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Astrological Prediction and Statistical Tests

By Penny Seator

Some standard of judgment must be established. To make a proposition without regard for standard is similar to determining the directions of sunrise and sunset on a revolving potter's wheel.

— Mo Tzu (c. 470-c. 391 BCE)

Abstract

Modern scientific tests are tests of prediction. Statistical research into astrology tests the ability to use astrology to predict. The means to make astrological predictions is found in predictive astrology. Meaningful statistical tests of astrology's predictive capacity must study predictive astrology. Studies test whether nonpredictive astrology is predictive when they test astrological factors without regard for each factor's place within a predictive system. Studies of nonpredictive astrology confirm that nonpredictive astrology is nonpredictive.

Predictive astrology is here identified with "scientific astrology." Scientific or predictive astrology is scientific in that its practice reveals *scientia*—knowledge of the structure or order of cosmos. Scientific astrology relies for its predictive capacity on a comprehensive method of determination that incorporates stable principles and rules used in a structured approach that rests on astrological theory.

Jean-Baptiste Morin de Villefranche developed an astrological system that serves here as a touchstone for "scientific astrology." Morin's theory of determination is the foundation of his system. The method that he founded on the theory provides the means to distinguish from among a planet's universal significations those potential meanings that will be actualized in an astrological chart. Morin's statement of astrological theory is an exceptionally useful guide in efforts to establish a sound understanding of astrological signification and methodology. Morin's theory and the method it spawned may be equally salutary in efforts to capture astrology in statistical tests.

Morin's theory of determination renders superfluous the hypothesis proposed by some contemporary critics of astrology that artifacts in reasoning infect the perceptions of astrology's practitioners and adherents. Seen through the lens of Morin's theory of astrological signification focused by his method of determination, what appear to critics as artifacts in reasoning are revealed as contextualizing determinants and *de facto* means of determination.

The success of some statistical tests that tie their design to the angles of the astrological chart—primarily the Ascendant and secondarily the Midheaven—suggests that Morin’s theory is correct and that his method is predictive. Well-designed statistical tests may be able to confirm those suggestions.

The use of the concept of astrological signatures is considered and qualified, and the analogy that Eysenck and Nias (1984) drew between astrology and factors that affect body weight is considered and rejected. The assumptions that underlie that analogy have shaped—virtually without question—the design of failed statistical tests of astrology.

Introduction

HORATIO:

O day and night, but this is wondrous strange!

HAMLET

And therefore as a stranger give it welcome.

— William Shakespeare, *Hamlet*, Act I, Scene V

Astrologers observe that celestial bodies influence or mirror life on Earth in accord with astrology’s principles. Statistical researchers observe statistics and test results. From the point of view of some researchers and analysts, astrology has failed statistical tests after adequate testing. From the point of view of astrologers, something is wrong with statistical test results. The present inquiry suggests that a third point of view resolves the apparent impasse between astrologers’ experience and statistical test results. From this viewpoint, failure to study systems of predictive astrology is the fundamental flaw in tests of astrology. Meaningful statistical tests of astrology’s predictive capacity must test predictive astrological statements used systematically in a structured, rule-based approach that relies on a sound and comprehensive method of determination. Predictive astrology is the proper subject of a test of whether astrology can be used to predict.

In order to understand astrology and astrology’s predictive capacity—an understanding that is necessary for one who presumes to test astrology with statistical methods—it is necessary to understand astrological theory and astrology’s relationship to cosmology. Traditional concepts of science, nature and the physical universe are foundational to the theory and practice of predictive Western astrology. Accordingly, Section I, “Science and Prediction,” considers traditional and modern cosmological concepts. Astrology flourished in a world in which science, cosmos, physics and nature were understood in their traditional senses, senses that differ from customary modern meanings in ways that mark a fundamental shift in understanding of the universe and of life on Earth. Before the hegemony of modern science in the post-Enlightenment West, and despite repeated incursions by church and state, in highly articulated cultures, even in the West, astrology played a central role. In modern understanding of cosmological concepts, astrology stops making sense. In a traditional understanding, astrology reveals *scientia* and explicates cosmos like nothing else.

In a traditional view, cosmos is and embodies the structure and animate dynamism of intelligent life. Predictive astrology is the art that most profoundly reveals cosmos. With its symbols and diagrams, astrology represents cosmos. With its method, astrology demonstrates cosmos' living order. Astrology models cosmos as living intelligence. In contrast, modern physical science reveals the structure of the body of cosmos in mathematically stated laws.

Section II, "Scientific and Nonscientific Astrology," distinguishes "scientific" from "nonscientific" astrology. As the terms are used here, scientific astrology and predictive astrology are one. In the view of scientific astrology taken here, a system of astrology is scientific if its thoroughly informed, highly skilled, systematic and methodical practice reveals cosmos. Scientific astrology can be used to predict because it reflects and models cosmos. A reliable and comprehensive method of determination that is applied in a structured approach in accord with a sound theory of astrological signification is the *sin qua non* of predictive astrology.

Jean-Baptiste Morin de Villefranche's (1974) astrological method serves here as a touchstone for scientific astrology. Morin was a 17th century French physician, mathematician, astrologer, astrological theorist and natural philosopher. Fundamentals of Morin's astrological theory and method of determination are set forth below in Section II.A, "Scientific Astrology," which also briefly considers Morin's natural philosophy and cosmology.

As understood for present purposes, a number of traditional astrological systems, including the system of Leo Knecht (as cited in Smit 1997), Hellenistic astrology (Schmidt 2004; Black 2007), medieval astrology (Zoller 2000-2008; Frawley 2000, 2002) and divinatory astrology Lilly (1985), may be scientific forms of astrology. Nonscientific astrology, as the term is used here, includes Leo's (as cited in Curry 1992) innovations, Rudhyar's (1976) humanistic astrology, and the archetypal astrology, or planetary archetypology, that Tarnas (2006) represents.

Section II addresses three criticisms that some contemporary critics lay at astrology's feet. Some critics argue that astrology lacks stable theory and method that amount to a tradition embraced by a community of practitioners, that in astrology "anything goes," and that astrology's symbols are so flexible as to be meaningless. Morin's astrological system overcomes these objections.

Section III, "Testable Astrological Statements," relies on Morin's theory of astrological signification to consider the form of statements that astrologers make when they disentangle and particularize planets' many universal significations to judge an astrological chart. As the section argues, research that is innocent of astrological theory and method, disregards astrology's systematized rules, and proceeds without regard to principles that organize astrological analysis, interrelate astrological factors and establish priorities among astrological considerations does not test astrology. To reiterate a virtual tautology that is virtually universally ignored: Meaningful tests of astrology's predictive capacity must study predictive astrology.

Studies that test astrological factors isolated from astrological theory and method predictably yield null results. The power of modern statistical methods cannot overcome a failure to look deeply into astrological theory and practice to glean wherever possible in its ruptured Western history the foundations of astrological method. No matter how powerful and sophisticated the statistical methods employed, to the extent researchers fail to grasp astrological theory and method, the beast that research dissects will not be the true creature; it will not be astrology. In fact, research that purported to show that nonpredictive astrology is predictive would call itself into question by that conclusion.

Section III sets forth an example of a proposition of predictive astrology that might be amenable to statistical test. It considers the search for “astrological signatures” and the use of frequentist statistical assumptions and method in astrological research. Eysenck and Nias (1984) asserted an analogy between astrological factors and factors that affect body weight. It is here argued that their analogy fails. The analogy rests on unfounded assumptions that make it seem credible and that gird the design of failed statistical tests of astrology. When those girders are disassembled, astrology can be revealed.

Section IV, “Statistical Tests,” considers several statistical tests of astrology that have yielded significant positive results. These tests focus on elements that are focal in astrology that uses a sound and comprehensive method of determination. It is suggested that these successes may be attributed to test designs that incorporate elements of a method of determination like that which Morin set forth. Such a possibility calls out for research designed to test predictive astrology’s predictive systems.

Section V concludes that meaningful statistical research into astrology must study predictive astrology with its predictive system intact. To put astrology to statistical test, researchers must understand and test statements of astrological judgment, prediction and forecast as they function within a system of astrology that is based on a sound and comprehensive method of determination set within astrological theory.

The phrases “modern science” and “modern scientist” as used here refer to what in the modern world are called, without qualification, “science” and “scientist,” respectively.

I. Astrology, Science and Prediction

And the azurous hung hills are his world-wielding shoulder
Majestic—as a stallion stalwart, very-violet-sweet!—
These things, these things were here and but the beholder
Wanting....

— Gerard Hopkins, *Hurrahing in Harvest*

The word “science” derives from the Latin *scientia* whose verb form is *scīre*, “to know by the mind” (*Oxford English Dictionary* 2004). *Scientia* is knowledge that one develops as a result of deep study and skillful, keenly aware practice of the arts. *Scientia*

is knowledge that comprehends the structure or order of things. It arises when understanding comprehends the structure of the phenomenal world (Ackerman 1956).

Traditionally, astrology is one of the seven arts. The question whether astrology is an art or a science (or neither) resolves when placed within a traditional cosmological framework that astrology illuminates and largely structures and defines, and in which astrology thrives. In a traditional understanding, astrology is an art whose practice enables comprehension of cosmos and, thereby, reveals science.

Modern science currently lays claim to a paramount role in human efforts to understand the place in which we find ourselves—a place whose every inhabitant and whose sheer existence is more marvelous than whole worlds imagined in any human-fashioned theory or dream. Modern science, however, purloined words traditionally used to describe a living and intelligent cosmos and the means by which we know it. The stolen words—for example, “physical,” “natural,” “science”—like Poe’s letter placed openly on the mantelpiece, are hidden in plain view in modern scientific theories propounded to describe and control particles or waves in motion.

An imagined wide divide between science and astrology grows in part from modern science’s arrogation of words traditionally used to speak of cosmos as living intelligence. In the traditional meaning, nature, or the physical world, is all of creation. Nature is cosmos; it is the manifest world. In a traditional view, the physical world is *logos* or Word embodied in cosmic flesh. Until the Western Scientific Revolution of the 17th century, cosmos—the physical world—was understood to be a living, intelligent and communicative being. Modern scientific views restrict cosmos to its corpus and equate “physical” with “corporeal.” The view of modern scientism rests on theories that reduce the living cosmic being to its corpus—imagined to be unliving and unintelligent—and to energy that is interchangeable with the corpus of cosmos.

Traditionally, the primary being of the manifest world—the Cosmic Being, the living, intelligent Macrocosm, *Adam Kadmon* in Kabbalah and *Kāla Purusha* in India—is living, communicative intelligence that takes the form of cosmos, as a whole and in its holographic reflections differentiated as parts.

Modern Western astrologers, teetering at best on the brink of respectability and relegated in many places to a slough of contempt and even criminality, have unwittingly conspired with modern scientism to undermine astrology’s traditionally central place in human understanding of life and existence. For some time, modern Western astrologers as a group have tended to accept relegation to “unscientific” realms, to the “paranormal,” “supernatural” or mystical reaches of human awareness. We modern Westerners tend to hold such reaches as simultaneously both more and less than what we think of as the physical or natural world. Yet, all experience of the manifest world—of cosmos—is, by definition, experience of the natural, physical realm.

