

THE
ASTRAL ORIGIN OF THE EMBLEMS,
THE ZODIACAL SIGNS,
AND
THE ASTRAL HEBREW ALPHABET,
AS SHOWN IN
'THE ASTRONOMICAL REGISTER.'

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With Plate of Astral Hebrew Alphabet, and a Planisphere.

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THE ASTRAL ORIGIN OF THE EMBLEMS.

It was a remark of a gifted authoress,* that "everything earthly contains analogies of the heavenly, but that we have not yet the key to all the golden ciphers." We may see in crystallisation and in botany analogies of the heavenly, in star patterns in the wild flowers especially, looking like "day stars, rainbow galaxies of earth's creation." But little attention has hitherto been paid to those hints which the stars themselves furnish in their configurations to objects here below, and yet the Antediluvian astronomers availed themselves of such when they divided the heavens into twelve compartments called Zodiacal Signs. Now, most educated persons have been taught the names and figures of the signs of the zodiac, but many have been perplexed by seeing in them little or no connection with those names. Thus a misapprehension has arisen, a kind of haze, as it were, has been cast over the pupil's mind in his first astronomical lesson. It will be found, however, that the originators of astronomy had a clearly defined system of their own, in which nothing merely fanciful or arbitrary was admitted, when they parcelled out the starry heavens, and gave names to the twelve signs of the zodiac. It is natural, and what we should expect, that astronomy would begin with the earliest of earth's inhabitants, and this opinion is confirmed by Josephus where he says, "The family of Seth, the son of Adam, invented the science of the celestial bodies." He refers for this to ancient authorities, B. I. c. iii. and iv.

Those early patriarchs lived in a climate far clearer than ours is now in any part of the world, and their vision being clear and strong, they were enabled to distinguish

* 'Memorials of Frances Ridley Havergal,' by a Sister.

stars of very small magnitude, and to parcel them out among the constellations as we now have them on our celestial globes and planispheres.

Viewing the starry heavens on a clear autumnal night, it is difficult to track the maze of the innumerable stars which then appear, and even when we consult our best celestial globes it is not easy to discern *why* the ancient astronomers should have selected those quaint and odd little figures represented on the wooden horizon of celestial globes (which Hipparchus and Ptolemy have transmitted down as from immemorial antiquity) to represent the twelve zodiacal signs ; * nevertheless all of them in some way or other, save one, express in some feature in their *stellar* configurations the objects after which they are named.

To divide the heavens into twelve stellar compartments or signs, numbering and classing each star into its respective sign, would take the ancient astronomers a very considerable time for completion. They would therefore probably commence the work by mapping them out during the successive seasons of spring, summer, autumn, and winter, according to the sun's course through the stars in each of those seasons. At the spring time, the sun would *then* be in Taurus, the Bull, to which period Virgil alludes when the year began in that sign, 4000 B.C., Georg. i. 217. At the present time, through the precession of the equinoxes, spring begins in Aries, and this has been brought about through the earth's motion, by which the equinoctial points or nodes *recede* with reference to the stars $1^{\circ} 23' 45''$ in the course of a century.

If we closely compare the little emblems of astronomy with the stellar configurations in the signs after which they are named we shall see the reasons why the ancient astronomers have so named them, as the diagrams in the planisphere will show, which appeared with one or two little additions in the 'Astronomical Register' for September 1871.

∞ *Aries, the Ram.* By a comparison of the emblem with the stars in the celestial globe, some notion is suggested of the curving horns of a ram, the curves being more conspicuous than they were in the diagrams above referred to. The shape

* Would it not be well if these figures were represented on the celestial globes in *stellar character* ?

of the left horn in the emblem of Aries is seen in the Ram of the Egyptian planisphere of Dendera, the oldest planisphere in the world, apparently referring to a time when the winter solstice, 4000 B.C., was quitting Pisces to enter Aquarius.

♈ In *Taurus, the Bull*, a bull's horns turned inwards are denoted by the position of its chief star, Al Debaran, and the star ϵ .

