same frequency analysis of aspects as the larger groups. In this analysis, there were no significant differences on any of the traditional aspects, i.e. there was no excess of "soft" over "hard", and particular aspects were contradictory to the theory, i.e. Venus/Sun "soft" aspects were restricted solely to the unhappy group, Pluto/Sun "hard" aspects to the happy group ! Yet, and this is the interesting point, ten astrologers were able to predict above chance which group each couple belonged to ! The astrologers differed in

their degree of success with which they allocated the horoscopes to the two groups successfully. But overall the data were highly significant. They are described in the following article by Ms. Steffert.

#### Conclusion

This is an interesting and rather puzzling finding. None of the traditional indices of satisfactory marriage showed significant differentiation between the two groups, and some indeed went in the wrong direction, although not significantly so.

Under these circumstances, one would have expected astrologers, who presumably go by these traditional indices, to have come up with chance results. Yet this is not so; the astrologers apparently were able to predict accurately and well above chance the relative happiness or unhappiness of the marriages in question. This does suggest that perhaps astrologers, in putting together the various indices contained in a horoscope, contribute something that is well over and above the individual indices, aspects, etc. which are mentioned in the traditional textbooks. Presumably they differ in their ability to do this, because while some of our astrologers had almost perfect scores, others had scores below chance level ! It has been suggested that possibly such positive results are due, not to astrology, but to some degree of telepathy, extra-sensory perception, or whatnot. I will not enter into a discussion of such hypotheses, because there are no data available to evaluate them.

These results would seem to be in line with astrological prediction. But they must be seen in

the context of a large number of other similar experiments which were not in line with astrological prediction. This inevitably lowers the degree of confidence one can have in the replicability of the results. As we recommended above, only replications of the experiment will tell us whether its results are valid or not.

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### REDUCTIONIST VERSUS WHOLISTIC JUDGEMENTS OF HOROSCOPES Beverley Steffert<sup>1</sup>

#### ABSTRACT

Disappointed by her studies of single factors taken out of the horoscopes of married couples, the author resorts to "matching experiments" by submitting whole horoscopes to professional and amateur astrologers. These subjects must decide which horoscopes belong to happy and which to unhappy couples, the degree of happiness being assessed by a questionnaire previously answered by each couple. The outcome of this matching experiment is significant. However the sample is not large enough for drawing definitive conclusions. Further replications are needed.

#### The study of single factors is not the only way

A major criticism of scientific research into astrology is its excessive reductionism when it remains a simple tally of frequencies applied to single factors of the horoscope. Most astrologers complain that such a procedure does not do justice to the complexity of the whole horoscope, attributing to the neglect of the interwoven complex relationships of the horoscope the lack of results in certain important traditional fields like zodiac-signs or aspects (Gauquelin 1978, 1981; Dean & Mather, 1977; Eysenck & Nias 1982).

Certainly, the results achieved in a synastric analysis of thousand married couples weren't striking. Some samples showed slightly significant tendencies for Venus linked aspects to discriminate between the more and less happily married couples. However we were disappointed that, in our study, none of the previous results of Jung (1972), with classical Moon aspects for married couples, showed up.

Before condemning such classical rules, something more had to be tested: abandoning the reductionist procedures, we decided to perform, with the so called "matching experiments" (Eysenck & Nias, 1982; Eysenck, 1982), wholistic tests which remain nearer to the traditional way in which an experienced astrologer evaluates what a horoscope can reveal.

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**Table I**  
**Frequency of aspects**

**HAPPY COUPLES (Scores > 350 on the Marital Adjustment Scale)**

Soft aspects in degrees	Conjunction 0°	Trine 120°	Sextile 60°	Total	Prediction
Adopted orb <sup>1</sup>	5	4	2		
Frequency	53	72	25	150	Accurate
Hard aspects in degrees	Opposition 180°	Square 90°	Quincunx 150°	Total	Prediction
Adopted orb	5	4	2		
Frequency	46	68	44	158	Inaccurate

Result : 150 accurate and 158 inaccurate responses, negative

**UNHAPPY COUPLES (Scores < 50 on the Marital Adjustment Scale)**

Hard aspects in degrees	Opposition 180°	Square 90°	Quincunx 150°	Total	Prediction
Adopted orb	5	4	2		
Frequency	49	76	33	158	Accurate
Soft aspects in degrees	Conjunction 0°	Trine 120°	Sextile 60°	Total	Prediction
Adopted orb	5	4	2		
Frequency	60	67	39	166	Inaccurate

Result : 158 accurate and 166 inaccurate responses, negative

Test of the accurate versus inaccurate predictions :  
Chi square = 0.41 Probability : not significant

With a reductionist procedure, only the Null-hypothesis is confirmed.

