6

From David Barclay

AN

ESSAY

ON

HUMANITY TO ANIMALS;

BY

THOMAS YOUNG, A.M.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

ABRIDGED BY PERMISSION OF THE AUTHOR.

Blessed are the Merciful: for they shall obtain Mercy. *St. Matthew*, v. 7.

BIRMINGHAM,

PRINTED BY KNOTT AND LLOYD.

1804.

ADVERTISEMENT TO THE READER.

HAVING perused with much satisfaction, " An Essay on Humanity to Animals," I applied to the respectable author for permission to publish an abridgment of his valuable work, for the sole purpose of *giving it away.* To this proposal I have received his assent in very gratifying terms, and consider myself much obliged by his ready acquiescence.

As this publication will be presented to many young persons, and also to some seminaries; the only return desired, is, that the rising generation may be impressed with the excellent sentiments which it contains; and that it may long be preserved, in order to be, by a succession of readers, more extensively useful.

THE EDITOR. +

The original work was published in 1798; and sold by Cadell and Davies, London, and Deighton, Cambridge.

+ D Barclay

Monthly Review, vol. 25, p. 467.

" We recommend this pathetic and able advocate of those " who cannot plead for themselves, to the serious attention of " readers of all descriptions. Those who have the education of " youth cannot too frequently inculcate the lessons of humanity " contained in this essay; as it enforces truths which no rational " being can either controvert or overlook; and which total " insensibility, or unjustifiable inattention, alone can for a mo- " ment obscure. Though the sportsman, in the hardihood of " his health, may deem these rules of humanity too tender and " refined; and though the epicure may treat them with dis- " regard or contempt; yet to a mind undebased by an in- " ordinate love of pleasure, the benevolent arguments of Mr. " Young must carry a full conviction. We cordially wish the " author all the success to which the merit of his publication " justly entitles him."

CONTENTS.

ON

HUMANITY TO ANIMALS.

CHAPTER I.

General Essay on Humanity and Cruelty to Animals.

In offering to the public a book on Humanity to Animals, I am sensible that I lay myself open to no small portion of ridicule; independent of all the common dangers to which authors are exposed. To many, no doubt, the subject which I have chosen will appear whimsical and uninteresting, and the particulars into which it is about to lead me, ludicrous and mean. From the reflecting, however, and the humane, I shall hope for a different opinion; and of these the number, I trust, among my countrymen is by no means inconsiderable. The exertions which have been made to diminish the suffering of the prisoner, and to better the condition of the poor; the flourishing state of charitable institutions; the interest excited in the nation by the struggles for the abolition of the slave trade; the growing detestation of religious persecution—all these, and other circumstances, induce me to believe that we have not been retrograde in Humanity during the eighteenth century: and I feel the more inclination and encouragement to execute the task which I have set myself, inasmuch as humanity towards animals presents itself to my mind, as having an important connection with humanity towards mankind.

The first reason which I shall offer, why we should abstain from cruelty to animals, is drawn from the Light of Nature, and is briefly this: That it tends to render those who practise it,

cruel towards their own species. For the truth of this, I need only appeal to the general sense and experience of mankind; or even, without the aid of experience, one might have formed a strong conjecture concerning the reality of such a tendency from the general nature of habits. Every single act of cruelty contributes something towards generating in the mind a *habit* of cruelty, or, in other words, a cruel disposition; and when this habit or disposition is once produced, it will not nicely discriminate its objects, or confine itself to one particular sort: it will exert its malignant influence upon whatever happens to come in its way, not much regarding whether it be man or beast.

I believe that, if a proper enquiry could be made, it would be found that many of those who have been brought to the scaffold for capital crimes, but more particularly many of those who have been executed for murder, might trace their progress in wickedness, and their consequent dreadful fate, from acts of barbarity to animals in their childhood or youth. Hogarth, whose judgment must be allowed to have weight on the present occasion, because he was, as his works incontestably prove, a most acute and accurate observer of common life, makes the career of the hero of his Four Stages of Cruelty commence with the barbarous treatment of animals, and conclude with murder, the gallows, and dissection.

It seems to be a very general opinion, that the English law will not accept the evidence of a butcher in any trial wherein life is concerned, under the idea that butchers are, from the nature of their business, apt to be rendered less feeling and humane than other classes of men. This opinion, however, respecting the evidence of butchers, is, I believe, a vulgar error; but it serves at least to show what is the sense of a great number of persons upon the subject in question.

It being allowed then, that cruelty to animals has a strong tendency to render us cruel towards our own species, we can have little difficulty in concluding, that this alone is a sufficient reason why we should abstain from it. And by a similar

argument we may conclude, that it is our duty to cultivate humanity towards animals. I do not mean that humanity only, which consists in a mere abstinence from persecution; but that operative humanity, which exerts itself in positive acts of kindness, and which, not content barely to rescue animals from pain, wishes, although it find them happy, to leave them still more abundantly gratified. Humanity, such as this, would undoubtedly tend to render us more humane towards mankind.

The second argument also which I shall offer, is drawn from the Light of Nature. Animals are endued with a capability of perceiving pleasure and pain; and, from the abundant provision which we perceive in the world for the gratification of their several senses, we must conclude that the Creator wills the happiness of these his creatures, and consequently that humanity towards them is agreeable to him, and cruelty the contrary. This, I take it, is the foundation of the *Rights* of Animals, as far as they can be traced independently of scripture; and is, even by itself, decisive on the subject, being the same sort of argument as that on which Moralists found the Rights of Mankind, as deduced from the Light of Nature.

The third argument which I shall offer, and which is also the strongest, perhaps, that can possibly be brought upon the present subject, results from the combined effect of several passages of scripture. These, I proceed to produce in order; only first remarking in general, that though most of them were delivered as laws to the Jews, as a distinct people, amongst whom they were evidently designed to promote humanity towards animals, yet we Christians ought, and indeed can hardly fail, to look upon them as lessons and precepts which pertain to, and nearly concern, ourselves.

Exodus xxii. 12.—Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.

In this command God evidently manifests a concern for the well-being and happiness of animals; and we can no longer doubt whether it be his will that we should exercise humanity toward them.

Exodus xxiii. 19.—Thou shalt not seethe a kid in his mother's milk.

Although this law in all probability alludes to an idolatrous and magical Gentile custom, which God forbade the Jews to imitate, yet I think it tends also to inculcate humanity to animals, and, what is observable, that sort of humanity which to some may appear nugatory and superfluous, the effect of feelings too irritable, and too refinedly delicate. The seething a kid in his mother's milk could give no pain either to the mother or to the kid. Yet there is something in the thing which seems contrary to nature, something in the very idea of it which must affect most minds with a certain abhorrence and disgust.

Leviticus xxii. 26, 28.—And the Lord spake unto Moses, saying, when a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. And whether it be cow or ewe, ye shall not kill it and her young both in one day.

On occasions when *Men* are put to death, whether it be in persecutions on account of religion, or in violent revolutions of states, never are we, either as spectators or hearers, so much affected with pity and sorrow, as when relations, such as husbands and wives, brothers and sisters, parents and children, are led forth to die together. And doubtless the mother feels far more piercing anguish when she sees her beloved child her companion in death, than she would, were she to die alone. This may be applied, in some degree, to the present passage. Those who attended at the solemnity would have felt more pity, had they seen the mother and her young one led at the same time to be sacrificed, and might have thought

it cruel when they heard their expressive and responsive cries. The mother also, and her young one would have felt greater uneasiness and pain from being put in mind of, and desiring to come at, each other; and the dam, if her young one was sacrificed in her sight, would have felt a still further increase of pain. All this was prevented by the above law.

Numbers xxii. 28, 35.—And the Lord opened the mouth of the ass, and she said unto Balaam, what have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, because thou hast mocked me: I would there were a sword in my hand; for now would I kill thee. And the ass said unto Balaam, am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now, therefore, if it displease thee I will get me back again.

Of the several places of scripture which inculcate humanity to animals, this seems to be the one which does it in the strongest and most striking manner. It presents us with a miracle, in which we acknowledge the immediate agency of the Almighty: "And God opened the mouth of the ass." The words therefore which follow, I look upon as conveying a rebuke of cruelty to animals, equally awful as if they had proceeded from the summit of mount Sinai. I consider them as the general expostulation, prompted by the Creator, of the

injured and oppressed animals with their unjust and tyrannic masters. And never was expostulation more eloquent and pathetic: "What have I done unto thee that thou hast smitten me these three times? Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? Was I ever wont to do so unto thee?" That the life of his creatures is dear in the sight of God, we may learn from that declaration of his angel: "unless she had turned from me, surely now also I had slain thee, and saved her alive." And from that stern demand, "wherefore hast thou smitten thine ass these three times?" we may judge that Balaam was not held guiltless for having smitten his ass without good cause.

Yet, have we not daily instances in our streets and highways, of men committing the very same offence for which Balaam was here rebuked? The same I mean in *kind:* for their's is generally greater in degree, in proportion as *their* anger is even less justifiable than was that of Balaam. Have we not daily instances of men, who ungratefully forgetful of all the great and numberless services of their horses; forgetful too that their horses have senses which may be startled, as well as their own, by the sudden or unusual appearance of an object, and that they are not favoured with human reason to quiet or overcome their apprehensions—of men, I say, who, forgetful of all these things, in the heat of their unbridled and irrational anger, unmercifully punish their horses for a single start, or accidental stumble? Are there not many who are ready to cry out with Balaam, "I would there were a sword in my hand, for now would I kill thee?" Such men meet not with the rebuke of Balaam, yet let them recollect that

> —— many a crime deem'd innocent on earth,
> Is register'd in heaven——
>
> COWPER'S TASK—Book 6.

Deuteronomy xxii. 6, 7.—If a bird's-nest chance to be before thee in the way, in any tree, or on the ground, whether

they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

This precept tended to inculcate humanity to animals, inasmuch as it accustomed the boy and the passenger, to spare animal life when in their hands; and as it restrained them from the aggravated cruelty of cutting off the mother-bird, together with her progeny, and that too when she was in the very act of hatching or cherishing them. It must not be understood as countenancing in the smallest degree, the taking of the eggs or young of birds, for purposes of sport or amusement, or as enjoining the taking of them for any purposes whatever: it appears to me as saying, If thou art resolved to take the eggs or the young, yet in any wise let the dam go.

Deuteronomy xx. 4.—Thou shalt not muzzle the ox when he treadeth out the corn.

The general spirit of this law, as far as it concerns humanity towards animals, seems to be, the reminding the husbandman that he ought to permit his horse, his ox, and his ass, to share with him, in a reasonable proportion, those blessings which their honest and patient service contributes to procure him in such abundant plenty. As to the literal sense of the law, it had reference, in all probability, to certain cruelties which were actually practised, either amongst the Jews themselves, or by some of the nations with which they had intercourse. It anciently was the custom, not only in Judea, but in several other countries also, to use oxen in treading out their corn: and whilst they were at work, some, we are told *, muzzled them; others daubed their mouths with dung; others hung a wooden instrument about their necks, which hindered them from stooping down; or put sharp pricks in

* Bishop Patrick's Comment. on Deut. xxv. 4.

their mouths; or kept them without drink; or covered their corn with skins, that they might not be able to come at it. We may recollect, moreover, that amongst the Hebrews the ox was employed in ploughing the ground; that treading out the corn was an employment in which his appetite would be strongly excited; that the restraining him, even by the least cruel methods, from gratifying in some degree that appetite, must have given him no common degree of uneasiness; that the season of treading out the corn was a season of feasting and making merry to the husbandman and his family; and now we may ask ourselves, whether a man of common humanity would not at such a season, and in such circumstances, have acted agreeably to the above law, although it had never been delivered? Or rather we may ask ourselves, whether it be probable that the man, who would not have acted thus, would, on any occasion whatever, feel his heart expand with gratitude, with generosity, or a laudable joy?

