

**The Cabal of the  
Twelve Houses  
Astrological  
From Morinus**

Translated by  
George Wharton  
1659

I shall not dispute how much Astronomers differ among themselves concerning the Number, Site, Motions, and Nature of the Heavens: Neither here undertake to compose such a strike, nor to censure, any Man's judgment therein; forasmuch as at least, in this, they do many of them agree [That there is one supream Heaven and First Moveable, which by its own motion from East to West, accomplisheth its Revolution about the Earth, in the space of 24 hours; and causeth such a force of stupend Motion, in the bodies subordinate, that it manifestly carried with it, from East to West, whatsoever is betwixt it and the middle Region of Air].

'Tis true, Kepler (the Lynceus of the last Age) denying (with Copernicus) such a First Moveable, makes the Starry Heaven to be supream, and immoveable: And maintaineth, that the Earth, (called a planet by Pythagoras, and placed between the Sphaeres of Mars and Venus) performs by its own motion from West to East an entire rotation about its Axis, in the space of 24 hours, the Sun being placed in the Center of the World. Which supposed to (as indeed it is by the most Learned of this Age) yet I this doth the Starry Heavens perform the Office of the First Moveable, [That the same part of the Earth, by the motion of the whole body thereof, continually cometh into the Aspect of the New parts of the Stellified Heaven, whereby that part of the Earth shall be forthwith changed *de novo*, unless we deny it all power of operating thereupon.

Whether therefore there be no other Heavens above that of the Fixed Stars (unknown I confess to the Egyptians, Chaldeans, Plato, Aristotle, Hyparchus, and even to Ptolemy himself). Or whether More, according to Aphonsins; yet this is most certain, and not contradicted by any, That in mundane bodies, as in Earth, Water, Fire, and Heavens there is some first and Supream, than which there cannot be any higher, otherwise should they be infinite in Operation: And also that these very Bodies are the universal Causes of Physical Mutations, and subordinate one another in Operation: Therefore in that Subordination, there must likewise be one first and supream power of Operation, and from that the Middle and from these the Lowest do receive there vertue of Action: Otherwise, this Subordination of Causes should it self be quite overthrown: For why should the Middle be said to be Subordinate to the Supream, and the Lowest to the Middle in their Operation, if that which is lower received no influx or vertue from that which is Superiour unto it? And can the Lowest without the Influence of the Middle, or these without the Highest, of themselves produce any effect?

The First Cause, therefore, of all things can be no other than the Supream Heaven, which if (according to the Doctrine of the Ancients) it move, it moveth also the Bodies that be thereunto inferiour, yet is not it self moved by any other Body superiour unto it. And if (according to Kepler) it be immoveable, and indeed with Stars, it hath influence, at least, upon the Bodies that be subordinate to it, but receiveth not influence from any other. Thereof either way, the First Heaven shall be the First Cause, or the first Physical beginning of Physical Effects and Changes. For, 'tis but expedient that the First beginning in every kind, should be the most perfect: Therefore shall the First Heaven be in the Lineage of Efficient Causes, which are of the most universal and powerful Active vertue, (which is the greatest perfection of an Efficient Cause) so that there is no Inferiour Corporeal Cause, which it moveth not, or into which it instilleth not a vertue of power of Operation; and nothing anew generated in the whole World, which this vertue of it self toucheth not. Which being granted, how can any Man doubt, but that every thing which is generated and born *de novo*, should be referred to that First Cause thereof? For it must be referred either to some part of that Heaven, or to that whole Heaven: But it ought to be referred to the whole Heaven: For, *aliquam sui partem*, according to some part of it, but *secundum se totum*, according to the entire Body thereof: Therefore every Sublunary Effect, so far as it may be considered *secundum se totum*, to wit, in its Beginning, Vigour, Declination, and Destruction, must be referred to the whole Heaven; yet not confusedly, but distinctly and orderly, as the most orderly motion of the Heaven it self requireth.

