

## PRINCIPLES OF CLEANLINESS IN NATURE.

Neatness or cleanliness of creation is one of the most striking provisions in nature, as it is also one which seems to have been nearly overlooked by naturalists, or viewed as if it was confined to a few animals. It will be seen, on the contrary, that it is one of the Creator's leading designs, and that careful provisions have been made for it both in the animal and vegetable department of life.

The contrivance for this purpose in plants, consists in the nature of the surfaces, most remarkable in the leaves, where this object is sometimes attained by a high polish and great density, at others by a waxy secretion, at others again, by a minute texture of the surface, resembling that of hairs and feathers, or by means of actual down or hairs; as, in the flowers, the globular velvety surface, which enhances the colours by dispersive reflection, serves for this end also. These prevent the lodgment of water, which is itself injurious, and, with that, of all liquid matters which might soil them; while the dust which might have adhered in a dry state, is easily dislodged by the first shower. How effectual the provisions are, is evident; since a dirty plant (to use an expressive term) is scarcely ever seen, peculiarly exposed as they are to the adhesion of soil: and thus does the vegetable world present that universal look of cleanliness and neatness, which is as striking as if there was a hand perpetually employed in no other office; preserving an order that we cannot maintain in our possessions, without constant labour. If all the dead portions, in leaves and flowers, with little exception, detach themselves, the effect is the same, and so, perhaps, was the purpose; while we know how disagreeable the appearance is, when, by housing them, we here interfere with the proceedings of nature. But if we overlook the contrivance as well as the intention, considering the effect, like all else, as a matter of course, so do we also, not merely forget to note another provision for maintaining the neatness of the vegetable creation, but neglect the very fact itself, as if this also could not be otherwise. Yet the least reflection will show that the result would be incredible but for experience. The simple power of vitality, maintaining the circulation, is not only sufficient to retain the feeble petal in its place against the power of the storm, but to maintain all the most delicate and tender flowers in perfect shape, rigidity and order, during the time that they were ordained to last. We cannot imitate these objects, without much stronger materials, and ligatures, and gums; yet the cistus, with its almost cobweb petals of a few hours, is a structure of perfect strength, retaining the elegant form assigned to it, till the term of its life has arrived.

The same cleanliness with the same decided intention to produce it, pervades the animal creation, and under many more forms than it is convenient or proper to notice. To man, it has been permitted to do what he pleases; and he is not slow in disobeying the universal command, which the other animals have received through instincts for this purpose, and through provisions for rendering neatness attainable by them: as thus also has he contrived to make some of his followers what he too often is himself. And if we forget to note this also, we should certainly have found it a very difficult problem, to devise the means of keeping all this multitudinous world of animals in that state of neatness, in which we find it some difficulty to preserve ourselves, peculiarly exposed as they are to soil. Yet a dirty animal, like a dirty plant, is scarcely to be found: the very mole and the earthworm, inhabiting the soil itself, are without a stain; the snail is clean notwithstanding its adhesive surface; the purity of the swan, in the midst of the mud, is almost proverbial. In the birds, indeed, we see a necessity for neatness, while we find the instincts as strong as the provisions are perfect. But in the terrestrial animals, there is no utility, nor does any inconvenience arise from the reverse; whence we must conclude, that the Creator's intention was simply neatness, order, cleanliness; a virtue to which we are willing to give a place, in words at least, among the minor ones, as we term them.

In these, and in the birds, the essential provision is similar to that in plants, consisting in the structure and superficial texture of hair and feathers. Popular prejudices term these animal substances less cleanly than vegetable ones; the facts are the direct reverse, as common experience in our own clothing should show. They do not absorb water, and, like plants, they repel the adhesion of what is dry. Thus do the quadrupeds keep themselves clean with very little effort, as the birds do, under that preening which they have been commanded to delight in. In insects the provisions are much more striking. The most naked larvæ are always clean, like the earthworms, inhabit where they may. In others, a peculiar texture of the surface, like that of hair, produces the same effects; and thus do we find down, or hairs, as in the bee, the butterfly, and the caterpillars, preventing all adhesion of the several substances to which they are exposed; but, as if to satisfy us of the Creator's decided intention on this subject, we find some of these animals provided with the very utensils of cleanliness which we construct for ourselves; furnished with brushes, together with that attached instinct of neatness which we daily see in use in the house-fly, while it would be easy to add much more to the same purpose from the records of natural history.