It cannot be doubted however, but that this law had a further and more important meaning. When the Jew heard it enjoined to him, that he should be kind to his oxen in gratitude for their labour, he could scarcely help reflecting that it was still more his duty to be kind to his servants and labourers, whom he was commanded in more places than one to treat with humanity. But the decisive authority on this head is St. Paul; who, speaking of the kindness and honour which ought to be shewn to those who labour in the work of the ministry, argues thus*: "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes, no doubt, this is written:" Now it must not be inferred from these last words that God takes no care for oxen; for that would be contradictory to other places

* 1 Corinthians ix. 8.

of scripture: all that can be inferred is, that God does not take so much, or near so much care for oxen as he does for men; which is perfectly agreeable to scripture and to reason*.

Amongst the Athenians, and many other nations, in very ancient times, it was held unlawful to kill the ploughing and labouring ox, either for sacrifice or food†. I cannot help doubting whether it would not have been for the honour, and even the advantage of mankind, if this sentiment had continued to retain its influence in later ages. I could wish it to be considered, whether the loss of food which would have arisen to mankind from abstaining from the flesh of the ploughing and labouring ox would not have been compensated by the increase of humanity which would have arisen from an abstinence of that nature. I know how much the strength and happiness of a country depend upon its populousness, and how much that populousness depends upon the plenty of provisions: I believe too that happiness is pretty equally distributed among the different orders of civil society: yet, considering that the happiness of a country depends greatly also upon the virtue of its inhabitants, and that the happiness of this life is not, or ought not to be, the sole object of communities and governments, I think it would not be ridiculous to ask, whether the great and ultimate object of a truly wise and virtuous politician would not be, to produce the greatest number of *virtuous* inhabitants, and not the greatest number of inhabitants of any sort, in a given tract of country. And, would the philosopher smile, should I ask him whether, considering, moreover, that population cannot easily exist in the highest possible degree without great and numerous manufac-

* St. Matthew's Gospel, x. 29.—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father.

Again, verse 31.—Fear ye not, therefore, ye are of more value than many sparrows.

It appears from these passages that animals are of *some* value in the sight of God.

† POTTER's Grecian Antiquities, Book II. Chap. 4.

tories, and that these are by by far less favourable than agricultural employments to the virtue and morals of the labouring classes of mankind—whether, I say, there be not a certain limit, which if the population of a country exceed, the happiness of that country will not only not be increased, but even diminished?

There are some pathetic lines in Ovid's Metamorphoses in favour of the ploughing and labouring ox *.

> How did the toiling ox his death deserve?
> A downright simple drudge, and born to serve.
> O tyrant! with what justice can'st thou hope
> The promise of the year, a plenteous crop,
> When thou destroy'st thy labouring steer, who till'd,
> And plough'd with pain, thy else ungrateful field?
> From his yet reeking neck to draw the yoke,
> That neck with which the surly clods he broke,
> And to the hatchet yield thy husbandman,
> Who finish'd Autumn, and the Spring began!
>
> DRYDEN'S TRANSLATION.

Let us, however, return from this digression.

Proverbs xii. 10.—A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

This passage requires no comment.

Jonah iv. 10, 11.—Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, and also much cattle?

Neither does this passage require any comment. God clearly expresses in it, that he sets a value upon the lives of animals.

Having now produced the passages of scripture, which appeared to have the clearest and strongest reference to

* Book XV. v. 120.

humanity towards animals, and having offered some observations upon them with a view to *that*, I think myself warranted in concluding from them, considered in their combined tendency, that it is the will of God that we should abstain from cruelty, and cultivate humanity, towards the brute creation. But if such be *his* will, we perceive instantly that it is *our* duty to obey it. If the enjoining to *man* humanity towards animals be a part of the merciful and benevolent dispensation of Providence, on the fulfilling of that injunction depends a part of the righteousness which is imputed to man for the exercise of that christian virtue Mercy; and without fulfilling it, our mercifulness would be found wanting, and our charity be left imperfect.

It ought not to be omitted, that it is for our interest, our pecuniary interest I mean, to treat the animals which are our property with gentleness and care. Every one knows that they will be both more able and more willing to serve us, and to contribute to our advantage, if they be not overlaboured or forced to too violent exertions; if they be not defrauded with respect to their food and drink, or the care and attention which are due to them; if they be encouraged and rewarded when they do well, and if when they do amiss they be punished with as much lenity as the design of correction will possibly allow. This is a wise and benevolent regulation of Providence. It does not trust the happiness of animals too much to the reasonableness and forbearance of man, but holds in by the stronger bond of interest, those who would not yield to the gentle restraints of humanity. It is true that it does not uniformly secure animals from ill treatment, because the anger or other evil passions of their masters frequently make them act contrary to what they deem their dearest interest; but beyond doubt it has been the means of preserving many a limb, and extending the term of many a harmless life.

A fifth consideration which ought to induce us to refrain from cruelty towards animals, is a regard for character. The man of great sensibility and strong feelings may be apt to assert with Mr. Cowper:

> I would not enter on my list of friends,
> (Though grac'd with polish'd manners and fine sense,
> Yet wanting sensibility) the man
> Who needlessly sets foot upon a worm *.

It will be said that we meet with numberless instances of men, occasionally guilty of cruelty to animals, who nevertheless are allowed by the world to be men of the best characters, and of the most amiable dispositions. The world, it is certain, is not so strict and severe in this point as some few individuals are; but it is equally certain that when these offences against humanity come to be looked at attentively by reflecting and virtuous men, by men whose praise is of the greatest value, and whose approbation is most to be coveted, they appear as stains on any character whatever. Even the world, when any one is guilty of some notorious act of barbarity to animals, or is excessively addicted to cruel and bloody sports, even the world itself, which holds the reins so loose in morals, is ready to look upon him as deficient in feeling for his own species. Nor is this opinion rash or ungrounded. Betwixt a man and his horse, or dog, or other animal which is familiar to him, many cords of affection will always intervene (unless the source of sympathy be dried up in his soul) differing in degree, probably far more than in kind, from those which tie the hearts of friends together. If then he wilfully and violently rend these asunder, and pass almost in an instant from a state of friendship with his dumb companion, to the extreme of cruelty, is it not with reason that the world draws unfavourable conclusions respecting his humanity towards his own species?

* Task, Book 6.

If therefore we wish to soften, and not to harden our hearts, if we feel it our duty to conform to the will and intention of God, if we regard our interest, or our character; if all these motives, or any one of them, have force to actuate us, let us abstain from cruelty, and cultivate humanity towards animals.

CHAPTER II.

On Cruelty to Animals in Sports peculiar to Children.

If the effect which cruelty to animals has upon our conduct towards our own species, be ever a reason why we should abstain from it, this argument will hold with peculiar force when applied to childhood and early youth; because in that period of life a habit of cruelty is soonest contracted. The astonishing flexibility of childhood, and the incalculable importance of early habits, have been repeatedly displayed, and are sufficiently understood; and it is not from ignorance, so much as from a culpable inadvertence, that children are suffered to pass without reproof or punishment in their first acts of cruelty, and to proceed unmolested in a course of barbarity, which will certainly diminish, perhaps may totally destroy, the natural humanity of their dispositions. A child makes his first essays of cruelty upon the weakest and most defenceless parts of the animal creation: from thence he proceeds, as his strength and powers of cruelty increase, to attack the stronger and more formidable: last of all, after having been thus trained in a regular exercise of savageness, he falls upon his own species. When the *Boy* has been accustomed to contemplate with pleasure the cries and writhings of tortured animals, what better can be expected of the *Man*, than that he should feel an enjoyment in the sufferings

of human beings? Cruelty, like all other vices, is progressive and ingenious; it calls continually for stronger gratifications, and is driven upon refined methods of satisfying its cravings.

The great importance then of checking the very first appearances of cruelty, seems sufficiently evident. Parents therefore, and all who have the management of children, ought carefully to check them, whenever they are observed killing or tormenting flies, butterflies, &c. of which they are exceedingly apt to be guilty.

But of all the cruelties exercised by boys, the greatest, considered in all its circumstances and in its full extent, is the robbing of birds'-nests. We shall be sensible of this if we only reflect how many thousand boys make this their principal diversion during the greater part of the spring. Of the innumerable young birds, in all states betwixt the egg and maturity, which are procured by this accurate and wide-extended search, some are immediately sacrificed to the amusement of the discoverers; some perish by a lingering death, attended by all the pains of cold and hunger; and the survivors, which by some will not be thought to experience the mildest fate, are reserved for the prison-miseries of a cage.

But the cruelty of this practice stops not at the young ones: it extends to the parent birds. The cries of the dam, upon discovering her eggs or her young ones to be taken away, are in the highest degree plaintive and affecting: they have even been known to induce the school-boy, after he had pulled out the nest, to replace it to the best of his power, and to relinquish for ever the amusement of bird-nesting. The melancholy tidings of their common loss are soon communicated from the dam to her mate; and his song, which even now made the woods re-echo the transports of his breast, is not heard again in the choir for several days. Thomson indeed*

* In imitation of Virgil.—Georg. IV. 511.

has represented the nightingale pouring forth her grief in song; but, whether this particular be scientifically accurate or not, the picture is masterly on the whole, and may with some variation be adapted by the reader to any other sort of bird:—

> But let not chief the Nightingale lament
> Her ruin'd care, too delicately fram'd
> To brook the harsh confinement of the cage.
> Oft, when returning with her loaded bill,
> The astonish'd mother finds a vacant nest,
> By the hard hand of unrelenting clowns
> Robb'd, to the ground the vain provision falls;
> Her pinions ruffle, and, low-drooping, fcarce
> Can bear the mourner to the poplar shade,
> Where, all abandon'd to despair, she sings
> Her sorrows thro' the night, and on the bough
> Sole sitting, still at every dying fall
> Takes up again her lamentable strain
> Of winding woe; till, wide around, the woods
> Sigh to her song, and with her wail resound.
>
> SPRING—711.

