

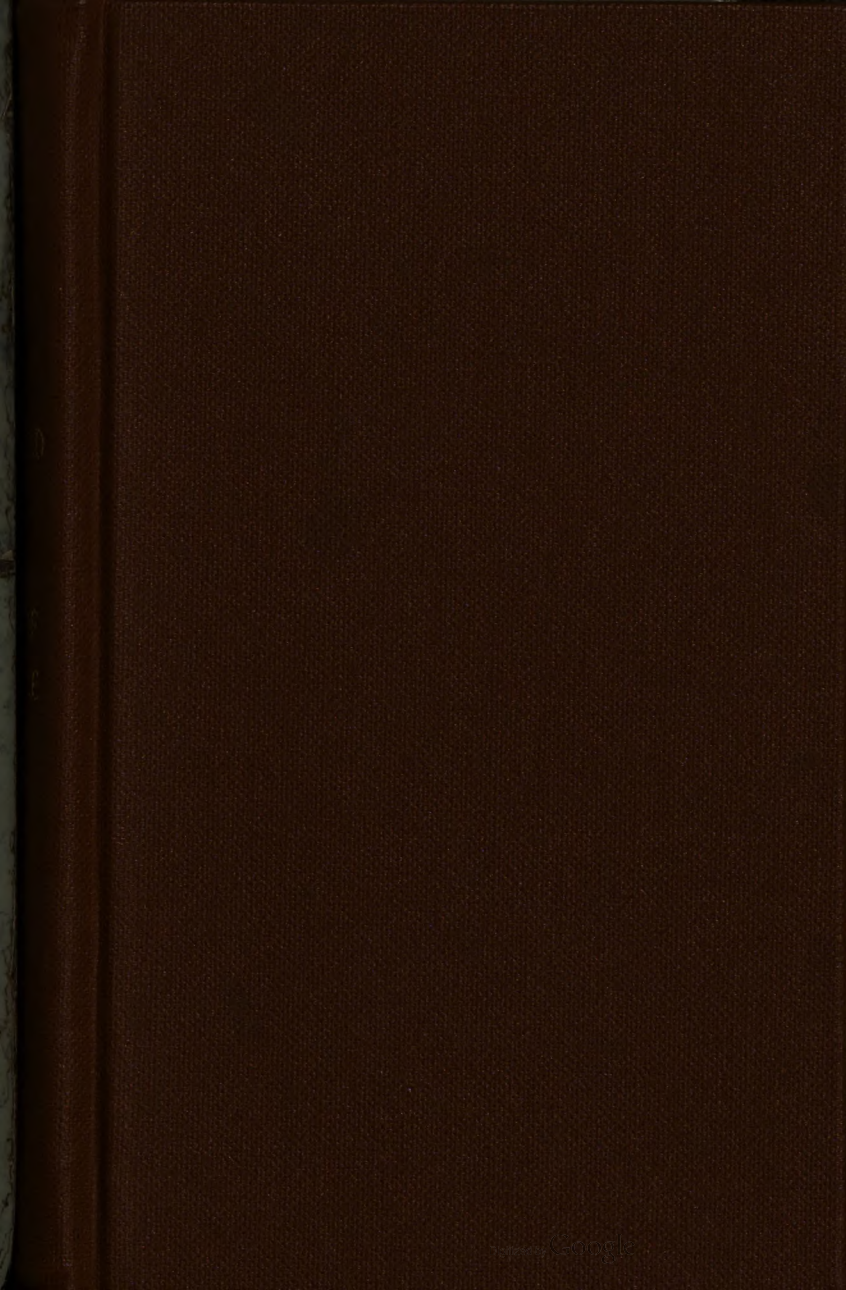
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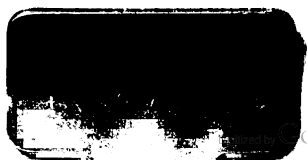
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1388. b. 26.

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THE  
CRY OF NATURE;  
OR,  
AN APPEAL  
TO  
MERCY AND TO JUSTICE,  
ON BEHALF OF THE  
PERSECUTED ANIMALS.

BY JOHN OSWALD,  
MEMBER OF THE CLUB DES JACOBINES.

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Mollissima corda  
Humano generi dare se natura fatetur  
Quæ lacrymas dedit: hæc nostri pars optima sensûs.  
JUVENAL, Sat. xv. ver. 1319

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## ADVERTISEMENT.

**F**ATIGUED with answering the enquiries, and replying to the objections of his friends, with respect to the singularity of his mode of life, the Author of this performance conceived that he might consult his ease by making, once for all, a public apology for his opinions. Those who despise the weakness of his arguments will nevertheless learn to admit the innocence of his tenets, and suffer him to pursue, without molestation, a system of life that is more the result of sentiment than of reason, in a man who imagines that the human race were not made to live scientifically, but according to nature.

The Author is very far from entertaining a presumption that his slender labours (crude and imperfect as they are now hurried to the press) will ever operate an effect on the public mind—  
and

and yet, when he considers the natural bias of the human heart to the side of mercy, and observes on all hands the barbarous governments of Europe giving way to a better system of things, he is inclined to hope that the day is beginning to approach when the growing sentiment of peace and good-will towards men will also embrace, in a wide circle of benevolence, the lower orders of life.

At all events, the pleasing persuasion that his work may have contributed to mitigate the ferocities of prejudice, and to diminish in some degree the great mass of misery which oppresses the animal world, will in the hour of distress convey to the Author's heart a consolation which the tooth of calumny will not be able to impositon.

THE

THE  
CRY OF NATURE, &c.

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**D**ID we rightly understand the principles, and the true scope of Hindoo religion and legislation, which are established on the same basis, we should find that, to the gratitude and admiration of the human race, few legislators can exhibit so just a claim as the lawgiver of Hindostan. Of this

B

we



we shall soon become sensible, if we compare him, not with those bold pretenders to inspiration, better known by the mischiefs which they have brought upon the human race, than by the wisdom of their laws; and whose names ought to sound as odious in our ears as their dreary dogmas have been pernicious to the world—but with those genuine legislators who have adopted, as the basis of legislation, the dictates of philosophy and good sense.

But

But there is one article which distinguishes, from all others, the doctrine of Burmah, and which raises, above all the religions on the face of the earth, the sacred system of Hindoostan. Satisfied with extending to man alone the moral scheme, the best and mildest of other modes of worship, to the cruelty and caprice of the human race, every other species of animal have unfeelingly abandoned. Sovereign despot of the world, lord of the life and death of every creature,—man, with the slaves of his  
B 2                    tyranny,

tyranny, disclaims the ties of kindred. Howe'er attuned to the feelings of the human heart, their affections are the mere result of mechanic impulse; howe'er they may verge on human wisdom, their actions have only the semblance of sagacity: enlightened by the ray of reason, man is immensely removed from animals who have only instinct for their guide, and born to immortality, he scorns, with the brutes that perish, a social bond to acknowledge (1). Such are the unfeeling dogmas, which,  
early

early instilled into the mind, induce a callous insensibility, foreign to the native texture of the heart; such the cruel speculations which prepare us for the practice of that remorseless tyranny, and which palliate the foul oppression that, over inferior but fellow-creatures, we delight to exercise.