There is yet more provided for the same end, if in a very different manner, though in these cases, seeing that provision is made for the salubrity of the atmosphere and the waters, and for

the feeding of animals, we easily overlook the second, if not secondary purpose. Dead fishes are rendered luminous, that they may be discovered and consumed before they become offensive. On the land, the consumption of carcasses is provided for by the instincts given to several beasts and birds of prey, and, beyond all, by the appointment of the different larvæ, which are destined to this food; while, to make that expedient availing, such is the produce, and such the rapidity of growth, as to have made naturalists remark, that the progeny of three or four flies is sufficient to consume a horse. And assuredly, for the same end, has there been implanted in almost every animal that instinct, through which they seek concealment when about to die; while how effectual this is we know, since with, I believe, the sole exception of the shrew mouse often choosing a gravel walk for this purpose, we scarcely ever meet the dead body of a wild animal.—*Macculloch's Proofs and Illustrations of the Attributes of God.*

## NO REBELLION JUSTIFIABLE.

BY PROFESSOR WAYLAND.

Thus far have we gone upon the supposition that society has exerted its power *within its constituted limits*. This, however, unfortunately is not always the case. The question then arises, what is the duty of an individual, when such a contingency shall arise? Now, there are but three courses of conduct, in such a case, for the individual to pursue: passive obedience, resistance, and suffering in the cause of right: 1. *Passive obedience*, in many cases would be manifestly wrong. We have no right to obey an unrighteous law, since we must obey God at all hazards. And, aside from this, the yielding to injustice forms a precedent for wrong, which may work the most extensive mischief to those who shall come after us. It is manifest, therefore, that passive obedience cannot be the rule of civil conduct. 2. *Resistance by force*. Resistance to civil authority, by a single individual, would be absurd. It can succeed only by the combination of the aggrieved against the aggressors, terminating in an appeal to physical force; that is, by civil war. The objections to this course are the following:

(1) It is, at best, uncertain. It depends mainly on the question, which party is, under present circumstances, the stronger? Now, the oppressor is as likely to be the stronger as the oppressed, as the history of the world has abundantly shown.

(2) It dissolves the social fabric, and thus destroys whatever has thus far been gained in the way of social organization. But it should be remembered that few forms of society have existed for any considerable period, in which there does not exist much that is worth preserving.

(3) The cause of all oppression is the wickedness of man. But civil war is, in its very nature, a most demoralizing process. It never fails to render men more wicked. Can it then be hoped that a form of government can be created, by men already worse than before, better than that which their previous but less intense wickedness rendered intolerable?

(4) Civil war is, of all evils which men inflict upon themselves, the most horrible. It dissolves not only social but domestic ties, overturns all the security of property, throws back, for ages, all social improvement, and accustoms men to view, without disgust and even with pleasure all that is atrocious and revolting. Napoleon, accustomed as he was to bloodshed, turned away with horror from the contemplation of civil war. This, then, cannot be considered the way designed by our Creator for rectifying social abuses.

3. The third course is that of *suffering in the cause of right*. Here we act as we believe to be right, in defiance of oppression, and bear patiently whatever an oppressor may inflict upon us. The advantages of this course are,—

(1) It preserves entire whatever exists that is valuable in the present organization.

(2) It presents the best prospect of ultimate correction of abuse, by appealing to the conscience and the reason of men. This is, surely, a more fit tribunal to which to refer a moral question, than the tribunal of physical force.

(3) It causes no more suffering than is actually necessary to accomplish its object; for, whenever men are convinced of the wickedness of oppression, the suffering, of itself, ceases.