The matching technique

A sample of thousand couples were recruited as volunteers through magazine articles and radio programmes mentioning marriage and personality, and sometimes marriage and astrology. These volunteers were asked to complete the "Marital Adjustment Scale" (Locke & Wallace, 1959), a questionnaire assessing the present feelings of the couple about their marriage. The possible scores range from 0 to 420.

Out of the thousand couples who completed the Marital Adjustment Scale, twenty were retained on two criteria :

1. Both spouses had supplied birth times they thought accurate;
2. Their scores on the Marital Adjustment Scale were extreme : either below 50, for ten couples who felt that their relationship was unhappy; or above 350 for ten couples who felt that their relationship was happy.

The birth data of the twenty selected couples with extreme answers were drawn into four natal charts, one for each spouse. Each spouse was also asked to complete two classical personality questionnaires, the E.P.Q. (Eysenck & Eysenck, 1975) and the Temperament Schedule testing Impulsiveness, Venturesomeness and Empathy (Eysenck & Eysenck, 1977, 1978, 1980; Eysenck & McGurk, 1967).

These documents were submitted to three groups of subjects :

- a) - 10 professional astrologers of wide repute and experience, all of whom possessed the qualification D.Sc. Astrol. and gave consultations to the public in a professional capacity.
- b) - 17 amateur astrologers who did not hold any diploma or did not counsel. These were recruited through the astrological newsletter "Transit", a prize for the winner being offered.
- c) - 10 psychologists who, although not experienced in marriage counselling, could be expected to know the literature on personality and its contribution to marriage.

The subjects of the three groups were asked to make a judgement as to which ten couples would be the happier ones, and which ten couples would fall into the less happy group. The astrologers based their judgement on the natal charts of the twenty selected couples, plus a synastry; the psychologists based their judgement on the completed personality questionnaires (E.P.Q. and Temperament Schedule), the spouses' age, and whether the wife was working.

1/ According to EDNE (1951), page 180.

Table II  
The wholistic judgements

Three groups of subjects try to predict the happiness of 20 couples through the whole horoscopes of the spouses (10 professional and 17 amateur astrologers) or through the assessments of personality questionnaires (10 psychologists).

How to read the table : Couple n°12 is a happy one, according to the "Marital Adjustment Scale", and is predicted to be happy by 2 professional astrologers, 5 amateur astrologers, 4 psychologists, predicted to be unhappy by 8 professional and 12 amateur astrologers, 6 psychologists. Result : 11 accurate and 26 inaccurate responses.

**HAPPY COUPLES (Scores > 350 on the Marital Adjustment Scale)**

Couple n°		12	54	218	219	253	265	267	275	428	437	Total	
Predictions made by:	10 professional astrologers	Happy	2	6	6	7	5	7	9	6	5	5	58
		Unhappy	8	4	4	3	5	3	1	4	5	5	42
	17 amateur astrologers	Happy	5	12	7	8	4	8	11	12	11	10	88
		Unhappy	12	5	10	9	13	9	6	5	6	7	82
	10 psychologists	Happy	4	5	6	4	4	6	7	4	7	9	56
		Unhappy	6	5	4	6	6	4	3	6	3	1	44
Result : 202 accurate and 168 inaccurate responses, positive													

**UNHAPPY COUPLES (Scores < 50 on the Marital Adjustment Scale)**

Couple n°		42	43	65	81	111	149	169	304	439	482	Total	
Predictions made by:	10 professional astrologers	Happy	5	3	5	4	4	5	1	5	5	5	42
		Unhappy	5	7	5	6	6	5	9	5	5	5	58
	17 amateur astrologers	Happy	9	3	7	11	8	8	6	9	11	9	81
		Unhappy	8	14	10	6	9	8	11	8	6	8	88
	10 psychologists	Happy	3	5	1	2	6	5	2	4	5	7	40
		Unhappy	7	5	9	8	4	5	8	6	5	3	60
Result : 206 accurate and 163 inaccurate responses, positive													

Discussion

The results tend to justify the distrust of most astrologers about statistical analyses of single factors taken out of the horoscope : the analysis of several aspects for the twenty couples is disappointing. As Table I shows, their test with Chi squares is not significant. Some results even run counter to traditional theory. For instance Venus/Sun contacts are found for seven of the unhappy couples versus none of the happy couples !