On one hand, many modern Western astrologers have tended to accept the ascribed wide divide between our endeavors and those of science. At the same time, however, we have tried to save astrology’s battered bark from sinking—a sinking that

will never happen, except as a cork is pulled down to pop up—by what amount to attempts to conspire in the limitations, distortions and dogma of modern scientism. Until recently, few modern Western astrologers have recognized and embraced traditional cosmological and related philosophical concepts as the commodious bed in which astrology so comfortably lies, and from which it rises vivid and fresh. In general, although most modern Western astrologers continue to use the geocentric model of cosmos to erect an astrological chart, as a group we have let the rich philosophical and cosmological tradition in which the geocentric model is embedded, and which renders the chart radiant with living meaning, slip through our fingers. We have been cowed by the thunderous or snickering authority of modern science. We have tried to practice astrology while we simultaneously try to believe that cosmos is neither living nor intelligent, neither communicative nor responsive to human action, thought and speech. We have tried to fit astrology into a Procrustean bed made up in the West during the Scientific Revolution of the 17th century. It does not fit. In fact, astrology was a principal casualty of that revolution. Astrology does not fit because astrology assumes and demonstrates a living and intelligent cosmos. It may be, however, as suggested below in Section III, “Statistical Tests,” that cosmos and astrology are sufficiently commodious and forgiving that they will permit their truth to be captured in statistical tests.

Modern scientific tests, including those that rely on statistical methods, are tests of prediction. In an essay on the use and limits of statistical methods, Gauquelin (1995) briefly reviewed the history of statistics. She noted that statistics are now used to evaluate “the likelihood of a phenomenon to occur” (1995:111) and said: “Statistics now predict the likelihood of future events derived from tallies of past events” (1995:110).

Reliable prediction reveals and confirms order that the human mind can grasp. When astrology is used to predict, its practice reveals the structure of cosmos as the human mind can comprehend it. Order may exist where human beings cannot predict. Dependable prediction, on the other hand, cannot exist without order.

Modern scientists seek order in the corpus of the phenomenal world. They seek to comprehend the structure of cosmos’ body in mathematical terms. The corporeal world is structured and proceeds in accord with order that human beings can understand and symbolize in mathematically stated laws. Modern scientists see lawful behavior—behavior governed by laws of nature—when observable corporeal phenomena follow a predictable pattern. Modern scientific prediction is possible because the world’s body manifests in repeating patterns that human beings recognize and human understanding comprehends. Modern science relies on measured prediction to give meaning to its terms and to test its hypotheses.

Astrologers seek order in the phenomenal world. We seek to comprehend the structure of cosmos in astrological terms that are the terms of life. The world is structured and proceeds in accord with order that human beings can understand and represent in astrological symbols and diagrams. Astrologers see representations of natural law—cosmic order—when observable phenomena follow a predictable pattern. Astrological prediction is possible because the world manifests in repeating patterns that human beings recognize and human understanding comprehends. Astrology relies on measured

prediction tied to human life to give meaning to its terms and to test and confirm the truth of astrological judgment.

Einstein marveled that the propositions of mathematics—creations of the human mind—so admirably describe a coherent world of bodies and forces that matches in experiment mind’s creations: “How can it be that mathematics, being after all a product of human thought which is independent of experience, is so admirably appropriate to the objects of reality” (Einstein 1921:paragraph 2)? Modern mathematics applied to the corus of cosmos demonstrates that cosmos’ body and human thought are structured alike. Astrology applied to life demonstrates that cosmos has the structure of intelligent life. Cosmos is *Adam Kadmon*, *Kāla Purusha*, the great cosmic being, the being of time.

When modern physicists find order in occurrences and describe the order in a mathematical proposition that enables prediction of similar future occurrences under specified conditions, they have described the phenomena to their satisfaction. The mathematical proposition is the explanation that modern physics seeks. From these propositions, modern scientists predict the occurrence of specified events that are measureable with accepted instruments. Astrology does essentially the same with explanations cast in astrological symbols. In natal astrology (which is the primary focus here, although the principles discussed apply to other branches of astrology), the phenomena explained are persons engaged in life and events of those lives: Natal astrology explains phenomena with astrological symbols transliterated to predictions about human lives.

Like modern scientists, astrologers measure. As Corre (2001-2008) explains and demonstrates in his Forum on Astrology classes, the practice of astrology requires continual measurement of the strength and quality of astrological influences, and of those influences’ effects stated in terms of life. Astrologers measure characteristics and events described in the birth chart and experienced in life in common sense terms familiar to human beings. Because humans are adequately conscious, sensing, communicative and alive, we can perceive, understand and measure astrological influences. Because cosmos is like we think, we recognize, understand and can represent the ordered intelligence of cosmos’ life that astrology so admirably models. Life does not measure with a yardstick, an oscilloscope or a subatomic particle accelerator. Astrology’s measures measure life.

Two differences between astrology and modern physical science relevant for present purposes are immediately apparent. First, modern physics is designed to accomplish a task that is narrower than the task that astrology is designed to undertake. Bodies are not living beings. Living beings are more than bodies. Modern physics concerns itself with the corpus of cosmos, understood to include energy that is measurable by accepted precision instruments and associated with, or identified with, cosmos’ corpus—as in $E=MC^2$. Astrology concerns itself with cosmos encountered as a living, intelligent and communicative being. Living intelligence cannot be reduced to a precisely measured body and survive in understanding as what it is: living, intelligent, communicative and integrated. Astrology engages its practitioners in a communicative relationship with a living being; modern physics studies bodies and waves in motion.

Second, modern physics investigates fungible objects and fungible experiences. If you have rolled one ball down an inclined plane with a specified pitch, you have essentially rolled all balls down all planes. Once you have had the experience of rolling a ball on an inclined plane, the experience of rolling another will be pretty much the same as rolling the first. The juice of the science of ball rolling is found in the mathematical formula that describes rolling balls, not in the sensed or perceived experience of ball rolling, nor in the living knowledge of balls and inclined planes that one who consciously, sensingly and skillfully rolls lots of balls acquires. The juicy part of ball rolling is the mathematical abstraction from rolling balls. Such mathematical abstraction is interesting, useful and true, but not the only interesting, useful, true thing under the Sun, or above it.

With living beings, the case is different than with balls. A living being's life is different from the existence of a ball, and a living being is different from a whole lot of teeny tiny balls in phenomenally complex interaction. When you have met one human being, you have not met them all. When you have contemplated one life, others present equally compelling subjects of contemplation. Every human being defines and exists within a world peculiar to self. Each human being is a hologram of cosmos. Astrologers are familiar with a holographic view of human beings in cosmos as it is expressed in the Hermetic maxim: "That which is below corresponds to that which is above, and that which is above corresponds to that which is below to accomplish the miracle of the One thing" or "Microcosm reflects macrocosm." As astrology embodies in its symbols and diagrams, and demonstrates in its practice, each human being is a chip off the cosmic block that reflects and refracts cosmos in its entirety: In the elm's leaf we recognize the tree and in the acorn the oak. In something like the way a kaleidoscope reflects and refracts white light into colored patterns, each of us, formed to a unique pattern, reflects cosmos realized from a particular location in spacetime. For that reason, each of us is unique and yet can understand the other.

Astrology is a means to know the living being of cosmos, and the living beings born on the Earth who reflect and refract cosmos. Each person is both part of a world shared with other beings and a universe unto herself. Each person is born at a unique time and place that determines the chart erected for the birth and, therefore, determines the angles from which the native for a lifetime realizes and experiences cosmos in microcosm. Each birth chart reflects cosmos from the point of view of the native. In view of the nature of perception, which is an interaction between a perceiver and a perceived, every perceived reality is unique to the perceiver. Human beings only know the phenomenal world from the particular perspective each one occupies. The birth chart shows the perspective. Each birth chart describes a unique world, a cosmos in itself.

In astrology, prediction is distinguished from forecasting. When an astrologer predicts, she states what may be expected in a lifetime. When an astrologer forecasts, she states times when predicted events are likely to occur. In accord with his teacher, Zoltan Mason, and in the tradition of Morin, Corre (November 23, 2001) explains that prediction answers the question, "What may I expect in this lifetime?" Forecasting answers the question, "When may I expect it?" Forecasting is prediction timed.

II. Scientific and Nonscientific Astrology

If we can't show a correlation between astrological and behavior factors, then there is no "below" that is "as above."

— Mark McDonough, *Every Astrologer a Researcher*

A. Scientific Astrology

As the term is used here, “scientific astrology” refers to systems of astrology that rely on a stable set of rules and principles applied in accord with a sound and comprehensive method of determination. Scientific astrology uses a structured approach that organizes chart analysis, prioritizes and weights factors, is organized into a system, is understood in accord with astrological theory and is applied in accord with method.

Jean-Baptiste Morin de Villefranche set out to glean from the history and practice of Western astrology what he saw as the fundamentals of the Western tradition. He sought to systematize astrology with a comprehensive, principled and structured method and stable rules. Morin tied astrological rules, procedures and method into a well-articulated system of astrological theory, cosmology and natural philosophy. Morin’s method of determination is the foundation of the astrological system he constructed.

The English word “determine” derives from the Latin *termināre* (“to set bounds to”) and can be defined as: “to limit; to give a terminus or aim to, to give tendency or direction to, to decide the course of, to impel to; to give a direction or definite bias to” (*Oxford English Dictionary* 2004). To determine something is to limit, impel or direct it. The forces that limit, impel and direct shape that which they determine.

“Determination” is a term of art in astrology. In accord with astrological determination, factors displayed in a birth chart—houses, signs and planets in their various states and interrelationships—shape and direct the person and the life the birth chart represents. A method of determination in astrology is a method an astrologer uses to judge how the factors represented in a birth chart shape and direct a person’s life. Morin explained and demonstrated that the houses of the astrological chart—which represent Earth and earthlings—determine astrological meanings and effects.

To understand the basics of Morin’s method of determination, it is necessary first to understand his view of universal significators and their proper use in astrology. Morin (1974, originally published 1661) discussed universal significators and his method of determination in *Astrologia Gallica*’s Book 21. A universal (or general) significator refers to all members of a class or category without distinction among them. Planets are universal significators. A planet signifies all things that are analogous to its categorical nature. These things are things that the planet is said to rule. Thus, for example, Jupiter is the universal significator of teachers, wisdom, higher learning, long distance travel, the thighs, kindness, good fortune, faith, and so on. A planet’s nature, and therefore its general significations, includes whether the planet is a natural benefic or a natural malefic.

A universal significator does not distinguish among members of the category it rules. A planet by its nature signifies without distinction all of its categorical meanings. When we consider Jupiter standing alone as a symbol, we cannot say whether Jupiter represents travel or teachers, good fortune or thighs, faith or kindness, and so on. It could mean any of the things that inhere in Jupiter's nature and that are, therefore, Jupiter's general significations. In Morin's system, seven planets, plus Moon's Nodes and the Part of Fortune, serve to signify all sublunary things. (Most contemporary Western astrologers focus primarily on 10 planets and often include Moon's Nodes.) In order to cover the waterfront, the symbolism of each planet is exceptionally rich.

