

On comparing the different explanation given by Plutarch and other ancient writers, it will appear that Osiris is the type of the active, generating and beneficent force of nature and the elements; Isis, on the contrary, is the passive force, the power of conceiving and bringing forth into life in the sublunary world. Osiris was particularly adored in the sun, whose rays vivify and impart new warmth to the earth, and who, in his annual return in the spring, appears to create anew all organic bodies. Isis was the earth, or sublunary nature, in general; or, in a more confined sense, the soil of Egypt inundated by the Nile, the Delta, the principle of fecundity, the goddess of generation and production. United to one another, Osiris and Isis typify the universal being, the soul of nature, the Pantheus of the Orphic verses.

The Egyptians solemnized, at the new moon of Phamenoth (March) the entrance of Osiris into the moon, which planet he was believed to fecundate, that it might in turn fecundate the earth. Finally, on the 30th of Epihi (24th of July), the festival of the birth of Horus took place (of Horus, the representative of Osiris, the conqueror of Typhon), in the second great period.

The first conquest of Osiris over Typhon was at the winter solstice, and then the birth of a renewed sun was celebrated; the second conquest, as before stated, was attributed to Horus. Apollo was the name given to the sun when in the northern hemisphere, or at least after his passing the summer solstice.

One of the grand festival days of Masons is on the 24th of June. The cause of this variation from the ancient custom arises from the procession of the equinoxes, which has caused the northern solstice to occur on that day when the sun is in the sign of Cancer, whereas it was in Leo (July 24th) that this solstice took place in ancient times, during 2160 years. This is the reason why the Egyptians consecrated this animal to the sun while in its full strength, and as the forerunner of the summer solstice, of the rise of the Nile and its succeeding overflow, which caused the fertility of Egypt.

*To be continued.*

THE WILL OF A DRUNKARD.—I die a wretched sinner, and I leave to the world a worthless reputation, a wicked example, a memory that is only fit to perish. I leave to my parents sorrow, and bitterness of soul all their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife a widow, and broken-hearted—a wife lonely, struggling with want and suffering. I leave to my children a tainted name, a ruined position, a pitiful ignorance and mortifying recollections of a father, who, by his premature death, joined the great company of those who are never to enter the kingdom of God.—*Ex.*