Far other are the sentiments of the merciful Hindoo. Diffusing over every order of life his affections, he beholds, in every creature, a kinsman : he rejoices in the

B 3

welfare

welfare of every animal, and compassionates his pains; for he knows, and is convinced, that of all creatures the essence is the same, and that one eternal first cause is the father of us all (2). Hence more solicitous to save than the cruelty and exquisite voraciousness of other nations are ingenious to discover in the bulk, or taste, or beauty of every creature, a cause of death, an incentive to murder, the merciful mythology of Hindostan hath consecrated, by the metamorphosis of the Deity, every

5 species

species of animal. A Christnah, a Lechemi, a Madu assuming, in the course of their eternal metempsychosis, the form of a cow, a lizard, or a monkey, sanctify and render inviolate the persons of those animals ; and thus, with the sentiments of pity, concur the prejudices of religion, to protect the mute creation from those injuries which the powerful are but too prone to inflict upon the weak.

B. 4.

When

When they converse, however, with those of a different religion, the Hindoos justify by arguments, independent of mythology, their humane conduct towards the inferior orders of animals. The dumb creatures, say they, were sent by God into the world, to exercise our charity; and, by calling forth our affections, to contribute to our happiness. We consider them as mute brethren, whose wants it becomes us to interpret, whose defects it is our duty to supply. The benevolence  
which

which on them we bestow, is amply repaid by the benefits which they bring; and the pleasing return for our kindness is, that endearing gratitude which renders the care of providing for them rather a pleasing occupation than a painful task.

From our tables turns with abhorrence the tender-hearted Hindoo. To him our feasts are the nefarious repasts of Polyphemus; while we contemplate, with surprise, his absurd clemency, and  
regard



regard his superstitious mercy as an object of merriment and contempt. And yet in spite of that insensibility with which the practice of oppression, and the habits of speculative cruelty, have incased our feelings, still are we affected by the sufferings of other animals; and from their distress are drawn the finest images of sorrow. Would the poet paint the deep despair of the maid, from whose side the ruthless hand of death hath snatched sudden the lord of her affections, the love of  
her

her virgin heart; what simile more apt to excite the sympathetic tear, than the turtle-dove forlorn, who mourns, with never-ceasing wail, her murdered mate? Who can refuse a sigh to the sadly-pleasing strains of Philomela?

When returning with her loaded bill,  
Th' astonished 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, scarce  
Can bear the mourner to the poplar shade,  
Where, all abandon'd to despair, she sings  
Her

Her sorrows through the night, and on the  
boughs

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.

But here the sons of science  
sport with the sentiments of mercy;  
and why, with a malicious grin,  
demands the modern sophist,  
why then is man furnished with  
the canine, or dog-teeth, except  
that nature meant him carnivorous?  
—Fallacious argument! Is  
the *fitness* of an action to be deter-  
mined

mined purely by the physical *capacity* of the agent? Because nature, kindly provident, has bestowed upon us a superabundance of animal vigour, does it follow that we ought to abuse, by habitual exertions, an excess of force, evidently granted to guard our existence on occasions of dire distress? In cases of extreme famine we destroy and devour each other; but from thence will any one pretend to prove, that man was made to feed upon his fellow men?

Most

Most unfortunately too for this *canine argument* of those advocates of murder, it happens, that the monkey, and especially the man-monkey, who subsists solely on fruit, is furnished with teeth as canine, as keenly pointed, as those of man (3).

Having thus briefly refuted an objection, which *modern wisdom* has deemed insuperable, I proceed barely to point out a few reasons, which seem to indicate, that man was intended by nature, or, in  
 other

other words, by the disposition of things, and the physical fitness of his constitution, to live entirely on the produce of the earth.

In the first place, growing spontaneous in every clime, the fruits of the earth are easily attained, while animal food is a luxury, which the major part of mankind cannot reach. The peasantry of Turkey, France, Spain, Germany, and even of England, that most carnivorous of all countries, can seldom afford to eat flesh. The  
bar-

barbarous tribes of North-America, who subsist almost entirely by hunting, can scarce find, in a vast extent of country, a scanty subsistence for a handful of inhabitants.

The practice of agriculture softens the human heart, and promotes the love of peace, of justice, and of nature.

The exercises of hunting, on the contrary, irritate the baneful passions of the soul ; her vagabond votaries delight in blood, in rapine,  
and

and devastation. From the wandering tribes of Tartars, the demons of massacre and havoc have selected their Tamerlanes and their Attilas, and have poured forth their swarms of barbarians to desolate the earth.

Animal food overpowers the faculties of the stomach, clogs the functions of the soul, and renders the mind material and gross. In the difficult, the unnatural task of converting into living juice the cadaverous oppression, a great deal

C of



of time is consumed, a great deal of danger is incurred (4). Far other are the pure repasts of rural Pan, far other the kindly nouriture which the *living herbs* afford :

The living herbs that spring profusely wild  
O'er all the deep-green earth, beyond the  
power

Of botanist to number up their tribes :  
But who their virtues can declare, who  
pierce,

With vision pure, into those secret stores  
Of health, and life, and joy, the food of  
man,

While yet he lived in innocence, and told  
A length

A length of golden years unlesh'd in  
blood,

A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit and disease;  
The lord and not the tyrant of the world.

To this primitive diet Health invites her votaries. From the produce of the field her various banquet is composed: hence she dispenses health of body, hilarity of mind, and joins to animal vivacity the exalted taste of intellectual life. Nor is Pleasure, handmaid of Health, a stranger to the feast. Thither the bland Divinity conducts

C 2

ducts the captivated senses; and by their predilection for the pure repast, the deep-implanted purpose of nature is declared.

By sweet but irresistible violence, vegetation allures our every sense, and plays upon the sensorium with a sort of blandishment, which at once flatters and satisfies the soul. To the eye, seems aught more beautiful than this green carpet of nature, infinitely diversified as it is by pleasing interchange of lovely tints? What  
more

more grateful to the smell, more stimulous of appetite, than this collected fragrance that flows from a world of various perfumes? Can art, can the most exquisite art equal the native flavours of Pomona; or worthy to vie with the spontaneous nectar of nature, are those fordid fauces of multiplex materials, which the ministers of luxury compose to irritate the palate and to poison the constitution?

C. 3.

And.

And innocently mayest thou indulge the desires which Nature so potently provokes; for see! the trees are overcharged with fruit; the bending branches seem to supplicate for relief; the mature orange, the ripe apple, the mellow peach invoke thee, as it were, to save them from falling to the ground, from dropping into corruption. They will smile in thy hand; and, blooming as the rosy witchcraft of thy bride, they will sue thee to press them to thy lips; in thy mouth they will melt not inferior

inferior to the famed ambrosia of the gods.

But of animals far other is the fare: for, alas! when they from the tree of life are pluck'd, sudden shrink to the chilly hand of death. the withered blossoms of their beauty; quenched in his cold cold grasp expires the lamp of their loveliness; and, struck by the livid blast of putrefaction loathed, their every comely limb in ghastly horror is involved. And shall we leave the living herbs to seek, in

C 4. the

the den of death, an obscene aliment?—Insensible to the blooming beauties of Pomona, unallured by the fragrant fume that exhales from her groves of golden fruits, undetained by the nectar of nature, by the ambrosia of innocence undetained, shall the voracious vultures of our impure appetite speed across the lovely scenes of rural Pan, and alight in the loathsome sink of putrefaction to devour the funeral of other creatures, to load, with cadaverous rottenness, a wretched stomach?

And

• And is not the human race itself highly interested to prevent the habit of spilling blood? For will the man, habituated to havoc, be nice to distinguish the vital tide of a quadruped, from that which flows from a creature with two legs? Are the dying struggles of a lambkin less affecting than the agonies of any animal whatever? Or will the ruffian, who beholds, unmoved, the supplicating looks of innocence itself, and, reckless of the calf's infantine cries, plunges, pitiless, in her quivering



quivering side, the murdering steel;  
 will he turn, I say, with horror  
 from human affaſſination?

What more advance can mortals make in  
 ſin,

So near perfection, who with blood begin?