The many natural meanings of each planet raise a fundamental question of astrological method. Morin quoted a passage from 16th century Italian astrologer, physician and mathematician, Girolamo Cardano, to explain this fundamental consideration of astrological signification, theory and method. Cardano noted that Moon is the universal significator of many sublunary things. Those things include body, morals, health, wife, mother, daughters, maid-servants and sisters. Cardano asked:

What then must be the condition of the Moon in the horoscope of one whose wife had died in childbirth but himself lived a long life, who had many healthy daughters but also maid-servants who ran away, who had a sound body but a mother who died young, and who himself showed a poor moral character? (cited in Morin 1974:13).

In the absence of a means to disaggregate meanings so that a small number of significators can represent a human life and the world in which it is lived in all their rich complexity and particularity, confusion reigns in the practice of astrology. As Morin explained, sound judgment and reliable prediction require a means to determine which among a planet's universal significations actually operate in a birth chart. To predict from an astrological chart, it is necessary to use a reliable means to determine which of a planet's potential effects will be actualized in life.

Morin distinguished a planet's *nature* from its *celestial state*. A planet's nature is found in its categorical or universal significations—its natural or general meanings. A planet's celestial state comprises all significant elements of the planet's placement in the Sky. Elements of celestial state include (1) a planet's sign occupation, particularly whether it is in domicile, exaltation, triplicity, exile (detriment) or fall, or is peregrine; (2) the nature and celestial state of the planet's dispositor and the planet's aspectual relationship, if any, with its dispositor; (3) aspects from other planets considered by nature and celestial state, and as delivered in a particular aspect form; and (4) various other factors such as, for example, planetary motion (direct or retrograde, rapid or slow) and whether the planet is oriental of Sun or occidental of Moon.

In Morin's system, the celestial state of a planet in an astrological chart qualifies the planet's universal meanings. Yet, although celestial state qualifies and, therefore, narrows, it does not sufficiently disaggregate planets' universal meanings to enable an astrologer to reach sound judgment or make reliable predictions about the person and the life the birth chart represents. Morin (in translation) said:

Ptolemy, Cardanus, and others were also in error when they claimed that in every diurnal horoscope judgment concerning the father of the native is to be made from the celestial state of the Sun ...[T]hey did not see that this is absurd, because if the Sun were in Leo and, for example, conjunct or trine Jupiter or Venus no child would be born anywhere on earth during the course of that day whose father would not be fortunate and long-lived ...And of course, as this aspect would remain in effect for several days it is clearly foolish to suppose that during this period every child born would have the same kind of father...(1974:13).

In Morin's system, neither planets' natural meanings taken alone nor their nature combined with their celestial state enables astrological judgment and prediction. A further determination is needed to specify which universal meanings and potential effects will be realized in life. This particularization is necessary in order to determine the meaning of astrology's universal signifiers as they are placed in an astrological chart. As Morin explained:

[T]he Sun [or any celestial body] does not have an influence on earth, or any animal born on it, except very generally, but not specifically—as on the health, profession, etc.—because *no such specific influence exists except that which is brought about through house location in the horoscope; and the influence of the stars always comes through these houses* (1974:6, emphasis supplied).

Morin found a highly workable solution to the problem that the rich symbolism of planets' universal significations creates. In the traditional model with which Morin worked, celestial bodies pour down influences onto Earth and earthlings. The houses of the astrological chart—particularly the angles—represent Earth and its inhabitants. Earth and earthlings receive and determine celestial influences. In Morin's method, astrological houses shape and direct—determine—the universal meanings of planets and signs. Houses shape and direct planets' potential effects to their actual effects in an astrological chart. This determination by the houses is a passive yet highly effective determination: The houses of the chart determine celestial influence in the manner that terrain determines the course of falling rain. Celestial influence is analogous to the amount, direction, temperature and other qualities of rain. The houses of the chart are analogous to the ground that receives rainfall. The ground is the most effective determinant of rain's course once it reaches Earth. Whatever rain's quantity and quality, once it touches down, the ground determines where the water flows and pools, whether it spreads out wide or stands in deep holes, whether it flows slowly in wide swathes or rushes in fast grooves.

Morin explained and demonstrated that, to transliterate the Sky into earthly meanings, we rely on the houses to represent life on Earth. Houses represent things and events that are the stuff of life as we know and live it. In Morin's astrological theory, astrological prediction requires a comprehensive method of determination that is tied to the houses of the chart, especially the angles, principally the Ascendant and secondarily the Midheaven. The lights (Sun and Moon) also inherently signify aspects of the native's self. Planets, other than Sun and Moon, signify aspects of the native's self only if they are

determined to an influence on the 1st house, the House of Life, self and body. The influences on a house of the chart include the relevant influences on house rulers.

Morin (in translation) referred to a planet's placement within the houses as its *terrestrial state* or *local determinations*. In descending order of influential strength, a planet's terrestrial state is its (1) *location*: the house in which it sits; (2) *rulership*: the house or houses that the planet rules, the house location of its dispositor or dispositors, and the house location of planets it disposes; (3) *aspects* and (more weakly) *antiscia*: the planet's relationship by aspect or antiscion with planets located in houses, and with house rulers and house cusps; and (4) *reflection*: the planet's influence on the house opposite the one in which it sits. These determinations are reducible to two basic forms of local determination: location and rulership.

Morin made a strong statement about how planets signify in astrological charts.

[I]f Mercury, the general significator of the mind according to analogy, is found to be the particular significator of this same thing by position or rulership in the first house—which refers to the mental qualities as well as to the whole general condition of the body and soul—the effect of Mercury on the mental qualities in such a case will be very strongly pronounced. Similarly, if Mercury has some relation to the Ascendant or its ruler by rulership or by aspect it will also have a stronger influence on the mental qualities. And the more such determinations it has the greater will its influence be on the mental qualities, *but if there are no such determinations Mercury will have no reference to the mental qualities; and the same is true for the other planets and houses* (1974:14, emphasis supplied).

According to Morin's theory, a planet signifies nothing in an astrological chart except as its local determinations actualize its potential significations. Morin meant what he said when he said (in translation): "No planet can cause or indicate anything in the horoscope except according to these methods of determination" (1974:1-2).

Analogy is a central element of Morin's system. Analogy is the principle by which that which is below corresponds to that which is above. Analogy opens metaphoric channels for the flow of celestial influence and life. Determination holds the channels anchored in place. Elwell's concept of "multicongruence" (1987:33-34), the principle that like things co-occur in time, reflects traditional views in which analogy is a central organizing principle of cosmos and manifestation.

In Morin's system, analogy shared between a planet's nature and its local determinations, significantly aided by analogies to the planet's celestial state, actualizes analogous significations. Morin (in translation) said: "If it happens that...determinations through the houses refer to things to which the planet has an analogy, the resulting effect will take place with considerable certainty" (1974:13). Sun and the 10th house, for example, are both analogous to honors. If in a birth chart Sun is located in the 10th house, shared analogy actualizes the natural significations of both planet and house. If elements

of the planet's celestial state—especially sign placement (which determines planets' essential dignities) and aspects—are also analogous to the planet's nature and local determinations, the effect is reinforced. For example, if Sun is in the 10th house while it is in domicile in Leo, the effect on honors significantly increases. A planet in domicile is in high honor, a state that bears a clear analogy to honors. The sign Leo also naturally refers to honors and, therefore, participates analogically in Sun's honor-conferring placement. Thus, the placement of Sun in Leo in the 10th house produces a four-way shared analogy to honors. In addition, although Sun is a natural malefic (or, more accurately, is harsh or cruel), Sun's and Leo's beneficent significations, and the beneficent significations of a planet in domicile, are actualized by placement in a fortunate house. In the absence of powerful countervailing indications, and with the concurrence of forecasting techniques, if Sun is also connected to the 1st house, this placement presages that honors will be conferred on the native. If, in such a case, Sun also receives a benefic aspect from benefic Jupiter in good condition and located in a fortunate house, the strength and surety of the promised honors are compounded accordingly.

To predict readily apparent results, an astrologer relies on analogous combinations of strong (or for difficult or absent realization, weak) planetary placements that are locally determined to relevant house affairs. In addition, the astrologer requires multiple confluent (analogous) placements to support judgment, prediction and forecast.

In the application of Morin's method, as always with any complex art, a highly skilled practitioner who applies developed abilities and exercises experienced judgment is necessary in order to make effective use of the art. There is no doing without the doer, no art without the one who practices it. To judge an astrological chart and understand the relative and combined influences of multiple planetary placements, an astrologer relies on an ability to perceive, prioritize, weigh and judge planetary placements that is developed over time with well-trained, well-informed, conscious practice. In addition, astrologers rely on a capacity, developed in practice, to bring an astrological chart to life in a synthesizing flash of insight and intuition.

In traditional horoscopic astrology, the Ascendant is the fundamental determining point of the birth chart. The Ascendant describes the person, the person's orientation to life and the life itself. The Midheaven, which represents the person's actions, destiny and honors, is the second determining point. In the explication of his method, Morin emphasized the particularly clear and simple determination signified and effected by a planet's relationship to the Ascendant ruler:

[T]he ruler of the Ascendant applying to the Sun, which is always analogous to honors, indicates honors for the native; when applying to Jupiter, which is analogous to money it indicates wealth; when applying to Venus, which is analogous to a wife, it indicates the wife and in this case will even more certainly indicate the wife when Venus is in the seventh house or ruler of the seventh (1974:14).

These simple significations indicate the meanings Morin specifies. Note, however, that, as always in astrology, it is necessary to consider all significant placements relevant to

the matter in question. In an astrological chart, other indications will qualify, support or undermine those Morin stated here.

The houses represent how we receive and determine influences that pour from the Sky. Factors that do not appear in the chart are also determinative. Those factors are, first, whether the chart is correctly cast and, second, whether it is the chart of a human birth—circumstances the chart does not show. Nor does the chart show the person’s social, cultural and religious background, gender or (without calculation from planetary positions) age. Morin recognized that the astrological chart does not show everything relevant to its interpretation and judgment. The context in which the chart operates is not visible in the chart. That context, nevertheless, significantly determines the chart’s operation, meaning and effect.

The method of determination that Morin revealed in *Astrologia Gallica*’s Book 21 finds its philosophical foundation in the system of natural philosophy and cosmology that he explicated. Morin devoted the first of the two sections of Book 21 to cosmology, natural philosophy and astrological theory. (Earlier books of *Astrologia Gallica* also address those subjects.) A brief, incomplete summary of some aspects of Morin’s natural philosophy and cosmology follows.

