

him, finding him in that sad state, called on his two brothers to witness the shame of their father, and said to them, What has now befallen ? In what state is this our sire ? But by the two brothers,—more dutiful than Charma,—he was hidden with clothes, and recalled to his senses ; and, having recovered his intellect, and perfectly knowing what had passed, he cursed Charma, saying, “Thou shalt be a servant of servants.” It would be difficult certainly to produce a more curious legend, or one more strikingly illustrative of the mixture of truth and fable which must ever be looked for in that tradition which some are content to accept even in religion as a trustworthy guide. In ever varying tradition, as in those difficult problems in physical science which have to be wrought out from a multitude of differing observations, it is, if I may so express myself, the mean result of the whole that must be accepted as approximately the true one. And the mean result of those dim and distorted recollections of the various tribes of men which refer to the Flood is a result which bears simply to this effect,—that in some early age of the world a great deluge took place, in which well nigh the whole human family was destroyed.

The ancient traditions which have come down to us embalmed in classic literature form but a small portion of what seems once to have existed in the wide region now overspread by Christianity and Mohammedanism. A second deluge, more fatal to at least the productions of the human mind than the first had been, overspread the earth during what are known as the Middle Ages ; and so signal was the wreck which it occasioned, that of seven heathen writers\* whose testimony regarding the Flood Josephus cites as corroborative of his own, not one has descended in his writings to these later times. We learn, however, from the Jewish his-

\* Berosus, Hieronymus, Mnaseas, Nicolaus, Manetho, Mochus, and Hestæus.