

draw up new combinations. It may not be uninteresting to know that his march on Moscow was only a preconceived plan to reach India, backwards—since he failed by the Egyptian route,—to strike at England. With Russia at his feet, either as a satrap or an ally, he would, with his new auxiliaries, reach Tiflis, and then the Ganges; "for it only required the touch of a French sword to demolish, in all India, the scaffolding of England's mercantile greatness, when France would have conquered the independence of the West and the liberty of the seas."

Napoleon, by his attitude, awed down opposition; he could crush with a glance, and this absolute and authoritative ascendancy was aided by a matchless intelligence. He was ambitious, as the chief of a *Condottiere* band. There was no halting-point for him between the throne and the scaffold. He desired to master France, and through France, Europe; he juggled alike with ideas and peoples, religions and governments. He played man with an incomparable dexterity and—brutality; the choice of means, as well as the choice of ends, was indifferent to him; he was a conjuror in seductions, in corruption, and intimidation; admirable and frightful at once; "the little tiger," as Cacaault called him, could be superb in the midst of a flock he cowed. Napoleon has been compared to Dante and Michael Angelo, only they manipulated paper and marble; it was upon living man, sensitive and suffering flesh, that Napoleon operated.

THE SOUTH AND IRELAND.

THE following utterances of President Lincoln, in declaring his principles with regard to the settlement of the differences between the Northern and Southern States, were received with enthusiastic applause, but seem much at variance with the sentiments now so freely and frequently expressed on the other side with regard to the state of Ireland.

The historian of his inaugural journeys writes: "By his every speech, at every stage of his journey, he was lifting men above the sphere of party politics and personal preferences into that of political duty and the broadest statesmanship."

Mr. Jefferson Davis, in an address at Montgomery, Feb. 18, 1860, declared that "the time for compromise is now past; and the South is determined to hold her position, and make all who oppose her smell Southern gunpowder, and feel Southern steel if coercion is persisted in."

Mr. Lincoln, in the first of his state papers, after expressing his opinions on the different points of controversy, proceeded to plead with those who loved the Union:

"I hold that in contemplation of universal law, and of the Constitution, the union of the States is perpetual. Perpetuity is implied if not expressed in the fundamental law of all national government. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. No State, out of its own mere notion, can lawfully get out of the Union."

"Upon such questions we divide into majorities and minorities. If the minority does not acquiesce the majority must, or the government must cease. If the minority will secede rather than acquiesce, they make a precedent which, in time, will divide and ruin them, for a minority of their own will secede from them, whenever a majority refuses to be controlled by such a minority. Plainly, the central idea of secession is the essence of anarchy."

"It is impossible to make intercourse more advantageous or more satisfactory after separation than before. Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws among friends?"

"The chief magistrate derives all his authority from the people; and they have conferred none upon him to fix terms for the separation of the States. . . . His duty is to administer the present government as it comes into his hands, and to transmit it unimpaired by him, to his successor."

"You have no oath registered in heaven to destroy the government; while I have the most solemn one to preserve, protect, and defend it."

EVOLUTION TESTED BY SCRIPTURE.

A LECTURE on the Darwinian theory of Evolution was delivered at the South Cliff Lecture Room, Scarborough, England, on Tuesday, February 1, by Miss A. E. Darwin, who is a first cousin of the eminent naturalist and founder of the theory—the late Charles Darwin—and daughter of the late Sir Francis Darwin, Derbyshire. The Rev. J. A. Faithfull, Vicar of Holy Trinity, presided.

Miss Darwin, in commencing her address, avowed herself to be a firm believer in the plenary inspiration of Holy Scripture as delivered to us in the Authorised Version. The theories based upon the discoveries of physical science, and bearing the name of Charles Darwin, commended themselves to men's minds with ever-increasing force, as corroborated by medical, botanical, and geological testimony. The clear teaching of Scripture appeared to her to meet and ratify the development-theory in a most wonderful manner. She thought the great stumbling-block in the way of the acceptance of the development-theory was the problem—When did man become possessed of a soul, and thus become a moral and responsible being? She could see no way out of the difficulty but by granting the fact of a dual creation—of a developed, pre-Adamite man, pre-existent for unknown ages, and, until the Flood, co-existent with the man, Adam, God's direct and miraculous formation out of the dust of the ground. There was much striking testimony in support of this view, while it explained much that was obscure

in the sacred writings. She observed that the charge given by the Almighty to man, in Genesis i. 28, contained no recognition of man as a moral and responsible agent. She conceived, therefore, that this developed being was a fierce, soulless creature, whose intelligence was for a long period only just sufficient to enable him to subdue and destroy the lower animals according to his requirements. The lecturer here referred to the finding of flint hatchets, arrow heads, etc., in "deposits" of the earth that must have been formed hundreds of years before Adam was formed out of the dust. We were distinctly told that this first creation or development of man took place during the sixth great period, or "day" (it being now generally believed that those so-called days in reality meant enormous periods of many thousands of years each). Then came the long pause of the seventh day, or a period of immense duration; and during this period the progress was still upward.