In contrast to this absence of results with single factors extracted from the whole horoscope, the wholistic "matching experiments" were quite successful, as can be seen in Tables II and III. Confronted to whole horoscopes, the astrologers could use their own "weighting system" which allowed them to discriminate with some accuracy between the happy and unhappy couples. An interview of the astrologers told us that the criteria on which they based their judgements were not systematically the same. Each judgement was based on a sort of weighting of "good" and "bad" aspects, and no general procedure could be defined. We would call this an "idiographic technique", i.e. peculiar to each case.

It must be noted that the group of professional astrologers and the group of psychologists did significantly better than the amateur astrologers (see Table III). We then investigated whether astrologers and psychologists point to similar personality characteristics as the most important ones. An analysis of the comments accompanying their judgements suggests that their frames of reference being different (astrological tradition versus personality assessment) they do not put the emphasis on the same factors as the main ones for marital success. The astrologers mentioned :

"arguments, independence, stability, unfaithfulness, similarity of outlook, mutual understanding, emotionality, tension"

as the fundamental factors for a couple's happiness or unhappiness. The psychologists mentioned :

"toughminded, selfish, impulsive, sociable, neurotic, outgoing, empathetic".

There may be an overlap in meaning. But clearly the astrologers' attention is more directed towards behavioural traits concerning both partners, while the psychologists place the responsibility for marital adjustment more on the individual personality.

Of special note too is that nine out of the ten professional astrologers paid a great deal of attention to the individual natal charts before proceeding to look at the synastry. This is never done in astrological synastry research.

THE LEGAL TIME IN ITALY  
Grazia Bordoni

Table III

Statistical test of the wholistic judgements

Subjects	Chi square	Probability
10 professional astrologers	5.12	<.05, significant
17 amateur astrologers	0.51	positive, but N.S
10 psychologists	5.12	<.05, significant
Total	8.02	<.01, significant

Drawbacks are the necessarily small samples. The astrologers did not feel they could process more than twenty couples in one sitting. Therefore it is necessary, as Eysenck and Nias point out, when they describe such experiments (1982), to validate the significance of the results by making many more replications.

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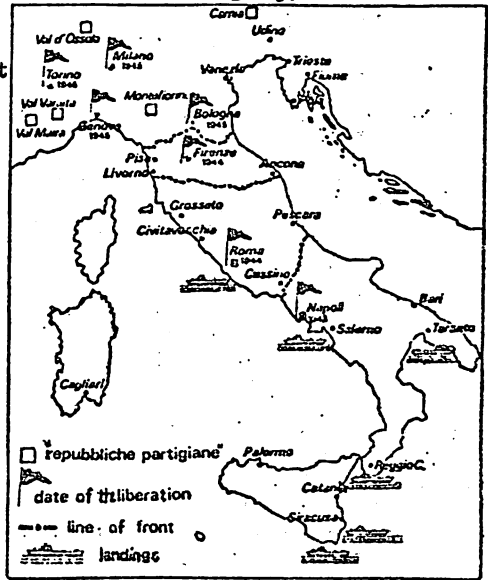
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When Grazia Bordoni sent us an updated table of the Time Changes in Italy, our first impression was that some oddities made it unreliable. Doris Chase Doane had published an excessively simplified version, but the French book of H. LeCorre gave good precisions with smoother data. Which was the most reliable version? After some inquiries, we are inclined to consider her table as the most reliable.

The War Fronts

Grazia Bordoni's answer to our inquiries was the following map, which illustrates the problems of the War Time from 1943 to 1945 : the Allied Forces, landing in the South of Italy in 1943, liberated it as far as the Cassino Front; in 1944 first Rome, then Florence were freed from Fascists; and in April 1945 the whole country is free. As soon as a town is liberated, it abolishes the Summer Time introduced by the Fascists. But when the war is over, the new government re-instaurates a Summer Time for saving energy in the impoverished country. Grazia Bordoni concludes that, in her country like in others, during these events, the time changes should be studied from town to town, with unavoidable uncertainties linked to local "Repubbliche partigiane" who made their own laws in the middle of still fascist parts of the country.



The Hours of the Time Change

Federico Capone personally checked, in Turin, the "ordinanze" of the "Gazzetta Ufficiale" for the exact dates and hours of the Summer Times applied in Italy. After him, Ciro Discepolo verified, in Naples' newspapers, the application of some of these data, and found them all to be correct.