In Morin’s geocentric cosmology, the *Primum Caelum*, or First Heaven, acts as a simple body that pours its force into the created world. As the first cause in nature, the *Primum Caelum* determines all things:

The *Primum Caelum* determines the nature of the planets as well as the elemental nature and the specific influence of the zodiacal signs....[T]his determination is shared by the entire sublunary world and is unchangeable from the world’s beginning even to its end...(1974:16),

Imagine that force poured into the created world undetermined. If so, nothing would have shape or direction. Undetermined force poured into the world would be chaotic. Cosmos would not be order and beauty; it would be shapeless, undirected force. In Morin’s model, the Author of nature determined the *Primum Caelum*, giving it “its own essential nature and active power” (1974:8). (The Author of nature is formless—beyond physics, nature, manifestation and form, except as the Creator takes form in creation.) The planets were also given their essential natures, for which reason Sun acts in a solar manner, Moon in a lunar, and so on. The planets determined the signs of the zodiac. As a result, signs take their essential natures from their ruling planets. Since creation, planets and signs act together to pour their combined influences onto sublunary things.

On this philosophical and cosmological foundation, Morin built his theory of celestial influence and astrological determination. Morin (in translation) said:

Just as at the creation of the world the nature of the *Primum Caelum* was determined for all time and for the entire world, so also that part of the *Primum Caelum* which the Sun occupies at the birth of an animal or a

[hu]man, and which is called the position of the Sun, determines the specific solar quality for the native, the position of Jupiter—the quality of Jupiter; and so on for the other planets and fixed stars. And these positions continue to function in place of their ruling planets for the entire world as long as this world-state shall last....However, just how these things actually take place is difficult to understand (1974:16-17).

In setting forth his view, Morin considered the opinions of Johannes Kepler and Lucio Bellanti about the manner in which celestial bodies influence the sublunary world, a thing difficult to understand. Bellanti was one of those who replied in defense of astrology to Pico della Mirandola's *Disputationes adversus astrologium divinatricem*. He argued, in Morin's translated words, that "the qualities of the planets are somehow impressed onto the parts of the *Primum Caelum* and retained there for a long time" (1974:17). Morin made cogent arguments, whose details are here unnecessary, against Bellanti's position.

In Kepler's view, as Morin cited him, planets do not actively influence Earth and earthlings. Instead, they "affect nature as objects affect the senses—as light or color affect the eyes, sounds the ears, etc." (1974:18). Kepler postulated "a sensitive animal faculty" (1974:18) in Earth and in humans that perceives the aspects of the planets, and responds selectively to them based on resonance with aspects with which the faculty was impressed at birth. Morin unleashed a passionate refutation of Kepler's and Bellanti's views, and stated his own, a view that he acknowledged was "nothing new":

[W]e maintain that for an individual the qualitative power of the Sun will remain in the Sun's radical location but not through an impression—as Bellanti thought—but *through a determination*, which continues to influence the native in a solar manner; and the same holds true for the other planets... (1974:20, emphasis supplied).

In this discussion, Morin engaged a question that astrologers and astrology's critics still ponder and debate: How is it that celestial bodies influence sublunary beings and affairs? By determination, Morin said, analogically organized and actualized. Morin rejected Bellanti's idea that planets impress themselves on the *Primum Caelum* by their natal and transiting positions, and rejected Kepler's idea that a sensitive faculty in Earth and human beings perceives and responds to celestial bodies. With the concept of determination, Morin's cosmology, natural philosophy, astrological theory and method of determination are woven into a unified and coherent whole. As cosmos is organized by analogically activated determinations, so astrology, which models and reflects cosmos, is organized.

What is this "determination" to which Morin referred? Determination is a force or dynamic organizing principle that gives form to manifest being. Compare determination to gravity which, in the world that general relativity theory models, curves light's otherwise straight line through spacetime. What is gravity? That which curves space. What is determination? That which shapes life. Metaphorically, determination can be imagined as effective pathways that analogy lays down in cosmos through which the

manifest flows into being, a system of analogically interrelated channels or networks of connection according to which life and its intelligently organized categories are directed and shaped.

No basis exists to believe that somehow gravity is ‘real’ and astrological determination and influence are not. When someone shows me gravity itself, I will catch a moonbeam in my hand. Gravity simply means ‘heavy, weighty’, from the Latin *gravis*, ‘weight, importance’. Modern science uses the term ‘gravity’ inaccurately to describe the effects of mass, which differs from weight. In this area, the illusions of modern physical science become extreme. These illusions distort reality. The distortions and resulting confusion become means to ‘debunk’ astrology. Bunk lies in the idea that astrological determination and influence are impossible and illusory because they escape means of measurement that measure gravity. Though some people in some sense may be able to taste color or see sound, ordinarily we know taste by the tongue, color through the eyes and sound through ears. We know astrological determination and influence through the practice of astrology, not through instruments that measure particles’ mass or light’s waves. We do not conclude that gravity is illusory because astrology does not measure gravity.

To shape is to give form. When form is given, that which is given form becomes manifest. The planets determine the categories of manifestation—cosmos’ categories. Determination is the great cosmic force or organizing principle that shapes and directs the operations and interrelationships of cosmic categories. Cosmos is that which is manifest. The laws of determination are the laws of manifestation. Astrology models cosmos and cosmos’ becoming or change through time; astrology models that which is manifest, in potential and as actualized.

One of the great beauties of Morin’s model is its theoretically consistent incorporation of human will and action. Morin’s system accommodates, and centralizes, human action as follows:

The celestial bodies actively determine the sublunary world while the latter provides a determination of the celestial bodies in a passive way only, simply because the sublunary world is directly influenced by the celestial bodies, and not vice-versa, *although the objects of the sublunary world may themselves take action as a result of this influence through which they then become the particular causes of their own effects* (1974:16, emphasis supplied).

Morin here stated a fundamental insight about human action and responsibility: When human beings act, we become “particular causes of [our] own effects.” It is our own actions that we determine. It is by our own actions—by that over which we have primary authority—that we become particular causes of our own effects. We use the word “determination” in one sense to refer to the shape, limits or constraints of a thing. In another sense, we use the same word to refer to desire focused with persistence on a purpose that is expressed in action, as in: “She has a lot of determination.” Macrocosm

and microcosm reflect: divine will—divine determination—and human will—human determination—take reflecting and refracting shape.

The practices that Morin encountered when he encountered astrology left him deeply dissatisfied. His project was to construct an elegant and reliable system of astrology from basic principles that rested on sound theory applied in a structured approach in accord with stable method. Morin rejected some parts of the Western astrological tradition. For example, Morin rejected astrological terms (or bounds) and faces. In Morin's view, the astrological approaches that he discarded were unscientific and unreliable.

The view taken here of scientific astrology is somewhat different from the view that Morin took. Morin's system is here understood as one form of scientific astrology. Techniques and approaches that Morin rejected may also be included within scientific astrology as here understood. The fundamental test of whether a form of astrology is scientific for present purposes is whether it rests on a method of determination that can be applied skillfully and consistently to make accurate and reliable predictions at a rate significantly above chance (whether or not modern statistical methods and research standards can grasp predictive astrology's reliability). Astrology that can be so applied reflects the ordered beauty and living intelligence of cosmos. It gives primary importance to the Ascendant as the place that ties Sky and its symbols into Earth and earthly life.

The 20th century Dutch astrologer Leo Knegt appears to have attained his excellent results (Smit 1997) from skillful use of a system of what is here called scientific astrology. Traditional systems, including the medieval system Zoller (2000-2008) explicates, also may fall within the category of scientific astrology as here defined. The work of Frawley (2000, 2002) investigates traditional Western predictive astrology.

The Hellenistic astrology that Schmidt (2004), Black (2007) and their colleagues are recovering in their work with Project Hindsight appears to be what is here classified as scientific astrology. Schmidt wrote:

Indian and Hellenistic astrology may both be called 'horoscopic' in the sense that much of their chart analysis depends heavily on the determination of the rising degree at the time of birth, and not merely the zodiacal position of the planets on the year, month, or day of birth... (Schmidt 2004: paragraph 1).

Thus, Schmidt reported that Hellenistic astrology, like Jyotisha (the astrology of India, often called "Vedic astrology" in the West), ties astrological analysis to the ascending degree—the *horoscopus*, or "watcher of the hour." As Morin's profoundly explanatory astrological theory reveals, predictive, or scientific, astrology gives paramount importance to the Ascendant as the basic and most important determinant in the chart. Further, Schmidt explained that "Hellenistic astrology possessed a clear and coherent theoretical foundation that motivated the introduction of its concepts and techniques" (2004: para 6). A coherent theoretical foundation is a characteristic of scientific astrology. (Schmidt's suggestion that Jyotish lacks a clear and coherent theoretical foundation

appears to overlook the extensive theoretical foundation Jyotish finds in India's highly developed philosophical systems.)

Black (2007) explicated a technique that Project Hindsight has named "Zodiacal Releasing from the Lot of Spirit." A forecasting technique of Hellenistic astrology, Zodiacal Releasing from Spirit relies on the placement of the Lot of Spirit, a point determined by the location of the Ascendant and the Lights, important determining factors in an astrological chart. The technique also relies on profection of the Lot of Spirit in accordance with a Hellenistic system of time lords. Profection is a forecasting technique in which a significator in the birth chart is advanced according to formula through the zodiacal signs.

The technique of Zodiacal Releasing from Spirit is one Morin himself likely would reject. It is a technique that does not fit within Morin's self-contained system. Yet the technique rests on stable axiomatic principles of profection and calculation of the Lot of Spirit from the Ascendant and the Lights; it exists within the structured, stable Hellenistic system that ties the sky to the powerfully determining Ascending degree. Thus, Zodiacal Releasing from the Lot of Spirit appears to be a technique that meets criteria of a scientific system of astrology as the term is used here. As living, organized intelligence, cosmos demonstrates order, meaning and beauty through structured yet kaleidoscopic astrological systems and techniques.

Traditional divinatory astrology, as practiced by Lilly (1985, originally published 1647) is here classified as scientific astrology. Divinatory astrology calls for a communicative interaction with a moment that is unpredictably illumined with meaning. Divination takes place within a ritual and sacred context. Sacred contexts include everyday life lived with awareness of life's sacred nature. A devoted divinatory astrologer establishes and maintains a structured practice of awareness of astrological and other omens. The practice rests on ongoing awareness of astrological placements as they occur throughout the day in a given place, day-to-day and over larger spans of time and space. Use of astrology as a tool of divination demonstrates the communicative intelligence of cosmos in interaction with human beings; it reveals cosmos as living intelligence. The practice of astrology as a divinatory art gives rise to *scientia*. Traditional divinatory astrology, therefore, is scientific.

Although the moment of divination is unpredictable, divinatory astrology is predictive. It is predictive because astrological divination may reveal facts yet to be disclosed by other means. When William Lilly divined to locate his stolen fish, he predicted where his fish, or at least those yet unconsumed, might be found (Lilly 1985:397-399). Used to divine, astrology reveals divine intent as oracular guidance. Like many commands of the Delphic Oracle, astrology's divinatory communications may be conditionally predictive: "If you do *x*, then you will experience *y*. If you do *q*, woe betide you." Conditional predictions reveal the highly communicative and responsive nature of cosmos.