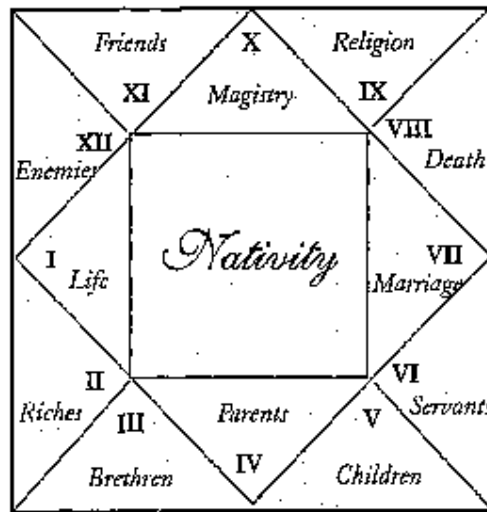
For, as the whole Effect, and whatsoever doth happen from Heaven during the same, correspond to the whole Heaven, and yet the Beginning is not the end thereof: so what was in Heaven of it self the Cause of its Beginning, this same thing shall not of itself be the Cause of the End thereof: (for so no Effect should continue, nor indeed any be produced.) But as the Beginning, Vigour, Declination, and End of things do differ and succeed one another: So the Coelestial Causes of these likewise differ amongst themselves, and must succeed one another. But in Heaven, Difference and Succession are not, unless in respect of the parts thereof. Therefore in Heaven are certain parts that be the Causes of the beginning of things, or which do govern the same: Others succedent to those which rule the Vigour; others that rule their Declination; and lastly, such as govern the End or Destruction of things.

What part of Heaven then (Nature her self guiding and reaching us) shall we call the First Cause of the Natural Beginning of every thing? Surely that which in the very Beginning of the thing, ariseth above the Horizon thereof and arising causeth the thing it self also to arise. For, certain it is that of all the places of Heaven, the East is more powerful than the rest, as is testified by all Astrologers, concerning the Rising, Culminating, and Setting of the Stars; and as Experience it self convinceth, in the Change of Air. But a cause is said to be only more Powerful, in respect of a stronger, and more difficult Effect: Therefore, the stronger and more difficult Effect of things must be attributed to the Ascendant Par[t] of Heaven, which none will deny to the Rise or Production of those things. But successively, that Part of Heaven, which is more elevated above the Horizon, and possesseth the Mid Heaven, in the rise or Beginning of the thing, shall have the Government of the vigour and Operative vertue thereof; That which setteth at the same time, the Declination of it, from its perfect estate: And lastly, That which obtains the Bottom of Heaven, shall be taken for the Cause of Corruption.

And this is the simple, and (of all others) the first Division of Heaven, whereby it is truly and rationally fitted for the Begetting, Increase and Alteration of all Physical things from their own Nature, and, at length, corrupting them: And which onely the Ancient Astrologers frequently used, in their General and Particular constitutions of Heaven, as appears by Haly, in the Figure of the Comet which happened in his time: For that either a more scrupulous Division of Heaven was harder in those days for want of Astronomical Tables: Or because this Division might generically contain, whatsoever another could more specifically.

But when once some Astrologer had observed, that Heaven was both made and moved, rather for the sake of Man, than any other Animate, or Inanimate Creatures, and how many things agreed to Man himself, in respect of his more Divine Nature, which did not in any wise to more ignoble Creatures: He supposed, that for Man's own sake also the whole Circle of Heaven was rationally Divided into Twelve parts (by great Circles drawn through the intersections of the Horizon and Meridian, and cutting the Aequator in so many equal parts) which he called Houses, the first whereof he placed in the East, and delivered to Posterity, That it governed the Life of Man, and from thence might be had and drawn a conjectural knowledge and judgment concerning Life: that the 2. (which followeth the first, according to the Motion of the Planets) did govern Riches: the third Brethren: the fourth Parents, and so of the rest, as in the subsequent Figure, the houses are Ordered and Named. And from him, until this present time hath this division of heaven, and appellation of Houses, continued uncorrupted: Howbeit Ptolemy and his Followers do dissent from this Ancient Tradition, seeming to pervert the Division in many places: As when (concerning Children) they principally judge, not from the 5. House, but the 11. which is opposite thereunto: When (concerning the Mother) not from 4. but from 10. opposite unto it: So (when of Servants, and animals) not from 6. but the 12. (the house opposing it) which apparent error shall hereafter be Corrected.

