

vegetation, it seems to have an appetite for almost every kind of food.

The CONDOR of America, is said to be the largest kind endowed with flight, and being of the rapacious kind, is armed with a beak so strong as to pierce the hide of an ox.

The EAGLE, the most noble of rapacious Vultures, has a taste too nice for carrion; and in order that he may secure his living prey, and bear it in safety to his nest in the inaccessible cliff, Nature has endowed him with the faculty of vision in an eminent degree, prodigious claws, amazing strength, and a profusion of feathers down to his very toes.

The VULTURE delights in carrion and putridity; and this excellent anatomist may at once be distinguished from the Eagle by the nakedness of his neck and head, as well as that acute sense of smelling, by which, according to Herodotus, he can smell a dead carcass at the distance of fifteen thousand paces.

DAWN OF GENIUS.

GASSENDI.

This extraordinary man who flourished about the middle of the 17th century, exhibited a most remarkable instance of the precocity of human intellect. At four years old he began to declaim in little sermons: at the age of seven he used to steal away from his parents, and spend a great part of the night in observing the stars. This made his friends say, that he was born an astronomer. At this age, he had a dispute with the boys of the village whether the moon or the clouds moved: to convince them that the moon did not move, he took them behind a tree, and made them take notice that the moon kept its situation between the same leaves, whilst the clouds passed on. This early disposition to observation induced his parents to cultivate his talents; and the clergyman of his village gave him the first elements of learning. His ardour for study became then extreme; the day was not long enough for him; and he often read a good part of the night by the light of the lamp that was burning in the church of his village, his family being too poor to allow him candles for his nocturnal studies. He often took only four hours sleep in the night. At the age of ten, he harangued his bishop in Latin, (who passed through Gassendi's village, on his visitation) with such ease and spirit, that the prelate exclaimed, "That lad will one day or other be the wonder of his age!"

The modest and unassuming conduct of Gassendi gave an additional charm to his talents. "He complained," says St. Evremont, "that Nature had given such a degree of extent to our curiosity, and such very narrow limits to our knowledge. This, he assured me, he did not say to mortify the presumption of any person; or from an affected humility, which is a kind of hypocrisy. He did not pretend to deny but that he knew what might be thought on many subjects, but he dared not venture to affirm that he completely understood any one. The constant tendency of his studies was to make him wiser and better, and he ascribed all his books with these words, "Sapere aude."

MISCELLANEOUS.

GENERAL CAUSES OF WAR.

Are not pride, avarice, and revenge, the seeds of all kinds of carnal warfare? From these grow all the quarrelling among children, the

discord among families, the bickerings, law suits, broils among neighbours, the boxing among bullocks, the duelling among modern gentlemen, and wars among nations. They all originate from one and the same spirit.

Now, is the mild, meek, and peaceable man more liable to inspire jealousy in others, than he is about to insult and abuse them, than the high duellist, who constantly carries with him deadly weapons? Does he in fact so often get into difficulty, quarrelling and fighting? The respectable Society of Friends stand a living monument to answer the question.

On the principles of self defence, as they are styled, if one man suspects an injury from another, unless he is naturally a more powerful man, he must take a cane, as the principles of self-defence require a superior power in your own hand, either by art or muscular strength. When the other learns the suspicions, and sees the preparation, he in his turn must take a bludgeon to preserve the balance of power, and use threatening language to awe his antagonist, who must now take a sword and return his threat, in order to maintain his dignity; for it will not do for men of honour to retract, how much soever they may be in the wrong. The other again must take a deadly weapon for defence, and nothing is now wanting but an unhappy meeting, so set each others blood a-flowing.

