

For the Pearl.

## PHYSIOLOGY.—No. II.

Having in the last paper pointed out the difference between a mere unorganized mass, and the regularly organized being; the object of the present Essay will be, to mark the points of distinction between the animal and vegetable. And this at first might strike the passing observer, as a consideration involving but slight difficulties; and indeed this is the fact with regard to the extremes,—but when, by degrees scarcely apparent, the animal has degenerated down to the zoophyte,\* remaining stationary at the point where it began to exist, and reproducible like the plant from slips, where the vegetable would appear merged into the animal, it is here where the difficulty lies. But there are characters belonging to each, by which they may with certainty be distinguished. In the former paper it was hinted (sufficiently for the present purpose) what constituted *organization*, and, as it will be noticed again, it need not be repeated here; so that the distinctions above mentioned may be at once considered. The vegetable then, as already shown, is more complex, composed of a greater number of elements than the mineral: and the animal again surpasses the vegetable in the number of its constituents. Here then we have the first remarkable distinction; in the next place, the *solid parts* bear a larger proportion to the *fluid* in the vegetable, than in the animal,—in the former, the solid or *woody* portion, consisting of full three parts of the whole, whilst in man, the solids hardly amount to one sixth; his frail tenement soon decomposes after death, and a handful of mother earth, together with his light skeleton, are all that remain when the ground and air have received back their modicum of his bodily structure; but on the other hand the tree when prepared by the axe, remains for ages a part of our buildings, subject to very slight alteration when it has once been dried,—and in this state outlasts many a generation of him, who removed it from its forest-home, and lopped its graceful branches. And the reason why the animal is the more perishable is that the *azote†* which enters so largely into its composition, is a principle extremely volatile and gaseous; while the vegetable is chiefly formed of *carbon‡* which is fixed and solid. (It may be remarked here, that it is an object in these Essays to avoid as much as possible those clogs, and *bug-bears*, of all scientific studies—the *technicalities*. Their use is sometimes, however, unavoidable, without a great deal of circumlocution; but when this happens their meaning will be given.) There is, however, one distinguishing characteristic, which would alone serve to mark the difference between these two great classes of organized beings, without any of the points already noticed. The zoophyte, or *vegetable animal*, fixed like the plant to the place of its birth, not possessing even that partial change of place, observable in some of the vegetable tribes. Yet even it is in possession of one real characteristic, by which it is far removed from the vegetable; and that is a surface internally, by which alimentary digestion may be performed, or in other words a pouch or bag into which food is received, and from the food a principle extracted to support animal life, and repair losses,—this process is called digestion, and by its presence animal life is surely indicated. For from the shapeless mass of sponge up to the last and completest work of the Creator, all possess a stomach, no matter how simple, or elementary.

An animal then in the abstract may be thus defined: a nutritive tube, open at the extremities; and the polypus appears to make nutrition the sole business of life; it seems to have no other object in view, than the spreading out of its numberless arms to involve its prey in their intricacies, and then when caught, conveying them to its digestive cavity, (for it is scarcely a stomach) just to support enough of life to enable it to repeat the office. This tube, which at first only extends the length of the animal, we shall find gradually elongating itself, till at last, as we rise in the scale of animated life, we find it doubled and redoubled on itself, till it far exceeds in length the body in which it is contained. This great essential of animal life is less dependant for existence and action on the other organs, than are they upon it; it adheres to life with more tenacity too than any other,—and no matter what has caused the dissolution, this canal is noticed to undulate, after all motion has ceased in the heart, and the animal has become a senseless mass. Having now then furnished ourselves with the criteria by which organization may be detected, and established a line of distinction between the animal, and the vegetable kingdom, the next object will be, the consideration of those phenomena which constitute life,—and to trace it up from the point where it results from actions, as simple as the being which exerts them, observing the organs gradually multiplying in number, and their properties increasing as we rise in the scale,—till we arrive at the complication presented in our own bodies, in which the causes and results are more numerous and more perfect than in any other living being; but yet we shall find that each being is in itself perfect, and so constructed, that its functions may be performed in the most favourable manner, with regard to the circumstances in which it is placed,—so that cast our eyes where we may, we shall find that all is “*Good*,” emphatically good. C\*\*\*\*

\* Zoophyte. Partaking of the nature of both animal and vegetable.

