

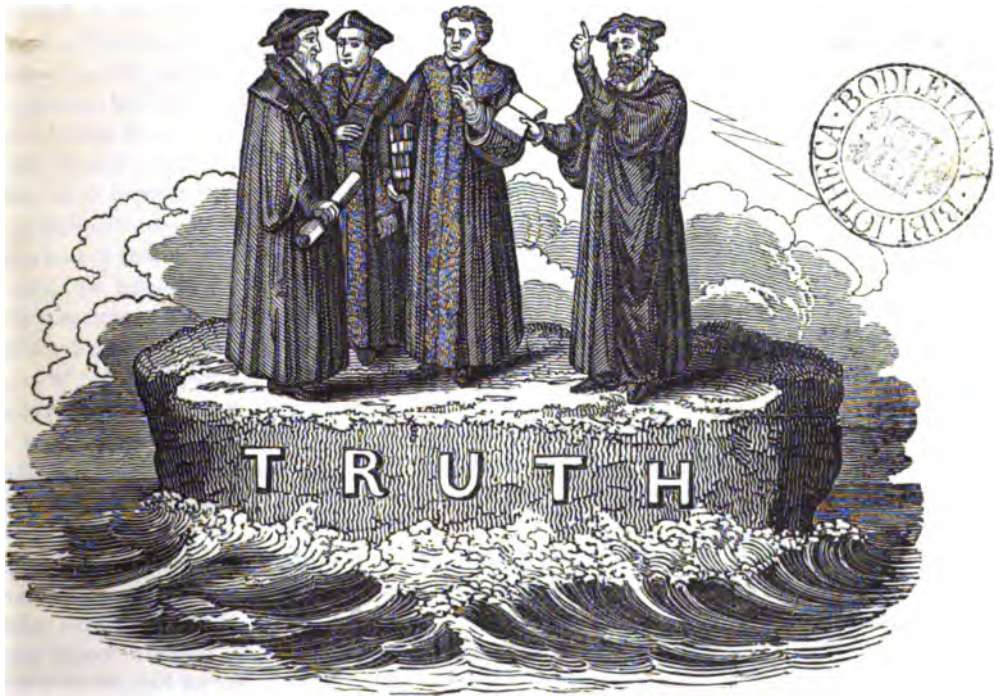
THE CHRISTIAN'S PENNY MAGAZINE;

A
Weekly Miscellany,

CONDUCTED UPON THE
PRINCIPLES OF THE PROTESTANT REFORMATION,
AND SUITED TO
EVERY DENOMINATION OF CHRISTIANS.

VOL. V.—FOR 1836.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD.



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THE CHRISTIAN'S PENNY MAGAZINE.

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The Rhinoceros.

ILLUSTRATIONS OF SCRIPTURE NATURAL HISTORY.—No. III.

NATURAL HISTORY OF THE UNICORN OR RHINOCEROS.

PAINTERS have given representations of the unicorn such as exist only by the creation of their ingenious pencils. Their skill has generally been altogether at variance with the description of Holy Scripture.

This extraordinary animal is called in the Hebrew *reem*: Num. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Psa. xxii. 21; xxix. 6; xcii. 10; Isai. xxxiv. 7. The Greek is *μονοκίρως*, *single horn*, or *unicorn*, being Latinised.

Dr. Young, in his "Paraphrase on Part of the Book of Job," preserves the Hebrew word,

"Will the tall REEM, which knows no lord but me,
Lowe at thy crib, and ask an alms of thee?
Submit his unworn shoulder to the yoke,
Break the stiff clod, and o'er thy furrow smoke?
Since great his strength, go, trust him void of care,
Lay on his neck the toil of all the year,
Bid him bring home the seasons to thy doors,
And cast his load among the gathered stores."