B. Nonscientific Astrology

As the term is used here, “nonscientific astrology” is any astrology that is not classified here as “scientific astrology.” Nonscientific astrology, a child of the post-Enlightenment West, proceeds without a comprehensive method of determination tied to the angles and houses of the astrological chart, and without a stable, principled, structured and rule-based approach. It often draws theory from Carl Gustav Jung’s ideas about synchronicity, psychological archetypes and the collective unconscious. It may draw theory from Theosophy (Curry 1992) or from other psychological or philosophical systems. Nonscientific astrology is not designed to predict.

Curry (1992) considered the course of Western astrology in Victorian and Edwardian England. He reviewed the innovations of astrologers of that time and place, innovations that culminated in the signally modern approach that Alan Leo established. Curry revealed the roots and nature of nonscientific astrology (as the term is used here) and its divergence from Western astrological tradition. As Curry demonstrated, Leo’s astrological practice turned astrology away from traditional predictive methods.

Dane Rudhyar was a leading exponent of nonscientific astrology in the 20th century. Rudhyar identified three forms of astrology. He referred to the first form as “classical predictive astrology;” and identified the second form as an astrology that “tries to adopt the scientific methods of research [and] statistical analysis” (Rudhyar 1976:18). Rudhyar named the third form of astrology that he identified “humanistic astrology.” He wrote:

Then there are astrologers who are by nature philosophically as well as psychologically inclined and for whom the one basic aim of astrology is to help individual persons to discover and gradually to actualize and fulfill, in the best possible way, the potentialities inherent in their total being (1976:18).

Rudhyar’s first category, that of traditional predictive astrology, coincides with what is referred to here as scientific astrology. The astrology that Rudhyar refers to as adopting scientific methods of research and statistical analysis is here considered an orientation to a method of assessment of astrological principles rather than an astrological method, theory or approach. It is astrological method, rather than the methods and analyses used to assess astrology, that identifies a system of astrology or an astrological approach as scientific or nonscientific for present purposes. Thus, an astrologer or researcher who uses modern scientific research methods and statistics to evaluate astrology is not for that reason classified for purposes of the present inquiry as a “scientific astrologer” or as a researcher into “scientific astrology.”

Nonscientific astrologers who follow in Rudhyar’s footsteps may adopt an approach that may be referred to as “archetypal astrology” or “planetary archetypology.” Tarnas (2006), a contemporary exponent of planetary archetypology, writes:

Compared with the more rigid determinism and literalism that characterized much of the astrological tradition, the evidence I encountered pointed to a rather different understanding of astrological

“influence” on human affairs. This newer understanding...challenged the possibility and appropriateness of specific concrete prediction (2006:67)

In Tarnas’ view, contemporary Western astrology’s “principles and purposes...are better described in terms of archetypal understanding rather than literal prediction” (2006:67, footnote 13). Tarnas is explicit about the aim and orientation of planetary archetypology, which is here considered to be one strain of nonscientific or nonpredictive astrology. Tarnas’ lack of interest in prediction and his keen and highly developed appreciation of planetary archetypes are clear throughout his work. He explicitly and in practice focuses largely on what Morin identified as universal signifiers; he focuses on the rich symbolic meanings of planets as celestial symbols. Tarnas attends neither to the range of what Morin called celestial state nor to local determinations. He narrows his astrological interest to planetary nature, planets in signs (but without consideration of essential dignities) and aspects between planets. A planet’s sign placement and the aspects it receives are two factors among the range of factors that celestial state comprises.

Tarnas’ work explores deftly and in depth the archetypal or symbolic meanings—universal significations—of a limited range of astrological signifiers. The work is intentionally nonpredictive. In fact, Tarnas is negative rather than neutral about astrological prediction. In Tarnas’ view, astrology as it was reborn in the 20th century emphasizes “self understanding over concrete event-prediction, symbolic interpretation over literal, and participatory engagement over passive fatalism” (2006:74-75). Tarnas apparently uses the terms “fatalism” and “determinism” as pejoratives, and apparently ascribes passivity to those who practice the traditional art of astrology, or ascribes it perhaps to the practice of the traditional art. As Tarnas recognizes, it is the predictive power, or predictive project if power is denied, of pre-20th century Western astrology that distinguishes it from Rudhyar’s humanistic astrology and from contemporary planetary archetypology.

Both Rudhyar and Tarnas comment on what they perceive as the contrasting intentions and projects of practitioners of traditional predictive astrology on one hand and practitioners of humanistic astrology or planetary archetypology on the other. Rudhyar’s and Tarnas’ focus is on intention rather than method. In the view taken here, it is principally method that distinguishes traditional predictive astrology from humanistic astrology, planetary archetypology and other forms of nonscientific astrology. One of the most striking things about 20th century and contemporary Western astrology is its lack, or relative dearth, of an explicitly stated, theoretically based, stable, comprehensive and systematic methodology. In contrast, revelation of a method founded on astrological theory and natural philosophy was the massive project Morin undertook, and the project to which he devoted decades of his life.

Rather than articulate and rely on a systematic, stable and theoretically sound and integrated method, humanistic astrology, planetary archetypology and other forms of nonscientific astrology proceed with various collections of various principles accorded varying relative weights. Nonscientific astrology permits highly varied approaches to astrological interpretation and allows wide berth for nonscientific astrologers’ personal

interpretive preferences. In some forms of nonscientific astrology, the assertion that “it works for me” is sufficient to justify the approach that an astrologer takes to an astrological chart. In the approach of humanistic astrology and planetary archetypology, such variety is in some quarters embraced as a virtue and praised for the freedom it brings to practice, imagination, and even to the potency of human will. For nonpredictive and nonscientific purposes, it is unnecessary to cleave to a systematic, stable and comprehensive astrological method that is applied in a structured approach that prioritizes and weights the relative importance of astrological factors and traces networks of relationships according to stable rules that method defines. For purposes of prediction, and for the scientific purpose of acquiring a deep comprehension of the structure and animate dynamics of the intelligent cosmos, a systematic, stable and comprehensive method founded in astrological theory and natural philosophy is required.

C. Three Criticisms of Astrology

Some modern statistical researchers and analysts make three basic criticisms of astrology. First, some fault astrology and astrologers for lack of theory and methods that are embraced by a community of practitioners who coalesce to establish and maintain a tradition that rests on a foundation of stable principles and rules. They fault astrologers for a failure to stand on the shoulders of giants, and a failure to stand on stable ground together. That is, they criticize astrologers for failure to establish and be governed by a stable tradition in which continuity is highly valued and change occurs according to rule. In astrology, they say, no standards exist. (Mather (n.d.) is an exception. He faults astrologers for respect of tradition.)

Second, some critics of astrology argue that astrological ground rules change. They say that in astrology “anything goes.” These critics argue that if “anything goes” in astrology, reliable astrological predictions are impossible. Dean, for example, argues that astrology “guarantees a match” between celestial and earthly phenomena “by being unrelentingly flexible” (n.d., Discussion section, paragraph 3). Dean goes on to say:

If an awkward indication cannot be overturned by another factor, standard practice allows it to be explained away as untypical, or as unfulfilled potential, or as repressed, or as an error in the birth time, or as an outcome of the practitioner's fallibility. So it is always possible to fit any birth chart to any person...Clearly this kind of astrology does not need to be true, and attacking it on the basis of meta-analytic outcomes would be irrelevant (n.d., Discussion section, paras. 4, 5).

Dean’s language in this passage drops an important hint about the misguided focus of his analysis of astrology’s claims to predictive capacity. Dean says that “this kind of astrology”—astrology that eschews system with its stable structure, principles and rules that systematically limit the range of potential explanation for astrological effects—lacks predictive capacity. The question immediately arises: Why does Dean study “this kind of astrology?” Why does he not study astrology that rests on stable rules and principles and a sound, comprehensive method of determination? A Sufi story may shed light on the matter.

Some passersby saw Nasruddin, a wise fool who appears often in Sufi stories, crawling one night under a lit lamppost. They asked him what he was doing. Nasruddin explained that he was looking for his lost house key. The passersby got down on their hands and knees and began to search with him. After a fruitless search continued for some time, the others asked Nasruddin where he had lost the key. He pointed to a place at some distance from the lamp and said, “Over there.” “Why then,” they asked, “are you looking here?” Nasruddin replied: “Because there’s more light here.” The obscurity into which the great tradition of astrology has been cast in the modern West may explain but does not justify a failure to look to predictive astrology for astrology’s predictive capacity.

Third, some critics argue that planets have so many different meanings that they provide little limit on potential interpretations. Planets and their interrelationships by aspect, they say, serve up so many significations that astrologers can choose after the fact those meanings that fit the known facts of a case at hand. Under test conditions, they argue, astrologers must choose among the many meanings of planets without benefit of understanding gained by means other than the chart and, therefore, they argue, under test conditions astrologers fail to perform better than chance in efforts to match astrological charts with life.

Those who make this argument take the view that astrologers do not predict better than chance under test conditions because astrology’s basic premise—that celestial bodies pervasively and profoundly influence or mirror life on Earth in accord with astrology’s theory, method, principles and rules—is false. They argue that astrologers do not see planetary meanings at play in life. Astrologers see only after the fact, they say, because astrologers’ apparent success is based on factors other than astrology. These critics hypothesize that astrologers fall victim to artifacts in reasoning that lead us to unconsciously take advantage of the great flexibility that the superabundant meanings of astrology’s symbols offer (Dean and Kelly n.d.).

An artifact in reasoning is a systematic glitch in reasoning that obscures understanding or biases conclusions. Those who hypothesize artifacts in reasoning as the explanation for astrology’s apparent success assume that, if astrology fails to produce consistent and significant positive results under test conditions, the meanings astrologers trace in charts after an event or characteristic is known by other means are illusory. They assume that what astrologers cannot predict, we cannot retrodict. They assume that which astrologers cannot see before the fact, we cannot see after the fact in the meanings that cosmos communicatively displays.

This latter criticism—that astrologers are unwitting victims of artifacts in reasoning—reveals the critics’ fundamental misunderstanding of astrological method and practice. Armed with Morin’s theory and method, we readily see the glaring flaw in the hypothesis that astrologers’ apparent success is a misapprehension formed of artifacts in reasoning. First, the hypothesis that artifacts in reasoning infect astrologer’s perceptions falls to Morin’s astrological theory of determination as it is revealed in demonstrations of his method. Morin’s theory and method resolve the apparent discrepancy between astrologers’ capacity to trace known meanings in an astrological chart and researchers’

failure after substantial testing to attain consistent and significant positive results. To enable reliable prediction, a means to disaggregate planets' universal significations is necessary. A sound method of determination is the means by which universal significations are particularized to enable prediction. In the absence of a comprehensive method of determination, astrologers cannot rely on astrology to make reliable predictions. It is failure to study astrology that rests on a comprehensive method of determination that gives rise to the hypothesis that astrologers are misled by artifacts in reasoning.

Second, the astrological chart does not show to the human eye all factors that are relevant to understand a person's life. In Morin's theory and method, factors other than those the chart represents guide astrological judgment. The birth chart shows the influences that pour onto the native throughout the life, and shows how the native receives and determines influences. As Morin explained, and as discussed above in Section II.A, even with use of a comprehensive method of determination, information that astrologers glean from face-to-face astrological consultations or other extra-horoscopic sources functions to contextualize and determine astrological influences that the chart displays.

