

Therefore a treasure of blood is actually provided in the heart and vascular system. Full of nutritious and healing particles; fluid enough to penetrate into the minutest parts of the animal; impelled by the heart, and conveyed by the arteries, it washes every part, builds up what is broken down, and sweeps away the old and useless materials. Hence we see the necessity or advantage of the heart and arterial system.

What more there was of blood than enough to repair the present damages of the machine, must not be lost, but should be returned again to the heart; and for this purpose the venous system is provided. These requisites in the animal explain the circulation of the blood, *a priori*.

All this provision, however, would not be sufficient; for the store of blood would soon be consumed, and the fabric would break down, if there was not a provision made by fresh supplies. These, we observe, in fact, are profusely scattered round her in the animal and vegetable kingdoms; and she is furnished with hands, the fittest instruments that could be contrived for gathering them, and for preparing them in their varieties for the mouth.

But these supplies, which we call food, must be considerably changed; they must be converted into blood. Therefore she is provided with teeth for cutting and bruising the food, and with a stomach for molting it down; in short, with all the organs subservient to digestion: the finer parts of the aliments only can be useful in the constitution; these must be taken up and conveyed into the blood, and the dregs must be thrown off. With this view, the intestinal canal is provided. It separates the nutritious parts, which we call chyle, to be conveyed into the blood by the system of the absorbent vessels; and the coarser parts pass downwards to be ejected.

We have now got our animal not only furnished with what is wanting for immediate existence, but also with powers of protracting that existence to an indefinite length of time. But its duration, we may presume, must necessarily be limited; for as it is nourished, grows, and is raised up to its full strength and utmost perfection; so it must in time, in common with all material beings, begin to decay, and then hurry on into final ruin.

Thus we see, by the imperfect survey which human reason is able to take of this subject, that the animal man must necessarily be complex in his corporeal system, and in its operations.

He must have one great and general system, the vascular, branching through the whole circulation: another, the nervous, with its appendages—the organs of sense, for every kind of feeling: and a third, for the union and connection of all these parts.

Besides these primary and general systems, he requires others, which may be more local or confined: one, for strength, support, and protection,—the bony compages: another, for the requisite motions of the parts among themselves, as well as for moving from place to place,—the muscular system: another, to prepare nourishment for the daily recruit of the body,—the digestive organs.

Dr. Paley observes, that, of all the different systems in the human body, the use and necessity are not more apparent, than the wisdom and contrivance which have been exerted, in putting them all into the most compact and convenient form: in disposing them so, that they shall mutually receive from, and give helps to one another: and that all, or many of the parts, shall not only answer their principal end or purpose, but operate successfully and usefully in a variety of secondary ways. If we consider the whole animal machine in this light, and compare it with any machine in which human art has exerted its utmost, we shall be convinced, beyond the possibility of doubt, that there are intelligence and power far surpassing what humanity can boast of.

One superiority in the natural machine is peculiarly striking.—In machines of human contrivance or art, there is no internal power; no principle in the machine itself, by which it can alter and accommodate itself to injury which it may suffer, or make up any injury which admits of repair. But in the natural machine, the animal body, this is most wonderfully provided for, by internal powers in the machine itself; many of which are not more certain and obvious in their effects, than they are above all human comprehension as to the manner and means of their operation. Thus, a wound heals up of itself; a broken bone is made firm again by a callus; a dead part is separated and thrown off; noxious

juices are driven out by some of the omentories; a redundancy is removed by some spontaneous bleeding; a bleeding naturally stops of itself; and the loss is in a measure compensated, by a contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. The stomach gives intimation when the supplies have been expended; represents, with great exactness, the quantity and quality, of what is wanted in the present state of the machine; and in proportion as she meets with neglect, rises in her demand, urges her petition in a louder tone, and with more forcible arguments. For its protection, an animal body resists heat and cold in a very wonderful manner, and preserves an equal temperature in a burning and in a freezing atmosphere.

A farther excellence or superiority in the natural machine, if possible, still more astonishing, more beyond all human comprehension, than what we have been speaking of, is the distinction of sexes, and the effects of their united powers. Besides those internal powers of self-preservation in each individual, when two of them, of different sexes unite, they are endued with powers of producing other animals or machines like themselves, which again are possessed of the same powers of producing others, and so of multiplying the species without end. These are powers which mock all human invention or imitation. They are characteristics of the *Divine Architect*.—Thus far Paley.

Galen takes notice, that there are in the human body above 600 muscles, in each of which there are, at least, 10 several intentions, or duo qualifications, to be observed; so that, about the muscles alone, no less than 6000 ends and aims are to be attended to! The bones are reckoned to be 234; and the distinct scopes or intentions of these are above 49—in all, about 12,000! and thus it is, in some proportion, with all the other parts, the skin, ligaments, vessels, and humours; but more especially with the several vessels, which do, in regard to their great variety, and multitude of their several intentions very much exceed the homogenous part.

—How august,  
How complicate, how wonderful, is man!  
How passing wonder He who made him such!—  
From different nature marvellously mixt;—  
Though sully'd and dishonour'd, still DIVINE! Young.