(4) Suffering in the cause of right has a manifest tendency to induce the injurious to review their conduct, under all the most favourable circumstances for conviction. It disarms pride and malevolence, and engenders sympathy in favor of the sufferer. Hence, its tendency is to make men better.

(5) And experience has shown that the cause of civil liberty has always gained more by martyrdom than by war. It has rarely happened that, during civil war, the spirit of true liberty has not declined. Such was the case in the time of Charles I. in England. How far the love of liberty had declined in consequence of civil war, is evident from the fact, that Cromwell succeeded immediately to unlimited power, and Charles II. returned with acclamations, to inflict upon the nation the most odious and heartless tyranny by which it was ever disgraced. During the suffering for conscience under his reign, the spirit of liberty revived, hurled his brother from the throne, and established British freedom upon a firm, and we trust, an immovable foundation.

(6) Every one must be convinced, upon reflection, that this is really the course indicated by the highest moral excellence. Passive obedience may arise from servile fear; resistance from vanity, glory, ambition, or desire of revolution. Suffering for the sake of right can arise only from a love of justice and a hatred of oppression. The real spirit of liberty can never exist, in any remarkable degree, in any nation where there is not this willingness to suffer in the cause of justice and liberty. Ever so little of the spirit of martyrdom is always a more favorable indication for civilization, than ever so much dexterity of party management, or ever so turbulent protestation of immaculate patriotism. [Thus far proceeds Dr. Wayland in his able work on "Moral Science" against what has been termed the "holy right of insurrection." One favour we beg of our readers, and that is to peruse a portion of Paul's letter to the Romans, and in the way the ancient Christians at Rome did, without the unwise divisions of chapters and verses, which the moderns have so absurdly introduced. Thus—"Bless them which persecute you; bless and curse not . . . . Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. [So said the Redeemer to his murderer, when Pilate asked "Knowest thou not that I have power to crucify thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above."] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear, honour to whom honour. Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling the law." May we remind our readers that this advice of Paul was given to the christians at Rome at the very period when the city of Rome contained within herself the seeds of civil war and insurrection—that it was offered at the time when that diabolical monster, Nero, the most cruel and savage of men, wielded the sceptre over the Roman empire, and who sewed up some of the christians in skins of beasts and then exposed them to the dogs to be torn to pieces, nailed others to crosses, and bound up hundreds in pitch coverings, which being set on fire, served as torches to the people, being lighted up in the night. Yes, while this fiend in human shape was upon the throne, and but a short time previous to the dreadful persecution of Nero, in which Paul himself perished, the holy Apostle writes, "Dearly beloved avenge not yourselves, etc. Let every soul be subject to the higher powers, etc." And yet you shall find *divines* as well as politicians, justifying rebellion in certain cases. But all this comes of the fashionable system of *testifying*, abstracting a verse of the Bible from its own relations.—ED. PEARL.]

SNUFF-TAKING.—"Snuff," said the parish-minister, "must be put on other ground. It never intoxicates—it never steals away the senses. Its orthodoxy depends on its influence on the physical system. But it always struck me that, if it had been the design of our Creator that we should be snuff-takers or tobacco-smokers, the nose would have been inverted. Thus the snuff would have been poured in at the aperture, and descended amid its resulting titillations, vibrations, etc.; and the smoke emanating from its appropriate chimney-pot, the mouth, would have curled upward along the inclined plane presented by the nose. At present, the situation of the nose menaces a repulsive, rather than attractive agency, and must present a formidable obstacle to the ascension of smoke, etc. from the orifice below. These are my reasons against snuff and tobacco."

"Bide a wee," retorted the elder; "experience is allowed, even by your reverence, to be a mighty argument. I fin' snuff, throughout a' its nomenclature, to be a marvellous agent. I carena what kin', sa as it be guid. Black or brown rappee, Gillespee, Irish Blackguard, Welsh, Strasburgh, Hardham's 37, or any other name that smells as sweet, they have all amazin' restorative powers."—*Fraser's Magazine.*