Deaf to the calf that lies beneath the knife,

Looks up, and from the Butcher begs her  
 life;

Deaf to the harmleſs kid that, ere he  
 dies,

All methods to procure thy mercy tries;

And imitates, in vain, thy Children's  
 cries—

Where will he ſtop?

DRYDEN'S Ovid.

From

From the practice of slaughtering an innocent animal, to the murder of man himself, the steps are neither many nor remote. This our forefathers perfectly understood, who ordained that, in a cause of blood, no butcher, nor surgeon, should be permitted to sit in jury.

Animals, whom we have once learnt to destroy, without remorse, we are easily brought, without scruple, to devour. The corpse  
of

of a man differs in nothing from the corpse of any other animal; and he who finds the last palatable, may, without much difficulty, accustom his stomach to the first. To cannibalism carnivorous nations have not unfrequently been addicted (5). The antient Germans sometimes rioted in human repasts; and, on the bodies of their enemies, feed, with infernal satisfaction, the native tribes of America.

But.

But from the texture of the very human heart arises the strongest argument in behalf of the perfected creatures. Within us there exists a rooted repugnance to the spilling of blood; a repugnance which yields only to custom, and which even the most inveterate custom can never entirely overcome. Hence the ungracious task of shedding the tide of life, for the gluttony of our table, has, in every country, been committed to the lowest class of men; and their profession is, in every country,

try, an object of abhorrence. On the carcase we feed, without remorse, because the dying struggles of the butchered creature are secluded from our sight; because his cries pierce not our ear; because his agonizing shrieks sink not into our soul: but were we forced, with our own hands, to assassinate the animals whom we devour, who is there amongst us that would not throw down, with detestation, the knife; and, rather than embrue his hands in the murder of the lamb, consent, for ever,

ever, to forego the favorite repast? What then shall we say? Vainly planted in our breast, is this abhorrence of cruelty, this sympathetic affection for every animal? Or, to the purpose of nature, do the feelings of the heart point more unerringly than all the elaborate subtilty of a set of men, who, at the shrine of science, have sacrificed the dearest sentiments of humanity?

Ye sons of *modern science*, who  
 court not wisdom in her walks of  
 silent

silent meditation in the grove, who behold her not in the living loveliness of her works, but expect to meet her in the midst of obscenity and corruption; ye who dig for knowledge in the depth of the dunghill, and who hope to discover wisdom enthroned amid the fragments of mortality, and the abhorrence of the senses; ye that with ruffian violence interrogate trembling nature, who plunge into her maternal bosom the butcher knife, and, in quest of your nefarious science, the fibres of agonizing

ing animals, delight to scrutinize; ye dare also to violate the human form august; and, holding up the entrails of man, ye exclaim; behold the bowels of a carnivorous animal (6)!—Barbarians! to these very bowels I appeal against your cruel dogmas; to these bowels, fraught with mercy, and entwined with compassion; to these bowels which nature hath sanctified to the sentiments of pity and of gratitude; to the yearnings of kindred, to the melting tenderness of love!

D

Had



Had nature intended man an animal of prey, would she in his breast have implanted an instinct so adverse to her purpose? Could she mean that the human race should eat their food with compunction and regret; that every morsel should be purchased with a pang, and every meal of man impoisoned with remorse? Would Nature, with the milk of kindness, have filled a bosom which unfeeling ferocity should inflame? Would she not rather, in order to enable him to brave the piercing cries of anguish,

anguish, have wrapt, in ribs of  
 brass, his ruthless heart; and, with  
 iron entrails, have armed him to  
 grind, without remorse, the palpi-  
 tating limbs of agonizing life?  
 But has Nature wing'd, with  
 fleetness, the feet of man, to over-  
 take the flying prey? and where  
 are his fangs to tear asunder the  
 creatures destined for his food?  
 Glares in his eye-ball the lust of  
 carnage? Does he scent afar the  
 footsteps of his victim? Does  
 his soul pant for the feast of  
 blood? Is the bosom of man

D 2

the

the rugged abode of bloody thoughts ; and from their den of death rush forth, at sight of other animals, his rapacious desires to slay, to mangle, to devour?

But come, ye men of scientific subtilty, approach and examine with attention this dead body. It was late a playful fawn, which, skipping and bounding on the bosom of parent earth, awoke, in the soul of the feeling observer, a thousand tender emotions. But the butcher's knife hath laid low the de-  
light

light of a fond dam, and the darling of nature is now stretched in gore upon the ground. Approach, I say, ye men of scientific subtilty, and tell me, tell me, does this ghastly spectacle whet your appetite? Delights your eyes the sight of blood? Is the steam of gore grateful to your nostrils, or pleasing to the touch, the icy ribs of death? But why turn ye with abhorrence? Do you then yield to the combined evidence of your senses, to the testimony of conscience and common sense; or

D 3

with

with a species of rhetoric, pitiful as it is perverse, will you still persist in your endeavour to persuade us, that to murder an innocent animal, is not cruel nor unjust; and that to feed upon a corpse, is neither filthy nor unfit?

O that man would interrogate his own heart! O that he would listen to the voice of nature! For powerfully she stirs within us; and, from the very bottom of the human heart, with moving voice she pleads. Why, she cries,  
 5 oh!

oh! why shouldst thou dip thy hand in the blood of thy fellow-creatures without cause? Have I not amply, not only for the wants, but even for the pleasures of the human race, provided? Prodigal of blessings, pour I not forth for man an abundant banquet; a banquet, in which the salubrious and favoury, the nourishing and palatable, are blended in proportions infinitely various? And, while lavish of my gifts, thy lap I load with the produce of the seasons as they pass; while to thy

D 4

lips

lips I prefs the purple juice of joy,  
while thou riotest, in fine, in ex-  
cess of enjoyment ; dost thou still  
thirst, infatiate wretch ! for the  
blood of this innocent little lamb,  
whose sole food is the grass on  
which he treads ; his only beverage  
the brook that trickles muddy from  
his feet ? Alas ! let my tears—  
alas ! for a poor innocent that hath  
done thee no harm, which, indeed,  
is incapable of harm, let the tears  
of nature plead ! Spare, spare, I  
beseech thee by every tender idea ;  
spare my maternal bosom the un-  
utterable

utterable anguish which there the cries of agonizing innocence excite, whether the creature that suffers be a lambkin or a man. See the little victim how he wantons unconscious of coming fate ; unsuspecting of harm, the up-lifted steel he views, innocent and engaging as the babe, that presses, playful, the bosom of her, in whom thy bliss is complete. Why shouldst thou kill him in the novelty of life ; why ravish him from the sweet aspect of the sun, while yet, with fresh delight, he admires  
the



the blooming face of things; while, to the pipe of the shepherd, leaps with joy his light heart; and, unblunted by enjoyment, his virgin senses sweetly vibrate to the bland touch of juvenile desire! And why, oh! why shouldst thou kill him in the novelty of life! Alas! she will seek him in vain; alas, his afflicted dam will seek him through all his wonted haunts! Her moans will move to compassion the echoing dell: her cries will melt the very rocks!—But who, on the obduracy of the human heart, shall

shall pour, O, nature, thy melting voice? The secret sources of the soul, what master hand shall unlock and bid the heart again to flow through long-forgotten channels of compassions!