Mr. Browne, in his "Travels," says, that the Arabians call the rhinoceros *abu-kurn*, "father of the one horn." Bruce says, "the rhinoceros in Gees is called *arwé harish*, and in the Amharic, *auraris*, both which names signify the large wild beast with the horn. This would seem as if applied to the species that had but one horn. The Ethiopic text

renders the word *reem*, *arwé harish*, and this the Septuagint translates *μονοκίρως*, or unicorn. If the Abyssinian rhinoceros had invariably two horns, it seems to me improbable the Septuagint would call him *μονοκίρως*, especially as they must have seen an animal of this kind exposed at Alexandria in their time, when first mentioned in history, at an exhibition given to Ptolemy Philadelphus, at his accession to the crown, before the death of his father. But this is by no means so well founded, as to be admitted as the only argument for establishing the existence of an animal, which never has appeared after the search of so many ages. Scripture speaks of the horns of the unicorn (Deut. xxxiii. 17; Psa. xxii. 21): so that even from this circumstance, the *reem* may be the rhinoceros, as the rhinoceros may be the unicorn."

Dr. Mason Good, in a note to Job xxxix. 9, 10, in his learned translation of the Book of Job, says, "The original *reem*, by all the older translators rendered rhinoceros, or unicorn, is by some modern writers supposed to be the bubalus, bison, or wild ox. There can be no doubt that rhinoceros is the proper term; for this animal is universally known in Arabia, by the name of *reem* to the present day."

The natural history of the rhinoceros is perhaps less understood than that of any other Asiatic quadruped. With its anatomy we have long been sufficiently acquainted; but in regard to its habits, its powers, and many other very interesting points, little

has hitherto been published. The impenetrable jungles in which this animal mostly resides, the unparalleled ferocity of his disposition, his almost invulnerable coat of mail, and the rapidity of his motions, which are not only quicker than those of the elephant, but are accompanied with a vivacity, such as a cursory view of the animal would by no means suggest, all oppose the most formidable obstacles to an intimate acquaintance with him in his wild state. It is very rarely that the rhinoceros has been found equal to seven feet in height; he is ordinarily not more than five or six. His head is long and clumsy, the eyes small, the ears somewhat resembling those of a calf, or of a deer, and a horn which, at two years of age, is only an inch in length, at its sixth year is about ten inches; and as some of these horns have been seen very near four feet long, it seems they grow during the whole life of the animal, which frequently extends to seventy or eighty years. It is with this weapon that the rhinoceros is said to attack, and sometimes to wound mortally, the largest elephants, whose long legs give to the rhinoceros, who has them much shorter, an opportunity of striking them with his horn under the belly, where the skin is tender and more penetrable. His tail is short, and armed with a scanty portion of short bristles; the body and limbs are covered with an impenetrable skin; and this animal fears neither the claws of the tiger nor the lion, nor even the fire and weapons of the huntsman. His skin is a dark leather, of the same colour as the elephant's, but thicker and harder, being in some parts an inch in thickness; he does not feel the sting of flies; he cannot contract his skin,—it is only folded by large wrinkles on the neck, the shoulders, and the buttocks, to facilitate the motions of the head and the legs, which are massive, and terminate in large feet, armed with three great claws. He has the head larger in proportion than the elephant, but the eyes still smaller, which he never opens entirely. The rhinoceros is an inveterate enemy of elephants, attacking whenever he can find them singly, or at least not protected by a male of great bulk; ripping without mercy, and confiding in his coat of mail to defend him from the puny attacks of the females, as well as to resist the teeth of the young males.

Major Lally says, "that in one of his elephant-hunting parties, having arrived at the summit of a low range of hills, he was suddenly presented with a distinct view of a most desperate engagement between a rhinoceros and a large male elephant; the latter, to all appearance, protecting a small herd which were retiring in a state of alarm. The elephant was worsted, and fled, followed by the rhinoceros, into a heavy jungle, when much roaring was heard, but nothing could be discovered. The major was desirous to follow and ascertain the issue, trusting, in case of attack from the rhinoceros, to his fire-arms; but his mohout, finding his representations of no avail, at length positively refused to proceed as he ordered."

The skin of the rhinoceros is much valued, and often sells for a great price. It is in estimation according to its thickness, and its clearness when freed from the fleshy membranes within; as also in proportion to the polish it will take. That from the shoulder is most prized; a shield made of it will resist a leaden bullet, which, for the most part, flattens on it the same as when fired against a stone. An iron ball, from a smart piece, will generally penetrate, and such is invariably used by those who make a livelihood by selling the skin and tallow of this animal; the tallow being considered by the natives as infallible in removing swelling and stiff-

ness from the joints. Were all the shields and all the grease sold as genuine, really so, the whole breed of the rhinoceros must long since have been extirpated.