♊ Two like figures in the emblem of *Gemini*, united where the heads and feet occur, seem appropriately suggestive of the twin union—one twin in Greek astronomy, Castor being human, his brother divine. In astronomy an imaginative line is admissible; in no instance in these zodiacal figures has a continuous line been drawn twice from the same star to another.

♋ In the emblem of *Cancer, the Crab*, are two small circles suggesting from the starry configurations some notion of the round body of a crab or scarabæus, as in the Dendera planisphere, when the summer solstice was in the first degree of Virgo, 4000 years B.C.

♌ *Leo, the Lion*. The emblem itself is suggestive of a lion's head as he stands facing you. But looking at the *whole* of the constellation as it is in the heavens, a lion's *form* rather than that of any other animal is suggested. The full figure appears in the Lion of Dendera.

♍ *Virgo, the Virgin*. The position of the stars numbered 63 and 73 in the planisphere represents the feet of the Virgin as she stands in the pictorial figure. The ancient Arabic name for this sign is Sun-bula, who bears. Its chief star is named Al Zimach. In Hebrew, too, Zimakh, the branch or offspring. In the Dendera planisphere a virgin is seen conspicuously holding a branch, Isaiah iv. 2. It is remarkable that while the Hebrew name for this sign is Bethulah, signifying a virgin, the Arabic name for it is Zimach, a branch, which is applied in the Scripture to Christ. In some ancient zodiacs the Virgin is represented and the Child also. In Latin the chief star in this sign is called Spica, the spike of corn, or seed, in the hand of Virgo. Now this figure seems especially intended to recall to our first parents, after their loss of Eden, the promise in Genesis iii. 15, that in due time the "seed" of the woman should appear and "bruise" the serpent's "head." And again, in order to reassure the believing portion of God's people in the time of King Ahaz,

758 years before Christ's birth, the promise of the woman's seed is renewed, with the emphatic Hebrew article of the original, "Therefore the Lord himself shall give you a sign. Behold *the* virgin* shall conceive, and bear a son, and thou shalt call his name Emmanuel," Isaiah vii. 14. Were not the expressive signs of the zodiac intended to convey glorious truths worthy of Him who taught them to man, rather than the impure and confused fables of a debased heathen mythology?

♎ *Libra, the Scales.* This sign's star-groupings resemble a poised balance as in the Dendera planisphere. In Scripture it is the emblem of Justice. This sign marks the division between the northern and southern hemispheres, being the first of the southern signs dividing the year; marking too the Pleiades when above the horizon.

♏ *Scorpio, the Scorpion.* The tail of a scorpion seems to have been suggested by the configuration of the stars in this sign and exhibited in the little emblem. As seen in the sky the constellation is not unlike a scorpion. Its chief star is Antares, which in Arabic means wounding. The scorpion's tail is most prominent in the figure of the Dendera planisphere.

♐ *Sagittarius, the Archer.* The stars in this figure resemble an arrow. Four stars in the shape of a bent bow are to be seen on the celestial globe underneath the arrow. Urkel-er-rami, the bowman, the rider, is the Arabic name of a star in the bow; both the figure and name appear to account for the larger and fuller drawn figure of a Centaur going forth armed with bow and arrows, suggesting the Grecian fable of the Centaur, a creature between man and horse. This figure appears likewise in the Dendera planisphere.

♑ *Capricornus, the Goat.* The left side of the printed emblem somewhat resembles a goat's head and horns, as also the stellar figure, but this, like two or three of the other emblems, is brought out more clearly on the zodiacal globe. The seven curving stars on the right suggest a dolphin ascending in the sea, and are in shape like the constellation of that name in this sign. Hence the two other names from

* The Hebrew article being thus prefixed to the Virgin described in Scripture, can give no countenance whatever to the idolatrous worship of the creature but not the Creator.

very early antiquity for the sign, "the sea-goat" and "the fish-goat." The union of the goat and fish too is observed in the Dendera planisphere.

