

## LYDDA AND ANTI-CHRIST.

CAPTAIN CONDER, in his Note on the Moslem tradition that Anti-Christ is destined to be slain by the true Messiah at the gate of Lydda, says nothing about the connection of Lydda with St. George and the Dragon. The Church of St. George, on the south side of the village, is the only interesting thing in Lydda at the present day. The tradition is that St. George was born at Lydda, suffered martyrdom in Nicomedia under Diocletian, near the close of the third century, and that his body was conveyed to his native town, where a church was erected in his honour. But this is not the true origin of the legend. The Eastern traveller meets with St. George and the Dragon in Damascus, Athens, and other places as well as in Lydda, and becomes aware that the legend has made a deep impression upon the Eastern mind. The truth is that the Christian Saint in this legend represents one mightier than himself; the St. George of the early Christians must have been Christ, and the dragon Anti-Christ. In this form the story had displaced a similar story in heathendom, as is so often the case. St. George and the Dragon = Christ and Anti-Christ = Apollo and the Python = Ormuzd and Ahriman = Osiris and Typhon = Merodach and Tiamat = the Deity of Light triumphing over the Demon of Darkness. The final conquest is to be at the Last Day.

The scene of the struggle was localised in many places. Why Lydda was selected as one of the places we do not know; but the scene was no doubt localised here before the advent of Christianity. Why did the Greek and Roman writers call Lydda by the name of Disopolis—the later name of Thebes in Egypt, and meaning City of Jove? I imagine it was because the legend of the divine struggle was known to be connected with the town. I believe I could find confirmation in the Hebrew name Lod (לוד), a *breach, fissure, or cutting in the earth*; but the argument does not lie upon the surface, and to pursue it would lead me too far.

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 THE EXODE.

NOTES on "A Journey to the Biblical Sites in Lower Egypt," &c., by Greville J. Clarke, B.A., *Palestine Quarterly*, July, 1880, p. 133.

I looked forward with keen interest to the perusal of this paper, the preparation of which was notified in the *Quarterly* some time ago, and, I must say, I was disappointed: a grand opportunity of establishing the Biblical narrative of the Exode has been thrown away, by travelling in an opposite direction to refute indirectly, and at the most lukewarmly, the extraordinary views advanced by Herr Brugsch.