The degree of pain felt by the mother-bird for the loss of her young, must be measured by the strength of her affection; and of this we may form some judgment, if we reflect upon the difficulties which it was calculated by Providence to overcome. We see that it is so strong as to induce her to undergo with patience all the irksomeness of hatching her young, and all the labour of rearing them to maturity; both of which must be allowed to be very great. But its effects in general have been so finely, and at the same time so faithfully, described by Thomson, that I can do nothing better than copy his lines:—

> As thus the patient dam assiduous sits,
> Not to be tempted from her tender task,
> Or by sharp hunger or by smooth delight,
> Tho' the whole loosen'd spring around her blows,
> Her sympathizing lover takes his stand
> High on the opponent bank, and ceaseless sings
> The tedious time away; or else supplies
> Her place a moment, while she sudden flits
> To pick the scanty meal. The appointed time

With pious toil fulfill'd, the callow young,
Warm'd and expanded into perfect life,
Their brittle bondage break, and come to light,
A helpless family, demanding food
With constant clamour. O what passions then,
What melting sentiments of kindly care,
On the new parents seize! away they fly
Affectionate, and undesiring bear
The most delicious morsel to their young;
Which equally distributed, again
The search begins.————
Nor toil alone they scorn; exalting Love,
By the great Father of the Spring inspir'd,
Gives instant courage to the fearful race,
And to the simple, art. With stealthy wing,
Should some rude foot their woody haunts molest,
Amid a neighbouring bush they silent drop,
And whirring thence, as if alarmed, deceive
The unfeeling schoolboy. Hence around the head
Of wand'ring swain, the white-wing'd plover wheels
Her sounding flight, and then directly on
In long excursion skims the level lawn
To tempt him from her nest. The wild-duck hence
O'er the rough moss, and o'er the trackless waste
The heath-hen flutters, pious fraud! to lead
The hot-pursuing spaniel far astray.

SPRING—658.

Striking instances of the force of affection in birds are so common, that it is needless to bring them forward; but the following anecdote, related by the Rev. Mr. White, in his Natural History of Selborne*, is truly astonishing:—

" The fly-catcher of the Zoology (the stoparola of Ray) builds every year in the vines that grow on the walls of my house. A pair of these little birds had one year inadvertently placed their nest on a naked bough, perhaps in a shady time, not being aware of the inconvenience that followed. But a hot sunny season coming on before the brood was half fledged, the reflection of the wall became insupportable, and must inevitably have destroyed the tender young, had not affection

* Letter XIV. to the Honourable Daines Barrington.

suggested an expedient, and prompted the parent-birds to hover over the nest all the hotter hours, while with wings expanded, and mouths gaping for breath, they screened off the heat from their suffering offspring."

I cannot help inserting here, although it does not relate to birds, the following most affecting instance of maternal affection in animals, copied from Dr. Percival's Moral Tales*.

The following relation is extracted from the Journal of a Voyage for making Discoveries towards the North Pole:—

" Early in the morning, the man at the mast-head of the Carcase gave notice that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had, without question, been invited by the scent of the blubber of a sea-horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea-horse, which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

" It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast, in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to

* In this book, which was designed for *children*, but which *grown persons* may peruse with pleasure and profit, the reader will find many excellent things on the subject of humanity to animals.

the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them; and when she saw they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was pitiful to hear her moan. When she found she could not stir them, she went off, and when she had gotten at some distance, looked back and moaned; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds. She went off a second time, as before, and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round one and round the other, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died, licking their wounds."

Having now enabled the reader to form an adequate idea of the cruelty and bad consequences of the practice in question, it is time that I endeavour to point out some means of prevention. And here it must not be denied, that the propensity to go in search of the nests of birds is very natural to children, and the temptation to rob them very strong. I am convinced, however, that by proper management they might be brought to take more pleasure in *knowing of* a number of nests, in going to visit them at intervals, and in observing the progress from the first foundation of the nest to the flight of its inhabitants, than in getting into their possession either the eggs or the young ones. I have known an instance of a family of children standing single in this respect among a whole village, owing to the fortunate circumstance of their father being a man of more humanity than his neighbours. He did not attempt to restrain his children from going to

search after nests, but he took frequent occasion to inculcate such lessons of humanity, as effectually prevented the barbarous custom of robbing them. Let other fathers follow his example; and let mothers represent to their children the cruelty of "robbing a poor bird of her young*;" for mothers alone can feel what it is for a mother to be deprived of her offspring.

Schoolmasters are placed in a situation which enables them to second the efforts of the parents with very great effect; and this with a very small addition to the trouble of their station: and it is certainly matter of wonder, that they have not contributed more towards an end so desirable. Instances of the cruelty now under consideration ought to meet with the censure of the master, or even in some cases with punishment; whilst those of humanity, on the contrary, ought to draw from him the reward of praise. To prevail with boys of a humane disposition, nothing more would be required than a few lessons of humanity adapted to their age; and the example of the well-disposed, operating in concert with the dread of punishment, might be expected to reclaim even the most offending.

It may perhaps occur to some persons, and may appear an objection to the general scope of this chapter, that if the practice of robbing birds'-nests were to cease among children to any considerable degree, the race of birds in general, or at least some particular kinds of them, would become by their numbers a serious evil. If this upon experiment should be found really the case, a mode of remedying the evil might easily be discovered infinitely better than that of encouraging our children in a practice which has so strong a tendency to harden their hearts.

There are many other cruelties of which boys are guilty, such, for instance, as the spinning of cock-chafers, and the

* Vide Shenstone's Pastoral Ballad, Part II.

various modes of torturing toads and frogs; but it is sufficient to have pointed to them here, that for the future they may be watched and prevented.

CHAPTER III.

On Cruelty to Animals, in Sports common to Men and Boys.

FROM sports peculiar to children, we pass to those which are common to men and boys. The principal of these are bull-baiting, cock-fighting, and throwing at cocks; of all which the less need be said, as so little can be brought forward in their defence. It may be safely affirmed of all of them, that they are the sources of much useless and unnecessary pain to animals, and therefore we should want no other reason for condemning them; but another, and still stronger, reason is, that their evil extends to human society. They draw together idle and disorderly persons, they tend to generate in the spectators a cruel habit of mind, and universally give rise to profane swearing and drunkenness.

In some parts of England bulls were baited, not only with a view to their being killed, but whenever a sum of money could be collected, which might appear to the keeper of the *game bull* (so he was called) a sufficient inducement to expose him to the dogs. As a singular instance of cruelty which took place at a bull-baiting, I quote the following, which is said to be a fact, and related by an eye-witness*. "Some years ago at a bull-baiting in the North of England, when that barbarous custom was very common, a young man, confident of the courage of his dog, laid some trifling wagers, that he would at separate times cut off all the four feet of his dog, and that after every amputation it would attack the bull. The cruel experiment was tried, and the dog continued to seize the bull as eagerly as if he had been perfectly whole."

* Bewick's Quadrupeds—Article, Dog.

Of the three cruel sports which I have mentioned, cock-fighting is the most prevalent, and productive of more mischief than both the others together. In particular it is notorious as a nursery for cheats and pick-pockets. In this feature, and as it is ridiculous for exciting in the amateurs a heat and eagerness utterly disproportioned to their object, it has been admirably touched by the manners-painting pencil of Hogarth*. "What aggravate the reproach and disgrace upon Englishmen, are those species of fighting which are called the Battle-royal, and the Welch-main, known no where in the world but there. These are scenes so bloody as almost to be too shocking to relate; and yet, as many may not be acquainted with the horrible nature of them, it may be proper, for the excitement of our aversion and detestation, to describe them in a few words. In the former an unlimited number of fowls are pitted; and when they have slaughtered one another for the diversion of the otherwise generous and humane Englishman, the single surviving bird is to be esteemed the victor, and carries away the prize. The Welch-main consists, we will suppose, of sixteen pair of cocks; of these, the sixteen conquerors are pitted a second time; the eight conquerors of these are pitted a third time; the four conquerors a fourth time; and lastly, the two conquerors of these are pitted a fifth time; so that (incredible barbarity!) thirty-one cocks are sure to be most inhumanly murdered for the sport and pleasure, the noise and nonsense, the profane cursing and swearing, of those who have the effrontery to call themselves, with all these bloody doings, and with all this impiety about them, Christians,—men of benevolence and morality.

* See his "Cock-pit."

But of the sports mentioned above, that of throwing at cocks seems to have the least of a motive, and consequently appears the most unaccountable, cruel, and unnatural. That men should feel a pleasure in seeing two animals exerting their courage and activity to each other's destruction, though a reproach to human nature, is yet reconcileable to it; but the fastening the most gallant animal in the creation to a stake, where his courage cannot be exerted either to his own defence, or to the amusement of his murderers, and knocking him in pieces with sticks, has something in it so insipid, and withal so unsportsmanlike, that it excites our wonder as well as indignation, and can only be referred to the prevalence of custom.

It is observed that the English bull-dog and game-cock excel those of every other country in fierceness and invincible courage, and that if carried out of the island they degenerate, and never retain their spirit in its full height: if so, it is to be regretted that where their noble qualities are found in most perfection they should be most abused. I think that the English have more of cruelty to animals in their sports in general, than any of their neighbours; which I the more wonder at, because there is no people among whom *human* life is more sacred, or of more value. It gives me sincere pleasure, however, to be able to state that these savage customs have of late years been much broken off, and still continue on the decline. The merit of this is to be assigned principally to the Magistrates, and from their interposition we have a right to expect more good in the same way. Cock-fighting has received a severe blow in many places from a resolution of the Justices not to grant licenses to such publicans as shall encourage it at their houses. I believe that the throwing at Cocks at Shrove-tide, is annually forbidden in many large and respectable towns by proclamation.

Some one may imagine that bull-baiting and cock-fighting have a tendency to generate courage in the spectators, so as

to render them better sailors or soldiers, should their country require their service, and on this account may be uneasy at the decline of these amusements. Supposing them to have such a tendency, I think that its effect would by no means counterbalance that of their stronger tendency, to generate in the minds of the spectators cruelty, and thirst of blood. If any nation were to be brought as an instance of the tendency of cruel sports and bloody spectacles to instil courage into the spectators, I suppose the Romans would be pitched upon. But then we must recollect that such spectacles never became common among them till after the defeat of Hannibal; and no one will say that the Romans improved either in valour or virtue after that æra.

For reasons nearly the same as have been offered above, bear-baiting, badger-baiting, and the like, are to be condemned; as also many cruel sports which are peculiar to particular parts of England.

CHAPTER IV.

On Hunting, Shooting, and Fishing, for Sport.

FROM the very first conception of the plan of the present Essay, I always looked forward to this particular chapter with a kind of dread, and could not help considering it as the most difficult part of my work. I was conscious that in condemning Hunting, Shooting, and Fishing, for sport, I should have to contend with Custom, Fashion, and Inclination; with Physicians, Moralists, Legislators, and Divines. Physicians recommend these sports on the score of health; Moralists, Legislators, and Divines, permit, approve, and sanction—I must also add, engage in and practise them.

Upon a nearer view, however, I perceive that the argument which I shall hold, with all these several prejudices and opponents, will be very brief. After the flood, God, by a particular grant, gave permission to Noah and his descendants, to take away the lives of animals for the purposes of food. Now I think it evidently appears from the grant itself, independent of all other arguments, that without it mankind would not have had a right to kill animals for food. For if the right could have been derived from any other source, that grant would have been unnecessary; in which case we cannot conceive that God would in so express and particular a manner have conferred it. If then a grant from God was requisite, in order to our having a right to kill animals *for food*, how much more must such a grant be requisite in order to our having a right to kill them *for sport?* We may be allowed therefore, to enquire of all who hunt, shoot, or fish, for sport, upon what scriptural grant they found their right to take away the lives of animals in the course of those diversions: and since it is impossible for them to produce any such grant, we are warranted in pronouncing hunting, shooting, and fishing for sport, to be unlawful, cruel, and sinful.

