

scimitar or slender rapier would have availed but little against massive iron helmets or mail coats of tempered steel. And so the warriors of the period armed themselves with ponderous maces, battle-axes as massive as hammers, and double-handed swords of great weight and strength.

Before passing onwards to other and higher classes and orders, as they occurred in creation, permit me to make the formidable armour of the earlier fishes, offensive and defensive, the subject of a single remark. We are told by Goethe, in his autobiography, that he had attained his sixth year when the terrible earthquake at Lisbon took place,—“an event,” he says, “which greatly disturbed” his “peace of mind for the first time.” He could not reconcile a catastrophe so suddenly destructive to thousands with the ideas which he had already formed for himself of a Providence all-powerful and all-benevolent. But he afterwards learned, he tells us, to recognise in such events the “*God of the Old Testament.*” I know not in what spirit the remark was made; but this I know, that it is the God of the Old Testament whom we see exhibited in all nature and all providence; and that it is at once wisdom and duty in his rational creatures, however darkly they may perceive or imperfectly they may comprehend, to hold in implicit faith that the Adorable Monarch of all the past and of all the future is a King who “can do no wrong.” This early exhibition of tooth, and spine, and sting,—of weapons constructed alike to cut and to pierce,—to unite two of the most indispensable requirements of the modern armourer,—a keen edge to a strong back,—nay, stranger still, the examples furnished in this primæval time, of weapons formed not only to kill, but also to torture,—must be altogether at variance with the preconceived opinions of those who hold that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no