Information that astrologers glean from extra-horoscopic sources serves as a *de facto* means of determination; it serves as a complement to or stand-in for a sound, stable and comprehensive method of astrological determination. In the absence of a comprehensive method of determination and a structured approach to the astrological chart, and to complement a structured, methodical approach, astrologers orient the chart to life by matching chart factors to known meanings. In that way, even without use of a comprehensive method of determination, astrologers can trace meanings and extrapolate to likely additional meanings. Elwell has suggested that the use in astrological practice of extra-horoscopic information functions to determine astrological referents:

[Astrology's] simplest and most useful application is to events which are already expected to happen! You add the astrology to what is already known. That way, interpretation is given a specific focus, the field of possibilities is narrowed (1987:65).

Third, in predictive as well as in nonpredictive astrology, astrologers learn about astrological charts and life each time we consider them together. Thus, all astrologers expand and hone our astrological understanding each time we see and experience the relationship between astrological charts and life.

In practice, astrologers do not seek to prove astrology. Rather, we use astrology to guide action and serve life. The functions of extra-horoscopic information—to contextualize the chart, to continually educate practicing astrologers and to complement a method of determination or focus interpretation in the absence of a comprehensive method of determination—suggest that use of such information has nothing to do with artifacts in reasoning.

In addition, no astrologer looks at astrological charts with the unfailing eye of the divine, and none interprets charts with the divine mind. Astrologers are limited and fallible. We are human. Recognition of this limitation and fallibility is not an excuse; it is recognition of reality. For that reason, and because astrology offers such profoundly rich significations that permit astrologers to continue to see ever more deeply into even the most familiar charts, astrologers always look from life to astrological chart to life and back again to continue to deepen and expand understanding of life and astrological charts. The richness, breadth and profundity of astrologically based understanding assures that no astrologer will ever know it all.

Additional explanations also may account for the apparent discrepancy between astrologers' successes and researchers' failures. These explanations include, for example, selection of categories for test that do not match astrology's categories and the difficulty of capturing under test conditions what a skilled astrologer does. Some examples of critical inquiries into the evaluation of astrology with statistical methods include Schmidt 2007; Phillipson 2006, 2003, 2000a, 2000b; Harris 2004a, 2004b; Brockbank 2003; Elwell 2001a, 2001b, 2001c, 2001d, 1987; Harding 2000-2001; Perry 1995a, 1995b; Cornelius 1994.

It is striking that, almost four centuries after Morin developed his astrological system, contemporary statistical researchers and analysts make some of the same critical comments about the theory and practice of astrology that Morin made in his time. Morin crafted his system to satisfy his own criticism of astrology as it was practiced in his day. Some contemporary critics of astrology have come to the conclusion that astrology's basic premise is false. Morin came to the conclusion that astrology is the most divine science. In any case, the good news for some critics of astrology, and an answer to a call they have made for a number of years, is that the astrology that overcomes their principal objections exists—though at some distance from the light of lampposts erected in the modern West. Morin's astrological work bequeaths to his successors answers to the three fundamental objections identified above.

As the popularity of Tarnas' work attests, Leo's and Rudhyar's basic approach has been significantly influential in late 20th century and early 21st century Western astrology. Rudhyar's division of astrology into the three categories of traditional predictive astrology, astrology that uses modern scientific research methods and statistics, and humanistic astrology, and his view that only the latter is the basis for a deep understanding of human life that supports human development and flowering, has seeped into contemporary Western views of astrology long and persistently enough that many of us swim in Rudhyar's concepts and categories like fish in the sea. This paper suggests that we step onto dry land and take a look around. With heads above water and feet on the ground, we can witness with some perspective the sea in which we swim. Morin's report on what he so keenly sighted is a wonderful guide to such an endeavor.

III. Testable Astrological Statements

And so, careful attention should be paid to the planets' location by house, or their house-rulerships, and to whether they aspect favorably or

unfavorably a planet having an analogy with the meanings of these houses, and what the celestial state and determinations of this other planet may in turn be. From all this a very accurate prognostication can be made, for herein lie the secrets of astrology.

— J.B. Morin, *Astrologia Gallica*, Book 21

Meaningful statistical research into astrology's predictive power must focus on predictive astrology. Predictive astrology is found within systems of astrology that rely on a comprehensive method of determination that is understood in accord with astrological theory and natural philosophy and that is applied in a structured, rule-based approach. In such a system, a statement is meaningful and demonstrably true only when it is set in its proper place within the system in which it lives. To the extent that researchers formulate astrological principles and propositions that fail to take their rightful place within the system to which they belong, they fail to grasp predictive astrology. A statement about any isolated astrological factor or set of astrological factors, taken out of the context of the system in which they find their significance and function, no matter how numerous or carefully chosen the factors, although it may approximate a true statement of astrological principle, does not make, except by chance, a true statement of a principle of predictive astrology. A statement of a purported principle of predictive astrology is true and meaningful only when it and the factors that it comprises are placed within the system to which they belong. Further, such a statement will only yield reliable predictions when it is used according to method and rule.

In *Astrologia Gallica*, Morin set forth at length his theory and method of astrological determination and laid out the principles and rules according to which the method that derives from the theory is applied. It is not necessary to know all the specific rules that Morin promulgated in order to understand the theory on which he based his method of determination. The details of Morin's entire system of method, principles and prioritized rules become essential in the application of the method to judge charts and predict from them. Comprehension of the entire system also would be necessary for one who attempted to assess the system with statistical methods. What are germane for present purposes, however, are the broader implications that Morin's theory and method have for statistical tests of astrology.

In Morin's method the following assertion does not make a true astrological statement: "The conjunction by Primary Direction of Mars to the Ascendant presages a seriously injurious or fatal accident." Seriously injurious or fatal accidents occur under that conjunction. Considered in itself, however, the conjunction neither presages a seriously injurious or fatal accident nor affords sufficient support for its prediction or forecast. The statement stands without benefit of a sound and comprehensive method of determination and is suspended in isolation from a system of predictive astrology.

According to Morin's theory and in his method, Mars presages nothing in an astrological chart except in accord with Morin's method of determination. According to Morin's theory, and consistent with the predictive nature of what is here called scientific astrology, Mars signifies nothing in an astrological chart except as its placement in the

chart determines Mars to the expression of particular meanings and effects. The statement above about the conjunction by Primary Direction of Mars to the Ascendant fails to move from the universal significations of Mars and the Ascendant to a particularized understanding of the ways in which Mars and the Ascendant are determined in the chart. The statement that a Direction of Mars to the Ascendant presages a seriously injurious or fatal accident is, therefore, false: *Mars signifies and effects nothing in an astrological chart except as its significance and effect are determined in accord with a sound method of determination.*

According to Morin's theory, a test of the statement that the conjunction by Primary Direction of Mars to the Ascendant presages a seriously injurious or fatal accident should yield null results. If it yielded significant positive results, Morin's theory of astrological signification would be called into question, the statistical methods used would be subject to doubt or, as Morin himself noted, the result would have occurred by chance and should not be replicable:

And because it frequently does happen that these significators have a specific determination in accordance with their analogies, astrologers have deceived themselves by taking to be an invariable truth that which is really an accidental circumstance (1974:13).

In other words, because Mars' universal significations include accident, and because sometimes Mars effects seriously injurious or fatal accidents, astrologers (or statistical researchers) may conclude that seriously injurious or fatal accident is indicated when Mars is directed to the Ascendant. The central point of Morin's theory of determination is that such a conclusion is unjustified: *A planet's universal significations taken without local determinations presage nothing in an astrological chart.*

In Morin's system, in order for the direction of the Ascendant to Mars to presage a seriously injurious or fatal accident the following conditions must be met:

(1) *The birth chart must be determined to seriously injurious or fatal accident.*

According to Morin's theory, to say that a birth chart is determined to seriously injurious or fatal accident is to say that a well-conducted application of Morin's method, principles and rules to the chart would lead a skilled astrologer to judge accident as an event likely to occur at some time in the life;

(2) *Mars and the Ascendant must be determined to seriously injurious or fatal accident in the birth chart.* In other words, upon application of Morin's method, principles and rules to an astrological chart, a skilled astrologer would judge that the placement of Mars determines Mars in such a manner that Mars is likely to effect a seriously injurious or fatal accident at some time in the life. The astrologer would need to conclude similarly that the Ascendant is determined in such a way that the Ascendant's direction to Mars is likely at some time in the life to result in a seriously injurious or fatal accident. (In a sense, this condition as applied to the Ascendant is repetitive: If a birth chart is determined to seriously injurious or fatal accident (as in requirement (1) above), the natal Ascendant will be so determined.)

(3) *Mars must influence the Ascendant in the birth chart.* In Morin's system, unless a planet already influences the Ascendant (or other relevant point) in the birth chart, no significant and effective event will occur when the planet comes to the Ascendant (or other relevant point) by direction, transit or any other forecasting technique. This principle rests on a highly important and fundamental astrological principle: Nothing can be presaged through forecasting techniques that is not already promised in the birth chart. Unless an influential relationship exists natively between the specific planet and specific house in question, there is no promise—no potential—that a coming together of the specific planet with the specific house in forecasting techniques will actualize an eventful result.

(4) *Forecast made with sound methods must concur.* In Morin's theory and in the use of his method, a seriously injurious or fatal accident can be reliably forecast only when (a) seriously injurious or fatal accident can be predicted from the birth chart using Morin's method, principles and rules and (b) the systematic application of sound forecasting techniques shows that a seriously injurious or fatal accident is likely to occur at a specific time (or times) in the life. It can happen that a birth chart is determined to a seriously injurious or fatal accident, yet such an accident does not occur in the life. The native likely will escape such accident when no forecasting technique shows that the potential for it will be actualized during the life. If, for example, the birth chart and the placement of all relevant factors are determined to a seriously injurious or fatal accident at the age of 80 and no earlier time and the chart promises death at 64, then no seriously injurious or fatal accident will occur in the life. The birth chart shows potential; forecasting techniques show when and whether the potential of the birth chart will be actualized. In Morin's forecasting system, events cannot be forecast unless Primary Directions, Solar and Lunar Revolutions (Returns) and Transits agree with the forecast event.

5. *Confluence:* An experienced astrologer will predict and forecast a seriously injurious or fatal accident only when multiple and adequately strong and decisive confluent indications agree, and when countervailing influences do not decisively interfere with the predicted event. An astrologer exercises experienced-based judgment developed over time with conscious practice and assessment of results. To predict or forecast, astrologers consider the significance and relative weights of multiple planetary placements that bear on the issue of accident and affect the time for which accident is forecast.

6. *Context:* The social, cultural and personal context in which an astrological chart operates importantly determines its meanings and operation.