But some will be ready to plead in excuse, that they distribute amongst their poor neighbours at night, whatever they may have taken, or brought down, during the day. To whom I answer, that it is the *motive* which determines the moral quality of an action *with respect to the character of the agent*, and with which we have to do at present. They are conscious to themselves of the motive which led them out in the morning, and consequently are best able to decide upon the guilt or innocence of the day. But if *sport* was their principal motive, they may depend upon it, that throwing the carcases of what they have killed, to the poor, will not atone for the lives which they have wantonly taken away, and reduce the account of right and wrong to a balance.

But others again will object, if we did not thin the game their number would speedily become a serious evil; they would overrun our fields, and destroy our crops. To these I reply, that there would be no danger of this, if all were allowed freely to kill game, whose principal motive in so doing would be the procuring of food.

But we, a third class of objectors will say, hunt, shoot, and fish, for the benefit of our health: health is as necessary to life as food is; and therefore we presume that our licence is found in the same grant, which gives us the animals for our food. I would in the first place advise these men to make themselves fully certain whether health be their principal motive; and if it be, I would in the next place ask them, whether riding, walking, gardening, or farming, would not answer their purpose *.

It may perhaps be feared that if the amusements in question were taken away, a considerable number of men would be reduced to methods of putting off their time still less innocent in themselves, and more detrimental in their consequences, than these. Indeed I think myself in some degree bound to substitute other amusements of an active sort, in room of those which I wish to take away. I must therefore again refer my readers to riding and walking, to gardening and agriculture: perhaps the exercise of rowing in a boat, bowls, cricket, or archery, may not be undeserving of mention.

If however, after all, there be any who think they should be too much straitened in their pleasures, if hunting, shooting, and fishing were relinquished, and that they could not

* It is usual with sportsmen to make a merit of alleging, that they feel no pleasure in the mere act of killing the game, much less in watching the agonies of death. I believe this to be true, in general; but let them remember that on such occasions it is not enough that they feel no pleasure—they ought to feel *pain;* and their culpability consists, in part, in rendering themselves nearly, if not wholly, insensible to the sufferings of the animals which they sacrifice to their diversion.

find sufficient recreation in the amusements which would remain—(and I fear there will be very many in whose minds this objection will far overbalance all the arguments that humanity can suggest in opposition to it)—I can only say that I pity their taste, who, amidst the infinite variety of pleasures which the country and the fields supply, are obliged to have recourse to sports which communicate their gratifications through the pain and destruction of inferior natures.

Sportsmen in general are so wedded to their favourite pastime, and so firmly resolved to pursue it, that it may seem presumptuous to undertake to make any impression upon them, by appealing either to their heads or hearts. The truth is, I do not hope to succeed with any but the humane, and the greater part of the clergy. Very many of these last, I am persuaded, not only agree with me in opinion, but are careful that their practice should in no instance belie their conviction; and I am particularly anxious that the rest of their brethren should follow their example, because there is no other class of men to whose character these sports are, for many evident reasons, so little suited. Humanity, sensibility, and gentleness, are traits which ought always to be found in the character of a clergyman: his amusements should all be of the sober kind; not violent and boisterous, not rough and inelegant.

To the clergy therefore, and to the humane in general, I will propose one consideration more, which will have its weight with them as an argument against the diversions in question: I mean the pain which they bring upon the animals that are their victims. Let us take the hare for an instance. Let us take her, just at the moment when her startled ear catches in the breeze the first faint sound of her approaching foes; for this is the beginning of her pain, inasmuch as it is the commencement of her terror. Let us accompany her through all her long and painful flight, until her strength and spirits are exhausted. "See how black she

looks!" how heavily she reels along! If ever your limbs have felt the pain of excessive fatigue, think what she feels now. Think what are her sensations as she passes her well-known haunts, where she has so often fed at ease, and gamboled in security! But see, she is surrounded by her pursuers; and that infant shriek expressed the height and the close of her distress.

And surely this pain, this series of sufferings, is not slight, is not unworthy of consideration:

> ——— Detested sport,
> That owes its pleasure to another's pain;
> That feeds upon the sobs and dying shrieks
> Of harmless nature, dumb, but yet endued
> With eloquence, that agonies inspire,
> Of silent tears and heart-distending sighs!
> Vain tears, alas! and sighs, that never find
> A corresponding tone in jovial souls!
>
> COWPER—Task, Book III.

Before we commence the operations of any of these cruel sports, let us compare in our minds the present state of their destined victims with that into which we are about to reduce them. Surely the sight of animals enjoying and expressing the different pleasures and satisfactions which are proper to their several kinds, must convey to the cultivated and feeling mind a delight far more exquisite than any which hunting, shooting, and fishing, are capable of exciting.

There are some instances of shooting which almost all condemn. I allude to the shooting of black-birds, thrushes, linnets, and other birds of song. It must be acknowledged that these instances can seldom or never be laid to the charge of real sportsmen: they are left to the vulgar and to the unskilful*. When we see, as we sometimes may, gentlemen of liberal education guilty of this monstrous species of shoot-

* On this subject I would refer the reader to the beautiful elegy, occasioned by shooting a Black-bird on Valentine's Day, which is to be found in the Adventurer, and the Pleasing Instructor.

ing, we may conclude that there is a miserable deficiency of feeling; and the imprecation of Collins*, upon him who could view the shrine of Thomson with heedless eye, has, from some cause or other, fallen upon them.

This may not be an improper place for observing, that there is more than common cruelty in killing animals when they are with young, or when they have young ones; in killing, for instance, salmon in the season of spawning; in hunting hares when big with young; and in shooting birds when they have eggs or young ones. To endeavour to describe and specify the cruelty, to those who are endued with feeling is unnecessary; and to those who are not, would be in most points impossible. These last, however, may be able to comprehend, that if they shoot either of the parent-birds, they give the whole brood a very good chance of starving.

I have often wondered that Thomson, who was distinguished by his humanity during life, and is yet distinguished by it in his poetry, did not altogether condemn fishing for amusement. He even speaks of it with complacency and approbation, in his description of angling; which seems to follow somewhat awkwardly after the lines immediately preceding, in which he had "touch'd light on the numbers of "the Samian sage," and had gone so far as to condemn the killing of animals even for food. He could not, however, help condemning the most cruel sort of fishing, viz. with the worm:

> But let not on thy hook the tortur'd worm,
> Covulsive, twist in agonizing folds;
> Which, by rapacious hunger swallow'd deep,
> Gives, as you tear it from the bleeding breast
> Of the weak, helpless, uncomplaining wretch,
> Harsh pain and horror to the tender hand.
>
> SPRING—385.

* Yet lives there one, whose heedless eye
Shall scorn thy pale shrine glimmering near!
With him, sweet Bard, may Fancy die,
And Joy desert the blooming year.
ODE on the Death of THOMSON.

It must be observed, that fishing with any *living* bait, is to be condemned for the same reason as fishing with the worm: in all such instances we torture *two* animals *at once* for our amusement; in others, only *one* *.

Mr. Cowper *absolutely* condemns fishing for sport, as well as hunting and shooting. In the censure of these two last he was preceded by Thomson, with a quotation from whom I will conclude this chaper.

> These are not subjects for the peaceful Muse,
> Nor will she stain with such her spotless song;
> Then most delighted, when she social sees
> The whole mix'd animal creation round
> Alive and happy. 'Tis no joy to her,
> This falsely-chearful barbarous game of death;
> This rage of pleasure, which the restless youth
> Awakes, impatient, with the gleaming morn;
> When beasts of prey retire, that all night long,
> Urg'd by necessity had rang'd the dark,
> As if their conscious ravage shunn'd the light,
> Asham'd. Not so the steady tyrant man,
> Who with the thoughtless insolence of power
> Inflam'd, beyond the most infuriate wrath
> Of the worst monster that e'er roam'd the waste,
> For sport alone pursues the cruel chace,
> Amid the beamings of the gentle days.
> Upbraid, ye ravening tribes, our wanton rage,
> For hunger kindles you, and lawless want;
> But lavish fed, in Nature's bounty roll'd,
> To joy at anguish, and delight in blood,
> Is what your horrid bosoms never knew.
>
> AUTUMN—378.

Since the preceding part of this chapter was written, I have met with an essay, in the first volume of the Memoirs of the Literary and Philosophical Society of Manchester, on

* Certain prejudices seem generally to prevail in favour of fishing, as if it were a less cruel amusement than either shooting or hunting. In opposition to these, it may be observed, that in this sport there is not the excuse of even *hoping* to kill instantaneously. I am sorry that the gentler sex have been led to practise it. If cruel diversions *must* be retained, it were to be wished that at least they may be reckoned fit only for the *men*.

the diversions of Hunting, Shooting, Fishing, &c. considered as compatible with Humanity. Some of the author's arguments I had anticipated; upon the most remarkable of the rest it may not be improper to subjoin a few observations.

He argues, "that death to brutes is no positive evil, be- "cause in terminating their existence they only suffer a pri- "vation of pleasure." Now supposing this to be really the case, what right have we to make animals suffer this privation, and how is it compatible with humanity so to do? But, besides this privation of pleasure, we cause the animals to suffer a great deal of positive pain, in the process and act of death, of which we are the authors.

Against this objection the Essayist has provided. He contends that death brought on by disease, or the decay of nature, would be much more to be dreaded by an animal than a violent death from the sportsman. Now this in many instances is not true. But granting that it is always so, what will be the consequence? It will not immediately follow that it is compatible with humanity to cut off an animal in the prime of its life, and in the full possession of its health and faculties. In by far the greatest number of instances, the pleasure which the animal would enjoy, were it permitted to bring its existence to its natural close, would infinitely overbalance the pain which is supposed to accompany a natural more than a violent death. The animal therefore would, upon the whole, be a great loser by the sportsman's intended kindness, and hunting, shooting, and fishing, must still remain incompatible with humanity, as far as this argument of the Essayist is concerned.

He observes that unless we admit the lawfulness of these diversions, we shall be unable to discover the intention of Nature in the gifts of scent to the hound, swiftness to the greyhound, and sagacity to the pointer. But without going deeper into the subject, will it not be a sufficient answer to this argument, if we say that the primary design of Nature

in the above gifts was to furnish these several kinds of dogs with the means of catching animals for their food? It does not necessarily follow, that because the skill and industry of man are able to apply the natural powers and propensities of animals to their own purposes, these endowments were intended by Nature for that end. The panther is made use of in hunting, and the hawk in falconry; yet who ever imagined that the qualities which render them fit for these diversions, were given for the amusement of man, and not for their own preservation?

CHAPTER V.

On Cruelty to Horses.

IF any one ask what induced me to allot a particular chapter to the horse; I answer, his services, his noble qualities, and his injuries. Of his services, they for whom principally this chapter is intended, are the best qualified to give an account, but that it never enters into their minds to reflect upon them: they would perceive them more clearly, and estimate their value more justly, if they could for a while be deprived of them. Let it suffice to say, that in this country, in which agriculture, manufactures, and commerce are carried to so wonderful a height, in this country of industry and luxury, the horse, with little exception, ploughs all, draws all, bears all. He, of all animals, contributes the most to the profit and pleasure of his master: whether the intent be business or pleasure, he bears him upon his back, or draws him in the carriage. In form and in motion he is, next to man, the most beautiful of creatures. In swiftness he has been known

literally to outstrip the wind*. The most spirited, yet the most tractable of quadrupeds, he possesses more than the courage, without any of the ferocity, of the lion.