⚡ *Aquarius, the Waterman.* The stellar figure suggests the motion of waves of the sea agitated by the wind, faintly represented in the emblem. A little to the left of the stellar figure on the celestial globe is a circlet of stars called in Arabic Anche, the urn, in Hebrew Delee, the *bucket*, no plural being in the original of Numbers xxiv. 7. The notion adopted by the early originators of the celestial signs from these stellar figures, was that of a waterman pouring water from his jar or bucket, as represented also in the Dendera planisphere, appearing too on the larger pictorial sign.

♊ *Pisces, the Fishes.* The two stellar figures as seen on the celestial globe appear in the small emblems as bent fishes, back to back, united by a little cross-line. On the globe itself the two fishes are far apart, though connected by a star band. In the Dendera planisphere they are likewise thus connected. The labours of Hercules some trace to the sun's course through the twelve zodiacal signs.

Thus we can perceive the astral origin of all the twelve signs of the zodiac with their shapes and nomenclature, showing that the ancient astronomers well knew what they were about when mapping out the heavens into twelve distinct signs and transmitting them to posterity in the pictorial shapes in which we now have them on our celestial globes.

As "the heavens" do in the grandest sense "declare the glory of God," foreseeing how the vain imaginations of man's heart would in the course of ages lead him to the worship, not of his Creator, but of those glorious heavenly bodies, it seems the Almighty so arranged His stars in the firmament as to leave man without
 2 excuse for idolatrous figures, for it is only by a slight feature and a stretch of the imagination that any one of the zodiacal constellations can be said in any manner perfectly to resemble the object after which it is so named. The heavenly bodies were created to "be for signs, and for seasons, and for days, and years," Genesis i. 14. The computation of time, therefore, was intimately connected with their movements. The first man on the first day of his existence would view the sun apparently rising in the east, then setting in the west, thus describing a semicircular course, and as he was endued by his Creator with all wisdom, he would understand that this seeming

rising and setting of the sun was caused by the rotation of the earth on its own axis as it revolved round that vast luminary, producing the alternations of day and night, and he would know that on the return of the sun again in the morning, earth's entire rotation would be completed. Thus man's first notion of time, "evening and morning," Genesis i. (the period of one day) would be connected with the *circle*. Through careful observation of the stars as they appeared in their seasons, the Antediluvian astronomers* would note those through which the sun was then passing, and having accurately recorded them with their names, they would continue doing so through each successive season. In time, they, who lived to so very great an age at that early period, would be enabled to add to their catalogue, through the equinoctial precession, the stars of the southern hemisphere. But the question may be asked, who gave the original names to the stars? The Psalmist's answer is, "He" (Jehovah) "hath set a number to the stars, He hath given names to them all," Ps. cxlvii. 4 (literal translation).

Our planet was called "earth,"—~~earth~~^{eretz} in the Hebrew, from its compressed elliptical shape. Many of the earliest names of the stars are still preserved in a catalogue drawn by Ulugh Beigh, a Tartar prince and astronomer who lived about the middle of the fifteenth century, and this catalogue was printed in England with commentaries about 1660.† These stars have Noetic roots in their names which appear in the Hebrew Scriptures; those names, too, are significative and wonderfully preserved in ancient Arab astronomy; for as the Jews have guarded for us in their precious integrity the Hebrew Scriptures, so the ancient patriarchal Arabs have transmitted to us the names of those stars which so remarkably correspond with the language of those Scriptures, but which the imaginative Greek astronomers early debased into fable. Many of these names the Hebrew scholar will be able to verify as they appear on our celestial globes, and though corrupted even by Arab as well as Greek astronomy, they have a decided Hebrew origin, and with the words given as names in Genesis and, it may be, of the most ancient geographical names in Palestine, are the true relics of

* In the second quarterly part of vol. xv. of the 'Transactions of the Victoria Institute,' Mr. Eliot Howard, F.R.S., &c., &c., gives his reasons for belief, that astronomy was largely cultivated before the Flood by men in a state of high civilisation, familiar in their thoughts with the tradition of the Creation, and other events recorded in the book of Genesis, which they *stereotyped* in the Zodiac. Laplace, 'Ex. du Système du Monde,' p. 367 et seq.