Alas! the very attempt could not fail to encounter the ridicule of the mob, the obloquy of the sensual, and the sneers of the unfeeling. The advocate of mercy would incur the reproach of misanthropy, and be traduced as a wild unsocial animal, who had formed a nefarious design to curtail  
the

the comforts of human life (7).—  
 Good God! and is compassion then  
 so great a crime? Is it so heinous  
 an offence against society, to re-  
 spect in other animals that princi-  
 ple of life which they have receiv-  
 ed, no less than man himself, at the  
 hand of Nature? O, mother of  
 every living thing! O, thou  
 eternal fountain of beneficence;  
 shall I then be persecuted as a  
 monster, for having listened to thy  
 sacred voice? to that voice of  
 mercy which speaks from the bot-  
 tom of my heart; while other men,  
 with impunity, torment and mas-  
 sacre

face the unoffending animals, while they fill the air with the cries of innocence, and deluge thy maternal bosom with the blood of the most amiable of thy creatures!

And yet those channels of sympathy for inferior animals, a long, a very long difuse has not been able, altogether, to choak up. Even now, notwithstanding the narrow, joyless, and hard-hearted tendency of the prevailing superstitions; even now, we discover, in every corner of the globe, some good-natured prejudice in  
behalf

behalf of the persecuted creatures: we perceive, in every country, certain privileged animals, whom even the ruthless jaws of gluttony dare not to invade. For to pass over unnoticed the vast empires of India, Thibet, and China, where the lower orders of life are considered as relative parts of society, and are protected by the laws and religion of the natives, the Tartars abstain from several kinds of animals: the Turks are charitable to the very dog, whom they abominate; and even the English peasant pays towards the Robin-  
red-

red-breast an inviolate respect to  
the rights of hospitality :

————— one alone,

The red-breast, sacred to the household-  
gods,

Wisely regardful of the embroiling sky,

In joyless fields, and thorny thickets,  
leaves

His shivering mates, and pays to trusted  
man

His annual visit.

Long after the perverse practice  
of devouring the flesh of animals  
had grown into inveterate habit  
among the people, there existed  
still,

still, in almost every country, and of every religion, and of every sect of philosophy, a wiser, a purer, and more holy class of men, who preserved, by their institutions, by their precepts, and their example, the memory of primitive innocence and simplicity. The Pythagoreans abhorred the slaughter of animals: Epicurus, and the worthiest part of his disciples, bounded their delights with the produce of their garden; and of the primitive Christians, several sects abominated the feast of blood, and were satisfied with the  
food

food which nature, unviolated, brings forth for our support (8).

But feeble amongst nations, barbarous or civilized, this principle of sympathy and compassion operates in the breast of the savage with a force almost incredible. No less compassionate to their cattle than the Hindoos, whom, in most of their opinions and customs, they resembled, were the Aborigenes of the Canary or Happy Islands (happy, indeed, if innocence and happiness be the same!) If their

E                      parched



parched fields demanded the re-  
 freshing dew of heaven; or, if de-  
 luded with rain, they required the  
 drying ardour of the sun, the  
 simple Guanchos conducted their  
 cattle to a place appointed, and  
 severing the young ones from their  
 dams, they raised a general bleating  
 in the flock, whose cries, they  
 believed, had power to move the  
 ALMIGHTY GOOD to hear their  
 supplication, and to grant their re-  
 quest (9). And who, with a  
 beneficent being to intercede, so  
 fit as those innocent animals? To  
 a God

a God of love, how much more acceptable the prayers of the humane Guanchos, mingled with the plaintive cries of their guileless mediators ; how much more moving, I say, their innocent supplication, than the ruffian petitions of those execrable Arabs, who, imploring mercy, perpetrated murder, and embrued in the blood of agonizing innocence, their hands holding up, dared to beseech thy compassion, thou common father of all that breathe the breath of life !

E 2

The

The vestiges of that amiable sympathy which, even in this degenerate age are still visible, strongly indicate the cordial harmony which, in the age of innocence, subsisted between man and the lower orders of life.

Man, in a state of nature, is not, apparently, much superior to other animals. His organisation is, no doubt, extremely happy; but then the dexterity of his figure is counterpoised by great advantages in other creatures. Inferior to the  
bull

bull in force ; and in fleetness to the hound ; the *os sublime*, or front erect, a feature which he bears in common with the monkey, could scarcely have inspired him with those haughty and magnificent ideas, which the pride of human refinement thence endeavours to deduce (10). Exposed, like his fellow-creatures, to the injuries of the air ; urged to action by the same physical necessities ; susceptible of the same impressions ; actuated by the same passions ; and, equally subject to the pains of

E 3                      disease,

disease, and to the pangs of dissolution, the simple savage never dreamt that his nature was so much more noble, or that he drew his origin from a purer source, or more remote than the animals in whom he saw a resemblance so complete. Nor were the simple sounds, by which he expressed the singleness of his heart, at all fitted to flatter him into that fond sense of superiority over the creatures, whom the fastidious insolence of cultivated ages absurdly styles mute. I say, absurdly styles  
 mute ;

mute; for with what propriety can that name be applied, for example, to the little syrens of the grove, to whom nature has granted the strains of ravishment, the soul of song? those charming warblers who pour forth, with a moving melody which human ingenuity vies with in vain, their loves, their anxiety, their woes. In the ardour and delicacy of his amorous expressions, can the most impassioned, the most respectful lover the *glossy kind* surpass, as described

E 4

by



They brisk advance ; then, on a sudden  
 struck,

Retire disorder'd ; then again approach,  
 In fond rotation spread the spotted wing  
 And shiver every feather with desire.

And, indeed, has not nature given, to almost every creature, the same spontaneous signs of the various affections? Admire we not in other animals whatever is most eloquent in man, the tremor of desire, the tear of distress (111), the piercing cry of anguish, the pity-pleading look, expressions that speak the soul with a feeling  
 which



which words are feeble to convey (12)?

From likenefs mutual love proceeded; and mutual love, in the bonds of fociety with man, the milder and more congenial animals united. Amply repaid by the fleecy warmth of the lamb, by the rich, the falubrious libations of the cow, was that protection which the fostering care of the human race afforded to the cattle of the field. Sometimes too, a tie ftill more tender, cemented the friendship  
between

between man and other animals. Infants, in the earlier ages of the world, to the teats of the tenants of the field were not unfeldom submitted. Towards the goat that gave him suck, the fond boy, the throb of filial gratitude has felt; and, for the children of men, have yearned, with tenderness maternal, the bowels of the ewe (13). Educated together, they were endeared to each other by mutual benefits; a fond, a lively friendship, was the consequence of their union (14). Never by primæval  
man

man, were violated the rights of hospitality ; never, in his innocent bosom, arose the murderous meditation ; never, against the life of his guests, his friends, his benefactors, did he the butcher-axe uplift. Sufficient were the fruits of the earth for his subsistence ; and, satisfied with the milk of her maternal bosom, he sought not, like a perverse child, to spill the blood of nature.

But not to the animal world alone were the affections of man confined :

confined : for whether the glowing vault of heaven he surveyed, or his eyes reposed on the greeny freshness of the lawn ; whether to the tinkling murmur of the brook he listened, or in pleasing melancholy melted amid the gloom of the grove, joy, rapture, veneration filled his guileless breast : his affections flowed on every thing around him ; his soul around every tree or shrub entwined, whether they afforded him subsistence or shade ( 15 ) : and wherever his eyes wandered, wondering he beheld  
his

his gods, for his benefactors smiled  
 on every side, and gratitude gushed  
 upon his bosom whatever object  
 met his view (16).