An astrological statement that could be tested by application of Morin's system is: "In a birth chart that is determined to seriously injurious or fatal accident (in defined ways whose details, although essential to application of the method and test of the statement, are unnecessary for present purposes), in which Mars influences the Ascendant (in defined ways) and in which Mars and the Ascendant are determined to seriously injurious or fatal accident (in defined ways), then when the Ascendant is directed to Mars a seriously injurious or fatal accident is likely to occur if Solar and Lunar Revolutions

and Transits (considered according to method and analyzed according to rule) concur.” It may be that statistical methods are suited to test meaningfully and with reasonable accuracy the truth of a complex statement of this kind, including its unpacked parentheticals. If so, the test would take the tester deeply into a system of astrology that rests on a sound and comprehensive method of determination and that is governed by stable principles and rules.

Proper representation of astrology for statistical study requires an adequate and complete statement of astrological principles and rules. This requirement seems so obvious as to be unnecessary, but it seems that, instead, it is so obvious as to be ignored.

The statements above concerning the direction of the Ascendant to Mars paint a complex picture of the analysis required to predict seriously injurious or fatal accident from that direction. When unpacked, the parentheticals add greatly to the complexity of the principle and to its system-dependent nature. Yet, to statistically test astrology is to test astrology’s predictive principles and rules in accord with astrological system, method and theory.

When Ignaz Schuppanzigh of the renowned Schuppanzigh Quartet complained to Ludwig Von Beethoven about the technical difficulties of Beethoven's Razumovsky Quartets, Beethoven is reported to have replied, "Do you think I worry about your wretched fiddle when the spirit speaks to me?" The Creator might justifiably expect as much willingness from astrologers and astrology researchers—or, if one prefers, the great tradition of astrology, exceptionally important as it is in Western history, thought and even language, deserves as much. Any less hunts a beast that is not predictive astrology. Whatever the difficulties and complexities, research that purports to test astrology’s predictive capacity must make room for predictive astrology’s theory and for its methods, principles and rules. Cosmos is more various, and more complexly structured and articulated, than any quartet. For that reason, practitioners of traditional astrology hold dear the statement: “Life is short, art is long, experience hard to obtain and judgment highly difficult.”

Statistical research into astrology has been conducted on the assumption that astrological factors can be tested without regard to astrological theory and without careful attention to each factor’s place, weight and function within a comprehensive method of predictive astrology. This assumption has led to searches for “the astrological signature” for an event or personal characteristic. It has been assumed that astrology can be tested by search for a single factor or set of factors that will be found at a rate above chance in birth charts of those who have a defined personality trait or experience a defined event.

According to Morin’s theory and method, astrology does not permit prediction from universal signifiers, whether single or combined. If researchers search among universal signifiers for accidents—that is, if they seek an astrological signature defined without reference to a comprehensive method of determination—they will garner predictable null results. The term “astrological signature” might be taken to incorporate the assumptions and requirements of astrological theory and method applied in accord with principles and rules that are systematized, structured and weighted. If astrological

signatures were so understood, an astrological signature would be tantamount to a detailed protocol for astrological analysis like that outlined above for Mars, the Ascendant and accident.

Astrology as a tool of prediction is designed for the application of astrological principles to predict from astrological charts to life. Astrological principles and rules do not serve for prediction from life to astrological signatures, however defined. (Chart rectification is a special case that requires speculative consideration of the interplay between astrological chart and life.) Meaningful and successful statistical studies will test astrological principles and rules as they are used in accord with method in a structured approach to make predictions about life. In a similar vein, Pierce (1995) advocated that researchers study groups that are “homogeneous with respect to their astrological signatures rather than to their observable behaviors” (1995:114).

If Pierce’s reference to “astrological signatures” were taken to counsel reliance on a locally undetermined factor or collection of factors—on undetermined universal signifiers—it could lead researchers to stray down a fruitless path. Pierce’s fundamental point, however, is important. An observable behavior or characteristic may be described in various ways astrologically. Thus, for one example, if Mars’ local determinations agree, Mars in an astrological chart might take a place in the description of the occurrence of an accident. So also might Uranus, if Uranus’s terrestrial state agrees. Similarly, if they are locally determined to accident, the squares that appear in an astrological chart may play a key role in effecting accident. Astrologers, steeped in astrology’s rich universal significations, can readily adduce similar examples of multiple universal signifiers all of which have meanings that bear an analogy to a specified kind of event or characteristic. Pierce’s entreaty that researchers “base...research goals and methods on the thoughtful examination of astrological principles” (1995:117) is soundly based on the nature of astrological signification and method.

The same assumptions that sever astrological factors from rules, principles, method, system and theory lead to the idea that if an astrological factor affects predicted outcome—if it is a factor among others that astrologers use to judge charts—then frequentist statistical methods can detect its separate effect. Eysenck and Nias analogized the connection between an astrological factor and an occurrence to the connection between diet and body weight. Even without taking into account other relevant factors such as genetics, exercise, age and health, in a large sample, they argued, “we should certainly expect to see indications that fat people tended to be well fed and starving people tended to be thin. If astrology is true, it must pass that kind of test” (Eysenck and Nias 1984:31).

The correlation between diet and body weight makes a poor analogy with the correlation between astrological charts and lives. Consideration of astrological theory, method and practice leads to the conclusion that the analogy does not hold. Genetics, exercise, age, health and diet relate neither to each other nor to body weight as astrological factors relate to each other and to life. The factors of genetics, exercise, age, health and diet can be heaped together or separated for test without concern for how they interrelate and affect each other. If the question is whether any one or more of the five

listed factors correlates with body weight, it is safe to disregard their interrelationship. A test of the relationship of any one or more of those five factors to body weight need state neither a principle that concerns how the various factors affect each other nor a principle that concerns how their interrelationships affect body weight; it need state only that any one or more of the factors correlates with weight. In contrast, predictive astrological principles state structured, stable, principled, prioritized and theoretically contextualized interrelationships of relevant factors and of those factors' interrelated relationships with life. Astrological principles of a system of predictive astrology are not analogous to a collection or selection of factors that affect body weight. To study the predictive veracity of astrological principles, statistical studies should study predictive astrological principles as they function within a system of predictive astrology.

Another consideration shows that Eysenck's and Nias' argument from analogy fails. Their argument from analogy treats the relationship between body weight and diet as transitive. Their statement asserts that "If people are fat, then they tend to be well fed" and "If people are starving, then they tend to be thin." Their statement of the analogy makes body weight the implicans and diet the implicate in the first phrase; in the second phrase, it makes diet the implicans and body weight the implicate. Correlations between astrological charts and life are implications that proceed from astrological principles to life. The relationship between astrological principles and life is not transitive. To treat the statement "If x, then y" as if it were the same as "If y, then x," where "x" is an astrological principle and "y" is a characteristic or life event distorts astrological principles, theory and method. The statement above of the conditions under which Mars and the Ascendant presage an accident if they come together by Primary Direction cannot be transposed to a statement about what to expect in an astrological chart if an accident occurs. According to astrological theory, method, principle and rule, the following statement is false: If an accident occurs to a person, then in the person's birth chart Mars and the Ascendant are likely to have come together by Primary Direction under conditions (1) through (5) stated above. As noted above in the comment on astrological signatures, factors other than Mars can signify and effect accidents if they are determined to accident.

The correlates that astrology offers are elements of a symbolic system. To the extent that diet and body weight encode symbolic meaning, they do so only incidentally. Neither body weight nor diet functions primarily, if at all, as an element of a symbolic system, and elements of symbolic systems do not function like diet or body weight functions. A symbolic system does not relate to that to which it correlates in a manner analogous to the manner in which diet relates to body weight or body weight to diet. Symbolic systems are structured in a principled and integrated manner. Disregard of the principled, structured and systematic interrelationships of the elements of a symbolic system destroys the integrity of the system.

Newhart (1998) imagined an experiment to see whether an infinite number of monkeys typing on an infinite number of typewriters for enough time would type all the great books. When one imagined monkey typed: "To be or not to be, that is the gazorninplat," its performance, though it had performed remarkably well, fell short of the real thing. Even though the monkey almost got it, the failure in one part rendered the

whole meaningless. Such are symbolic systems. If it could be established that astrology's symbolic system does in fact function like the relationship between diet and body weight, the onus to establish that sameness lies with those who assert it. As it is, the analogy stands as a bare assertion made in complete disregard of the theory, method, structure, principles and rules of predictive or scientific astrology, and without benefit of argument, justification or proof.

Morin studied the manner in which astrology functions as an effective and symbolic system. He offered his method of determination to explain how astrological symbols become significant and effective in astrological charts. In Morin's method, astrological symbols become significant and effective only when determined to meanings and effects by the houses of the chart. We can investigate diet and other factors that affect body weight without the need to engage theoretical or methodological issues like those we must engage to comprehend and assess a complex symbolic system such as astrology.

Astrology is different from body weight and factors associated with body weight in another relevant way. Morin stated and followed in practice the implications of an analogy that Placidus (cited in Morin 1994:15, translator's note 16) used to explain correlations between astrological influences and their effects: As "the same Sun by its own heat hardens mud and liquefies wax" (1994:15) so an astrological influence may produce one effect in one subject and another effect in another. Similarly, as Morin noted, "the same wax is liquefied by heat and solidified by cold" (1994:26). Morin (in translation) wrote:

[T]hrough the same essential quality a planet causes one result in a metal, another in a plant, and another in an animal or a human; moreover, it causes different things in different [people] as well as in the same individual. (1974:8).

Elwell made a similar point in a comment on the occurrence of earthquakes: "How the cosmic manifests depends on local circumstances" (1987:57). In contrast, in the case of diet and body weight, eating more will correlate generally with greater body weight without regard to the subject on whom the influence of eating more falls, and without regard to the relationship between eating more and other factors that affect body weight. The Primary Direction of the Ascendant to Mars, however, will have a different effect on different people, and will display different results that depend upon the person on whom the influence falls. The Direction, moreover, will combine with other influences to form a complex image of the matter under consideration.

Eysenck's and Nias' assertion from analogy fails. The assumptions that would support such an analogy strip astrology of much of what makes it the wonderful cosmos- and life-mirroring system that it is. It appears that the assumptions that would support the analogy underlie what has become the customary design of statistical research into astrology.

Predictive astrology, like the cosmos it reflects, is structured. To reflect cosmos' order, predictive astrology is structured and systematic. To form the basis of reliable

knowledge—*scientia*, science—astrology’s governing rules and foundational principles are stable. To enable development, predictive astrology allows for change and innovation that is guided by theory and method, and by principles and rules that have proved themselves in practice over time. As Morin saw, in order to enable reliable prediction, astrology must establish and retain regard for sound astrological theory and method.

IV. Statistical Tests

[F]alse things do not coincide with experience except by chance and by accident; but those things which always or at least very many times agree with experience—those things are true.

— J.B. Morin, *Astrologia Gallica*, Book 22, ‘Directions’

It is here argued—and it seems self-evident—that meaningful statistical tests of the ability to use astrology to predict would test a system of predictive astrology with the system intact. Predictive astrology rests on a sound and comprehensive method of determination that grows from natural philosophy and astrological theory. Predictive astrological method is applied systematically according to stable principles and rules in a structured approach that prioritizes and weights elements of astrological analysis. Meaningful tests of astrology as a predictive system must take astrology’s predictive system into account.

