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THE ANCIENT PAGAN MYSTERIES AND THEIR
CONNECTION WITH FREEMASONRY.

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Concluded.

EGYPT.

According to the Egyptian Mythology, Osiris was the good principle, or the Sun, Typhon, his brother, was the evil principle, or darkness. Typhon conspired against his brother, and with his accomplices, made a feast, at which Osiris was an unsuspecting guest. Towards the close of the feast Typhon showed his company a chest of the most beautiful workmanship, which he offered to bestow on any one of them who by lying down in it proved that he exactly filled it. When it came to the turn of Osiris he placed himself in the chest without suspicion; but scarcely had he lain down when the lid was closed, and he was suffocated. The chest with the body was then thrown into the Nile. The Legend further relates that when Isis, the wife of Osiris, was informed of the horrible event, she set out to search for the remains of her husband, which she found at Byblos in Phœnicia; that she deposited them in a retired place, far from the haunts of men; that Typhon in hunting found them during the night by chance, and in his fury cut up the body into 14 pieces, which he dispersed in various countries; that Isis, having been apprised of this new crime, hastened to collect the scattered pieces, all of which she found except the organs of generation, which had been thrown into the Nile and devoured by a fish called Phagra; that Isis substituted an image of this organ, or the Phallus, which she consecrated, and which has from that time figured prominently in the Mysteries.

ADONIS.

Passing again from Egypt to Phœnicia, Venus, according to the legend, having seen the young Adonis, was so taken with his beauty that she carried him off and shut him up in a chest to secure him for herself, showing him to none but Proserpine. This Goddess not less charmed with his good looks than the Goddess of Love and Beauty herself, wished in her turn to get possession of him, and succeeded, notwithstanding the opposition of Venus, both then appealed to Jupiter to settle the matter, who decided that Adonis should belong 6 months of the year to Venus, and 6 months to Proserpine. This decision was acted on, but Adonis, being an enthusiastic hunter, was killed on Mount Libanus by a wild boar, who drove his tusks into his organs of generation. Venus, attracted by his cries, found only his inanimate body, which she bathed with tears. The public feasts in honor of Adonis commenced in Phœnicia when the waters of the river Adonis, which takes its rise in Libanus, were charged with a reddish color which proceeded from a red earth peculiar to that mountain. The women of the country imagined that the wound of Adonis was renewed every year, and that it was his blood which colored the water. This phenomenon gave the signal for the feast, and on its last day was celebrated the resurrection of the God. These mysteries were

also introduced into Judea, and the prophet Ezekiel tells us that once a year the Jewish women sat at the gates weeping for Tammaz or Adonis.

THE CABIRI OF SAMOTHRACIA.

Casmilus, the youngest of the Cabirian Gods, was killed by his three brothers, who fled carrying with them his organs of generation in a chest or basket, his head wrapped in a purple cloth and his body borne on a shield, to Asia, where they buried him at the foot of Mount Olympus. The murder of Casmilus was represented in the mysteries of the Cabiri. The candidate had a purple girdle and was crowned with olive leaves, and seated on a throne. While the sacred dance took place around him, the murder and funeral rites were then enacted, the candidate representing Casmilus.

DACTYLES.

The mysteries of the Dactyles were celebrated on Mount Ida, in Phrygia, and were similar to those of the Cabiri, but Casmilus was there termed Kelmus. Branches of these mysteries were established in the islands of Rhodes and Crete, the legend being much the same in each.

CORYBANTES.

Besides the Dactylian, Phrygia was also the seat of the Corybantian Mysteries, in honor of "Atys," or the Sun. Atys was a priest of Cybele, and brought to Phrygia the Mysteries of the Mother of the Gods. This pious act rendered him dear to the Goddess, but provoked the jealousy of Jupiter, who caused him to be slain by a wild boar. Macrobius says that Atys was one of the names of the Sun, to symbolize the office of this body as chief and ruler of the Celestial harmony. This God is represented as holding in one hand a rod, and in the other a flute of 7 pipes, (now called Panspipes). In his monument are also figures of the ram and the bull, the one the sign of the dominancy of the Sun, and the other of the Moon, which in turn occupy the equinoctial point. And, besides the ram and the bull, we have also the sacred Pine, an emblem of the double generative power of the universe, this tree bearing flowers of both sexes. The festival in honor of Atys took place at the vernal equinox, when the heat of the sun is beginning to be felt, and lasted three days, the first day representing the finding of the mutilated body of Atys at the foot of a pine tree by the Corybantes, whence he was carried into the temple of Cybele, where he expired. This symbolized the fictitious death of the sun in winter. The second day was the feast of trumpets, the noise of which raised Atys from the dead, or the sun reviving in the spring from his death or torpor of the winter. On the third day the initiatory ceremonies took place; after which came the feast of joy, called "hilaria," to commemorate the return of Atys to life.

CERES.

The history of Ceres is in the main that of Isis, but different in the details. Pluto, God of the infernal regions, (or the inferior signs of the Zodiac), carried off Proserpine to Hades. Ceres, in despair, sets out in search of her daughter, taking a torch, which she lighted at Mount Etna, to guide her on her way by night, and after traversing many lands arrived at Eleusis, in Attica. Meanwhile, Jupiter, moved by the entreaties of Ceres, ordered Pluto to