———— so lovely seem'd  
 The landscape !————  
 ——— and to the heart inspires  
 Vernal delight and joy.————

But what were the beauties of  
 the landscape to the living roses  
 that bloomed on the cheeks of his  
 love ! And what were the *vernal*  
*delights* compared to the soft thrill  
 of transport which the kind glance  
 of

of his beloved excited in his soul !  
 From that joyous commotion of  
 his heart arose the Queen of young  
 desire ; on the fond fluctuation of  
 his bosom glided the new-born  
 VENUS, deckt in all her glowing  
 potency of charms. And thou  
 too, O CUPID, O CUPID, or if  
 RAMA-DEVA more delight thine  
 ear ; art thou not also with all thy  
 GRACES a glad emanation of pri-  
 mal bliss ?—But as yet the Demon  
 of Avarice had not poisoned the  
 source of joy ; thy darts, O LOVE,  
 were not barbed with despair ; but  
 4 thy

thy arrows were the thrill of rapture, thy only pain the blissful anguish of enjoyment !

Such were the feasts of primæval innocence ; such the felicity of the golden age. But long since, alas ! are those happy days elapsed. That they ever did exist is a doubt with the depravity of the present day ; and so unlike our actual state of misery, the story of primal bliss is numbered with the dreams of visionary bards.

But

But that such a state did exist, the concurring voice of various tradition offers a convincing proof; and the lust of knowledge is the fatal cause, to which the indigenous tale, of every country, attributes the loss of paradise and the fall of man (18). 'Twas this dire curiosity that prompted Pandora to pry into the fatal box: this was the subtle serpent which prevailed on Eve to taste the tree of knowledge, and hence, from the fields of innocence, were expelled the human race, in consequence

F of



of eating the forbidden fruit ; or, in other words, misled by the *ignis fatuus* of science, man forsook the sylvan gods, and abandoned the unfollicitous, innocent, and noble simplicity of the savage, to embrace the anxious, operose, mean, miserable, and ludicrous life of man civilized (19). Hence the establishment of towns and cities, those impure sources of misery and vice ; hence arose prisons, palaces, pyramids, and all those other amazing monuments of human slavery ; hence the inequality

quality of ranks, the wasteful wallow of wealth, and the meagreness of want, the abject front of poverty, the insolence of power ; hence the cruel superstitions which animate, to mutual massacre, the human race ; and hence, impelled by perverse ambition and insatiate thirst of gain, we break through all the barriers of nature, and court, in every corner of the globe, supremacy of guilt.

The arts, as those pernicious inventions were entitled, in one

F 2 common

common ruin, involved with man the inferior orders of animals. But to this atrocious tyranny which over kindred souls we now exercise without feeling or remorse, the human race were conducted by gradual abuse. For however severe the services might be which man, newly enlightened, required from his former friends, still he respected their life, and, satisfied with their labour, abhorred to shed their blood (20).

The

The last tie of sympathy was severed by superstition. The general harmony of this stupendous whole is at times disturbed by partial disorder; the beautiful system of things which manifests the beneficence of nature, is sometimes marred by fearful accidents that are apt on the mind of man to impress an idea of supernatural malevolence. Aghast, trembling before the angry Gods, he made haste his soul to redeem by the blood of other creatures, and the sanguinary cravings of immortal

appetite were sated by the smoke of butchered sheep, and the steam of burnt offerings (21). The horror of those infernal rites insensibly wore off; frequent oblations allured the curious cupidity of man, and the human race were imperceptibly seduced to share the sanguinary feast, which superstition had spread for the principle of ill. Bolder than the rest, and more habituated to the sight of blood, the priest, who was the butcher of the victims, which he offered to supernatural malevolence,

lence, dared solemnly in the name, and by the authority of the Gods whom he served, to affirm that heaven to man had granted every animal for food (22). So flattering to the perverse lust of his hearers, the impious lie was greedily received, and swallowed with unscrupulous credulity. Still, however, with diffidence was the deed perpetrated: not without many august ceremonies was the murder executed by the ministers of the Gods; the Deities were solemnly invoked to sanctify by

F 4

their

their presence a deed which their example had provoked; and the victim was led to slaughter like a distinguished criminal of state, whose life is sacrificed not so much to atone to the violated laws of society, as to gratify the caprice, or to promote the perverse ambition of a tyrant. Yet even the venerable veil of religion, which covers a multitude of sins, could hardly hide the horror of the act. By the pains that were taken to trick the animal into a seeming consent

consent to his destruction, the injustice of the deed was clearly acknowledged; nay, it was even necessary that he should offer himself as it were a voluntary victim, that he should advance without reluctance to the altar, that he should submit his throat to the knife, and expire without a struggle (23).

Even long after habitual cruelty had almost erased from the mind of man every mark of affection for the inferior ranks of his fellow-

low-



low-creatures, a certain respect was still paid to the principle of life, and the crime of murdered innocence was in some degree atoned by the decent regard that was paid to the mode of their destruction.

———— Gentle friends,

Let 's kill him boldly, but not wrathfully;

Let 's carve him as a dish fit for the

Gods ;

Not hew him as a carcase fit for hounds ;

And let our hearts, as subtle masters do,

Stir up their servants to an act of rage,

And after seem to chide them.

SHAKESPEARE.

Such

Such was the decency with which at first the devoted victims were put to death.

But when man became perfectly civilized, those exterior symbols of sentiments, with which he was now but feebly if at all impressed, were also laid aside. Formerly sacrificed with some decorum to the plea of necessity, the animals were now with unceremonious brutality destroyed, to gratify the unfeeling pride or wanton cruelty of men. Broad barefaced butchery occupied

occupied every walk of life; every element was ransacked for victims; the most remote corners of the globe were ravished of their inhabitants, whether by the fastidious gluttony of man their flesh was held grateful to the palate; whether their blood could impurple the pall of his pride, or their spoils could add a feather to the wings of his vanity: and while nature, while agonizing nature is tortured by his ambition, while to supply the demands of his perverse appetite she bleeds at every pore,

fore, this imperial animal ex-claims; ye servile creatures, why do ye lament? why vainly try by cries akin to the voice of human woe my compassion to excite? Created solely for my use, submit without a murmur to the decrees of heaven, and to the mandates of me; of me the heaven-deputed despot of every creature that walks, or creeps, or swims, or flies in air, on earth, or in the waters which encompass the earth. Thus the fate of the animal world has followed the progress of man from  
his

his sylvan state to that of civilization, till the gradual improvements of art, on this glorious pinnacle of independence,\* have at length placed him free from every tender link, free from every lovely prejudice of nature, and an enemy to life and happiness through all their various forms of existence.

But, famed for wisdom perhaps at a period more remote than what we claim as the æra of our creation, Hindostan never affected those pernicious arts, on which

we wish to establish a proud pre-  
 tence to superior intelligence.  
 Born at an earlier age of the world  
 than other legislators can boast,  
 Burmah, or whoever was the  
 lawgiver of India (24), seems to  
 have fixed by his precepts the  
 lovely prejudices of nature, and  
 to have prevented by his salutary  
 institutions the baneful effects of  
 subsequent refinement. Notwith-  
 standing the frequent invasions of  
 barbarians, European or Asiatic,  
 and the consequent influx of vari-  
 ous rites, the religion of Burmah,  
 con-

congenial as it is to the gentle influence of the clime, and to the better feelings of the heart, bids fair to sur vive those foreign schemes of superstition, that tremble on the transient effervescence of that baleful enthusiasm to which they owe their birth. Disgusted with continual scenes of slaughter and desolation, pierced by the incessant shrieks of suffering innocence, and shocked by the shouts of persecuting brutality, the humane mind averts abhorrent from the view, and turning her eyes

eyes to Hindostan, dwells with heart-felt consolation on the happy spot, where mercy protects with her right hand the streams of life, and every animal is allowed to enjoy in peace the portion of bliss which nature prepared it to receive.

To where the far fam'd Hippemolgian strays,  
Renown'd for justice, and for length of days,  
Thrice happy race ! that, innocent of blood,  
From milk innoxious seek their simple food ;  
Love sees delighted, and avoids the scene  
Of guilty Troy.— POPE'S *Homer's Iliad*.

