

represents the son of Mutretem, the daughter of Har-em-hebi, who by marrying Thothmes II united the Hyksos line with that of the new Pharaohs who knew not Joseph. From her Thothmes III or Rameses II acquired the name Mithras. It may perhaps be going too far to say that Ahura-Mazda or Ormuzd is a form of Har-em-hebi and the Egyptian Korus, but this is evident that, in spite of its apparent dualism, the Zend Avesta teaches ancestor worship in the legitimate royal line and the hatred of all their opponents. The very fact that Sanscrit gods are Persian devils makes it clear that their religions deal not with any theological truth but with vile race antipathies.

It may naturally be asked how the doctrines of a Turanian creed came to be couched in an Aryan tongue. The answer is plain. The ancient Aryans did not exercise royalty's functions, save on a very limited scale. There was no Aryan empire in western Europe before the time of Cyrus, and there was no Brahman empire in India until long after the Christian era. Prior to that time, the Aryans were either priests or royal councillors or mercenary warriors. Such were the Brahmans among the Turanian tribes who passed into India, the Magi among those that took up their abode in Persia, and the Carians or Ekronite Philistines who guarded Caro-Memphis in Egypt. They composed the hymns and other ritual pieces of

their mysterious worship in their own sacred language, a language which the vulgar was not intended to understand, but which, as it appears from many Sanscrit writings, several Turanian royal patrons of the Brahmans became so proficient in that they were able to compose hymns of a Vedic order in it. This old Pelasgic tongue, the parent of the Sanscrit and the Zend, has not yet come to light, but Egyptian and Oriental researches may yet make it known. It is of course possible that the Zend of the Avesta is the actual Aryan speech of the time of Zoroaster unedited and thus unchanged. If this be the case, we know the language of the Egyptian priests who lived a short time prior to the birth of Moses.

Can any good thing come out of Nazareth? In a religious book containing prayer, praise, imprecation, history, law, and moral precept, that was compiled to be a *modus vivendi* between hostile religious systems, and to flatter the vanity of the members of the new dynasty and win for them the homage of the people; can we expect to find any religious truth? At first thought the answer would be negative. But there is no denying the fact that there is much excellent morality in the Zend-Avesta, although largely of the eye for an eye and tooth for a tooth order. Its laws regarding dogs, its filthy purifications, its superstitious regard for fire, its admonitions regarding the paring of finger nails,