† See Hyde's 'Syntagma.'

the primeval language. The earliest astronomers we know divided the heavens into twelve compartments, marking the sun's course through them for twelve solar months, one year. It appears the name they gave to this expressive circle was *Tsodeem* (plural). The Greek astronomers afterwards called it *zodiacos*, hence the English *zodiac*.

Tseod is a Hebrew word for a step, and *echō* is the Greek verb "to have"; the signification of the two words taken together is, *having steps*, steps of the sun in his daily and yearly march through the heavens. It was the current belief among the Hebrews from time immemorial, that the science of astronomy was a direct emanation from the Father of Lights to the family of Adam, and their very prolonged term of life would enable them to draw their scientific conclusions from the various celestial phenomena familiar to us in the present age. But there are wonders in astronomy yet to be disclosed, and the writer feels sensible he has only just touched upon a few such. Very little attention has been given to the configurations of the various constellations, and yet some of the Jewish Rabbins connect the origin of the square character of the Hebrew written language with astronomical configurations; the knowledge of astronomy and the primitive character they believe were coeval.*

In the 'Astronomical Register' for 1870, an astral Hebrew alphabet with letter-press was published; also in Vol. III. in the Library of The Victoria Institute; the diagrams are here given. The shape of each one of its twenty-two letters is traced out from the constellations, not according to mere fancy but from indications where the appropriate letters would be found, thus narrowing the field of search to that particular and appropriate constellation. The resemblance is especially seen between the configurations of the twelve signs and the first twelve letters of the Hebrew alphabet, beginning in Taurus and drawing the letter from its *chief star*, likewise from the chief stars of the eleven other signs, their constellations supplying the ten remaining letters.† Thus much pleasure as well as

* The invention of letters is attributed to the family of Seth by ancient Jewish and Arabic writers, as well as the emblems of the sphere. Raḅ. Kapol is mentioned by Southey as having written on "the astral alphabet," and said by Gaffarelli to have been the greatest Jewish astronomer.

† The writer was much indebted to Dr. Joseph Cotterill, son of the Bishop of Edinburgh, for his aid in proportioning his stellar characters according to the size of the Hebrew letters.

instruction may be derived on a clear star-light evening in tracing the various configurations and ascertaining the names and positions of the chief stars and those glorious constellations proclaiming as they do in one voice "the glory of God," Ps. xix. 1. The first verse of this Psalm is given in the Hebrew stellar character, verified as it was by the late Mr. Deutsch, Librarian of the British Museum.

It seemed to the writer a desideratum that a celestial globe should be constructed exhibiting the *stellar* origin of the *emblems* as given in his diagrams of the zodiacal signs. Mr. Wyld, of Charing Cross, undertook at his own cost to put one in hand, but it was unfortunately destroyed by a fire happening on the premises. However, the writer lives in hope that the time may yet come when his addition to the full understanding of the constellations as portrayed on the celestial globe will not be permitted through mere accident to fall to the ground.*



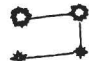


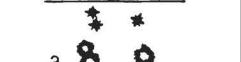

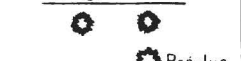

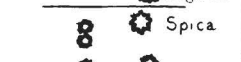

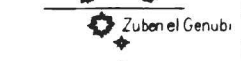

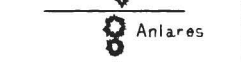

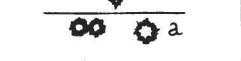

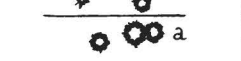








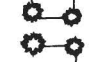


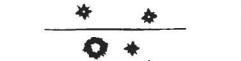


The stars of the accompanying planisphere being gilt, and the tracing and divisions done in silver, the effect by lamplight is striking, when the stars shine out from the blue sky ground, to more advantage than could appear on a celestial globe.