May the benevolent system  
spread to every corner of the  
Globe ;



globe ; may we learn to recognize and to respect in other animals the feelings which vibrate in ourselves ; may we be led to perceive that those cruel repasts are not more injurious to the creatures whom we devour than they are hostile to our health, which delights in innocent simplicity, and destructive of our happiness, which is wounded by every act of violence, while it feeds as it were on the prospect of well being, and is raised to the highest summit of enjoyment by the sympathetic touch of social satisfaction.

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## NOTES AND ILLUSTRATIONS.

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(I.) **H**IC vestros sensus corporeos videlicet non multum probo. Videmus enim et vocibus sentimus, cum dolore mori animantia, quod quidem homo contemnit in bestia, cum qua scilicet rationalem animam non habente, *nulla legis societate copulatur*. St. Aug. de moribus Manichæorum.

St. Augustine in his treatise *de quantitate animæ*, speaking of the faculties of brutes, to whom he will by no means allow the

smallest particle of reason, is nevertheless extremely puzzled what to do with that surprizing instance of memory in the dog of Ulysses.—He resolves it at length, however, not into sense, but sensation.—“*Quid autem hoc putas esse, nisi vim quandam sentiendi non sciendi.*”

I will allow that man possesses the faculty of reason in a degree superior to that of other animals, that is to say, generally, but not in every individual of the species—for a sagacious elephant is wiser than one half of the human race.

“We run, though not so swift as the stag; we see, though not so acutely as the hawk; and though we are neither as to  
strength

strength or size equal to the elephant, yet nature has not entirely deprived us of strength and magnitude. Thus in the same manner, though other animals are inferior in intellect to man, yet we ought not to say that they are entirely destitute of reason, but rather that their intellect is duller and more tardy than ours.”—Porphyr. de Abstia. Lib. 3.

“ They say that the animals derive their sagacity from nature only.—And from whence then, says Porphyrius, do men derive their reason? From whence even does God himself derive his wisdom, but from nature ?”

Ay, say they, but the reason of brutes is stationary, they never improve, they never invent. This is not true. Individuals of the same species of animals differ in degree of sagacity in the same manner as individuals among the human race. Their sagacity depends also, like that of the human race, upon their situation. The otter, says Abbe Raynal, in Europe a stupid and solitary animal, has made in America a greater progress in the arts of civil society, than the native tribes of Indians.

Pliny, speaking of elephants, says, "*Intellectus illis sermonis patrii, imperiorumque obedientia, officiorum quæ didicere memoria, amoris et gloriæ voluptas, imo vero (quæ etiam in homine rara) probitas, prudentia,*

prudentia, æquitas, religio quoque fiderum,  
folisque ac lunæ veneratio.”

“ If some of the more sagacious brutes  
lived long enough, and sufficient pains were  
taken with them, who knows to what per-  
fection they might be brought ?”

“ The horse in this country is not a  
political animal, but in the deserts of Tar-  
tary and Siberia he is political, for being  
there hunted by the Tartars, as hares and  
deer are in this country, they for self-  
defence form themselves into a kind of com-  
munity, and take joint measures for saving  
themselves, which they commonly do by  
flight, and that they may not be surprized  
by the enemy, they set watches, and have

commanders who direct and hasten their flight.”—Monboddo on Language, vol. i. 231.

“ Even the sheep, when wild, set watches in the night-time against their enemy the fox, who give notice of his approach, and when he attacks them they draw up in a body and defend themselves.”—Ditto.

“ The Siamese imagine that the elephants are perfectly rational ; and when the King of Siam sent a present of elephants to the King of France, the Ambassadors took a solemn farewell of them.”—Churchill's Travels.

“ Animals

“ Animals there are who are more forcibly actuated than man himself, with principles of justice, gratitude, and of all the virtues. The most impartial principles of equity are observed in the republic of the bees, of the ants. The dove observes the most rigid forbearance towards the females of his fellows, and if any one of them is guilty of adultery, he is persecuted by the others, and put to death. The gratitude of the dog is known to a proverb.”—Porphyrius de Abstin.

“ Ingratitudinem hominum, a quibus, pro summis beneficiis crudele exitium Darius pertulit, quamquam suoapte ingenio horrendam et execrabilem, insigniore ad posteritatem infamia damnavit canis cujusdam  
mira



mira fides, qui ab omnibus familiaribus derelicto solus adfuit, et quam in vivum præ se tulit benevolentiam, morienti quoque constanter præstitit."—Vide Just. 11, 15, 8.

(2.) "The learned behold him alike in the reverend brahman perfected in knowledge ; in the ox, and in the elephant ; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality gain eternity even in this world ; they put their trust in Brâhm, the eternal, because he is every where alike, free from fault. The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the Supreme soul

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in

in all things, and all things in the Supreme soul.

With this grand principle of the Hindoo philosophy, the most antient philosophy of Greece and of Egypt entirely accords.

Παια καλω κρατερον νομεν, κρομοιο τε συμπαν  
 Ουρανον, ηδε θαλασσαν, ηδε χθονα παμβασιλειαν,  
 και πυρ αθανατον, ταδε γαρ μελη εσι τα Παιος,  
 Κοσμοκρατορ, αυξητα φαισφορι καρπιμα Παιαν.  
 Αηροχαρες, Βαρυμηνης ΑΛΗΘΗΣ ΖΕΥΣ Ο ΚΕ-  
 ΡΑΣΤΗΣ.

Orphic. Hym. 10 p. 200. Gcs.

Ζευς εστι αιθερ, Ζευς δε γη, Ζευς δ' Ουρανος  
 Ζευς τα παντα. Euphorion.

Γνωση δ' η θεμις εστι, φυσιν περι παντος ομοιην.

See Golden Verses of Pythagoras.

The

## The Egyptians.

Εγνώσαν ὡς εἰ ἀνθρώποι μόνον το θεῖον διήλθεν, ὅτι  
 ψυχή ἐν μόνῳ———ἀνθρώπῳ ἐπὶ γῆς κατέσκηνωσεν,  
 ἀλλὰ χεῖρον ἢ αὐτὴν διὰ πάντων διήλθεν τῶν ζῶων.

ΠΟΡΦ., περὶ ἀποχῆς ἐμφυχῶν. Bib. δ.

(3.) “The Ourang Outang, though they use sticks, do not hunt, but live upon the fruits of the earth, as in the primitive ages all nations did.”—Monboddo on Language.

