

The Syro-Arabian family appear to have thrown out but few early colonies into Europe. Strabo, however, in the tenth Book of his Geography, speaking of the peopling of Eubœa, off the coast of Bœotia, considers the first inhabitants to have been "a colony of Arabs who had accompanied Cadmus into Greece." *Αραβες δὲ Κάδμω συνδιαβαρτες* Confirmative of which, Agatharcides in his account of the Red Sea, and Diodorus Siculus, in his third Book, both allude to a tie of consanguinity existing between the Ishmaelite tribe of Zebeyde on the one hand, and the people of Bœotia and the Peloponnesus on the other. In Africa, their influence, through the sea-faring Phœnicians, has been great from the earliest times, and the African fathers of the Church seem to have inherited much of their fire and energy. For a while, it would appear, the pure theism of the first days lapsed into idolatry, until the creed of Islam arose, eminently theistic in character, a protest against polytheism, a restoration, so far, of the old patriarchal faith. As such the Koran is worthy of attention, independent of the historic associations connected with a book which has been carried on the sword-point from the Philippine islands to the Western confines of Spain and Africa, over one hundred and thirty degrees of longitude, and over seventy degrees of latitude, from Tartary to the Tropic of Capricorn. Notably warlike were these Arabs in all ages. Firdûsi speaks of them as "making the earth red as wine with blood of their foes, and the air like a forest of canes with their tall spears."

Thus, then, have we briefly reviewed the main characteristics of the three great families among which the earth has been divided. Each has a distinct form of utterance, and a mode of thought closely corresponding. In each we find either rationalism, or subjectivity, or objectivity, not of course exclusively prevailing, but characteristic and predominant. The first has