The writer would here just observe that much labour and long-continued research have been bestowed on the drawings of his stellar diagrams; the descriptions he has preferred condensing in as few words, for the sake of clearness, as possible. If he should succeed to raise or increase the interest taken by the student in so noble a science as astronomy, or clear away the perplexities referred to at the beginning of this present subject, to the gracious help of the Almighty be all the praise.

* This first edition of the Planisphere is published on a larger scale for the purpose of affixing it to advantage in any of the Astronomical Observatories or elsewhere.

ASTRAL ORIGIN OF THE

By the Rev. D. H. Sturges

The Astral Alphabet	The Corresponding Proportionate Constellation	Name of the Constellation	The Hebrew Alphabet
		Taurus	א
		Gemini	ב
		Cancer	ג
		Leo	ד
		Virgo	ה
		Libra	ו
		Scorpio	ז
		Sagittarius	ח
		Capricornus	ט
		Aquarius	י
		Pisces	כ
		Aries	ל
		Eridanus	מ
		Southern Fish	נ
		Band of Pisces	ס
		Pleiades	ע

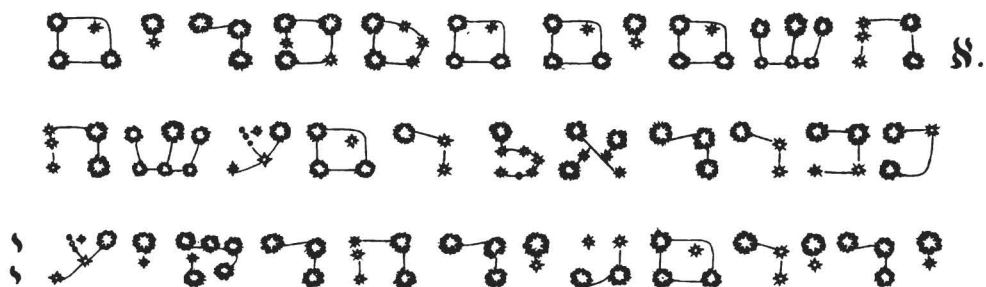
HEBREW ALPHABET.

Vicar of Houghton?

The Astral Alphabet	The Corresponding Proportionate Constellation	Name of the Constellation	The Hebrew Alphabet
		β in Taurus	פ
		Orion.	ז
		Belt of Orion	ק
		(δ) Canis Major	ר
		Canis Major	ש
		Southern Cross	ת

ASTRAL HEBREW PSALM. XIX.

יט



NAMES AND EMBLEMS OF THE SIGNS OF THE ZODIAC, AS CONNECTED WITH DIVINE REVELATION.*

ANCIENT Jewish and Arabian writers preserve the tradition that astronomy commenced in the family of Seth;† that they invented the twelve signs, gave emblems for the constellations, and names to the stars. The ancient name of each star, its constellation and appropriate zodiacal sign, as then given, illustrate the fact of God's curse on the serpent, after man's fall, "It shall bruise thy head," and of the death Christ should suffer for man's salvation, "And thou shalt bruise his heel." (Gen. iii. 15.)

But these records of man's fall, way of recovery, and consequent blessings, as illustrated by astronomy, were soon obscured by the mists of a fabulous mythology. The Christian student, however, may rejoice that this science can be rescued from Pagan darkness, impurity, and superstition, so that even a child may learn to view the starry firmament, as reflecting the purity, wisdom, truth, and love of his infinite Creator. Naturally, and spiritually, as by "a voice," "The heavens declare the glory of God."‡

The Hebrews have a tradition, that at the creation of man the sun was in the

* Cicero, from Aratus, "The signs are measured out, that in so many descriptions Divine wisdom might appear."