But no description of the horse can come near, in point of sublimity, to this in the book of Job†.

"Hast thou given the horse strength? Hast thou cloathed his neck with thunder? Can'st thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha! ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting."

After contemplating his services, and his noble qualities, his injuries will appear greater and of a blacker die. But the most frequent of these, which also in their sum total, though not individually, are the greatest, cannnot be described here. I might indeed say, that he is frequently overlaboured and overloaded, pushed to exertions beyond his power, and harassed without the plea of necessity. But every one will immediately perceive how cold a representation, thus general, would be. Description, if it wishes to touch the heart, must descend to particulars; and the nature of this essay permits not that I detail the particulars of the cruelties here referred to. I must therefore desire my readers to exercise their recollection, and many of them will readily supply what is of necessity omitted here.

There have been instances in this country, within these few years, of men being brought to trial for tearing, or cutting out the tongues of horses. Although the evidence was clear

* Vide Pennant—Article, Horse. † Chap. xxxix. v. 19.

and decisive as to the facts, the jury were induced to pronounce a verdict of *Not Guilty;* because it appeared, that however savage and inhuman the conduct of the prisoners had been, unless it could be proved to have proceeded from motives of malice and personal revenge against the owners of the horses, they could not legally be found guilty under the statutes on which they had been indicted. In such cases surely the law labours under some imperfection, which may deserve the notice of those who are able to apply a remedy.

A great deal of cruelty, I believe, takes place in the cures of horses, as at present practised; but it would require a knowledge of farriery to speak with any precision upon the subject.

There is a piece of cruelty to horses, namely, the ordering them out of the stable before they are actually wanted, and letting them stand exposed to the injuries of heat or cold, which is not beneath our notice; and might, by a very small deduction from our pride, or addition to our regard for the happiness of animals, be prevented almost intirely.

Having already condemned hunting as an amusement, it is almost unnecessary to observe, that I condemn all excessive riding in pursuit of the game: every injury which the horse receives in the chace is to be laid to the charge of this sport, and makes an addition to its guilt.

Concerning the fashionable cruelty of cutting the tails and ears of horses, I shall content myself with quoting the arguments of Mr. Gilpin.

"On this subject I cannot forbear digressing a little (and I hope the reader will not be too fastidious) on the great indignity the horse suffers from the mutilation of his tail and ears. Within this century, I believe, the barbarous custom of docking horses came in use, and hath passed through various modifications, like all other customs which are not founded in nature and truth. A few years ago the *short dock* was the only *tail* (if it may be called such) in fashion, both

in the army and in carriages. The absurdity, however, of this total amputation began to appear. The gentlemen of the army led the way. They acknowledged the beauty and use of the tail, as nature made it. The *short dock* every where disappeared, and all dragoon horses now parade with long tails.

The *nag tail*, however, still continued in use. Of this there are several species, all more or less mutilated. The most unnatural is the *nicked tail*, so named from a cruel operation used in forming it. The under sinews of the dock being divided, the tail starts upwards, directly contrary to the position which nature intended. The *nag tail* is still seen in all genteel carriages. Nor will any person of fashion ride a horse without one. Even the gentlemen of the army, who have shewn the most sense in the affair of horse-tails, have been so misled as to introduce the *nag tail* into the light dragoons; though it would be as difficult to give a reason now for the *nag tail* as formerly for the *short dock*.

Two things are urged in defence of this cruel mutilation—the *utility* and the *beauty* of it. Let us as briefly as possible examine both. To make an animal *useful* is no doubt the first consideration; and to make a horse so, we must necessarily make him suffer some things which are *unnatural*, because we take him out of a *state of nature*. He must be fed with hay and corn in winter, which he cannot get in open pastures: for if he have exercise *beyond nature*, he must have such food as will enable him to bear it. As it is necessary, likewise, to make our roads hard and durable, it is necessary also to give the horse an iron hoof, that he may travel over them without injuring his feet. But all this has nothing to do with his tail, which is equally useful in a reclaimed and in a natural state.

Yes, says the advocate for *docking;* as it is necessary for the horse to travel, to hunt, and to race, it is useful to lighten him of every incumbrance. And as it is necessary for him

to travel through dirty roads, it is useful to rid him of an instrument which is continually collecting dirt, and lashing it over himself and his rider.

To ease your horse of every incumbrance in travelling, is certainly right. You should see that his bridle and saddle (which are his great incumbrances) are as easy as possible: and that the weight he carries, or draws, be proportioned to his strength. But depend upon it he receives no incumbrance from nature. It is a maxim among all true philosophers, that nature has given nothing in vain: and there can be no reasonable doubt, but that nature has given the horse his tail to balance and assist his motions. That this is the case seems plain from the use he makes of it. When the animal is at rest, his tail is pendent; but when he is in violent action, he raises and spreads it, as a bird does in the same situation. Would the swallow, or the dove, be assisted in their flight by the loss of their tails? or the greyhound in his speed by docking him? For myself, I have no doubt, but if the experiment were tried at Newmarket, which I suppose it never was, the horse with his long tail, however the literati there might laugh at him, would not in the least be injured in his speed, and might answer better in all his sudden turns to the intention of the rider. Besides, his tail probably assists him even in his common exertions, and balances his body when he trots, and prevents his stumbling. I heard a gentleman, who had travelled much in the East, remark, that the Turkish and Arabian horses rarely stumble; which he attributed, and with some appearance of truth, to their long tails.

But whatever use the tail may be of to the horse in action, it is acknowledged on all hands to be of infinite use to him at rest. Whoever sees the horse grazing in summer, and observes the constant use he makes of his long tail in lashing the flies from his sides, must be persuaded that it is a most useful instrument; and must be hurt to see him fidget a short

dock back and forward, with ineffectual attempts to rid himself of some inconvenience which he cannot reach.

As to the objection against the tail, as an instrument which is continually gathering dirt, and lashing it around, if there be any truth in what I have already observed, this little objection dissolves itself; especially as the inconvenience may with great ease be remedied, when the road is dirty, either by knotting up the tail, or by tying it with a leathern strap.

But whatever becomes of utility, the horse is certainly more beautiful, we are told, without his tail. What a handsome figure he makes when *he carries both his ends well!* This is the constant language of horse-dealers, stable-keepers, and grooms; and such language, though originating in tasteless ignorance and mere prejudice, has drawn over men of sense and understanding. It is inconceivable how delusively the eye sees, as well as the understanding, when it is fascinated and led aside by fashion and custom. Associated ideas of various kinds give truth a different air. When we see a game cock with all his sprightly actions and gorgeous plumes about him, we acknowledge him one of the most beautiful birds in nature. But when we see him armed with steel, and prepared for battle, we cry what a scare-crow! But a cock-fighter, with all the ideas of the pit about him, conceives him in this latter state in his greatest beauty: and if his picture be drawn, he must be drawn in this ridiculous manner. I have often seen it.

Let jockies, and stable-boys, and cock-fighters, keep their own absurd ideas: but let not men who pretend to see and think for themselves, adopt such ridiculous conceits. In arts, we judge by the rules of art. In nature, we have no criterion but the forms of nature. We criticize a building by the rules of architecture; but in judging of a tree or a mountain, we judge by the most beautiful forms of each, which nature hath given us. It is thus in other things. From nature alone we have the form of a horse. Should we then seek for beauty

in that object in our own wild conceptions; or recur to the great original from whence we had it? We may be assured that nature's forms are always the most beautiful: and therefore we should endeavour to correct our ideas by her's.

The same absurd notions which have led men to cut off the tails of horses, have led them also to cut off their ears. I speak not of low grooms and jockies; we have lately seen the studs of men of the first fashion, misled probably by grooms and jockies, producing only cropt horses.

With regard to the utility of the ear, it is not improbable that cropping it may injure the horse's hearing: there is certainly less concave surface to receive the vibrations of the air. I have heard it also asserted with great confidence, that this mutilation injures his health: for when a horse has lost that penthouse which nature has given him over his ear, it is reasonable to believe that wind and rain may get in, and give him cold. Hail, I have been told, is particularly injurious to him.

But if these injuries are not easily proved, the injury he receives in point of beauty may strenuously be insisted on. Few of the minuter parts of animal nature are more beautiful than the ear of a horse, when it is neatly formed and well set on. The contrast of the lines is pleasing; the concavity and the convexity being generally seen together in the natural turn of the ear. Nor is the proportion of the ear less pleasing. It is contracted at the insertion, swells in the middle, and tapers to a point. It receives great beauty also from its colour, as well as form. The ears of bay and grey horses are generally tipped with black, which melts into the colour of the head. But the ear of the horse receives its greatest beauty from motion. The ear of no animal has that vibrating power. The ears of a spirited horse are continually in motion; quivering, and darting their sharp points towards any object that presents: and the action is still more beautiful

when the ears are so well set on, that the points are drawn nearly together.

But it is not only the quivering motion of the horse's ears that we admire; we admire them also as the interpreters of his passions; particularly of fear, which some denominate courage, and of anger or malice. The former he expresses by darting them forward; the latter by laying them back.

This digression has carried me much farther than I intended; but the mutilation of the tail and ears of this noble animal is so offensive to reason and common sense, that I have been imperceptibly led on by my indignation. Though nothing I can say upon the subject, I am well persuaded, can weigh against the authority of grooms and jockies, so as to make a general reform; yet if, here and there, a small party could be raised in opposition to this strange custom, it might in time perhaps obtain fashion on its side*."

As it is not designed that this essay should include all cruelties to brutes (if that were possible) but only so many as might seem to have a chance of superinducing a habit of thinking and feeling on these subjects, I must entreat my readers to extend some portion of their humanity to a humble kinsman of the horse, whose inheritance is blows and stripes, and in which mankind make a custom of mocking the misery they themselves occasion. It is easy to perceive that I allude to the ass.

* Remarks on Forest Scenery.

CHAPTER VI.

On Cruelty to Animals, with Respect to the Article of Eating.

THE subject of this chapter presents us with a barren and dreary prospect; it promises no pleasant and fertile spot on which the mind may dwell with delight; but seems to partake of something mean and groveling, and offers little to tempt either the writer or the reader.

To enumerate all the cruelties which are practised in cookery, or with relation to the article of eating, would require more knowledge in that line than has fallen in my way, and would perhaps be unnecessary. Almost all, however, have at least *heard* of the cramming, and sewing up, of fowls, the putting several sorts of fish into the pan before they are quite dead, the roasting of cockles and oysters, and the skinning of eels, alive. The nailing down fowls by their feet, in order to cram them more conveniently, the bleeding peacocks to death by cutting out their tongues, and the mode of fattening carp by hanging them up in a net in a damp cellar, are cruelties less known, and more refined. No one, I think, will deliberately attempt to justify the crimping of fish, *i. e.* the cutting them into pieces whilst they are alive, and frying the pieces yet stirring with life, or the compelling a poor hog to live for a length of time in continual torment, in order to improve the brawn. The master-cruelty of whipping pigs to death is, I hope, universally rejected and laid aside.

A humane man will never be able to take away the life of an animal, even by the easiest method, and for the purposes of food, without pity and regret. There is a certain mute

eloquence in the meek countenance and resigned manner of a sheep

> ——— that lays beneath the knife,
> Looks up, and from her butcher begs her life—

which far surpasses speech, and of which every feeling heart must be sensible. There is also something very affecting in looking at an animal, if we know beforehand that it is about to be killed in the course of a few hours, and seeing it enjoying all the pleasures which the fulness of mere animal health, and appetites gratified, yet not cloyed, are capable of bestowing.