## *The Order and Names of the Houses Astrological*



Now amongst all other Foundations of Astrology, this of dividing the Heavens into 12 Houses, is the first and chiefest; in that thereupon principally depends the whole Art of Predictions: And the Causes, Reasons, and first Beginnings of this Division, furthest distant from our Understanding, and far more hardly to be found out, by reason, than any other; in which regard very few (if any at all) have undertaken the defence thereof, by any true or probably Reasons, Ptolemy himself (so say the truth) being in this particular very defective. For Lucius Bellantius (who took upon him the defence of Astrology against Picus) in his 10. Book (written against (c.5. of Picus 10. Book) after he had enumerated sundry of his own and the Ancients trifles, not worthy the name of Reasons, is at length forced to oppose Picus with Experience onely, and to conclude him from Objects very ridiculous and unbeseeming an Artist of his Learning and Gravity, in these words: *Querere igitur quam ob causum haec vel illa domus hujus virtutis sit, est quarrere, quare Sol sit Lucidus, cur Ignis calidus, Aqua frigida; quae tamen ex principiis intinsecis pendent nobis ignotioribus, aut saltem minime notioribus:* which but a little before he had called *Profunda Naturae secreta.*

And indeed all others, who have endeavoured to give the Reasons of these Houses, have produced nothing orderly, nothing of Truth, but mere figments onely: So that if any-where they brought a reason which seemed but to defend one House, the very same really destroyed all the rest. And therefore Alexander ab Angelis, lib 4. cap. 19 after his Muster of all the Arguments brought by Julius Firmicus, concerning these Houses, he justly resells them, in these words: *Ridiculus sit quicunque ridiculus bas rationes nostra refutatione egrere exisimaret.*

By which it plainly appears how easie and free it was for the Enemies of Astrology to hiss and laugh at these Houses, and importunately and impudently to demand, Why Heaven might not be divided into more than 12 Houses? Wherefore the First House is called the House of Life, and placed in the East? Why the order and numeral succession of the Houses is from East to West? And why the Second House is called the House of Riches or Gain, the twelfth of Enemies and Imprisonment and misery? And so, why the other Houses are called their Names, and disposed in that order? Seeing (as they pretend,) as well their Order as Names, observe no Order at all, but are rather a mere Chymera of Confusion, a plain hotch-potch of fiction and foolery, as Picus (lib 10) and Alexander ab Angelis (1. 4) c. 27) do variously but most wretchedly torment themselves in proving.

But know that the Division of Houses unto 12 houses, as before in the Figure, ought not in any wise to be accounted feigned, or as wanting a Natural Foundation: But rather for a happy conception of the most wise and piercing intellect (provided any humane understanding can it self apprehend it, and it be not of that universal knowledge God infused into Adam at the Creation) as that which standing upon a real Foundation, declares the universal state of Man in Heaven, wonderfully shadowed, like as in his first Physical Cause. For this Division was by the first Author thereof, Cabalistically conveyed to Posterity, who indeed have in no sort changed the same; but yet its Mysteries (the spirit of the Cabal) they have not understood, nothing at all being left us by any one concerning them.

First then (for more illustrations sake) I say, That the former, first and simple division of heaven into four Cardinal parts, is not feigned, but natural, and upheld by a natural foundation, as before hath been demonstrated. And that is every one of these parts in heaven of the same Nature, *viz* those with whome it makes an Aequilateral Triangle in the Aequator (the principal Circle of the Worlds first Motion) or which it beholds by a partile Trine in the Aequator. For, the Eternal Trinity is of infinite Love, and the fountain and substance of infinite and most perfect Love, wherein the thing Loving, which is the First, the thing loved, which is the second, and Love proceeding from both, which is the third, are one, not in Genere, or in Specie, but in numero; and therefore the most simple, and most Perfect: Whose Perfection is such, and so universal, that it derives it self into every Trine: And therefore may every Trine be called Perfect: not in any particular or special perfection, but in that first, and most universal perfection of the First Trine, which cometh in Love, and whereof all Trines do diversely participate, according to the Capacity of the Nature.