(4.) “Animals, like men, are subject to diseases.—Animal food must therefore always be dangerous.”—Cheyne’s Essay on Health, p. 20.—Other things being equal, the proper food appointed by nature for animals is easier digested, than the animals themselves,

themselves, those animals that live on vegetables, than those that live on animals.—  
 Ibid. p. 24.—There is nothing more certain, than that the greater superiority the concoctive powers have over the food, or the stronger the concoctive powers are in regard of the things to be concocted, the finer the chyle will be; the circulation the more free, and the spirits the more light-some, that is, the better will the health be.—Ibid. p. 27.—It is surprizing to what a great age the eastern Christians, who retired from the persecutions into the deserts of Egypt and Arabia, lived healthful on a very little food. St. Anthony lived to 105 years on mere bread and water, adding only a few herbs at last. James, the hermit, to 104. Arsenius, the tutor of the  
 Emperor

Emperor Arcadius, to 120; 65 in the world, and 55 in the desert. St. Epiphanius to 115. St. Jerome to about 100. Simeon Stylites 109, and Romualdus 120. —Ibid. p. 30.—My worthy friend Mr. Webb is still alive. He, by the quickness of the faculties of his mind, and the activity of the organs of his body, shews the great benefit of a low diet, living altogether on vegetable food and pure element. Henry Jenkin, fisherman, lived 169 years; his diet was coarse and sour, as his historian informs us, that is plain and cooling. Parr died sixteen years younger, or at the age of 152 years, nine months; his diet was old cheese, milk, coarse bread, small beer, and whey.—Ibid. p. 32.—All crammed poultry and fed cattle, and even vegetables forced

forced by hot-beds, tend more to putrefaction, and consequently are more unfit for human food than those that are brought up in the natural manner.—Ibid. p. 73.—I have sometimes indulged a conjecture, that animal food, and made or artificial liquors, in the original frame of our nature, and design of our creation, were not intended for human creatures. They seem to me neither to have these strong and fit organs for digesting them, (at least such as birds and beasts of prey have, who live on flesh) nor naturally to have those voracious and brutish appetites that require animal food and strong liquors to satisfy them; nor those cruel and hard hearts, or those diabolical passions which could easily suffer them to tear and destroy their fellow creatures,

at

at least not in the first and early ages before every man had corrupted his way ; and God was forced to exterminate the whole race by an universal deluge, and was also obliged (that the globe of the earth might not, from the long lives of its inhabitants, become a hell and habitation for incarnate devils) to shorten their lives from 900 or 1000 to 70 years. He wisely foresaw that animal food and artificial liquors would naturally contribute towards this end, and indulged or permitted, the generation that was to plant the earth again after the flood, the use of these for food.—Ibid. p. 91 and 92.—There are some sorts of food which may oppress and load the stomach, and alimentary ducts in the first concoction, which may be very safe and benign in the subsequent ones. For instance,

instance, cheese, eggs, milk, meats, and vegetable food, though duly prepared, and justly proportioned in quantity, may chance to lie heavy on the stomach, or beget wind in the alimentary passages of some persons (and yet drinking of water will always remedy this inconveniency :) But these neither having their parts strongly united, nor abounding in sharp urinous salts, when they become sufficiently diluted with a watry menstruum, or dissolved into their component parts, and their parts being still smaller than the smallest vessels, and their union constantly less than the force of the concoctive powers, in persons who have any remaining fund of life in them, will thereby yield a sweet, thin, and easily circulating chyle, in the after concoctions be-

H come



come benign and salutary, and afford no materials for chronical distempers; and the wind thence generated, not being pointed and armed with such sharp salts as those of flesh-meats, or the corrosive juices of spiritous liquors, will be as innocent and safe as the element we breathe in; p. 120.

“ Those children, says Rousseau, whose nurses live upon animal food, are more subject to worms and the cholic than those whose nurses feed upon vegetables. This, says he, is by no means surprising, since animal substance in putrefaction swarms with vermin, which a vegetable substance does not. Milk, though elaborated in the body of an animal, is nevertheless a vegetable substance. Its analysis demonstrates this;

this ; it turns easily to acid, and far from shewing the least appearance of volatile alkali, as animal substances do, it gives, like plants, the essence of neutral salt. Women eat bread and milk, and vegetables. The female of the cat and canine species do the same ; even wolves browse upon the field. Here we have vegetable juices for their milk.”

“ If we consider the quantity, every body knows that farinaceous substances make more blood than animal ; they must therefore make more milk. Can it be that a vegetable diet being confessedly better for the infant, an animal regimen should be better for the nurse ? There is a contradiction in that.”

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“ One

“ One proof, says Rousseau, (*Emile*, Tom. 1.) that a taste for flesh is not natural for man, is the indifference which children manifest for such meats, and the preference which they give to vegetables, such as fruits, &c.—It is also certain, says he, that great eaters of flesh are in general more cruel and ferocious than other men; for instance the English barbarity—on the contrary the Banians, &c.”

“ In primis autem cavenda cruditas, quæ ex esu carniū nascitur, propterea quod non solum protinus gravant vehementer, verum etiam in posterum noxiæ harum reliquiæ remanent. At optimum quidem fuerit ita consuefacere corpus, ut nullum carniū esum desideret. Nam terra plurima  
sup-

suppeditat quæ abunde satis sint non ad alimoniam modo, verum etiam ad delicias ac voluptatem, quorum alia sic exhibet, ut citra negotium protinus eis uti licet, alia rursum ut cæteris admixta omnijugis rationibus ea condulcent condiantque.”—Plut. de tuenda valetudine.

“ The wild girl who was caught in Champagne, climbed trees like a squirrel, and leapt from one branch to another upon all four. She became, soon after she was caught, incapable of those exertions of agility; an alteration, which she attributed to the gross aliment they had given her, which, she said, had made her so much heavier than when she lived upon wild food.”

—See Monboddo on Language, vol. i.

p. 242.—Diodorus mentions a people in that part of Æthiopia above Egypt, whom he calls *υλοφαγοι*, or wood-eaters, for they subsisted entirely upon the woods, eating either the fruits of the trees, or when they could not get these, chewing the tender shoots and young branches, as we see cattle do in this country. This made them very nimble in climbing trees, &c.” — See *Monboddo*.

“ As the Arabs had their excellencies, so have they, like other nations, their defects and vices. Their own writers acknowledge that they have a natural disposition to war, bloodshed, cruelty, and rapine, being so much addicted to bear malice, that they scarce ever forget an old grudge :

grudge: Such vindictive temper, some physicians say, is occasioned by *their frequent feeding on camel's flesh*—that creature being most malicious and tenacious of anger; which account suggests a good reason for a distinction of meats.”—Vide Poc. Spec. p. 85.

The principles of natural bodies, according to the chymists, are water, earth, oil, salt, spirit.—Arbuthnot describing the extreme tenuity or smallness of the lymphatic and capillary arteries, thence observes—“Hence one easily perceives the inconveniency of viscidities which obstructs, and acrimony that destroys the capillary vessels.”—Arbuthnot on Alim. p. 39.—“All animals are made immediately or mediately

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of

of vegetables, that is, by feeding on vegetables, or on animals that are fed on vegetables, there being no process in infinitum."

Prop. 2.—"Vegetables are proper enough to repair animals, as being near of the same specific gravity with the animal juices, and as consisting of the same parts with animal substances, spirit, water, salt, oil, earth; all which are contained in the sap they derive from the earth, which consists of rain-water, air, putrified juices of plants and animals, and even minerals, for the ashes of plants yield something which the loadstone attracts."—Arbuthnot, p. 51.—

Hence Arbuthnot proceeds to analyze the various parts of the vegetable world, beginning with the farinaceous seeds of culmiferous plants, as he terms the various sorts  
of

of grain, on which he bestows very deserved encomiums; thence he passes to fruits of trees and shrubs, and from thence to the alimentary leaves, of which he says, "Of alimentary leaves, the olera, or pot herbs, afford an excellent nourishment; amongst those are the cole or cabbage kind, emollient, laxative, and resolvent, alkalescent, and therefore proper in cases of acidity. Red cabbage is reckoned a medicine in consumptions and spittings of blood. Amongst the pot herbs are some lactescent plants, as lettuce, endive, and dandelion, which contain a most wholesome juice, resolvent of the bile, anodyne, and cooling; extremely useful in all diseases of the liver. Artichokes contain a rich nutritious stimulating juice. Of alimentary roots, some are pulpy  
and



and very nutritious, as turnips, carrots; these have a fattening quality, which they manifest in feeding of cattle."—Page 63 and 64.