They had also good explanations to what seemed, at first sight, strange differences in the Hour of the changes : in Italy the custom was initially to introduce and end the Summer Time at "ore 24", i.e. at the hour 12 p.m. that is usually avoided because it lies between two days without belonging explicitly to either of them. Federico Capone explained that, for an Italian, this was no problem; the change occurred between Saturday and Sunday at midnight, a time that everybody could easily understand and remember. During the War, this habit was replaced by the German custom to change the Time on Mondays, at 2:00 a.m. for the beginning and 3:00 a.m. for the end of the Summer Time. As soon as the War was over, the Italian habit was re-instaurated (16 Sept.1945, 24:00), but with some hesitation due to the other customs in the rest of Europe, until, in 1980, the European decision to change the hour on Sundays at 2:00 and 3:00 a.m. prevailed. We checked in which day of the week each change had taken place, and publish these week-days with Federico Capone's dates and hours, because they help to understand the otherwise surprising disparities in the initial and final hour of the Summer Time in Italy.

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In Italy

- A) Introduction of the Gregorian Calendar : 15 October 1582
- B) Local Time : in use until the Rome Time is adopted.
- C) National Time : 22 September 1866, nationwide adoption of  
 - the Rome Time for the main land, 12°30' E = GMT + 49m.55s.  
 - Palermo Time for Sicilia, 13°23' E = GMT + 57m.24s.  
 - Cagliari Time for Sardegna, 9°08'E = GMT + 36m.36s.
- D) International Time Zone : 1 November 1893 adoption of the GÖrlitz Meridian,  
 or M.E.T. (Middle European Time), 15° E = GMT + 1 hour
- E) Summer Time : or D.S.T. = GMT + 2 hours, applied during following periods:

from	Saturday	3 June 1916 24:00	to	Saturday	30 Sept. 1916 24:00 <sup>1)</sup>
	Saturday	31 March 1917 24:00		Saturday	29 Sept. 1917 24:00
	Saturday	9 March 1918 24:00		Saturday	5 Oct. 1918 24:00
	Saturday	1 March 1919 24:00		Saturday	4 Oct. 1919 24:00
	Saturday	20 March 1920 24:00		Saturday	18 Sept. 1920 24:00
from	Friday	14 June 1940 24:00		uninterrupted	
		1941 uninterrupted			
		1942 uninterrupted	to	Monday	2 Nov. 1942 03:00 <sup>1)</sup>
	Monday	29 March 1943 02:00		Monday	4 Oct. 1943 03:00 <sup>1)</sup>
	Monday	3 April 1944 02:00		Monday	2 Oct. 1944 03:00 <sup>1)</sup>
	Monday	2 April 1945 02:00		Sunday	16 Sept. 1945 24:00
	Sunday	17 March 1946 02:00		Sunday	6 Oct. 1946 03:00
	Sunday	16 March 1947 00:00		Sunday	5 Oct. 1947 01:00
	Sunday	29 Febr. 1948 02:00		Sunday	3 Oct. 1948 03:00
from	Sunday	22 May 1966 00:00	to	Saturday	24 Sept. 1966 24:00
	Sunday	28 May 1967 00:00		Saturday	23 Sept. 1967 24:00
	Sunday	26 May 1968 00:00		Saturday	21 Sept. 1968 24:00
	Sunday	1 June 1969 00:00		Saturday	27 Sept. 1969 24:00
	Sunday	31 May 1970 00:00		Sunday	27 Sept. 1970 00:00 <sup>1)</sup>
	Sunday	23 May 1971 00:00		Sunday	26 Sept. 1971 01:00
	Sunday	28 May 1972 00:00		Sunday	1 Oct. 1972 00:00
	Sunday	3 June 1973 00:00		Sunday	30 Sept. 1973 00:00
	Sunday	26 May 1974 00:00		Sunday	29 Sept. 1974 00:00
	Sunday	1 June 1975 00:00		Sunday	28 Sept. 1975 01:00
	Sunday	30 May 1976 00:00		Sunday	26 Sept. 1976 01:00
	Sunday	22 May 1977 00:00		Sunday	25 Sept. 1977 01:00
	Sunday	28 May 1978 00:00		Sunday	1 Oct. 1978 01:00
	Sunday	27 May 1979 00:00		Sunday	30 Sept. 1979 01:00
	Sunday	6 April 1980 02:00		Sunday	28 Sept. 1980 03:00
	Sunday	29 March 1981 02:00		Sunday	27 Sept. 1981 03:00
	Sunday	28 March 1982 02:00		Sunday	26 Sept. 1982 03:00

1) - 24:00 of a certain day means the same as 00:00 of the following day

Astro-Psychological Problems, March 1983, Niehenke, pp.33-37

THE WHOLE IS MORE THAN THE SUM OF ITS PARTS  
Peter Niehenke<sup>1</sup>

ABSTRACT

Statistical investigations into astrology are often accused not to do justice to this intuitive skill. But between a justified distrust and the unjustified fear of bad results, we are invited to accept the usefulness of this unique tool for overcoming our prejudices and improving our knowledge of rules that work positively.