† Josephus says, "The family of Seth, the son of Adam, invented the science of the celestial bodies." He refers for this to ancient authorities, B. i. C. iii. and iv. In the Notes to Gill's Commentary on Genesis, are the names of ancient writers, Jewish, Persian, and Arabian, by whom these traditions have been transmitted. The extreme term of life of the early patriarchs enabled them to ascertain the return of the heavenly bodies to the same positions in cycles and periods, which in after ages it has required the labour of successive generations to verify.

Hipparchus and Ptolemy transmit the signs and emblems in their present form and order, as from immemorial antiquity.

‡ Psalm xix. 1. The word translated "God" is El in the Hebrew, singular, one of the persons in the Trinity—which person we find from John i. 1, 2, 3. Thus it is revealed that the starry heavens show forth *Christ's* glory peculiarly. The word "God," in Psalm xix. 1, is the same as in Isaiah ix., "The mighty God," and xlii. 5, El Jehovah, "God the Lord."

sign Virgo. They therefore begin their civil year from September 14th, in this sign. Looking at the celestial globe, we see—

- ♍ VIRGO. Whose ancient name is Bethulah, a virgin, or branch—a woman carrying a branch or ear of corn, denoting the promised “Seed.” (Gen. iii. 15 ; Jer. xiii. 5 ; Zech. iii. 8.)
- ♎ LIBRA. Ancient name Mozanaim, the scales—a price weighed in them, the Surety’s infinite merits, the purchase of a man’s salvation. (Zech. xi. 12, 13 ; Matt. xxvi. 15.)
- ♏ SCORPIO. Ancient name Akrah, the scorpion, or the conflict. This represents the serpent in his “enmity” ready to bruise Christ’s heel. (Gen. iii. 15).
- ♐ SAGITTARIUS. Ancient name Kesith, the archer. An arrow is on the bow-string to illustrate the sure coming of the promised “Seed.” (Isaiah xlix. 2, 3.)
- ♑ CAPRICORNUS. Ancient name Gedi, the kid, cut off, or slain. In this emblem the kid of sacrifice is united to a fish ; a fish being the signification of multitude, the sign itself denoting Christ, the Sacrifice, whose blood would be “shed for many.” When our Redeemer was born, the winter solstice was among the stars of Capricorn. (Isa. liii. 12 ; Matt. xxvi. 28.)
- ♒ AQUARIUS. Ancient name Deli, the water-urn, or the pouring out (Isaiah xl. 15). Denotes the results of the Atonement, in our *risen* Lord, pouring the “gift of God,” the “living water,” on the Church, emblematised by a fish. (Acts ii. ; Joel ii. 28, 29 ; John iv. 10.)
- ♓ PISCES. Ancient name Dagim, the fishes, multitude (Gen. xlviii. 16). An emblem of Believers in all ages of the Church, united in one common bond of faith and love ; united also to their Messiah the Lamb, and resembling the fishes of the sea in multitude. (Gen. ix. 27 ; xii. 3 ; Ps. lxvii.)
- ♈ ARIES.* Hebrew name Taleh, the lamb, sent forth, is the sacrifice provided from the beginning. The sun was in this sign, and “darkened,” when the “Lamb of God” died on the Cross. Gen. xxii. 8 ; Exod. xii. 3–6 ; Matt. xxvii. 45, 46 ; Luke xxiii. 45 ; John i. 29 ; Rev. xiii. 8.)

* In the ancient Egyptian zodiac of Dendera, the sign is figured as a lamb, being without the ram’s horns, and *couchant*.