It may be that statistical tests of astrology that have yielded positive results have obtained their results because they incorporate basic elements of a method of determination into their test designs. Several studies, including the extensive work of Gauquelin (1969), have yielded significant positive results for planets located in areas that include the astrological chart’s principal angles, Ascendant and Midheaven. The angles, and especially the principal angles, are primary determinative points in Morin’s method of determination.

In his preface to a work that provides an overview of the Gauquelin studies and comments on the Gauquelin Mars effect, Irving (Ertel and Irving 1996) focused on the fundamental importance of angularity. Similarly, Irving (2007) reported positive results in a study and a preliminary study of an angular Moon. Irving identified angularity as “where the money is” (2007:19) and urged astrologers and researchers to look for payoff in the angles. Irving’s focus on Moon’s angularity introduced into his research design fundamental elements of a method based on local determinations.

Roberts and Greengrass (as cited in Harris 2004a) studied events in the lives of people born on the same date at the same or close to the same times and, in some cases, in places very close to each other. They found evidence that these birth similarities were associated with similarities in the timing of life events, including, for example, marriage and the birth of children. The study’s design focused on the Ascendant, the astrological chart’s principal determining point in Morin’s method.

Roberts (as cited in Harris 2004a) considered Gauquelin’s finding that angular planetary placements were significant in the birth charts of eminent professionals.

Roberts suggested that the birth charts of eminent professionals are often dominated by key angular planets, a characteristic that is less likely to appear in the birth charts of those whose professional attainments are more ordinary. In Morin's system, strong, key angular planets in a birth chart have a dominant influence on the native and the life. Such planetary placements indicate strength and motivation, and signify eminence under conditions specified in Morin's method. Roberts' finding is consistent with Morin's theory.

Fuzeau-Braesch (as cited in Harris 2004a) found in a study of twins that birth time was statistically significant to account for differences in family members' descriptions of the twins as "expansive" or "reserved" in response to a questionnaire. The study focused on the Ascendant, the principal determining point in the astrological chart, and used a technique called the "rocking ascendant." In that technique, if the first half of a sign ascends and no planet is close to the ascending degree, the sign on the ascending degree is considered the ascending sign. If the ascending degree falls in the second half of a sign, the following sign is considered to be the ascending sign.

The rocking ascendant technique finds confirmation in Morin's method and rules. In Morin's system, a sign that occupies part of a house but does not sit on the house cusp works with the sign on the cusp to affect affairs of the house, particularly when a later degree of the preceding sign is on the house cusp. Thus, planets that rule a sign placed in a house but do not rule the house cusp act, along with the planet or planets that rule the cusp, as rulers of the house. The rocking ascendant technique finds further confirmation in Morin's method. According to Morin's system, planets influence most strongly by location. (See the weighted factors of terrestrial state set forth in Section II.A, above.) In addition, in Morin's system a planet's proximity to the house cusp provides a measure of the quantity of the planet's impact on house affairs. In the rocking ascendant technique, planets close to the Ascendant definitively alter the picture of the house.

Hill and Thompson (1988-89) garnered significant positive results in a study of whether natural redheads were more likely than others to be born with Mars located within 30 degrees of the Ascendant. As the domicile ruler of the archetypal Aries Ascendant, Mars bears an analogy to the Ascendant. Mars and the Ascendant are also bear an analogy to the native's head. In Morin's system, analogy between interrelated chart factors powerfully actualizes analogous astrological effects.

The archetypal analogical relationships among Mars, the Ascendant and the head appears to account for the significant positive results of the Hill and Thompson study of the Mars-redhead link. The analogy between Mars and the Ascendant may also account for the particularly strong effect that Gauquelin found for Mars on the Ascendant compared to the other planets that he studied. It similarly appears that Gauquelin's findings regarding Mars connected to the Midheaven in the birth charts of eminent athletes may be related to Mars' analogical relationship to the Midheaven: The Midheaven is the point of Sun's culmination and so the point of great heat. Mars is hot. Mars bears analogy to the Midheaven also as the ruler by exaltation of Capricorn, the sign that occupies the Midheaven in the archetypal Aries rising astrological chart. This analogical relationship between Mars and the Midheaven is particularly strong in the

consideration of eminence among athletes: Both exaltation and the Midheaven bear an analogy to eminence.

Nolle (as cited in Smit n.d., Houses, section 5) found that Mars conjunct the Ascendant or Midheaven within a five-degree orb showed a significant relationship to notable athletes consistent with the Gauquelin Mars effect. Again, the element of angularity is central to the study design, and the analogies between Mars and the Ascendant and Midheaven operate.

Despite positive results in a number of studies that focus on angularity, it may be that astrology cannot be tested with statistical methods. First, astrology is an art. An art well-practiced is practiced by a skilled, experienced, informed, conscious human being whose capacity to judge an astrological chart, to see the chart in a flash of insight and intuition and to bring it to life are developed step-by-step in devoted study and practice. A human being brings a living, breathing intelligence to the astrological task that matches, and therefore potentially comprehends, cosmos' living intelligence. Human intelligence tracks cosmos' intelligence and, therefore, can be developed so that it apprehends and represents experience measured in astrology's measures, measures that the operations of statistical methods may or may not be able to approximate. In addition, it may be that statistical methods cannot encompass complex statements of astrological principle like that stated above in Section III about Mars, the Ascendant and accidents.

Second, the conditions and requirements of statistical methods may distort or dismember astrology so that it escapes test. In practice, astrologers use information revealed from sources in addition to astrological charts to contextualize the chart and connect it reliably to life. It is highly artificial to attempt to separate for the purpose of test astrologers' predictive skills and experience-based judgment from ability to trace known meanings. That separation, however, is required by statistical tests of astrology.

Third, astrology is not given or practiced so that astrology can be tested. Astrology is given and practiced so that human beings may develop and live informed with intelligent understanding of human life and cosmos. In misuse, tools tend to function poorly.

V. Conclusion

Statistical tests are tests of prediction. Predictive astrology proceeds with a stable, rule-based, structured approach that rests on a sound and comprehensive method of determination that is planted firmly in the astrological theory, cosmology and natural philosophy from which it grows. A test of astrology's predictive capacity must study predictive astrological statements contextualized within system and theory and applied in accord with method. Morin's astrological system may be amenable to statistical test.

Some astrologers and researchers have warned that the methods by which researchers investigate astrology, and assumptions that guide investigations, may distort or even obliterate the phenomena that they are intended to reveal and evaluate. As Harris has said:

[W]e should always be conscious of the limits of our understanding of “the bigger astrological picture” when we are designing research to investigate astrological associations and their apparent effects. We should always be aware, for example, that we are limited in our conclusions about astrological phenomena by the very methods we choose to use to investigate them.... Patrick Curry (1981:5) put this succinctly when he wrote: “it [...] means not investigating the subject in such a way as to destroy the phenomenon being investigated—and then claim[ing] that it never existed” (2004b:2, 3).

Morin’s method of determination opens a wonderfully useful and profoundly explanatory look into astrology’s big picture. Morin’s big picture leads to the conclusion that tests of astrology’s predictive capacity will yield null results when researchers test astrological assertions that are ripped from a system that is founded on a comprehensive method of determination. When astrological signatures and factors are defined without regard to a stable system and a comprehensive method of determination, tests of those signatures do not test astrological principles of a scientific, and therefore predictive, form of astrology. Studies that test astrological signatures so defined test nonpredictive astrology. Results of such tests are foregone conclusions: Nonpredictive astrology is nonpredictive.

The fundamental points about Morin’s theory and method of determination that researchers need to understand in order to design tests of Morin’s astrological system are:

(1) Planets are universal signifiers and, as such, signify a whole class of things without distinction among them;

(2) Without local determinations made in accord with a sound and comprehensive method of determination, it is impossible to disaggregate for purposes of chart interpretation, judgment and prediction specific significations from among a planet’s many categorical meanings;

(3) Universal signifiers signify and effect nothing in an astrological chart except as they are determined to specific significations in accord with a sound, comprehensive method of determination that is tied to the astrological houses and gives primacy to the Ascendant and second place to the Midheaven; and

(4) In order to support reliable predictions and forecasts with Morin’s method of determination, the method must be applied in a structured approach that prioritizes, weights and systematically interrelates relevant considerations in accord with the principles and rules Morin set forth.

Harris has suggested that new approaches that take into account the complexity of astrology may be necessary to adequately assess the art.

The contradictory evidence supporting and otherwise the validity of astrology suggests that new methodological approaches may be required and that because of the complexity of the discipline established methods

of testing hypotheses in scientific research may not be appropriate in all cases... (2004a:12) (citations omitted).

Harris's fundamental point is the one here proposed: The apparent discrepancies and contradictions in results of statistical studies of astrology indicate that something is amiss in statistical research into astrology. If Morin is correct, the needed new approach is a very old one. An approach that may yield the most striking positive results for astrology is an approach that asks the right questions, questions that only one with a clear and thorough understanding of the theory, method, principles, rules and structured approach of predictive astrology is able to formulate. Eysenck said:

If you ask the right question, you are likely to get the right answer, however ignorant you might be of advanced statistics. And if you ask the wrong question, then all the advanced statistics and all the computer facilities in the world will not help you to get the right answer (as quoted in Elwell 2001b, Research, and its methods, section 3, paragraph 14).

The questions that will reveal astrology's predictive capacity are questions that take predictive astrology's system and method fully into account. A study of astrology's predictive capacity must study predictive astrology. Legitimately formed predictive astrological statements—understood according to theory and used according to method—would be a good place, however lit, to look to settle the question whether astrology can be meaningfully evaluated with statistical methods.

Morin set out a cogent astrological theory and explicated a demonstrably effective method. His clear demonstrations of method in *Astrologia Gallica*, and the positive results obtained in studies that use the angles as fundamental referents suggest a fruitful tack for statistical research. Morin's theory, method, demonstrations and results suggest that his system may be amenable to statistical test. The question whether statistical tests of astrology that test predictive astrological statements as they function within an astrological system used with a sound method of determination will yield consistent significant positive results is worthy of investigation.

Astrology is an art that comes alive in its practice. In order to carry out a meaningful test of astrology's predictive capacity researchers must understand and seek to recreate as far as possible in test circumstances what it is that a well-informed and highly practiced astrologer does when she judges an astrological chart, predicts characteristics of a person and a life and forecasts events.

Astrology and its symbols represent cosmos. Cosmos is the manifest world; it is the physical, natural or created world. Traditionally, cosmos, which is order and harmonious beauty, is living intelligence. Astrology and its symbols are to cosmology as mathematics and its symbols are to the study of cosmos' corpus. Astrology—astrology—reveals meaning, signification, the Word—*logos*—as it is represented in the stars; it reveals cosmic order and lawful design. Astrology is the symbolic system that most fundamentally and scientifically mirrors macrocosmos—the physical or natural world—and microcosmos—each earthly being. Statements of natural law are statements that

comprehend the animate organizing intelligence that structures and animates cosmos. Astrology demonstrates natural law. Statistical research that retains intact the predictive system it seeks to study may be up to the task of capturing astrology. Well-wrought tests might tell.

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