

Phœnicians, and by their means spread far and wide. Nothing is more commonly found in the monuments of the heathen feasts, than a small chest, a van, a *serpent*, a *human head* and a flute or drum.

When the feast representing the ancient state of mankind and the progress of industry was celebrated, both the figure of the earth and that of work, obtained several names in different countries. The persons who in the public ceremony carried the chest wherein all these memorials were contained, likewise assumed to themselves significant names, and made a part of the representation. They became actors, and everything concurred with the symbolical pieces to convey certain truths into the minds of the spectators.

The representative child was called simple child, *liber*, the beloved son, sometimes the child author of life and subsistence, *vivifier*, sometimes the child of representation, *ben Semeleh* sometimes *Florus*, etc.

The three maids that carried the child had names relating to husbandry, the symbol of which they bore in their hands. They were called *Herse*, *Pandrosos* and *Aglauros*. The signification of these names unveils the whole obscurity of the enigma. It is enough for us thereby to understand, that it is to the alternative of the *rain*, the *dew* and the *fair weather*, that husbandry is indebted for the life it affords us. From the knowledge we now have of the genius and taste of the eastern nations, and chiefly of the Egyptians, for symbolical figures and significant ceremonies, we are authorized to think, that the singular practices observed among them were so many emblems of certain astronomical, moral, and other truths. We no longer run the risk in saying, that the ram, the bulls, the kids, the lion, the fishes and other animals which they worshipped were very plain symbols in their first origin; they were no more than the ancient signs of the Zodiac, and the different marks of the situations of the sun. They distinguished the neomenia of one month or of another, by annexing the figure of the celestial animal into which the sun then entered, to the Isis which proclaimed that feast, and instead of a bare picture, they introduced into the feast the animal itself, the living animal relating thereto. The dog being the symbol of the dog-star, which formally opened the year, they put a living dog at the head of the whole ceremonial of the first neomenia. They therefore called these neomeniae the feast of the ram, of the bull, of the dog, and of the lion.

FUNERAL CEREMONIES AND SYMBOLS.

There was near the Egyptian towns a certain ground appointed for the common burying-place. Diodorus Siculus informs us how these tombs are regulated, and in an exact description of the burying place at Memphis, the largest and most frequented of all, relates all that was practised there. According to his recital, the common burying place was on the other side of the lake called Acherusiac; the last condition of man, or rather what follows, the death of man. They also say acheron-