- ♈ TAURUS. Ancient name Shur, coming to rule. This represents the *living* Sacrifice, but in an attitude of victory. The bull emblematises rule, dominion. To our glorified Saviour the Father gave "all power in heaven and in earth." (Matt. xxviii. 18.)
- ♊ GEMINI, the twins. Ancient name Thaumim, the united. An arrow is in the hand of one of the twins; it seems to intimate the Son of Man's sure and *second* coming. The branch held by the other twin expresses Christ's title of "The Branch." (Zech. iii. 8; Matt. xxiv. 27.)
- ♋ CANCER, the crab. Ancient name Sartan, who holds, or binds. The crab typifies possession, but it succeeded the Egyptian Scarabæus, which figure, it is believed, preceded a still more ancient one, connected with cattle, denoting also possession. (Gen. xlix. 11; John xii. 14, 15.) Such emblems express in a certain way Christ's hold or possession of His redeemed people, the reward of His finished work. The Scarabæus, one of them, like the English rose-beetle, lives long underground as a grub; it then is transformed, emerges, and spreads beautiful wings, like the butterfly rising as towards heaven—an emblem of the Resurrection. (Job xiv. 13, 15; xix. 25-27; Isa. liii. 11.)
- ♌ LEO. Ancient name Arie, the lion, coming, leaping forth. This is He who cometh, "Son of God," the "Seed of the woman," "mighty to save." In the Egyptian remains, His foot is over the head of the prostrate serpent. "Lion of the tribe of Judah," He comes for the destruction of His enemies, and the salvation of His people. Amen! even so, come Lord Jesus." (Isa. lxxviii. 1; lxiv. 1-4; lxvi. 5; Hos. xi. 10; Rev. v. 5; xxii. 20.)*

* This account of the names and emblems of the signs of the zodiac has been compiled in conjunction with the late Miss Rolleston, authoress of 'Mazzaroth.' See her work, Rivingtons, Waterloo Place.

ON THE SIGNS OF THE ZODIAC, .
WITH THEIR STARS
AND CHIEF CONSTELLATIONS IN THEIR SEASONS.

WESTWARD whene'er the Plough you see,
Cassiopeia east will be ;
Vega will shine in southern sky ;
Capella sparkle north on high ;
Their places only, as they range,
From time to time we find them change ;
They never set, still shining here,
Star-guides for this our hemisphere.
Expressive forms by men were giv'n,
To track through them the maze of heaven.

♈ When the sun's course is in the sky,
(Aries.) Through the RAM's stars that shine on high,
'Tis then his light and warmth do bring
The genial season of the spring.
Now Arietis red is seen,
In the Ram's head, the horns between ;
Above his head, the stars that spangle
Give shape and name to the Triangle.
Menkar now view in Cetus' head—
'Neath the Ram's feet a monster spread.

Lower is Mira's changeful light,
 Now dimly seen, now shining bright.
 Northward, is Cassiopeia's chair,
 Seated thereon the fabled fair ;
 A constellation mark'd and high,
 Resembling W (* ** *) in the sky.
 Below her, Perseus, hero bold,
 Medusa's head has firm in hold ;
 Its chief star, Algol, changeful beam,
 Casts from the head a lurid gleam.

8 Under Perseus, in the BULL,
 (Taurus.) Glows Aldebaran, red and full.
 In Pleiades, a cluster, see
 The star we call Alcyone ;
 By scientific men 'tis found
 A central point : that star around,
 Guided by power Divine, and love,
 Our sun, and all the planets move.
 Near the Bull's mouth, faint in lustre,
 See Hyades assembled cluster.
 Straight from Capella's golden beams,
 Light chasing darkness swiftly streams,
 This lovely star so bright doth roll
 For ever round the Northern Pole.
 Beneath her comes with speedy stride—
 His sword seen pendent at his side—
 Orion, girded as for war,
 Betelguez red, his chiefest star ;
 Rigel, Bellatrix, both most bright,
 Rob'd we view in aureate light.

Unto Orion, as here giv'n,
 The Pole-star points from highest heaven,
 And bright Capella's star is seen
 Shining about mid-way between.

□ The TWINS * we near Auriga view,
 (Gemini.) Two stars of a pale orange hue,
 With feet upon the Milky Way,
 Their mutual love they each display.
 Orion's right, nearest of all
 The stars above our earthly ball
 Is Sirius—he, the Prince of Night,
 Has burst, through daylight, into sight.
 Above, too, Procyon seems to vie,
 Radiant orb in azure sky.