"Come! all ye nations! bless the LORD,  
To him your grateful homage pay:  
Your voices raise with one accord,  
Jehovah's praises to display.  
From clay our complex frames he moulds,  
And succours us in time of need:  
Like sheep when wandering from their folds,  
He calls us back, and does us feed.  
Then thro' the world let's shout his praise,  
Ten thousand million tongues should join,  
To heav'n their thankful incense raise,  
And sound their MAKER's love divine.  
When rolling years have ceas'd their rounds,  
Yet shall his goodness onward tend;  
For his great mercy has no bounds,  
His truth and love shall never end!"

So curious is the texture or form of the human body in every part, and withal so "fearfully and wonderfully made," that even atheists, after having carefully surveyed the frame of it, and viewed the fitness and usefulness of its various parts, and their several intentions, have been struck with wonder, and their souls kindled into devotion towards the all-wise Maker of such a beautiful frame. And so convinced was Galen of the excellency of this piece of divine workmanship, that he is said to have allowed Epicurus a hundred years to find out a more commodious shape, situation, or texture, for any one part of the human body! Indeed, no understanding can be so low and mean, no heart so stupid and insensible, as not plainly to see that nothing but Infinite Wisdom could, in so wonderful a manner, have fashioned the body of man, and inspired into it a being of superior faculties, whereby He teacheth us more than the beasts of the field, and maketh us wiser than the fowls of the heaven.

—Thrice happy men,  
And sons of men, whom God hath thus advanc'd:  
Created in his image, here to dwell,  
And worship him; and, in return, to rule  
O'er all his works. Milton.

ANECDOTE OF A MOHAMMEDAN LAWYER.

The following curious anecdote is told in the *Notarist* of a famous lawyer at Bagdat, called Abu Joseph. It marks several peculiarities in the Mohammedan Law, and displays much casuistical ingenuity, in adapting them to the views of his clients.—Lawyers in all countries may profitably exclaim, "O! the glorious uncertainty of the Law!"

The Caliph Haroun Abraschid falling in love with one of the slaves and concubines of his brother Ibrahim, offered him 30,000 dinars, or crowns of gold for her. Ibrahim, it appears, had sworn, that he would neither sell nor give her to any person; but as the Caliph his brother pressed him much to let him have the slave at any price, and being willing to oblige him, he consulted Abu Joseph in the business. Joseph informed him, that to avoid perjury, he must sell the one half of the slave to the Caliph, and bestow the other. Ibrahim, overjoyed at this expedient, sent the slave immediately to his brother, who in return, sent him the money he had offered, and Ibrahim gave the whole to the Lawyer, who by his address had redeemed him from embarrassment. The Caliph having got the slave into his possession, was nearly at the summit of his wishes, when a second difficulty arose. The Mohammedan Law prohibits a person from taking the wife or concubine of his brother, unless she have been married to an intermediate person. Abu-Joseph being consulted on this new difficulty, ordered the Caliph to espouse the girl to one of his slaves, who should be obliged to divorce her on the spot. This advice was taken, and a marriage was immediately executed; but the slave falling in love with his new spouse, refused to repudiate her, notwithstanding he was offered 10,000 dinars to give her up. Recourse was had again to Abu-Joseph, who now found he stood in need of all the subtleties of his jurisprudence to cut this new knot: but this he soon effected, by counselling the Caliph to bestow the man slave (of whom he was still the master) upon the woman whom he had espoused, as by this means, the bond of marriage would be broken; the Mohammedan Law not permitting a woman to be the wife of her own slave. This being accordingly done, a divorce necessarily followed, and the Caliph got the woman.

This Prince being so well pleased with the expedients which the Lawyer had found out, ordered the 10,000 dinars which had been offered to the slave, to be given to Abu-Joseph on the spot: but this was not all the gain he got by the consultation; for the Caliph having made a present of 100,000 dinars to the young woman, (of whom he was excessively fond,) she in acknowledgement of the good offices he had rendered her, (redeeming her out of the hands of the slave) to put her in the possession of so great a Prince,) presented him with 10,000 dinars more, so that in one night, this celebrated Lawyer gained fifty thousand dinars, about 24,000 pounds!

Remarkable modesty of the same Lawyer.

Abu Joseph having one day confessed his ignorance of a point of law, on which he was consulted, was reproached by some who heard him, for not being capable of acquitting himself in every part of his duty; seeing he received such large pensions from the Royal Treasury; to which he pleasantly answered; "I receive from the Treasury in proportion to what I know: but were I to receive in proportion to what I know not, all the riches of the Caliphate would not be sufficient to pay me!"

DOMESTIC ECONOMY.

On looking over your valuable paper of Wednesday last, my attention was arrested by the observation of a person recommending to farmers and housekeepers how to cure their meat; but fearing it is not definite enough in one important particular, (the time the meat should remain in the pickle,) I am induced to recommend a pickle that I have been in the practice of using and recommending to others for a quarter of a century, with complete success,—viz. :—Recipe for curing a hundred pounds of Hams or Beef.

Take 7 lbs. of coarse salt.  
2 lbs. of brown sugar.  
2 ozs. of salt petre.  
½ oz. of pearlsh.  
4 gallons of water.

Boil all together, and skim the pickle well—when cold put it on the meat.  
Hams to remain in pickle eight weeks—Beef four weeks.—Western Farmer.