These lines of Pope * have always struck me as containing something uncommonly pathetic:

> The lamb thy riot dooms to bleed to-day,
> Had he thy reason would he skip and play?
> Pleas'd to the last he crops the flowery food,
> And licks the hand just rais'd to shed his blood.
> O blindness to the future kindly given,
> That each might fill the circle mark'd by Heaven!

What then? Is it not enough that ye deprive animals of their lives, which ye believe to be the whole of their existence; is it not enough that ye separate for ever the young from the dam, and the dam from the young; that ye cut them off from all their little pleasures and satisfactions; but must ye torture them also? and that for so low and unworthy an end as the gratification of an appetite which ye have in common with the meanest of creatures? The fiercest and cruellest beasts and birds of prey, the lion, the wolf, and the eagle, only *kill* the animals which they seize upon for their food; they do not wantonly torture them: that was left for the invention of *man*, who, through the prevalence of his reason, rises infinitely above the highest and best qualities of irrational creatures; and, through the perversion of it, sinks very far beneath many of their lowest and worst.

* Essay on Man, Ep. I. v. 81.

A man of a humane disposition will not easily taste of a dish, in which cruelty has been mingled. It is true *he* did not inflict the torture, his feelings would not have permitted him; but it was perhaps inflicted on his account, or if not, he ought at least to shew his disapprobation of the cruel art, by strictly abstaining from the meats it has infected.

Most men, I suppose, esteem it a duty which they owe to God, to beg his blessing upon the food, of which, through his bounty, they are about to partake. But how absurdly impious is it to beg his blessing upon a table which is furnished out in part by the abuse of his bounty, and the torture of his creatures! For my own part, I could not join in such a grace, and, far from expecting a blessing, should be more apt to dread a curse, upon such a table.

CHAPTER VII.

Of killing Bees, in order to take their Honey.

I THOUGHT that the Bee might justly claim to itself a distinct chapter, on account of its virtues, its wonderful nature, and the distinguished place which it fills in the world. The idea of it comes to the mind attended by a numerous train of the most pleasing and lovely ideas; by the ideas of Spring and Summer, of flowers and blossoms, of rural beauty and delight, of objects which more than all others soothe the mind and regale the sense.

Bees are the most industrious of creatures. Hence they have been made in pictures the emblems of industry, and in poetry the exemplars of it. They are also the most provident, not of insects only, but of all animals; and their natural history is the most curious and interesting. They are, more-

over the most social of animals, and the polity which regulates their societies, approaches incomparably the nearest to human governments. The commonwealth of a hive consists of a queen, drones, and common, or working bees. The queen is the mother of all the rest, and the inspiring soul and bond of union of the whole. As long as she is safe, every thing is carried on with the utmost unanimity and vigour. But when they lose *her*, and with her the hopes of a future progeny, industry instantaneously ceases: every work stands still for ever: the murmur of the hive is languid, interrupted, and mournful: they feel that the soul of their commonwealth is gone: if a bee chances to enter the hive with its accustomed loading, it immediately perceives that labour is become useless: it cannot bear even to deposit its burthen within the hive, but in a well-founded despair carries it out again: the number of bees dwindles away imperceptibly, yet rapidly, and it is not long before the hive is entirely dead.

The common bees are the labourers and soldiers of the commonwealth: to each is allotted its peculiar task and charge, and particular province in the common toil; which is carried on with the greatest regularity and skill. The art whereby they gather honey from the weed cannot but have attracted the observation of the most incurious observer. A great mathematician* has shewn that they construct their cells of the best possible form, and altogether in such a manner that the most skilful geometrician could not have contrived them better.

Their loyalty and attachment to their queen cannot be surpassed: no distress or extremity is able to overcome it. Nor is their patriotism inferior to their loyalty. Every private interest and every appetite seems to center, or rather to be lost, in a zeal for the public good. In labouring for this they wear out their little lives, which they are ready every moment

* Mac Laurin, in the Philosophical Transactions for 1743.

to sacrifice in its defence. Each restrains its own appetite in order to bring the greatest possible addition to the common stock of honey; and when the cells are once closed up, it does not presume to break one of them open, unless urged by absolute necessity, and even *then* exhibits a pattern of frugality and temperance: but if the public stores be attacked, no inequality of strength or size will deter it from assaulting the aggressor.

From this description, however short and imperfect, the reader may form to himself some idea of the bee, with what wonderful qualities and instincts it has been endued by nature. How distinguished a place it fills in the world, all who have lived in the country must have learnt from their own observation. In spring, summer, and autumn, we meet with it in almost all our walks, upon almost every flower and blossom: it gives life to every scene: the vacant fields of air, and the desart, solitary heath, are cheared by its busy hum. We might have learnt the same, although we had never seen the country, from the works of the poets, who are of all men the most concerned to observe, and to paint, the striking images of nature. In their poems we meet with the bee in innumerable places. In descriptions of the spring however, they seem not to have made so much use of it as might have been expected, considering the figure which it makes amongst the changes in nature which are produced by, and characterise, that season. But in similes they have not overlooked it: it furnishes some of the finest that can be found in the works of the greatest poets.

After having formed to our minds as perfect an idea as we are able, of all that relates to the bee and its nature, I suppose that we shall feel more pity at depriving in one moment twelve thousand such creatures of their lives; for so many it is calculated there are, upon an average, in each hive that is taken. But now let our imaginations no longer dwell upon the bright and chearful days of summer, when we have con-

templated with so much pleasure the successive crouds thronging the mouth of the hive, some issuing out to the fields, others returning with their burthens; let us conceive to ourselves one of the gloomy mornings in September, when scarcely a single bee is stirring abroad. This morning is chosen for *taking* the hive. In the ground, close before it, a hole is dug, large enough to be a grave for the swarm. Over this, after every thing is ready, is placed the hive. In an instant, the whole is in alarm, and a deep and pretty loud murmur commences; but the deleterious fumes of the sulphur check the motion almost before it can begin; the murmur weakens by degrees, and in a few minutes dies entirely away; their feet can no longer retain the hold by which they cling to each other or to the combs, and the greater part drop into their grave beneath. But it would be useless at once, and presumptuous to dwell any longer upon this subject, since Thomson has touched it in so pathetic a manner:

> Ah! see where, robb'd and murther'd, in that pit
> Lies the still-heaving hive! at evening snatch'd,
> Beneath the cloud of guilt-concealing night,
> And fix'd o'er sulphur: while, not dreaming ill,
> The happy people, in their waxen cells,
> Sat tending public cares, and planning schemes
> Of temperance, for winter poor; rejoic'd
> To mark, full-flowing round, their copious stores.
> Sudden the dark oppressive steam ascends;
> And, us'd to milder scents, the tender race,
> By thousands, tumble from their honey'd domes,
> Convolv'd, and agonising in the dust.
> And was it then for this you roam'd the Spring,
> Intent from flower to flower! for this you toil'd
> Ceaseless the burning summer-heats away!
> For this in Autumn search'd the blooming waste,
> Nor lost one sunny gleam!—for this sad fate!
> O Man, tyrannic lord! how long, how long,
> Shall prostrate nature groan beneath your rage,
> Awaiting renovation? When oblig'd
> Must you destroy? Of their ambrosial food
> Can you not borrow, and, in just return,

> Afford them shelter from the wintry winds;
> Or, as the sharp year pinches, with their own
> Again regale them on some smiling day?
> See where the stony bottom of their town
> Looks desolate and wild, with here and there
> A helpless number, who the ruin'd state
> Survive, lamenting weak, cast out to death!
> Thus a proud city, populous and rich,
> Full of the works of peace, and high in joy,
> At theatre or feast, or sunk in sleep,
> (As late, Palermo, was thy fate) is seiz'd
> By some dread earthquake, and convulsive hurl'd
> Sheer from the black foundation, stench-involv'd,
> Into a gulph of blue sulphureous flame.
>
> AUTUMN—1170.

But, whatever pity the custom here described may excite in our minds, it must, I think, be allowed that people have a right to persist in it, until they be directed to some means of getting the same, or nearly the same, quantity of honey without killing the bees. And here it may reasonably be expected that I should endeavour to lay down a method. I must however confess myself less able to do this than anxious that it should be done, and must leave to the experienced bee-keeper to point out the most adviseable method; earnestly requesting all who are conversant with bees to contribute towards an end so worthy of their attention, as the preservation of the lives of millions of these faithful labourers. In many warm countries it is the general practice to take the honey without killing the bees, and I believe that it has frequently been attempted with success in our own country. What the methods pursued were I am unable to state. But, for my own part, I do not see why either the method said to be practised in Greece*, or that recommended by Mr. Wildman†, should not generally succeed, in good years. According to the Grecian practice the hives are made wider at the top than at the bottom, the sides sloping in a straight

* Wheeler, as quoted by Wildman. † Wildman on Bees.

line, in order that the combs may be taken out with the greater ease. The top of the hive is flat; and bars of wood are fixed across it, from which it is intended the bees should suspend their combs. When the season for taking the honey arrives, after removing the covering from the top of the hive, you are to consider what combs can be taken away without any danger of the bees being famished during the winter, and also with the least danger of destroying the queen; and the combs you pitch upon, after being detached from the sides of the hive, or whatever else they may happen to be joined to, are to be taken out as gently and expeditiously as may be.

Mr. Wildman's hives have their sides upright, so that the top and bottom are of the same diameter. It must be observed that *his* hives are not so large as those of the common construction. As soon as the swarm has filled the first hive, a second is to be placed under it, and in due time a third in like manner under both. When all the three are sufficiently full, the topmost hive may be taken away; and the same process may be repeated as often as shall be found requisite.

It is clear that we should not by either of these methods get so much honey out of each hive, as by the old method of killing the bees; but then we must consider on the other side that the number of our hives would be increased.

I will just observe further, that whatever method is recommended, ought to be as cheap as possible, because it ought to be adapted to general use; that it also ought to deviate as little as possible from the present mode, in order that it may meet with an easier reception; and that those who can afford to make the experiment, ought to lead the way to their poorer neighbours.

Whenever we taste the fruits of the labours of these insects, we ought to reflect how much toil every drop of honey has cost, how much skill has been exerted in collecting it, how many fields were traversed, and how many

flowers visited, in order to procure it; and, above all, until a change for the better take place, we ought to reflect how many lives have been taken in order to come at it. As things are at present, it is somewhat remarkable, and very afflicting to a feeling mind, that we cannot have our dishes sweetened, unless at the expence of thousands of lives, either of these wonderful animals, or, dreadful to think, of our fellow-creatures.

CHAPTER VIII.

Miscellaneous Cruelties to Animals.

I SHALL begin this chapter with the dog, because I think that there are few animals treated with greater cruelty, and scarce any towards which cruelty appears more cruel.

Of all animals the dog shews the greatest attachment and fidelity to man. Not cold, nor hunger, nor fatigue, can force him to desert his master: he is his domestic, companion, and friend; he enjoys the same hearth, he expects to receive his pittance of food from the same table; he shares in many of his employments and amusements, is willing and happy to accompany him in all his journies, droops at his absence, and joys at his return; he guards him in the dark, and fearful and defenceless hours of the night—the faithful brute forewarns man of the dangers which encroach upon his slumbers, from the treachery of his brother men.

