

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

(Continued.)

CEREMONIES AND SYMBOLS.

It was formerly a general custom to make sacrifices and public prayers upon *eminent places* and more especially in groves to shelter the people from the heat of the sun. At these feasts the figures of Isis were the finest part of the ceremonial, for Isis had been looked upon as the dispenser of the goods of the earth of which she still bore the marks. These images were worshipped with great solemnity, and the people crowded to these feasts of the lovely Queen, who loaded them with blessings; from this habit Isis was also often called the Queen of the groves.

Isis being looked upon as the dispenser of the goods of the earth, became the mother of harvest, the Amaltœ Appherudoth, which name the Greeks afterwards changed into Amaletœ Aphrodite. As the queen of harvest she was represented holding with the left hand a long goat's horn, out of which they make ears of corn, vegetables and fruit to spring. She had a sickle or some other attribute in her right hand; and thus united without any reason the mark of the opening of the harvest, together with the horn of the wild goat, which signifies the end of all harvest, and the beginning of winter. This is then the plain original of the *horn of abundance* and of the Amalthean goat. At the time of the feast of the moon, the figure of Isis bore over her head a crescent or a full moon, which symbol has also been misconstrued in later years; since it caused Isis to be taken for the symbol of the moon.

The Egyptians did not fail to put in places consecrated to public exercises of religion the symbol of the properties of their tillage. They placed a figure, sinking under the burden of the goods he had reaped, in the assembly of all the feasts that were solemnized after the harvest, of corn, wine, fruits and vegetables. He carried on his head the natural marks of a plentiful harvest, viz: *three pitchers* of either wine or beer, surmounted with three loaves, and accompanied with leaves, vegetables and several fruits. The bread, wine etc., wherewith they deck his head, lay immediately on the two great horns of a wild goat. They could not possibly mark out in a more simple and less mysterious manner the perfect plenty which the husbandman enjoys in the beginning of winter, when the sun passes under the sign, Capricorn.

He is most commonly seen with a single pitcher instead of three, and with one goat's horn instead of two, or with a circle accompanied with large banana leaves, or with some other symbol. The Greek sculptors,