† Azote. So called because it deprives of life when inhaled into the lungs.

‡ Carbon—or Charcoal.

**DON'T QUARREL.**—One of the most easy, the most common, and most perfectly foolish things in the world, is—to quarrel, no matter with whom, man, woman, or child; or upon what pretence, provocation, or occasion whatsoever. There is no kind of necessity in it, no manner of use in it, and no species of degree of benefit to be gained by it. And yet strange as the fact may be, theologians quarrel, and politicians, lawyers, doctors, and princes, quarrel, the church quarrels, and the state quarrels; nations and tribes, and corporations, men, women, and children, dogs and cats, birds and beasts, quarrel about all manner of things, and on all manner of occasions.

If there is any thing in the world that will make a man feel bad, except pinching his fingers in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one—it degrades him in his own eyes, and in the eyes of other—and what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other.

The reason people quarrel about religion, is because they really have so little of it, and the harder they quarrel, the more abundantly do they prove it. A man has a right to stand fast by his religious faith—a right to insist upon it, a right to present it respectfully, on all proper occasions, to the consideration of others, but he has no right to quarrel; and any man that will quarrel about these things, in my opinion has not much to quarrel about.

Politicians need not quarrel. Whosoever quarrels with a man for his political opinions, is himself denying the first principle of freedom—freedom of thought, moral liberty, without which there is nothing in politics worth a groat: it is therefore wrong upon principle. You have on this subject a right to your own opinion, so have others; you have a right to convince them, if you can: they have the same. Exercise your rights, but again I say—*don't quarrel*.

The truth is, the more quietly and peaceable we all get on, the better—the better for ourselves, the better for our neighbours. In nine cases out of ten, the wisest policy is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is generally just to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.—*Emporium, an American publication.*

## FOREIGN POETRY.

No poet can ever be felt by a foreigner. The vigour of his thoughts, the depth of his philosophy, or the brilliancy of his imagination may receive their due praise, because they may address themselves to his comprehension. But the whole beauty of his language is a blank. It is beyond the power of any foreigner to appreciate the delicacies of expression, to measure the minute force of phrases, to catch the colouring of words, to seize the fleeting and exquisite essence that constitutes poetic language, in a strange tongue. No Englishman can feel the poetic charm of Racine. No Frenchman can feel the poetic charm of Shakspeare. The proof is simple. Let the Englishman read a speech of Racine in the ear of the Frenchman. The countenance of our Gallic friend will inevitably show, that he regards himself as listening to a good-natured barbarian. Let the Frenchman in turn read a scene of Shakspeare, John Bull, in his most polished state, will not be able to suppress a smile at the grotesqueness of foreign ambition. The obvious fact is that, though nations may communicate their prose treasures with sufficient ease, their poetry is incommunicable. The meaning can alone be given. The brilliancy, vividness, and elegance of the expressions vanish in the transfer. The flower is not to be extracted from the crucible in any other shape than ashes; its component parts may be there, but the spirit has gone off in the distillation. This forms the prominent folly of the pretence to enjoy the rhythm and measures of the Greek and Latin poets. How is it possible to enjoy the music of language, of which we do not retain a single tone? No man living pronounces a single word, perhaps a single letter, as the Greek or Roman pronounced it. What would be the result, in the instance of any modern language. The attempt has never been made without the most ridiculous failure. Every one remembers the Marquis *proprieture* of Ermenonville's epitaph on Shenstone—

“Under this plain stone,  
Lies Thomas Shenstone,  
A poet rural,  
Who wrote of things natural.”

