

mediator between two religions. In reality he was the offspring of a marriage by which not two religions, but two states, were merged in one; and Mithras is but the masculine form of the well-known goddess Mithra, who is Matred his mother, the daughter of Mezahab.

The wide diffusion among savage as well as civilized peoples of the same ancient legend, has been the theme of many students of mythology and folk-lore, and writers, like Sir G. W. Cox, the author of *Aryan Mythology*, have striven to account for the phenomenon by imputing to the people of antiquity a faculty, for the existence of which they have no other evidence than the myths themselves—a faculty which compelled them to personify according to set forms the objects and powers of nature. But even if it were possible for any modern Niebuhr to nullify the almost universal testimony of the Greek historians and poets to an ancient connection between the populations of Egypt and Hellas, there would still remain an evidence of such a connection that no adverse criticism can touch. It is stated briefly in the title of one of the Records of the Past: "The Invasion of Egypt by the Greeks in the reign of Menephtah." This Menephtah is supposed to have been the Pharaoh of the Exodus.

We have learned, then, that certain Kenite scribes, probably of the family of Jethro, the father-in-law of Moses, carried with them into Palestine the genealogies of Egyptian Pharaohs and other Gentile chiefs, which their ancestors and predecessors in office had placed on record in the city of Thebez. Expelled from this seat of learning, and from the land of Egypt by a new dynasty that had no sympathy with their pure religion, they had carried these treasures and their faith into the peninsula of Sinai, where Jethro became the priest of Midian, and worshipped, as the great king Jabez had appointed, Joseph's God, El Shaddai. Why the inspiring and guiding Providence, that caused these truthful and invaluable documents to be placed in the canon of His Scriptures, permitted them to be annexed to, I dare not say confounded with, the brief genealogies of Israel's tribes, and interspersed with the purely Jewish genealogies of David and the Levites, is a question hard to answer. I do not speak of the ten years and more of my leisure that have been spent in the vain