The tiger frequently attacks animals at watering places, where he knows from experience prey abounds; but even his claws this animal fears not. They are no match for the mail-clad rhinoceros (*see Engraving*), whom he has attacked at the foot of a cataract; and ably has our artist delineated the expiring monster while writhing upon the formidable weapon with which his antagonist has impaled him.

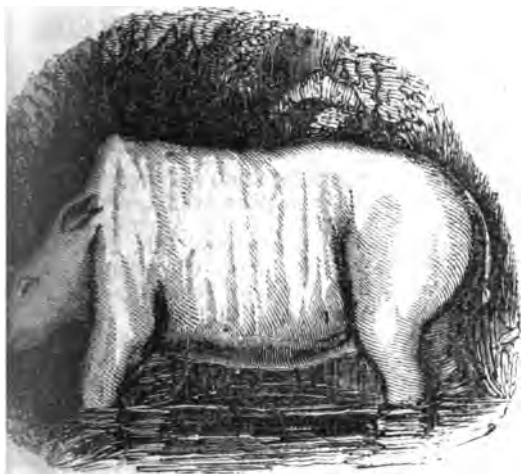
The following memorable circumstance which occurred about the close of the year 1788, will show the extremely savage disposition of the rhinoceros. Two officers belonging to the troops stationed at Dinapore, near Patna, went down the river to shoot and hunt. They had encamped in the vicinity of Derriapore, and had heard some reports of a rhinoceros having attacked some travellers many miles off. One morning, just as they were rising, about daybreak, in quest of game, they heard a violent uproar, and on looking out, found that a rhinoceros was goring their horses, both of which, being fastened by their head and heel ropes, were consequently either unable to escape or to resist. The servants took to their heels, and concealed themselves in the neighbouring jungles, and the officers had just time to climb up into a small tree not far distant, before the furious beast, having completed the destruction of the horses, turned his attention to their masters. They were barely out of his reach, and by no means exempt from danger, especially as he assumed a threatening appearance, and seemed intent on their downfall. After keeping them in dreadful suspense for some time, and using some efforts to dislodge them, seeing the sun rise, he retreated to his haunt; not, however, without casting an eye back, as with regret, at leaving what he wanted the power to destroy.

The elephant is the only animal which can be placed on a par with the rhinoceros. So far from being its superior, it generally is obliged to resort to defensive measures. It is asserted that herds of elephants, in which there are females having young calves, will not hesitate to stand bravely against the rhinoceros; and this is so conformable to the ordinary course of nature, which dictates to each mother to defend its progeny, that we may assent thereto without any violence to our understanding. The rhinoceros is never seen in herds, but pairs have very frequently been observed; he does but very little mischief to the cultivation near the confines of those large jungles in which he is usually found. There appears to be no document whereby to guide our opinion regarding the period of gestation, or the number of the young: although he appears to exist, in his wild state, on grass, leaves, and occasionally on corn, yet, when domesticated, he will not thrive unless in a good paddock, and well fed once or twice daily with rice or cakes. He has been known to kill a horse by a single stroke, which has not only penetrated through the saddle and padding, but fractured the animal's ribs, leaving a wound through which a hand might pass into the horse's lungs.

In hunting the rhinoceros, the native sportsmen are armed with heavy matchlocks, having very substantial barrels, and carrying balls from one to three ounces in weight, but they are too heavy to fire without a rest: to the power of an iron ball discharged from one of these, even the rhinoceros must submit, though he will sometimes carry off one or more balls, and wander many hours before he drops;

when he once feels the ball, he becomes desperate, roaring, snorting, stamping, and tearing up the ground both with his horn and feet, as bulls are wont to do, butting at trees, and at every object that may be within his reach. The cautious hunter awaits with patience for his last gasp, sensible that, while a spark of life remains, it would be highly imprudent to venture from his state of safety, or approach the ferocious prey. Oxen are generally used to drag the carcass away, which is the common mode of conveyance; horses, and even elephants, are so afraid of a dead rhinoceros, as to render it difficult to induce their approach within either sight or smell of one. Elephants that have been long taken, and which in all probability may have in some measure forgotten their old enemy, do not in general evince such extreme dread, though, when they do venture, it is always with evident distrust.