The dog is also, perhaps, the most docile and sagacious of animals; he knows his master best, remembers him longest, understands his language and his looks the most perfectly, and feels most sensibly his kindness or his displeasure: his sagacity in distinguishing the flocks and the property of his

master, his fidelity and watchfulness in guarding, his courage in defending them, his skill and swiftness in tracing, and his resolution in securing the thief, are all unrivalled among brutes, and render him highly valuable to mankind.

And what is the return which all these services and merits receive? Were it not natural to answer, praises and caresses, and equal kindness and protection? These, I am happy to bear witness, are in some instances the return. But how often chidings, and blows, and spurns, and the severest punishments for the slightest faults, and gratuitous and premeditated cruelties! May we not behold him, in his several species, dying* "under-dissection of the knotted scourge," or *set on* to be gored and trampled by a persecuted and maddened bull, or to tear, and be torn by, one of his own race?

But it seems beyond the power even of *man's* ingratitude and barbarity to overcome or destroy the attachment which the dog has to man. The most cruel and unjust treatment can only drive him to a distance, it cannot make him an enemy; his simple and affectionate heart harbours no resentment, bears no hatred: if his master can only prevail upon that proud and churlish spirit to suffer his heart and his look to soften, the injured dog is always ready to meet him more than half way; he is ready to run and fawn upon his injurer, and lick the hand which even now bore the staff to beat him; the return of interrupted friendship is sweet to him, a *human* friend can hardly feel its sweetness more. Might not man learn from him a lesson of Christian temper? At least, shall not man recollect, that a day is approaching, in which he must answer for every abuse of that delegated dominion which he holds over inferior natures?

But nothing, perhaps, would plead with more eloquence and efficacy in favour of this animal, than some of the more

* Cowper's Task, Book IV.

uncommon and remarkable instances of his fidelity and attachment to man. These would perhaps touch in our breasts the chords of humanity and gratitude. To this object I contribute my mite in the two or three following instances, which seemed to me to unite in the greatest degree of any that I had met with, the two necessary qualities of being striking and authentic. Others, no doubt, equally good, will have come to the knowledge of several of my readers; by whom, I trust, they will be placed to the same side of the account.

I rest the first instance upon the authority of a friend, who told it to me as a fact which he had reason to credit. It occurred some years ago, in that part of Scotland which borders upon England. A shepherd had driven a part of his flock to a neighbouring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them the following morning. Unfortunately, however, when at the fair, the shepherd forgot both his dog and his sheep, and did not return home till the morning of the third day. His first inquiry was, whether his dog had been seen? The answer was, No. Then he must be dead, replied the shepherd, with a tone and gesture of anguish, for I know he was too faithful to desert his charge. He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet, and express his joy at his return; and almost immediately after expired.

The second instance I give upon the joint authority of the Newspaper of the County in which it happened, and the Gentleman's Magazine*, confirmed by the report of persons who had a good opportunity of knowing the truth. In the very severe winter betwixt the years 1794 and 1795, as a young man was looking after his father's sheep, on a common

* For February, 1795.

not far from Penrith, in Cumberland, he had the misfortune to fall and break his leg. He was then three miles from home, no person within call, and evening approaching. Under the impulse arising from the desperate circumstances of his situation, he folded up one of his gloves in his handkerchief, tied this about the neck of his dog, and ordered him home. The dogs that are trained to an attendance on the flocks are known to be under admirable subjection to the commands of their masters. The animal set off; and arriving at the house, scratched at the door for admittance. The parents were alarmed at his appearance; and concluding, upon taking off and unfolding the handkerchief, that some accident had undoubtedly befallen their son, they instantly set off in search of him. The dog needed no invitation. Apparently sensible that the chief part of his duty was yet to be performed, he led the way, and conducted the anxious parents directly to the spot where their son lay. The young man was taken home; and the necessary aid being procured, he was soon in a fair way of recovery.

The third instance I give upon the authority of the Gentleman's Magazine, and several Newspapers*. It took place in the same winter. As a farmer in the county of Norfolk was returning home in the evening, he was seized with a drowsiness, which caused him to fall several times. He had, however, sufficient perseverance to rise and continue his journey. But at last, quite overcome by the effects of the intense frost, he fell, and had no longer the power to rise. When he was in this situation, his dog, as if sensible of its master's danger, getting upon his breast, stretched itself over him. By this means the action of the lungs was preserved; and the incessant barking which the dog kept up at length attracting assistance, the preservation of the master's life was thus effectually completed.

* Gentleman's Magazine for February, 1795. Star for Feb. 3, 1795.

It is this fact, I suppose, to which Mr. Cumberland alludes:

" A Farmer late (so country records say)
From the next market homewards took his way;
When as the bleak unshelter'd heath he cross'd,
Fast bound by Winter in obdurate frost,
The driving snow-storm smote him in his course,
High blow'd the North, and rag'd in all its force;
Slow-pac'd, and full of years, th' unequal strife
Long time he held, and struggled hard for life;
Vanquish'd at length, benumb'd in every part,
The very life-blood curdling at his heart,
Torpid he stood, in frozen fetters bound,
Doz'd, reel'd, and dropt expiring to the ground.
Haply his dog, by wond'rous instinct fraught
With all the reas'ning attributes of thought,
Saw his sad state, and to his dying breast,
Close cow'ring, his devoted body prest;
Then howl'd amain for help; till, passing near,
Some charitable rustic lent an ear,
Rais'd him from earth, recall'd his flitting breath,
And snatch'd him from the icy arms of Death."

It is no very uncommon thing to see a blind man led by a dog, without any other guide. This may be looked upon as a standing instance of the dog's attachment and fidelity to man. Some indeed may rather choose to consider it as an instance of his great tractableness and sagacity. But at any rate it must be allowed that it tends very much to interest us in favour of the animal. The care and circumspection which he manifests in the performance of this office, must have attracted the admiration of every observer.

Homer's account of the dog Argus recognising his master Ulysses, after an absence of twenty years, is, though fabulous, so natural and affecting, that I need offer no apology for inserting it here:

" Thus near the gates conferring as they * drew,
Argus, the dog, his ancient master knew;

* Ulysses and Eumæus.

He, not unconscious of the voice and tread,
Lifts to the sound his ear, and rears his head,
Bred by Ulysses, nourish'd at his board,
But ah! not fated long to please his lord.
To him his swiftness and his strength were vain,
The voice of Glory call'd him o'er the main.
Till then in every sylvan chace renown'd,
With Argus, Argus, rung the woods around;
With him the youth pursued the goat or fawn,
Or trac'd the mazy leveret o'er the lawn.
Now, left to man's ingratitude, he lay
Unhous'd, neglected, in the public way;
And where on heaps the rich manure was spread,
Obscene with reptiles, took his sordid bed.

He knew his lord, he knew, and strove to meet,
In vain he strove to crawl and kiss his feet;
Yet, all he could, his tail, his ears, his eyes,
Salute his master, and confess his joys.
Soft pity touch'd the mighty master's soul;
Adown his cheek a tear unbidden stole,
Stole unperceiv'd; he turn'd his head, and dried
The drop humane; then thus impassion'd cried:

What noble beast in this abandon'd state
Lies here all helpless at Ulysses' gate?
His bulk and beauty speak no vulgar praise;
If, as he seems, he was in better days,
Some care his age deserves: or was he priz'd
For worthless beauty, therefore now despis'd?
Such dogs and men there are, mere things of state,
And always cherish'd by their friends the Great.

Not Argus so, Eumæus thus rejoin'd,
But serv'd a master of a nobler kind,
Who never, never, shall behold him more,
Long, long since perish'd on a distant shore!
Oh had you seen him vigorous, bold, and young,
Swift as a stag, and as a lion strong:
Him no fell savage on the plain withstood,
None 'scap'd him, bosom'd in the gloomy wood.
His eye how piercing, and his scent how true
To wind the vapour in the tainted dew!
Such, when Ulysses left his natal coast;
Now years unnerve him, and his lord is lost.
The women keep the generous creature bare,
A sleek and idle race is all their care.

The master gone, the servants what restrains?
Or dwells Humanity where Riot reigns?
Jove fix'd it certain that whatever day
Makes man a slave, takes half his worth away.

This said, the honest herdsman strode before:
The musing monarch pauses at the door:
The dog whom fate had granted to behold
His lord when twenty tedious years had roll'd,
Takes a last look, and, having seen him, dies—
So clos'd for ever faithful Argus' eyes."

POPE's Odyssey, 17. 344.

I have already hinted at the daily cruelties which the dog experiences from the excessive and unreasonable anger of his masters. The cruelties practised upon him in cold blood are still more numerous and more inexcusable. Sometimes they have amusement for their object, sometimes are merely the workings of a mischievous habit; sometimes they are perpetrated with deliberation, sometimes without any thought at all. As an instance of the various and ingenious methods which boys, and men more cruel than boys, have devised of torturing this animal, let it suffice to mention one of the juvenile barbarities which compose Hogarth's first stage of cruelty. A boy is there represented as tying a bone to the tail of a dog, the kind-hearted animal in the mean time innocently licking his hand.

I must also mention another cruelty which is frequently practised upon the dog, though without any cruel intent; I mean the cutting his tail and ears with a view to the improvement either of his usefulness or beauty. It certainly contributes nothing to the improvement of either, indeed it has a quite contrary tendency; but, after what has been quoted in chapter the fifth, concerning the tails and ears of horses, I must leave the reader to make this conclusion for himself.

From speaking of cruelty to the dog, we are naturally led to reflect upon cruelty to animals in experiments relating to

Anatomy and Natural Philosophy; for of this cruelty it has been the fate of the dog to bear more than an equal portion. He is often the victim of dissections which can confer no professional skill, often the subject of experiments which can lead to nothing useful or even new. To the progress of good and useful knowledge I wish to oppose no obstacle. I will not even venture to condemn any experiment, although it may give great pain to the animal upon which it is made, if it has for its object, the leading to such skill as may prevent or remove far greater pain in other animals or in man. But I wish all experiments whatever to be made with the least possible cruelty: I wish the operator, even during the experiment, to feel a proper sense of pity for the animal upon which it is made: and I think that, for the sake of humanity, no experiment ought to be made, which, whilst it gives pain to some animal, leads to no solid practical advantage, but tends at best only to gratify curiosity: I think also that whenever a truth in Natural Philosophy has been once sufficiently established by experiments, no experiment of the same sort, or new one tending only to the same conclusion, ought to be made, unless it can be done without cruelty to animals. Why, for instance, might not students in Natural Philosophy begin now, after innumerable proofs by experiment, and upon the testimony of so many authors of undisputed authority, to believe that fishes cannot live in water without air, although they did not actually see them gasping in Exhausted Receivers? I believe indeed that such experiments frequently stop before they become absolutely fatal to the animals; but still I think that, in such cases, cruelties which stop short of death proceed much too far. What occasion for any cruelty at all?