A Greek or Latin epigraphist would unquestionably laugh at one and all our attempts at classic verse, just as we laugh at the unlucky ambition of the Marquis.—*Foreign Quarterly.*

**MARRIAGE.**—With all its little ills and evils, man knows no happiness until he marries; let him possess a woman of sense and virtue, and of whom he himself is worthy, and he will feel a solid and permanent joy of which he never was before sensible. For, as somebody says, the happiness of marriage, like the interest of money, arises from a regular and established fund; while unmarried libertines live upon the principal and become bankrupt in character and respectability. To be sure (and as the same authority

tells us,) uninterrupted happiness, no man can or ought to expect.—Life is no sinecure; fruits do not spring spontaneously from the earth, as they did in the garden of Eden; nor does manna drop from the clouds as it did in the wilderness. But as a scheme of solid comfort, matrimony affords to well regulated minds a double share of pleasure in prosperity, and a solace and support in sorrow and adversity.—*The Parson's Daughter.*

**ACACIA.**—The flowers of a species of the acacia are used by the Chinese in making that yellow which bears washing in their silks and stuffs, and appears with so much elegance in their paintings on paper. They gather the flowers before they are quite open, and put them into a clean earthen-vessel, over a gentle heat, and stir them continually, till they become dryish and of a yellow colour; then to half a pound of flowers they add three spoonfuls of clear water, and after that a little more, till there is just enough to hold the flowers incorporated together. They boil this for some time; and the juice of the flowers mixing with the water, it becomes thick and yellow. They then take it off the fire, and strain it through a piece of coarse silk. To the liquor they add half an ounce of common alum, and an ounce of calcined oyster-shells, reduced to a fine powder. All this is well mixed together, and produces the lasting yellow they have so long used. The dyers of large pieces use the flowers and seeds of the acacia for dyeing three different sorts of yellow. They roast the flowers, as before observed and then mix the seeds with them, which for this purpose must be gathered when quite ripe; by different mixtures of these, they produce the different shades of colour, only for the *deepest* they add a small quantity of Brazil wood.

**FEMALE CLOTHING.**—It seems to be a fancy prevalent among young people that it does not become them to wear warm clothing in cold weather. Various diseases that cut life short, are the constant fruits of their folly. And in the female especially, in whom the skin is so much more vascular, delicate, and sensitive; whose circulation partakes so much of the external character; who is therefore, so much more susceptible to cold, and so much less capable of resisting it, all those precautions are necessary in a tenfold degree. Yet it is the custom among women to clothe themselves warmly during the morning and the day, and at night put on a dress thinner and lighter, to expose the neck, the bosom, the arms; and then no wonder that they are feeble and delicate—that is, diseased; and that the beautiful, especially, in whom the skin is always exquisitely vascular, so often become the prey of consumption. Clothing is perfect in the degree in which it is warm and light. Cumberous apparel produces fatigue and excites perspiration; two things which give cold a dangerous power over the constitution. Of all substances yet invented, flannel hosiery appears to combine the qualities of warmth and lightness in the most perfect degree, and therefore, upon the whole, to form the best winter clothing.

**SCRIPTURE ELUCIDATIONS.**—The reapers merely cut the ears off, for straw was of no value in Egypt; reeds were a better material for thatching; their cattle and horses seem rarely, if ever, to have been stabled, and consequently litter was not required; the chaff was preferred to the straw for stuffing beds. We find it recorded, that, in the seven years of plenty, ‘the earth brought forth *by handfuls*’; a singular expression, which seems to allude not only to the great luxuriance of the crop, but also to this custom of cutting away only so much of the stalks as the reaper grasped in his hand. We find, however, that straw was used in the manufacture of bricks. The stems of the corn left by the reapers were plucked up by the hand for the brickmakers; and, as this was both tedious and toilsome, we can estimate the injustice of Pharaoh when he refused to supply straw to the captive Israelites. We must remember that the tyrannical Pharaoh issued his orders, prohibiting the supply of straw, about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have required from the Israelites a physical impossibility; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields.—‘So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.’—(Exodus v: 12.) By stubble, the historian clearly means the stalks that remained from the last year's harvest.”

The upright loom used by women was simply a strong beam, over which the web was passed. The warp was introduced by a shuttle nearly resembling a long knitting needle, and then pressed and held in its place by a bar of metal, which, in the book of Judges, is called ‘the pin.’ Hence we see that Samson displayed considerable strength when he broke the snare of the wily Delilah, after having deceived her by a false statement of the secret on which his superhuman power depended:—‘And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound? And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of sleep, and went away with the pin of the beam, and with the web.—Judges xvi: 13, 14.