

A Christian submits, but an heathen would have exclaimed, "that the decrees of providence are incomprehensible, if not unjust, when Bonaparte prospers while Louis XVIII. suffers; when Bonaparte reigns in France, whilst Louis XVIII. is an exile in Poland!"

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### DESCRIPTION of the RHINOCEROS.

**M**R. Bruce's description of the manners of the two horned rhinoceros, is highly worthy of notice. He informs us, that, "beside the trees, capable of most resistance, there are, in the vast forests within the rains, trees of a softer consistence, and of a very succulent quality, which seems to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out so as to increase his power of laying hold with it, in the same manner the elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches, which have most leaves, and these he devours first; having stripped the tree of its branches, he does not therefore abandon it, but, placing his snout as low in the trunk as he finds his horns will enter, he rips up the body of the tree, and reduces it to thin pieces like so many laths; and, when he has thus prepared it, he embraces as much of it as he can in his monstrous jaws, and twists it round with as much ease as an ox would do a root of celery, or any such pot-herb or garden-stuff."

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### REMARKS on the CHARACTER of FRENCHMEN.

By M. DUCLOS.

**O**F all the nations in the world the French are supposed to have varied least in point of general character. The same characteristics have distinguished them in every period and state of society. The Frenchman of the present time is visible in the Frenchman of the era of the crusades; and by going upwards to the ancient Gauls, we shall observe further marks of resemblance.

That nation has always been famed for vivacity, gaiety, bravery, and generosity; and has likewise been stigmatised for presumption, inconstancy, and want of consideration. The good qualities of that people come from the heart, and their bad ones are derived from their intellectual defects: nevertheless, their failings are corrected or balanced by their amiable qualities, and every thing concurs, perhaps, in an equal degree, to make the