I should find considerable difficulty in attempting to fix upon any particular instances of cruelty in experiments relating to Anatomy, because the plea of utility and necessity

would be always ready at hand to oppose to my objection. But when one Anatomist *, affecting to speak in a light and pleasant manner of the patience displayed by an hedge-hog that was dissected alive, tells us that it suffered its feet to be nailed down to the table, and its entrails to be cut into pieces, without a single groan, bearing every stroke of the operator's knife with a more than *Spartan* fortitude; and when another † professes himself to have been amused with the noise of a grashopper, excited by tortures—when in the descriptions of experiments, we meet with expressions of the above nature, we have good reason to suspect that there was some cruelty in the experiments themselves; at least we cannot help thinking that the expressions are cruel, and that they could be dictated only by a mind too little susceptible of the impressions of humanity.

Upon the whole, that cruelty does actually take place in Anatomical experiments seems indisputable, but in what particular instances I must leave to the judgment and conscience of Anatomists to determine; taking the liberty however of repeating to them, that every experiment is cruel, which gives pain to an animal, without having for its object the leading to some great and public good.

The practice of *stripping* geese seems to be deserving of notice. What is meant by this may be understood from the following account by Mr. Pennant ‡.

" The geese (in the fens of Lincolnshire) are plucked five times in the year: the first plucking is at Lady Day, for feathers and quills; and the same is renewed, for feathers only, four times more between that and Michaelmas. The old geese submit quietly to the operation, but the young ones are very noisy and unruly. I once saw this performed, and

* Vide Pennant's British Zoology. Article Hedge-hog.

† Vide Phil. Trans. for 1793. Part I. Article 4.—And also the British Critic for September, 1793.

‡ Vide Pennant's British Zoology, Vol. II. Article Goose.

observed that goslins of six weeks old were not spared; for their tails were plucked, as I was told, to habituate them early to what they were to come to. If the season proves cold, numbers of the geese die by this barbarous custom."

The question which we are concerned with is this, Ought the above practice to cease? This question may present itself to our minds in two lights, either with respect to the community at large, or to the individuals who are immediately concerned in the practice; and it appears to me that it is to be answered in the affirmative, in which ever of these lights we consider it. A quantity of feathers more than sufficient to supply every demand of necessity may be procured without this practice; and I suppose that the owners of the geese could support their families in health and decency without it. Our question then seems to become a particular case of this general question, Have mankind a right to put animals to severe pain in order to procure the luxuries, and maintain the pride, of life? I think that they certainly have no such right.

What right have we to tame such animals as birds, squirrels, and hares, and to cage and confine some of them; thus debarring them from the unrestrained exertion of the several energies of their natures, and depriving them of many enjoyments which a benevolent Creator had provided for them, and all this merely for the sake of amusement? I do not think that the grant by which God gave unto Adam * "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," can be made by a fair interpretation to confer such a right; and therefore I conclude that we have it not at all. It may however be justly alleged in excuse of the practice, that so far from proceeding from any barbarous motive, it generally

* Genesis i. 28.

originates in a fondness for the animals; and that by proper management it might be converted into a source of gentleness and humanity. This is Mr. Addison's idea. It also makes an essential difference in the cruelty, of what kind the animals are, and by what means they come into our hands *. The more enemies an animal would be exposed to in a state of nature, the less cruel it evidently is to take it out of that state; and to take home, nurse, and bring up, a young creature which has been deprived of its dam, so far from being cruelty, becomes a great and laudable instance of humanity. But when once we have brought an animal into a situation in which it must depend upon us for protection and support, it is an inexcusable breach of hospitality and humanity to let it suffer from neglect, or even starve to death for want of food.

The following lines of Thomson, on the cruelty of caging birds, ought not to be overlooked here:

> Be not the Muse asham'd here to bemoan
> Her brothers of the grove, by tyrant man
> Inhuman caught, and in the narrow cage
> From liberty confin'd, and boundless air.
> Dull are the pretty slaves, their plumage dull,
> Ragged, and all its bright'ning lustre lost;
> Nor is that sprightly wildness in their notes,
> Which, clear and vigorous, warbles from the beech.
> O then, ye friends of love, and love-taught song,
> Spare the soft tribes! this barbarous art forbear!
> If on your bosom Innocence can win,
> Music engage, or Piety persuade.
>
> SPRING—700.

Dancing bears, dancing dogs, and all exhibitions of a similar nature, might here be mentioned. I am of opinion that a cultivated mind will receive little pleasure from the sight of animals taught to mimic human actions, or to perform actions which are not natural to them. It is a mark of an improved taste to be able to discover something beautiful in every work

* Vide Hurdis's Sir Thomas More. Act III. Scene 1st.

of nature, and of a bad one to be pleased with things which are unnatural. I would sooner venture to affirm that no species whatever of animals is ugly, than to profess that I should have been much gratified with the performances of the *learned pig*. When I reflect upon the cruelty which must necessarily be used in order to produce these artificial monsters, I am still further confirmed in the above opinion. It is said in particular that bears are first brought to dance, by placing them upon an heated floor, and playing some tune to them in the mean time. Magistrates have the power to prevent persons from travelling about the country with shews of the above description; and by a proper exertion of it they would do much good, besides cutting off one source of cruelty to animals.

I will conclude this chapter with an observation or two concerning the effect which prejudice and error have upon the treatment of animals. Perhaps taking one nation with another, they contribute as much to preserve life as to destroy it; but in *this* country the prejudices and vulgar errors which operate to the destruction of animals are not only infinitely more numerous, but are also more powerful than those which tend to their preservation. Few people would think it prudent to disturb the latter, until they could substitute a rational humanity in their stead; but I wish every one to notice the former whenever they occur, in order to correct them, and prevent their further operation. I think it worth while to put down the following here.

Toads, and the whole race of serpents and lizards, are commonly thought to be poisonous. I wish that my countrymen may in some degree relax the persecution which this opinion has raised against these animals, when they are informed that the latest and best naturalists have determined that the viper is the only poisonous animal to be found in these kingdoms.

The hedge-hog lies under the unmerited imputation of sucking cows, and injuring their udders. It is sufficient to observe, that from the smallness of its mouth, the thing is absolutely impossible.

It is usual with the children in some places in the North of England, to distinguish red butterflies by the name of soldiers, and white ones by that of rebels. This prejudice, which is easily acccounted for, has occasioned the destruction of thousands of white butterflies.

These may serve as specimens of the prejudices and vulgar errors which tend to the destruction of animals.

CHAPTER IX.

To those who have made some Progress in Humanity.

A MAN who has made some progress in humanity will practise, and abstain from a number of things with respect to animals, which a common person would never have thought of. I will venture to exemplify in a few instances. But since many of the instances of this practice and forbearance must be different in different persons, some of those which I intend to put down, may perhaps appear singular: two or three of them certainly are general.

First then, a man who has made some progress in humanity will perhaps refrain from lobsters, unless they are put into boiling water, and not left to suffer all the anguish of boiling gradually, writhing, and making a most piteous noise.

Such a person as this of whom we are speaking, will not be apt to make his supper upon larks. When he sees them placed upon the table, he will be apt to reflect what would have been their employment, had they been suffered to live

till another spring; how much they would have added to the pleasures of that season, taking advantage of its earliest gleams to welcome its approach; how they would have cheered the ploughman's toil; how enlivened his own walks with their sprightly and cheerful song!

He will be far from holding out any temptation to the boy to range the heath, in order to rob the plover of her eggs. He will not be able to bear the thought of giving anguish to the breast even of a single bird, in order to satisfy, not the calls of hunger, but the capricious and petulant demands of a childish and disgraceful luxury.

But some of these instances, it may perhaps be objected, seem to regard rather the feelings of the man than those of the animal. I answer, that if only the feelings of the man be concerned, it is enough for my purpose. The common feelings of our nature, or the peculiar feelings of individuals, if they lean to the side of virtue, ought ever to be held sacred. The violation of them has a strong tendency to lead to the most dreadful enormities, and to none sooner than to those of cruelty.

A man who has made some little progress in humanity will avoid treading upon worms, snails, &c. in his walks. He must be a savage who would do it wantonly; but this man will take some care and pains to avoid it. He will remember those humane lines—

> ——The poor beetle that we tread upon,
> In corporal sufferance feels a pang as great
> As when a giant dies.

Instead of crushing these weak and defenceless children of nature under his feet, he will not be ashamed to remove them to a place of safety, even though unthinking Insensibility herself were passing by, with a look of mingled wonder and ridicule.

Before we destroy one of these diminutive animals, which seem so perfectly undeserving of any sort of notice or regard

let us ask ourselves, whether we would wantonly dash to pieces at one blow a curious piece of machinery, such as a watch or a clock; supposing all ideas of value and expence out of the question. Let us then reflect, that in the number, make, and combination of its parts, the least and lowest animal in the creation, a mite, a worm, or a fly, infinitely surpasses the finest piece of mechanism that ever the skill of the most ingenious workman was able to execute; and, what is still more material, that in the spring which gives motion to this wonderful frame, that is in the principle of life, it leaves behind it at an infinite distance, not only the imitation, but even the comprehension, of man. And shall we now, merely because He, who can crumble us into nothing with infinitely greater ease than we can crush the reptile under our feet, has given us the strength and ability to do it—shall we, I say, wantonly destroy this frame, and extinguish this vital principle, this spark of life, which not all the art of man shall be able to rekindle? I think we shall not find in our hearts to do it.

To observe some of these animals through a microscope, might have a good effect upon our treatment of them.

Such a man as this of whom we are speaking, although he may not believe, with many of the good people of Sweden*, that three sins will be forgiven him, if he replace upon its feet a cockchafer which has happened to fall upon its back, will yet be ready to relieve from a situation of danger and distress any animal that falls in his way. His conscience will be ready to charge him with a breach of humanity, if he does not hasten to the relief of the fly, whenever

> —— the fluttering wing
> And shriller sound declare extreme distress,
> And ask the helping hospitable hand.
> SUMMER—267.

The sum of all is this:—A man who has made a tolerable progress in humanity, will adopt, and ever bear in mind, the

* Sparrman's Voyages, vol. I, p. 211.

principle of increasing, as far as lies within his power, the quantity of pleasure in the world, and diminishing that of pain: he will establish this to himself as a constant and inviolable rule of action, and in carrying it into practice he will not overlook one created thing that is endued with faculties capable of perceiving pleasure and pain: he will reflect who it was that gave these faculties, and that they were not given to be sported with; he will not esteem the meanest of animals beneath the notice of his humanity, because in the meanest of them is displayed the wisdom and the power of that all-benevolent Being, without whom not a single sparrow shall fall to the ground, and whose bounty feedeth the young ravens that call upon him: his sensibility will be tremblingly alive to the sensations of all animated nature: he will feel for every thing that is capable of feeling: he will look upon pity and kindness and mercy towards his own species as the weightier matters of humanity*, but at the same time he will consider the humane treatment of animals as more than the tythe of the anise and cummin of it; he will scrupulously do his duty in the former, and in the latter he will not leave it undone.

If any one think that some things in this chapter are whimsical, or ridiculous, or over-refined, let him consider that a man who pursues his moral improvement rationally and resolutely, and who is aware of the manner in which our passions cheat us into vice, will be fain to take all advantages in his turn, and will do, and abstain from, many things for the sake of *habit*, which in themselves are indifferent and unimportant; conscious that actions, whether good or bad, acquire to themselves a consequence, when considered in their relation to other actions, which would not have belonged to them in their private and independent capacity.

* St. Matthew's Gospel, xxiii. 23.

BIRMINGHAM, PRINTED AT KNOTT AND LLOYD'S OFFICE.