Seeing therefore the Fixed Stars and Planets do (by reason of their various Motions) oftentimes behold one another with different Aspects into the Coelstial Circles, *viz*, a Sextile, Trine, and Opposition: The first and wise Astrologers (as well for reasons taken *a priori*, from the infinite and most universal perfection of the first Trine, as *a posteriori*, from most evident Effects) do generally affirm, that of all Aspects the Trine is the most perfect, and that therein the perfection of the first Trine, *viz* Love, is so strong and lively it is called by them an Aspect of perfect Friendship. Now forasmuch as this could not be without a similitude of natures, or at least a generical Identity: They rightly concluded the parts of the Aequator, which beheld one another by a partile Trine, to be at least of the same generical nature, and to make up a Triplicity of the same nature.

Wherefore seeing that each of the afore-mentioned Four Cardinal parts of Heaven doth challenge to it self of its own nature; by these four Triplicities Heaven is divided into 12 parts, called Houses: Neither was it divisible into more or fewer parts by the Created Quaternary multiplied into the Divine Ternary. And therefore this Division is accounted the most absolute and truly perfect; as containing two Sextiles, two Squares, two Trines, and also the opposition: Which are all the Coelestial Aspects, from whence (not omitting the Conjunction) all variations of the general Coelestial Influences do happen. And these Aspects do perfectly agree with all the parts of the Number 12. which are 1,2,3,4,5 [sic],6. where 1. is referred to Union or Conjunction; 2. (the 6. part of 12.) to the Sextile Aspect; 3. (the 4. part thereof) to the Quartile; and 4. (the third part) to the trine; and 6. (the middle part) to the Opposition: And as there are not more Aspects in the Circle, so in the Number 12 not more parts. For indeed all things were made by God, in Number, Weight, and Measure.

Thus much premised, I say that the Life of Man consists of 4. Ages; Child-hood, Youth, Man-hood, and Old-age: And, that in Man there are four different thing observable, unto which all the other [be] reduced, as it were to their first beginning; Namely, Life, Action, Marriage, and Passion. And these agree with the Beginning (or rise) Vigour, Declination, and End or Death; which four were before insinuated generally agreeable, to all the effects of Nature. For Man is said to Rise into the World, when first he enjoys a Worldly Life: To be strong in Action, when he acteth, or reduceth, his

vigour of doing, more into action: To decline, so soon as a plentiful dissipation of his innate heat and radical moisture beginneth, as at the time of Marriage. And from Man-hood (the best time of Marriage) he declineth toward Old-age, and at length Dyes, when he sustains the last Passion of Life. Therefore, Man's Life, Action, Marriage, and Passion, belong to the same Coelestial Principles, as do the Birth, Vigour, Declination, and Death of all other things in the World: *viz.* Life to the East, Action to the Mid-heaven, Marriage to the West-angle; and Passion to the Angle of the Earth.

Whence do arise 4. Triplicities of the same generical nature; and 12. Houses, as aforesaid.

The First Triplicity is of the Angle of the East, (which they name the First House, and belongeth to Child-hood) called the Triplicity of Being and Life: the other houses of this Triplicity are the Ninth and Fifth, both which do behold the first house by a Partile Trine Aspects in the Aequator, where is made this rational Division of the Houses.

For, Man liveth on a three-fold respect, in himself, in God, and in his Posterity. But the First Life is onely given a Man for other Causes, *viz.* That he might worship God, and beget his own likeness: Which is the compleat intention of God in the production of Man.

1. Now as touching the Life of Man in itself (because it is the first of all other things in the Order of Nature, and without it the rest could not be: therefore) it justly challengeth the principal House of the Triplicity *viz.* The Angle of the East

2. Life in God (the second in order) exists in the house of religion *viz.* the Ninth, subsequent to the First House in this Triplicity according to the Motion of the Aequator.