The role of statistics in astrological research

The theme "statistics in astrological research" is a controversial subject. On the one hand, more and more statistical investigations appear in specialized publications, but they are often poorly devised and seem to originate more from the pleasure of playing around with a newly acquired home-computer, than from a really scientific commitment. On the other hand, the idea itself, that statistics be applied to astrology, is more and more often rejected, on the grounds that they would not be adapted to the complexity of the horoscope.

Where did statistics earn their bad reputation ?

Personally, I understand the tendency to reject statistics. Too often prejudiced, narrow-minded scientists have misused them, bringing about their bad reputation among convinced astrologers.

But we must realize that some astrologers also misused their art in a similar way and brought it

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into disrepute in the eye of "official science". As serious astrologers, we know that we have to fight low level astrology; therefore, as researchers, we must learn also how to fight "low level statistics". Both are pitfalls which we must learn to avoid.

But to reject statistics once and for all would be like "throwing out the baby with the bath". This tendency is often enough only a subterfuge for guarding oneself in advance against possible negative results. When statistical studies bring positive results in favour of astrology, the astrologers' attitude becomes suddenly quite different.

#### Statistics have always been useful

In fact, there is no problem about whether statistics are adapted to astrological research or not: they are. There is however a problem of good or bad statistical methods.

Actually, this tool of modern times was always used by the Ancients, from the start of Astrology; that is, from the moment at which they put the first astrological rule into words. Even if we suppose that this first rule was discovered through an "illumination" or by psychic powers, from the moment at which a rule is formulated, there is a statement about the frequency of appearance of a phenomenon, a claim that certain characteristics are more or less frequently linked with certain celestial events - and there we become involved in statistical computations.

#### But is it possible to tear one factor out of its context?

One of the principal objections to the use of statistical methods in the investigation of relationships between cosmos and human beings is that the horoscope is a "Gestalt", a structure, the signification of which

cannot be limited to an addition of details, in the same way as the functioning of a clock cannot be understood by simply putting its various components one beside the other. The statistical method would tear the horoscope to pieces, and miss therefore the essential of astrological interpretation. This objection is based on the main idea put in evidence by the Gestalt Psychology that "the whole (here the horoscope) is more than a simple sum of its parts". The parts need a structuring idea, a Gestalt, to take up their real sense.

This point of view is, of course, absolutely correct! A good astrologer never gives the interpretation of a detail without taking account of the whole horoscope. We all know how confusing a single factor can be, if we don't relate it to the whole horoscope. A horoscope, in its unique individuality, can only be understood as a Gestalt, a whole contained within itself.

#### The whole does not make the parts worthless

However, even if we consider the horoscope as a whole, when we describe it we have to use sentences which are bits of interpretation given one after the other. Each sentence, even if it is related to the whole horoscope, cannot describe it entirely. Only a series of interpretative sentences come closer and closer to the whole uniqueness of an individual. But it never does apprehend it totally.

Each appreciation, given in a particular sentence, describes one characteristic of the horoscope. But do such appreciations capture real characteristics of the personality? When one isolated factor of the personality is considered, is this factor real and correctly described? I would say that it can be

true without containing the whole individuality of a human being, if I don't forget its limitation and if I don't take it too absolutely. (...)

What I want to state here is that the meaning of single factors cannot be overlooked, in the hope of remaining perpetually centered on the wholeness of the horoscope. They have a reality, like pieces of a puzzle, which are more fully understood when they are reunited with the other pieces for forming a meaningful picture; but a red piece will, even when surrounded by others, not change its red color to green; it will remain red! In the same way, it is never worthless to examine separate parts of a horoscope (...): When I know where the Ascendant is in a chart, this tells me something. Otherwise, how would the rules of a textbook become useful? Of course, it has its limitations: it may be that, for instance, the demanding tendency of a Leo-Ascendant could eventually be softened by a Saturn aspect in the horoscope.

Thus, a prejudiced astrologer could pretend that the Leo-Ascendant alone doesn't mean anything. But, if each single factor doesn't mean anything, how do I obtain finally the combined meaning of all the separate factors? As you know, thousand times zero gives only zero! If a single factor does not mean anything, then all the textbooks would be made of lies, for they are describing single factors of the horoscope. My opinion is therefore that an Ascendant in Leo already means something, even if it can be more or less modified by other factors. (...)

