

lasts only for a few years ; this aqueous circulation is maintained without decay through innumerable ages.

Nor is the sea a blank to vitality—it is not all dead sea. It is not the Typhon of the Egyptians—a name which denoted with them the personation of evil, and which they applied censoriously to the sea, as being in their apprehension *πovτος ατρυγετος*, a barren sea, unproductive of vitality.* Even the salt of the sea was an abomination to the Egyptians ; and hence, perhaps, to ‘sow with salt’ became a symbol of devastation in the imagery of Eastern writers. The sea is full of life, active life, varied life. Who may enumerate all its plants and animals and animalcules, and tell how its sands and rocks, and shallows and profounds, are adapted respectively to their different populations ? So largely are the vegetable and animal kingdoms represented in the sea, as to give confirmation to a saying of the ancients, that ‘whatever exists elsewhere is found in the sea, and that the sea contains things found nowhere else.’ Nor is it a negation to human comfort. It

* See Analysis of Egyptian Mythology, by J. C. Prichard, M. D., p. 79. London, 1819.