3. And lastly, Life in his Posterity, bestowed on the house of Children, which is the fifth. Wherefore this whole Triplicity concerneth Life. But herein one thing is very remarkable, *viz.* That by the motion of the Aequator (the measure of Time) there is made an immediate ingress, from the 9. house, into the 8. which is the house of Temporary Death: whereby man is to understand That he must live to himself in God, until his Temporal Death: so that betwixt this, and the Life in God, no part of time intercede.

The second is the Triplicity of the Angle of the Mid-heaven, which they name the 10. house and appertaineth unto youth. This is also called the Triplicity of Action and of Gain or worldly goods flowing thence: because every thing working Physically, worketh for some Physical good. For, as by the motion of the Aequator, progress us made from the Angle of the East to the Angle of the mid-heaven: so is there a progress made from Child-hood unto youth, and from Being, or Life to Action. The two other houses of this Triplicity are the 6. and 2.

But Gain, or the Physicall good arising to man from his Actions, is threefold.

1. The first (in order of dignity) is Immaterial: as are Arts, Magistracy, Dignities, and honours, unto which a man is raised: also Power and Majesty: wherefore it hath the principal house of this Triplicity, *viz.* The Angle of the mid-heaven.

2. The second, is the Material and Animated; as are subjects, servants, and all other living creatures; and is placed in the 6. house, according to the Motion of the Equator, in the subsequent Triplicity.

3. The last is Materiall-inanimated, as are gold, silver, house-hold-stuff, and even all other

Immoveable Goods, gotten by our own labour: which are attributed to the second house, under the name of Riches. Therefore this whole Triplicity is of Action and Gain thence arising.

The third is the Triplicity of the West Angle, named the 7. House and belonging to man-hood: This is called the Triplicity of Marriage or Love. For, as by Motion of the Equator, progress is made from the Angle of the Mid-heaven, to the West Angle: even so there is a progress from youth to Man-hood, and from famous deeds, to Marriages and friendships of men which thence are purchased. The two other houses of this Triplicity are the 3. and 11.

But man is joined to another in a threefold respect.

1. The First Conjunction (in order of dignity) is that of the body, which we call Matrimony, and therefore the principal house of this Triplicity, *viz.* the West Angle is thereunto dedicated.

2. The second, is that of the Blood, which constitutes Brethren and Kindred, in the Third House, according to the Motion of the Equator in this following Triplicity.

3. The last, is that of simple Benevolence, or favor, whence do arise friends, in the 11. house. Therefore, this whole Triplicity is of Marriage and Love.

The fourth Triplicity, is that of the dark angle, (in the middle of the night, or bottom of heaven) called the fourth house, and the Cave or Den of the Planets; attributed to old-age, and the Triplicity of Passion, Affliction, and Death; whereunto every man is subject, for the sin of Adam. The two other houses of this Triplicity are the 12. and 8.

1. But the first Affliction of Man, in the order of nature, is a sorrowful expectation of the Natural Death of his parents: or rather (speaking Cabalistically) it is that strain of Original Sin, which our Parents imprint in us, and through which we are from our very Births made obnoxious to every misery, and at length, to death it self. And therefore the Parents and their Condition, during the life of the Native, as also Death, and heritages, left by them to the Native, do possess the principal house of this Triplicity, *viz* The Angle of the fourth house.

2. The second Affliction consists in hatred deceits, Machinations, Treacherousness, and Injuries of Enemies, especially the Secret ones; So likewise in Prisons, Servitude, Poverty, and all other the Miseries a man suffereth in his whole life-time. Now, for that all these are Enemies to Life, therefore they are contained under the onely consideration of an Enemy, in the 12. house, which is truly called the valley of miseries, and immediately followeth in this Triplicity, according to the motion of the Aequator.