#### We must not fear criticism

Sometimes I have the impression that astrologers fear statistics because they are not sure enough of their ability. They reject the scientific confronta-

tion, instead of being curious enough to watch how their art appears through this looking-glass. Not many instruments are available for verifying ourselves, for protecting us from prejudices in which we delight because we are accustomed to them.

We should for instance realize that the horoscope is perhaps too open to any interpretation because of the multiplicity of its components. This became recently clear to me, when, in three publications, I saw three different horoscopes of John Lennon (based on three different birth times), all the three indicating "definitely" Lennon's sudden death!

#### Where is the frontier between astrology and the paranormal?

There is another problem: how is it possible to separate the astrological ability from the psychic intuition? Investigations in the U.S.A. showed that correct interpretations could be derived from erroneous horoscopes! This happened once to me: one of my clients had consulted four other astrologers before she came to me. Spontaneously, she judged my interpretation as the most adequate of all, and showed me for comparison the work of my colleagues. I thus realized that I had made an error of twenty years on her birth date!

If I want to be really sure that relationships between the cosmos and human beings - and not a paranormal gift of the astrologer - are the cause of the repeatedly occurring feeling of evidence procured by the successes in my work, the only way is to check, through statistical inquiries, isolated factors of the horoscope. I think we should have the curiosity to learn what good investigations in this field - be their outcome positive or negative - may bring for a better understanding of what astrology really is..

## A THEORETICAL PREDICTION FROM THE GAUQUELINS' FINDINGS

Graham Douglas<sup>1</sup>

### Abstract

A conjunction of planets lasting for some time could, according to the author, have long-term effects on cyclic social phenomena.

The Gauquelins' work has exhaustively demonstrated the truth of those astrological character attributes based on planetary house positions, for some of the planets at least. Whether other methods will refresh the parts of astrology that they cannot reach remains to be seen; but there does seem to be an implication of this work which has generally been missed.

Although the influence of Angular/Cadent planets is a diurnal one, it is not thereby prevented from long-term effects also. How this might apply to social phenomena, especially cyclic ones, is outlined below.

The Gauquelins' strongest effects are shown for samples of subjects who have reached some kind of renown among at least the people involved in their field of work, if not more generally. In the case of scientists, the strongest influence is Saturnian, for actors and politicians it is Jupiter which is important, for writers the Moon. In their more recent work, it has been shown that the strongest correlations are with personality, not profession per se. This does not mean that personality is irrelevant to professional capacity, clearly not so, but that any phenomena occurring amongst samples, or actual groups of professionals are mediated via personality.

The clearest example of the implications I am thinking of, can be had by considering only two planets, Jupiter and Saturn, and supposing them to be initially at a conjunction. As long as they remain within, say, an orb of 10°, they will be in the same house (or adjacent ones). This means that for the duration of this event, people can only be born either under a strong influence from both planets, when in the region of the Angles, or under a weak influence from both planets, at the other times of the day. It is not possible to have births with one planet prominent and the other weak. Thus the archetypal Saturnine or Jovial types will be less common amongst the population born during this period.

A similar situation occurs when either 90° or 180° separates the two planets by zodiacal position, which will occur about five years later.

When the two planets are placed about 45° or 135° apart, it is possible to have either a moderate influence by both planets or a strong Saturnian and weak Jupiter influence, or a strong effect by Jupiter and a weak one

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from Saturn. The three possibilities will manifest depending on the time of day, but all will occur each day.

The manifestation of these effects may be expected in

- 1) the activity of professional groups;
- 2) the background temperament of people en masse;

both of which may lead to social change.

For the working out of these effects, we require also to postulate that certain social phenomena are the prerogative of certain age groups, within 2-3 years; otherwise it will be diluted with mixing of people born during the opposing phase of the cycle. This seems quite a strong restriction, although it would not apply to influences deriving from the outer planets, which are slower moving. As yet, no diurnal effects of these outer planets have been found, at least not by the Gauquelins.

Since the Descendant and Nadir positions are generally less influential, there may be a more long-term effect originating during the passage from one square aspect (90°) to the next (270°). In this way, the Opposition can give rise to one strong planetary influence at the Ascendant or M.C., or to two average ones; but on the other hand, the square aspects can also give either one strong planetary influence, and one weak; or both strong; or both weak, at different times of the day.

In this way, the cycles of personality might be extended from five to ten years in length. More work remains to be done in this field, in order to understand all its implications.