The following drawing of the double horned rhinoceros was sketched from the life by Mr. Melvill. This species abounds in the Bechuana country.



PROFLIGACY IN LONDON.

MR. EDITOR.—Perhaps but few men in the established church have conferred higher honour on the Christian ministry than the Rev. Baptist Noel. Would to God that every minister of the established religion of the country followed his example. In a pamphlet recently addressed to the right Rev. the Lord Bishop of London, by this excellent clergyman, entitled, “The State of the Metropolis considered,” he exhibits the most frightful picture of the depravity of the metropolis. On a subject so truly interesting to the Christian, I thought I could not better appropriate a leisure hour, than by presenting to your readers a few of the stirring and affecting details which are contained in his pamphlet. Prior, however, to making any extract, it may not be irrelevant to remark, that large towns in general afford great temptations to sin, and, at the same time, the greatest facilities for the concealment of vice. Hence it is that in all ages they have been more noted for wickedness and irreligion than in countries of small population. Travellers and statistical writers give the most appalling accounts of the depravity which at present predominates in Paris, Rome, and other large towns upon the European continent; and to

bring the matter home, London, in regard to a large proportion of its inhabitants, considering the religious instruction with which it has long been favoured, is not less guilty than the worst cities of either ancient or modern times. Astounding as it may appear, it is too true to be controverted. What a wide field is still open for Christian exertion! “With these facts before us (says Mr. Noel) can we leave myriads of our fellow-creatures, in our immediate neighbourhood, in their present condition? As philanthropists, as patriots, as Christians, can we? To recal a sentiment quoted from your lordship’s * Charge, ‘It is necessary that Christ be preached to them.’ I do not insist on the manner, only let the thing be done. Every denomination of Christians, as well as our own, is responsible to God for doing all that it can do to this end. Every single church, in every denomination, is under the same responsibility. Nay, every Christian in the metropolis, who has any influence, is bound to determine that, as far as in him lies, it shall be done.”

Mr. Noel estimates the population of London at 1,517,914 souls; the orthodox worshippers of God at 866,891; the unorthodox worshippers at 74,400. These include Jews, Roman Catholics, Socinians, &c. There remain 518,850 persons who are living in the neglect of all public acknowledgment of God whatever. In 1831, the population of the counties of Bedford, Cambridge, Hereford, Huntingdon, Rutland, and Westmoreland, amounted to 477,889: consequently there is a part of the population of the British metropolis, destitute of Christian instruction, equal to the population of six entire counties!

In speaking of the neglecters of public worship, Mr. Noel describes them as forming several distinct classes of offenders against the laws of God, viz. *Sabbath-breakers, Spirit-drinkers, Gamblers, Prostitutes, and Thieves.*

Of the *SABBATH*, he says—“If there are 500,000 who habitually neglect public worship, what are they doing, when the Sabbath, which brings such blessings to those who sanctify it, returns to them? To multitudes it brings no respite from toil. Labourers and artisans paid their wages [late] on Saturday night, must do their shopping and their marketing on the Sabbath. Thousands of journeymen bakers, employed fourteen hours every day throughout the week, have to labour seven more on the Sabbath. Butchers, grocers, green-grocers, shoe-shops, &c., in supplying the wants of the poor, are doing more work than in any day of the week; while poulterers and fishmongers are ministering to the luxuries of the rich.” After alluding to the various compositors employed on newspapers, with the venders, hawkers, and readers, he observes—“But these Sunday newspapers are only one among the many amusements of the day. Crowds, so large and dense, that 2500 persons have been observed on a single Sunday evening, to enter the gardens of White Conduit House alone, sauntering in the tea-gardens of the suburbs. Others make wider excursions for pleasure. Hackney-coachmen and glass-coachmen are conducting merry pleasure parties along the road; and numbers of watermen are in attendance at the stairs, for those who prefer the river. Nearly 800 short stages are conveying hosts of Sabbath-breakers to the environs, or are returning with them to the city; 1500 persons on an average, visit Gravesend every Sunday during the summer months; and from 6000 to 7000 each Sabbath seek their amusement at

* The Lord Bishop of London.