3. The last Affliction, inhabiting the 8. house, is the Death of Man himself, which is an End of this Temporal, and the Beginning of an Eternal Life: wherefore according to the second motion, or the motion of the Planets, which is from West to East, there is an entrance made from the 8. house into the 9. which is the house of Life in God; whereby man is given to understand that he is to pass by the second motion of the Soul, which is attributed to the mind or reason (as the first and rapt motion, is to the Body or sensitive appetite) from a Temporary Death, unto a Life in God: which is Eternal. Therefore, in these Triplicities, that which is First in the order of nature, or dignity possesseth always the more noble houses, *viz.* the Angular: That which is second, succedent houses, according to the motion of the Aequator: And that which is last, Cadent, which are also succedent according to the motion of the Ecliptick, or Planets.

Now, I beseech you, what is he will suppose this Division of the 12 Coelstial houses by Triplicities, appearing in this so excellent a consent, and in such wonderful order, to be in any wise feigned, or

casual? Or whether by chance such consents are wont to be in things so abstruse and intermixed? Or if altogether fictitious, whether, therefore altogether wanting a Natural Foundation: which before I have plainly proved to be false, and now made that most orderly consent of the Houses themselves manifest. Therefore is this Division Natural, and ordained by great wisdom, as comprehending (at least generically) all worldly things that can possibly be enquired of or concerning Man: forasamuch as the knowledge of Contraries is the same, and that an affirmative or negative may be sought belonging to any house.

For example, Seeing Man, by the force of natural light, knoweth, that there is one God, who made and governeth the world, and therefore to be worshipped and Loves above all (as the Trine aspect made from the first house, (the cause of all inclinations) to the 9. which is the house of Religion, by the first principles of nature, insinuateth) from the Stars and Planets, (or their Aspects) resident in the 1. and especially in the 9. may judgment be given, whether the native shall be inclined to the worship of God, and to Religion, or the contrary. And so concerning other things of this nature.

In like manner, conjecture is made from the 7. house, whether he shall lead a married or a single life. From the 5. whether he be fruitful, and to have issue, or the contrary: and so of the rest of the other houses.

Moreover, this light of the Triplicities doth very clearly distinguish the things which belong to every House *per se*; and manifests their Errors who judge from the purpose by inconvenient or Repugnant Houses. For example; In a manner all Astrologers do suppose (but erroneously) that health and sickness belong to 7. and 6. Houses *per se*: whereas indeed they depend upon the Temperament, which is the Seat of Life; and therefore ought judgment to be given concerning them, from the First House, *per se*: but the judgment deduced from the other Houses is only per accident, that is, as you shall find the Malevolent Planets, or their Beams, upon which the horoscope falls by Direction, or which shall come by Direction to the horoscope it self, or to the opposition or Square thereof, during the Life of the Native: And therefore if Saturn and Mars, shall at the Moment of his Birth, be found in the 2. or 6. House, from these Houses shall judgment be given (per accident) of a Saturnine or Material disease; to happen when the horoscope comes by Direction to Saturn or Mars, in the 2. Or when Saturn or Mars shall come by Direction to the opposite of the horoscope in the 7. Therefore, judgment *per se* is always referred to the horoscope. The like of other Houses, which Ptolemy especially seems highly to pervert, but would have said otherwise, had he known this Cabal of the Houses, which so perfectly distinguished the proper house of every thing. Much more might be said concerning these Triplicities, conducing to the natural light of Preadictions, which I here omit; presuming I shall abundantly satisfie as well the Friends as Enemies of Astrology, if from the Doctrine proposed, I do give a full and clear Answer to the beforementioned importunate Questions, put to Astrologers, concerning these houses.

Therefore to the first Question I say, that heaven is divided into 12 Houses no more; because every one of the 4 Cardinal parts of Heaven, which govern the beginning, vigour, Declination, and Death of things do by a Trine Aspect, behold two other Coelstial parts, which be of its own Nature: whence shall arise three places out of each of the 4. Cardinal, of he same nature, for three times 4 doth make neither more nor less than 12.

To the second, I say, that the first House is called the House of Life, because a man is said first to Rise upon this Scene of the world, when first he draws the Breath of this Life: and therefore seeing that the first breathing of this Life is the beginning thereof, it must be placed in the East, as the beginning of every other Physical thing.