The effects may be felt socially, even though they only operate strongly on a small percentage of the population. In terms of background temperament, a dilution will occur. But the effectivity of groups in social change depends on their position in the system of social relationships. For instance, in New Guinea, there are tribes in which cyclic effects are dramatic. Many reasons have been put forward to explain these effects, including climate, gestation period of domestic animals, oscillatory phenomena. This does not exclude cosmic factors.

Let us consider what happens in a society centered on pig production as an economic base. A conflict can appear between two codes regulating buying and selling. A rigid system of allowable trading partners is Saturnine. It breaks down, becoming Jupiterian, at high levels of production, when more and more people sell to anyone who will buy. This can culminate in a huge slaughter of pigs and days of feasting, at intervals from 5 to 15 years. Thus certain planetary aspects could have anthropological implications.

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Answer to Graham Douglas's

Theoretical Prediction from the Gauquelins' Findings

by Françoise Gauquelin<sup>1</sup>

ABSTRACT

The theoretical prediction of Graham Douglas that conjunct planets could produce stronger or weaker characters than usual for certain periods of time, is not corroborated by the Gauquelins' results in the heredity experiment with family data. The present article explains why, and what happens in reality, with examples drawn from their last publication on American data.

According to Graham Douglas's hypothesis, a conjunction between two of the planets, which were shown to be correlated with the individual character, would produce:

- 1) more individuals possessing the conjunct characteristics, if the conjunct planets occupied an angle of the chart at their birth;
- 2) more individuals lacking the conjunct characteristics, if the conjunct planets were distant from the angles of the chart at the moment of their birth.

With planets apparently conferring strong tendencies towards authority, like Mars and Jupiter, one can imagine the social consequences of such influences lasting for a certain time, some personalities becoming more inclined towards authority than usual, and the others lacking more than usual the power to defend themselves against these authoritative tyrants. Totalitarian governments would become the rule after a while of such influences.

Yes, the hypothesis is interesting. Only it is science-fiction. Actually, our research with family data having proven that there is a heredity of certain planetary positions at birth, we know now that the planets do not exert their influence directly on the new-born's personality, but that they have only a triggering effect on the moment of his birth (Gauquelin M. & F., 1970-1971).

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The planet's influence does not modify the baby

Hans Eysenck and David Nias, in their book "Astrology, Science or Superstition?" (1982), give the clearest account of the new hypothesis to which our experiments with planetary heredity led us: "If the planets really do influence our destiny at birth, as is popularly supposed, then it should not matter whether the birth is natural or induced. In order to test this hypothesis, the Gauquelins divided their group into those two categories... And they found that the planetary effect applied only to the natural births. This suggests that the planets, rather than affecting development, are instead influencing the natural timing of birth; making it more likely that a person of a certain type will be born at one time rather than another." (p.192)

... it only triggers the natural birth moment

"Some kind of signal emanating from the planets may somehow interact with the foetus in the womb, stimulating it to struggle into birth at a certain time, as Hippocrates wrote some two thousand years ago: 'When the time comes, the baby stirs and breaks the membrane containing it and emerges from its mother's abdomen'." (same ref., p.193)

There is another finding pointing to a triggering effect of the planets for the time of birth, and against a direct influence on the new-born's personality: the planetary heredity depends as often on the father as on the mother. Since the father does not participate in the delivery process, the effect must come from the baby, who is genetically linked to both parents.

It is medically proven now that, through hormonal stimulations, it is the child, and not the mother, who initiates the birth process (Liggins, 1969). His already formed temperamental tendencies could thus account for the choice of the right planetary time.

Planets occupying the key sectors by chance have no effect

Let us turn back to the case in which the moment of the birth is not the natural, spontaneous one, but has been medically induced by caesarean section, forceps or drugs. Then the planets could not have any triggering effect; and, accordingly, no similarity between the planetary positions of parents and children at birth shows up in our family data. We could also state that, as a consequence, the individual does not show, during his life, temperamental tendencies corresponding to the angular planets in his chart.