☾ The CRAB marks Summer. The Great Bear
 (Cancer.) Contains the Plough, see it appear,
 But never set: it was, of old,
 Call'd by the Arabs "The Great Fold."
 Dubhe and Mirach pointers are,
 To sailors guide the Polar star.
 What Eastern sage, of earliest fame,
 Gave to chief stars their proper name?
 To every star a name was given †
 By Him who made the hosts of heaven.
 Divine instructive names—each light
 That pours its beauty into night.

* Castor and Pollux.

† Ps. cxlvii. 4.

♌ The LION comes, as if to tread
 (Leo.) Upon the Hydra's hateful head.
 Now Regulus, with diamond sheen—
 And Deneb near the Virgin seen,
 Two Lion's stars, the first more bright,
 Have cast their beams into the night.
 If these stars you should wish to trace,
 Finding for each its proper place,
 Then draw a line from Polar star,
 Straight through the pointers of the Bear,
 Till it come to the Lion's sign,
 Where these two stars so brightly shine.

♍ The VIRGIN leads the Jewish year;
 (Virgo.) South-east in sky she doth appear.
 Spica, "the seed," we see her hold;
 The seed shall bruise as once foretold.
 This and Vindemiatrix shine
 In northern and in southern clime.
 Boötes' stars the Crown are near;
 Arcturus is both red and clear.

♎ The starry SCALES in heaven that shine,
 (Libra.) Of justice are the type Divine.
 Of Zeuben Al Genubis' name,
 Hebraic root, ancient its fame.
 See now the autumn sky is clear,
 The stars more brilliant appear.
 Al Phecca is the Crown's bright gem,
 Worthy of such a diadem.

m In the SCORPION's sign, a star,
(Scorpio.) Antares, red, gleams from afar.
Just between Lyra and the Crown
The stars of Hercules look down;
More like a lily these would seem,
Near to the Northern Crown's bright gleam.
Not far hence Ophiucus stands,
Grasping the Serpent in his hands,
Whilst with his foot he seems to tread
Right upon the Scorpion's head.
Crush'd beneath heel of Him who came
To free our race from sin and shame.

♏ The battle-bow the ARCHER bears;
(Sagittarius.) The Scorpion in front appears.
Bright Vega to the Lyre belongs,
Foretoken of triumphant songs;
A star that never sets—'tis found
Circling the Pole-star ever round.
Etanin in the Dragon's head,
Half round the Pole this serpent's spread.

♐ The SEA GOAT marks the Winter time,
(Capricornus.) When in this Sign the sun doth shine.
Three of the Eagle's stars so bright,
Point straight to Vega's lamp of night;
Near also to the Little Bear,
The chiefest of them is Altair.

♑ From AQUARIUS' urn doth flow
(Aquarius.) Water on fish call'd Fom al haut;

Water thus, as poured from heaven,
 Is a type of blessing given.
 Of justice, too, the Flood—the wrath
 Upon a guilty world pour'd forth,
 Egypt's great Pyramid doth stand
 Pledge in that monumental land.*
 Next comes swift Pegasus, wing'd horse,
 With Markab, Sheat in their course.
 See in the Swan, so radiant bright,
 Is Arided's unsetting light ;
 This constellation's place is seen,
 The Lyre and Pegasus between.

✕ Two FISHES though far asunder,
 (Pisces.) Are link'd by bands—a mystic wonder.
 The fair Andromeda here see,
 The fabled bride Perseus set free ;
 Now Alpherat, the chiefest star,
 Sheds o'er her head its light afar.
 Near to the Pole does Cepheus stand,
 His left it is the sceptred hand ;
 In his right arm, with light serene,
 Lo, Alderamin's star is seen.
 On March the twentieth the sun
 In this last sign his course hath run.

J. H. BROOME.

* For proofs, see 'Life and Work at the Great Pyramid,' vol. iii. pp. 488-495, by Professor C. Piazzi Smyth, Astronomer Royal for Scotland. 'The Religions of the World,' pp. 16-19, and p. 44, by William Osburn.