

of all our profane history which refers to these early periods, have nothing which contradicts the Jewish records; on the contrary, they agree very harmoniously as to the epoch which they assign to the Egyptian and Phœnician colonies, which gave to Greece the first germs of civilization: we see, besides, that about the same period at which the Israelitish tribes departed from Egypt to carry into Palestine the sublime doctrine of the unity of God, other colonies left the same country, to carry into Greece a more gross religion, at least with respect to exterior form, whatever might be the secrets which it reserved for the initiated; and others again came from Phœnicia, and taught the Greeks the art of writing, and all that relates to navigation and commerce. (1)

Certainly we have not had a continuous and connected history since that time, as we find, very long after these founders of colonies, a multitude of mythological events and adventures, in which gods and heroes are introduced; and these chieftains are connected with real history by genealogies evidently fictitious;(2) but what is still more certain is, that

(1) We know that chronologists differ many years concerning each of these events; but these migrations do not the less form remarkable events, and give a peculiar character to the fifteenth and sixteenth centuries before Jesus Christ.

In the following calculation of Usseus, Cecrops came from Egypt to Athens about 1556 before Christ; Deucalion settled on Parnassus about 1548; Cadmus arrived from Phœnicia at Thebes about 1493; Danaus arrived at Argos about 1485; Dardanus was established on the Hellespont about 1449. All these founders of nations must have been nearly contemporary with Moses, whose migration occurred in 1491. See, moreover, on the synchronism of Moses, Danaus, and Cadmus, Diod. lib. xi. and Photius, page 1152.

(2) Every body knows the genealogies of Apollodorus, and the arguments on which Clavier endeavoured to establish a kind