But he still has a definite temperament, inherited



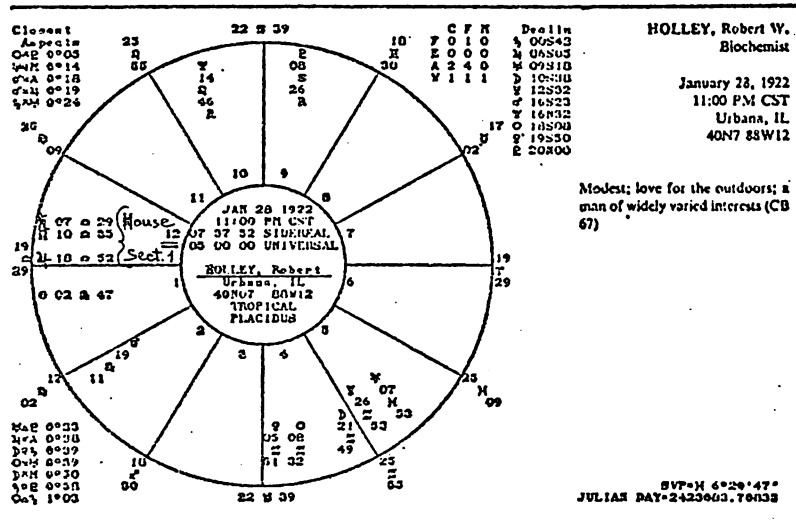


Figure 2 : Robert Holley is a scientist born with Jupiter and Saturn in conjunction just after their rising point, i.e. in key sector 1 (or House 12). The description of his character in "Current Biographies" (1967) contains typically Saturn trait words and is of a typically Saturnine shortness (Gauquelin M. & F., 1982).

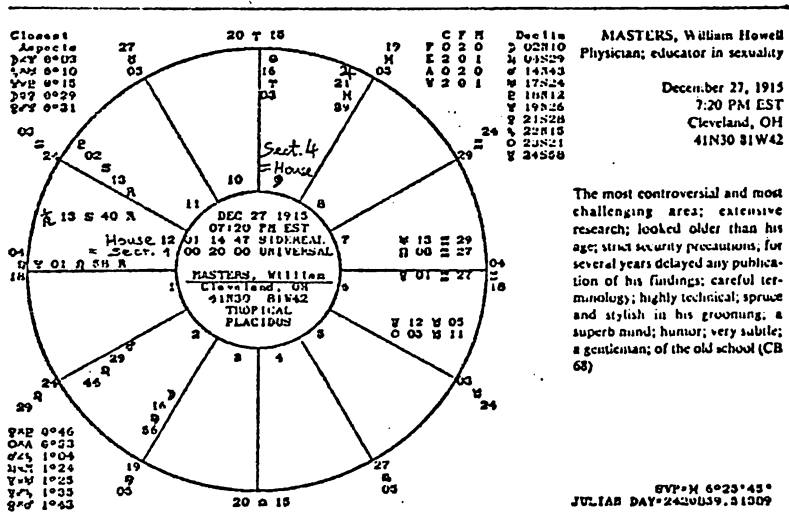


Figure 3 : William Masters, the physician specialized in sexuality therapy, was born with Jupiter in key sector 4 (House 9) and Saturn in key sector 1 (House 12). The description of his character in "Current Biographies" (1968) contains both Jupiter (controversial, challenging, superb mind, humor) and Saturn (looks old, strict security precautions, delayed, careful, highly technical) trait words. In his case both planets may be significant for his personality.

**Conclusion**

The uncertainty about which planet has a sense, when two or more occupy the key sectors in a chart, has not a great importance in a statistical investigation based on numerous cases, if the expected frequencies are correctly evaluated for each planet.<sup>1</sup>

For the practising astrologer, however, the problem is important, since he deals with individual cases only. We would suggest that he remain particularly cautious in his advices to clients whose chart shows two conjunct planets in an angular position; one of these angular positions may not have any significance. Only the client's personality can help guessing if this is the case, and which of the conjunct planets would be the significant one.

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1/ - This has been a matter of discussion, in the case of two conjunct planets, with J. Reverchon in France, and with C. Evans in London (private communications).

A tentative list of  
ASTROLOGICAL CONFERENCES 1983

- January through February : India's 2nd International  
Astrological Convention,  
took place in several  
main cities of this country.
- 26 - 27th March : D.A.V.-Tagung, Bensheim. (Germany)
- 10 - 16th April : Hubert Workshop, Exeter University (U.K.)
- 7 - 9th May : N.C.G.R. National Conference, New-York (USA)
- 21 - 22th May : A.A. Research Conference, London (U.K.)
- 18 - 19th June : Kosmobiosophische Tagung, Bensheim (Germ.)
- End of August : A.F.A. Conference, Washington, D.C. (U.S.A.)  
followed by NASO Conference
- 9 - 11 September : A.A. Conference, University of York (U.K.)
- 12 - 17 September : N.C.G.R.'s Master Class on Harmonics,  
New-York (U.S.A.)
- End of September : Kongress Oesterreichische Astrologische  
Gesellschaft, Vienna, Austria
- End of October : 35. Kosmobiologische Forschungstagung ,  
Stuttgart-Busnau (Germany)

(Please write to us for filling up omissions, or giving  
more details about these conferences)