In illustration of the vastness of these geological periods of time, Miss Darwin quoted from a very interesting account of the famous Kent cavern, in the neighbourhood of Torquay, in which there are two layers of stalagmite, one five feet and the other twelve feet in thickness—to say nothing of the intermediate layers of cave earth; and it had been shown that a layer of one inch of stalagmite could not be formed in much less than 5,000 years! In the very lowest of these strata, mingled with the bones of many extinct animals belonging to the Tertiary period, were found human bones, and arrow and hatchet heads made of flint. Even bone needles, with an eye carefully drilled, were found in the first five-foot thickness of stalagmite. The antiquity of these things was so overwhelmingly great as to make the brain reel in trying to compute it. Pre-Adamite men were also able to build habitations for themselves (Miss Darwin here referred to the "lake-dwellings," remains of which have been discovered.) She said it was remarkable that amongst the great number of articles that had been found, and that were made by the pre-Adamite men, nothing had been found which appeared in the least like an agricultural implement. She considered that these men had not sufficient intellect to lead them to sow seed in hope of future crops. After the seventh day (Miss Darwin was understood to say), it is stated, "And there was not a man to till the ground." The earth had not then been cursed, and it brought forth abundantly without cultivation. Adam had not then sinned; and his work in the garden seems to have been simply enjoyment, the training and pruning of luxuriant beauty. Miss Darwin proceeded to say that then God formed Adam; at once treated him as a responsible being; placed him in the garden; gave him a definite command "to dress it and to keep it;" and threatened him with death in case of disobedience. For Adam in his unfallen state there "was not found" (the expression seemed to infer a search) an help meet (or fit) for him. The inference was that those creatures of the degraded type were not "meet" or good enough for Adam, (though after the fall the case appeared different); therefore God, by another direct and miraculous act, formed woman, and brought her unto the man. Then followed the account of the temptation and fall, Adam and his wife being in full possession of their moral and religious faculties. We were told three times that they were formed of dust, but the expression, the lecturer remarked, was not used in reference to the first creation. With Adam's sin came the promise of the Saviour; with the evil came the remedy. Pre-Adamite man being soulless, the Saviour's work was not, until Adam's sin, necessary. Adam seemed fully to have understood the promise, and to have instructed his sons; for it appears that Cain and Abel were alive to the necessity of offering sacrifices.

The murder of Abel by Cain, and the flight of the latter, was next mentioned, the lecturer asking, Who were the people of whom Cain stood in so much fear? Then, Cain's wife was mentioned. Who was she? Miss Darwin thought it was clear she was one of the pre-Adamite race; she had no name. Miss Darwin said she believed that the ancient Eastern belief that women have no souls took its origin from Cain's wife, and that the treatment of women, as a lower race, in uncivilised countries, was traceable to the same notion. The wives of Lamech—Adah and Zillah—she regarded as of pre-Adamite origin. Then came a consideration of the passage "the sons of God" forming connections with "the daughters of men." In Luke iii. 38, Adam is called the son of God. At the birth of Enos, the son of Seth, "men first began to call themselves by the name of the Lord." It was not stated (the lecturer remarked) who was the wife of Seth. Perhaps we must believe that she was his sister. Then came twelve generations, from Adam to Noah. By this time, the population must have been pretty widely distributed. We are told only of five generations on Cain's side, but if they increased in the same ratio, it was highly probable that the two families met with each other. The women seemed to continue of the lower type; and it was twice mentioned that "the sons of God saw the daughters of men that they were fair, and they took them wives." It was also stated that "when men began to multiply on the face of the earth, daughters were born unto them;" but it was not said that any daughters of God married the sons of men. The lecturer took it that the connection between these two widely divergent races resulted in a healthy, vigorous offspring, the "giants and men of renown." From the time of these marriages the downward course of the human race seemed to have become frightfully rapid. Noah alone, who was of the race of Shem, seems to have been preserved upright in the midst of the general corruption. There was something significant about the birth and naming of Noah, as if his father, another Lamech, prophesied of his future greatness. The passage, "the earth being filled with violence," the lecturer said she took to be owing to the prevalence of the animal element as derived from Cain's marriage. The marks in our bodies which assimilated us to the lower animals were also owing to the same source, continued in the marriages of Noah's sons. (It seemed highly probable, too, that Ham formed a connection with these