To the third, I answer, that it matters not as to the instituting of Coelestial Influxes or Praedidctions, what number any House be called by, whether 2. 3, or 4. provided heaven be divided (as before)



into four Triplicities, and the nature of the Houses not changed. Yet the Physical order of the Houses is from the East to the South, into the West, agreeable to the Motion of the first and most universal Physical cause, according to whose parts succeeding one another, by that motion, are the principal Estates or Ages of all generable things contained (according to their succession, before related) in the Equator the principal Circle of the first cause: and so Physically the House Enemies is the second in order; the House of Friends the third; the House of Magistracy, the fourth, and so forth. But mystically, or Analogically, the Numerical order begins from the East by the North Angle to the West: the reason whereof is this. There are two Motions in the heavens; the first is of the first Moveable, termed the Raptmotion: the second of the Planets, who (notwithstanding the Raptmotion, by which they are wheel'd about) invariably observe the Laws of their own Moderate motion ordained to the contrary of the former. There are also two Motions in Man, who is called the Microcosme; one of the sensitive Appetite, which is the motion of man, in as much as he is a Living creature, and the first in the order of nature, and also rapid: the other is the Rational appetite, which is the Motion of a man, as he is man, and contrary to the former, and also very moderate in it self. But forasmuch as the first of these Motions of a man, hath a greater Analogy with the Motion of the first moveable; and the second with the Motion of the Planets: Therefore it was thought fit that heaven should be divided according to the Succession of the Signs, or the direct motion of the Planets (for these also are sometimes Retrograde, and Stationary, even as is the Rational appetite, in its course, whilst it suffers it self to be rapt or perverted by the Sensitive Appetite.) But that was done only in an Analogical consideration, and not for any Physical cause, as if the Motion of the first Moveable should by it self have influence upon the Sensitive Appetite of man, and the Motion of the Planets, by it self, upon the Rational: for the Planets insomuch as they are carried by their own Motion, and even also the first moveable, have not of themselves any influence upon the Sensitive Appetite, or on man, as he is a Living creature, otherwise than upon other Animals. But neither the Planets, nor First Moveable, have of themselves influence upon the Rational appetite, or man, so far as he is Rational, for a reason arising from no Natural, but a Supernatural principle.

Nevertheless, there are many things to be perceived in that mystical Analogy, worthy our consideration, as conducing not a little to the wholesome instruction of the Mind, and amongst others, this especially, viz. That there are two ways which presently occur to a man at his Birth, and even when placed in the first House of his Rising. One is of the Sensitive Appetite, whereby he is brought, by the Motion of the first Moveable, into the valley of miseries, viz. the 12. House, which contains all the miseries of this Life, and also the House of the secret Enemies, of the World, the Flesh, and the Devil, the way of whose Pride this is; tending first and forthwith on high to the Angle of Honour and Majesty; which House issueth from the Triplicity of Parents and Death, and threateneth continual Imprisonments in the dark den of sorrow and horror. But the other way is that of the Rational Appetite, whereby a man is carried by the Motion of the Planets in the way of Decension and humility to the House of Riches, or Goods gotten by a man's own virtues, viz. the second, which springs from the Triplicity of the Supreme Angle or mid-heaven, wherein Goodness, Power, and Majesty are seated; whereby it's evidently manifested unto us, whether of those ways is the better, and which we had best follow, the Motion of the Rational, or that of the Sensitive Appetite.

Lastly, to the 4 Questions I say, that the reason why every House must be called by its own, and not another Name; appears more clear than the Sun-shine it self, in the Constitution, Distinction, and Explication, of the Triplicities before posited. Wherefore I will put an end to this my discourse of the Coelstial Houses, which although it be indeed new, and hitherto unheard of, yet it is firmly established upon Physical Reasons, and taking its Original from the most Glorious things, is thitherto reduced; to the end that the invisible things of God from the Creation of the world, might be clearly seen, being understood by the things which he hath made.

- End -