Much in the same way do nations often get into desperate warfare. One nation is busily increasing its military strength, on the plausible maxim of preserving peace and maintaining its rights. Another nation views the preparations with a jealous eye, and also goes to work on the same principle, to make formidable preparations. All the nations around take the alarm, and on the same principle begin active preparations, all vying with each other to become the most formidable. If one sends an ambassador to enquire the cause of the great preparations; the answer always is, let the motive be what it may, for their own defence. Then the other makes new exertions, and begins to fortify towns on the confines of his neighbour, who must not only do the same, but march a large army for the defence of his frontier; and the other must do likewise.

By this time, if no old quarrel remained unsettled, perhaps one charges the other with encroachment on territory; the other denies the charge, and contends sharply for his pretended rights. Missives may be interchanged, and while negotiations are pending, a high tone must be taken by both parties, for this is an essential principle in the doctrine of self-defence. The contrary would betray weakness and fear; newspapers must be ushered forth with flaming pieces, to rouse, as it is called, the spirit of the countries; so as to impress upon the populace the idea, that the approaching war is just and necessary on both sides. In the mean time envoys extraordinary may be sent to other powers by each party, to enlist their aid; most of whom are already prepared for war, and each one selects his side according to his interest and feelings. At length the ultimatum is given and refused, and the dreadful conflict commences.

But few wars, however, begin in this slow and progressive mode; a trifling aggression is sufficient to blow up the flame with nations already prepared. Thus we see nations resemble bull-dogs who happen to meet; they will first

raise their hairs, shew their teeth, then growl, and then seize upon each other with all their strength and fury, and bull-dogs have something of the same kind of honour, for they scorn to retreat.

There is, perhaps, nothing in the whole range of human frailty, which tends so much to perpetuate the folly of war, as the slavish subserviency of literature and the arts to its support. The patient labour of the historian, the impassionate strains of the poet, the Promethean efforts of the sculptor, and the magic colouring of the canvas, are all devoted to the indiscriminate praise of the destroyers of mankind.

One great means of keeping alive the spirit of war, is that partiality which we contract in our early education, for the manners of Pagan antiquity, from whence we learn to adopt ideas of virtue, directly opposite to those which Christianity teaches, to be guided by laws of honour, which that abhors; to imitate characters which that detests; and to behold heroes, patriots, conquerors, and suicides, with admiration, whose conduct that utterly condemns.

Christians reprobate Pagan immorality and idolatry, and yet adopt their erroneous ideas of virtue. Thus the conduct of Brutus in the murder of Cæsar, and the action of Cato in the destruction of his own life, are extolled as virtuous and heroic deeds. Pagan ideas of morality and virtue, are no rule for Christians, because founded on their ignorance of Christian requisitions. Applause for warlike achievements was congenial with the religion of Pagans, who deified deceased heroes, and supposed them to be exalted to heaven, as a reward for the mischiefs which they had perpetrated on earth. Not such the religion of Christ. It seeks not applause, and is so far from encouraging the Christian to revenge injuries, that it commands him to forgive them, as the condition of obtaining forgiveness himself.

Pictures of War.

THE LITTLE PHILOSOPHER.

A gentleman was one morning riding by himself. When dismounting to gather a plant in a hedge, his horse got loose, and galloped off before him. He followed, called him by his name, which stopped him at first; but on his approach, he set off again. At length, a little boy in a neighbouring field, seeing the affair, ran across where the horse made a turn, and getting before the horse, took him by the bridle, and held him till his owner came up. The gentleman looked at the boy, and admired his cheerful ruddy countenance. "Thank you, my good lad," said he, "you have caught my horse very cleverly. What shall I give you for your trouble?" (putting his hand in his pocket.) "I want nothing," replied the boy civilly.

Gentleman. Don't you? So much the better for you: few men can say as much. But pray, what were you doing in the field?

Boy. I was rooting up weeds and tending the sheep that are feeding on the turnips.

Gent. And do you like this employment?

Boy. Yes, very well, this fine weather.

Gent. But had you not rather play?

Boy. This is not hard work; it is almost as good as play.

Gent. Who set you to work?

Boy. My daddy, Sir

Gent. What is his name?