

NATURAL HISTORY.

THE LEVIATHAN.

The word Leviathan occurs only in four passages of scripture, in addition to that very sublime description which is furnished of the creature to which the appellation is given, in the forty-first chapter of the book of Job—a description in the highest degree poetical, and, in the minutest particular, just. There can be little doubt that the same creature is elsewhere called *Tan* and *Tannin*, which words are variously rendered *chale*, *dragon*, *serpent*, and *sea-monster*; a diversity of translation sanctioned by the original penmen, who use the words to describe these, and perhaps several other large animals in addition to them among, which is the crocodile, who is more particularly marked out, by the term LEVIATHAN.

'The main proof that the leviathan is the crocodile of the Nile,' says Mr. Vansittart, 'arises chiefly from some particular circumstances and contingencies attending the crocodiles of Egypt, and of no other country; and if these circumstances are such, that we can suppose the Hebrew writer drew his ideas from them in his description of leviathan, they will afford an almost certainty that leviathan represents the crocodile of the Nile.' The writer then quotes a passage from Herodotus, where the historian describes this animal, and relates the peculiarities attendant upon him in parts of Egypt; remarking, that 'some of the Egyptians hold the crocodile sacred, particularly the inhabitants of Thebes, and others bordering upon the lake Moeris who breed up a single crocodile, adorn him with rings and bracelets, feed him with the sacred food appointed for him, and treat him with the most honorable distinction.' With much ingenuity, he then proceeds to illustrate the description in the book of Job, and to consider it as strongly indicating the peculiarities of the Thebaid crocodile.

The description of leviathan commences at the twelfth verse, and is divided into three parts classed under the different heads of, (1.) *his parts*; (2.) *his great might*; (3.) *his well-armed make*. Of these, the first and the third describe him as truly as a naturalist would do. The second part magnifies him as a god.

It is difficult, perhaps impossible, to find a description so admirably sustained in any language of any age or country. The whole appears to be of a piece, and equally excellent.

To stir up or awake leviathan is represented in chap. xli. 8—10 of the same book, to be inevitable destruction. It was natural to mention such a terrible casualty in the strongest terms of abhorrence, and to lament those who so miserably perished with the

most bitter imprecations on the disastrous day. Job calls for the assistance of such language, to execrate the fatal night of his nativity.

By the term leviathan, in Psalm lxxiv. 14, we may suppose Pharaoh to be represented, as a king of Egypt is called by Ezekiel (chap. xxix. 3) 'the great dragon [or crocodile] that lieth in the midst of his rivers.'

ARE THE DEAD COGNIZANT OF WHAT PASSES ON EARTH?

WHETHER the souls of the departed are cognizant of what passes on earth is a question which has been variously determined by those who have reasoned concerning the state of the dead. Thomas Burnett was of opinion that they are not, because they "rest from their labours." And South says, "it is clear that God sometimes takes his saints out of the world for this very cause, that they may not know and see what happens in it. For so says God to King Josiah, 'Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thy eyes see all the evil that I will bring upon this place, and the inhabitants thereof.'" This he adduces as a conclusive argument against the invocation of Saints, saying the discourse would have been hugely absurd and inconsequent, if so be the saints separation from the body gave them a fuller and a clearer prospect into all the particular affairs and occurrences that happen here upon earth. Aristotle came to an opposite conclusion; he thought not only that the works of the deceased follow them, but that the dead are sensible of the earthly consequences of those works, and are affected in the other world by the honour or the reproach which is justly ascribed to their memory in this. So Pindar represents it as one of the enjoyments of the state of the blessed, that they behold and rejoice in the virtues of their posterity. So Sextus, or Sextius, the Pythagorean, taught; '*immortales crede te manere in judicio honores et penas*.' And Bishop Ken deemed it would be an addition to his happiness in Paradise, if he should know that his devotional poems were answering on earth the purpose for which he had piously composed them:

—should the well meant songs I leave behind
With Jesus' lovers an acceptance find,
'Twill brighten even the joys of heaven to know
That in my verse the Saints hymn God below.

The *consensus gentium universalis*, is with the philosophers and the Bishop, against South and Burnett: it affords an argument which South would not have disregarded, and to which Burnett has, on another occasion, triumphantly appealed.

From Kincaid's *Random Shots*. A HERO.

Military men in battle may be classed under three disproportionate heads—a very small class who consider themselves insignificant—a very large class who content themselves with doing their duty, without going beyond it—and a tolerably large class who do their best, many of whom are great men without knowing it. One example fit the history of a private soldier will establish all that I have advanced on the subject. In one of the first smart actions that ever I was in, I was a young officer in command of experienced soldiers, and, therefore, found myself compelled to be an observer rather than an active leader in the scene. We were engaged in a very hot skirmish, and had driven the enemy's light troops for a considerable distance with great rapidity, when we were at length stopped by some of their regiments in line, which opened such a terrific fire within a few yards, that it obliged every one to shelter himself as he best could, among the inequalities of the ground, and the trees which the place afforded. We remained inactive for about ten minutes amidst a shower of balls that seemed to be almost like a hail storm, and when at the very worst, when it appeared to me to be certain death to quit the cover, a young scampish fellow of the name of Priestly, at the adjoining tree, started out from behind it saying, 'Well I'll not be bothered any longer behind a tree, so here's at you,' and with that he banged off his rifle in the face of his foes, reloading very deliberately, while every one right and left followed his example, and the enemy, panic-struck, took to their heels without firing another shot. The action requires no comment; the individual did not seem to be aware that he had any merit in what he did, but it is nevertheless a valuable exemplar for those who are disposed to study causes and effects in the art of war.

DIFFERENCE BETWEEN YOUNG AND OLD SOLDIERS.

The young soldier, when he first arrives in camp or bivouac, will, unless forced to do otherwise, always give in to the languor and fatigue which oppress him, and fall asleep. He awakens most probably after dark, cold and comfortless. He would gladly eat some of the undressed meat in his haversack, but he has no fire on which to cook it. He would gladly shelter himself in one of the numerous huts which have arisen around him since he fell asleep, but as he lent no hand in the building he is thrust out. He attempts at the eleventh hour to do as others have done; but the time has gone by, for all the materials that were originally within reach have already been appropriated by his more active neigh-