“ Animal substances differ from vegetables in two things. First, In that being reduced to ashes, they are perfectly insipid; all animal salts being volatile, fly off with great heat. Secondly, In that there is no sincere acid in any animal juice. From the two fore-mentioned differences of vegetable and animal substances, it follows, first, that all animal diet is alkalescent or anti-acid; secondly, that animal substance, containing no fixt salt, want the assistance of those for digestion which preserve them both within and without the body from  
putre-

putrefaction.”—p. 77.—“ Water is the chief ingredient in all the animal fluids and solids; for a dry bone, distilled, affords a great quantity of insipid water; therefore water seems to be proper drink for every sort of animal.”—p. 79.

“ The first sort of alimentary substances are such as are of so mild a nature, that they act with small force upon the solids; and as the action and reaction are equal, the smallest degree of force in the solids digest and assimilate them; of such sort is *milk*, &c.”—p. 118.—Acid austere vegetables before-mentioned have this quality of condensing the fluids, as well as strengthening the solids.—p. 125.—“ Animal substances are all alkaline; of vegetable substances  
some

some are acid, others are alkalescent."—  
 p. 126.—“ An animal with a strong vital  
 force of digestion will turn acids into  
 animal substances, but if its food be entirely  
 alkalescent, its juices will be more so.—  
 No person is able to support a diet of flesh  
 and water without acids, as salt, vinegar,  
 and bread, without falling into a putrid  
 fever.”—182.—“ A constant adherence to  
 one diet may have bad effects on any con-  
 stitution. Nature has provided a great  
 variety of nourishment for human creatures,  
 and furnished us with appetites of desire,  
 and organs to digest them. (There is a most  
 curious bill of fare in Sir Hans Sloane’s  
 Natural History of Jamaica.)—p. 216.—  
 “ There are vegetables, acid, alkaline,  
 cooling, hot, relaxing, astringent, acrid, and  
 mild,

mild, &c. useful or hurtful according to the different constitutions to which they are applied. There may be a stronger broth made of vegetables than any gravy soup.”—p. 219.—“ I know more than one instance of insupportable passions being subdued by a vegetable diet.”—p. 226.—“ Plethoric constitutions are subject to fall into this alkaline state of the fluids, which is more dangerous than that which proceeds from acidity.”—p. 292.

But the late ingenious Dr. Elliot, in his *elements of natural philosophy, as connected with medicine*, has given us, I think, a most incontestable proof, that animals are not the proper food of man. In speaking of *fermentation*, he expresses himself as follows :

“ Vegetable

“ Vegetable and animal substances only are subject to this process (fermentation.) There are several stages of it, all of which vegetable, *but not animal* substances may undergo.”

“ By fermentation the particles of the compound suffer a new arrangement, so that the properties of the substance become different from what they were before.”

“ If a vegetable juice of grapes for example be fermented, it will yield on distillation, inflammable spirit, which the must did not yield before fermentation. This is called the virtuous fermentation.”

“ IF

“ If the same liquid be farther fermented it will yield vinegar, which could not be obtained from the liquid before, either in its original or vinous state. This is, therefore, called the acetous fermentation.”

“ The third state of fermentation is putrefaction, by which the substance is converted first into a mucilage and afterwards into calcareous earth; marine and other acids, and volatile alkali, which escaping with a portion of oily matter, occasions the disagreeable smell arising from putrefying substances.”

“ Animal substances can only pass through the latter stage (putrefaction), and therefore have probably already undergone the  
9 former,

former, that is the vinous and acetous fermentations.”

Now may we not from hence fairly conclude, that the vinous and acetous fermentation are the means by which the vegetable is perfected into the animal? Putrefaction, the abhorrence of animal nature, the only fermentation of which a corpse is capable, seems to be the means that nature employs to reduce a dead body, or rather a body disorganized, to a state susceptible of vegetation.—Hence the circle seems to be—vegetation, animalization, putrefaction, and again vegetation. Hence the stomach has a double task to perform on a corpse or putrefying substance, viz. to raise it to vegetation, and then to animalization.

On

On vegetable substances the stomach has nothing to do, but to perfect the order of nature by bringing the vegetable to the next stage or animalization.

(5.) “ I am persuaded that all nations at one time or other have been cannibals, and that men, as soon as they became animals of prey, which I have said they were not originally, fed upon those of their own kind as well as upon other animals.”—  
Monboddo on Language, vol. i. p. 228.

(6.) “ It is an unquestionable fact, that all animals which have but one stomach and short intestines, like men, dogs, wolves, lions, &c. are carnivorous.”

I

“ The



“ The carnivorous tribes can by no means subsist without flesh.”

Buffon's Nat. Hist. vol. iv. p. 193.

The last assertion, however, is confuted in the most pointed manner; not only by the practice of Hindostan, where many millions of men subsist entirely on vegetables, but even by the example of the peasantry of most countries in Europe, who taste flesh so seldom, that it cannot be supposed to contribute in the least to their welfare.

(7.) “ These are the reproaches which in all periods have been thrown upon man, in a state of society, by certain austere and savage philosophers.—Did this state of ideal innocence, of exalted temperance, of  
entire

entire abstinence from flesh, of perfect tranquility, of profound peace, ever exist?— Does the loss of this savage state merit regret? Was man, while a wild unsocial animal, more dignified than the polished citizen?” &c.

Buffon's Nat. Hist. vol. iv. p. 184.

(8.) The abstinence of the Pythagoreans from every kind of animal food is sufficiently notorious. That the Epicureans also bounded their pleasures by the produce of the vegetable world, we have the testimony of several writers,

Τῶν γὰρ Ἐπικουρείων οἱ ὀλιγῶς, ἀπ' αὐτῆς τῆ κορυ-  
φαιῆ ἀρξάμενοι, μάλιστα καὶ τοὺς ἀκροδρότους ἀνεμίσει  
φανόταται.

Porphyrii de Abst. Lib. I. para. 48.

The Manicheans were a sect of Christians who believed in a good and an evil principle,—worshipped the sun and other glorious objects of nature—had a firm faith in the New Testament, but rejected the Old, which they said described the Almighty unjust; and religiously abstained from all kinds of animal food. For that, and some other good-natured practices and opinions, they suffered much obloquy, and were persecuted by what they call the Catholic Church. Against this sect St. Augustine indulges himself in a strain of the most indecent, bitter, and illiberal invective. “Nunc videamus tria illa signacula quæ in vestris moribus magna laude & prædicatione jactatis? Quæ sunt tandem ista signacula? Oris cerè & manuum & sinus. Quid est hoc?  
Ut

Ut ore inquit, & manibus, & sinu castus, & innocens sit homo, &c.”

St. Auft. de moribus Manichæorum.

(9.) “ When the natives of the Canary Islands, who were called Guanchos, wanted rain, or had too much, or in any other calamity, they brought their sheep and goats into a place appointed, and severing the young ones from their dams, raised a general bleating amongst them, which they imagined would appease the wrath of the Supreme Power, and incline him to send them what they wanted.”

Astley's Voyages, vol. i. p. 549.

(10.) Pronaque cum spectent animalia cætera terram  
 Os homini sublime dedit, cælumque videre  
 Jussit & erectos ad sidera tollere vultus.

Ovid. Metam. Lib. I. Fab. 2.

I 3

(11.) Æger

(11.) *Æger enim, vitæ posita spe, cævus inertes  
Confugit ad lachrymas; et flexo poplite, frontem  
Arboream demittit humi, vitamque precatus  
Suppliciter, tristes immurmurat ore querelas.*

*Prædium Rusticum Vanier.*

(12.) Besides that we do not understand the language of animals, is by no means a convincing proof that they are destitute of speech.

*Ἐὰν δὲ μὴ τῶν ζῴων, τί κέρτος; εὐδὲ γὰρ τῆς Ἰνδίας οἱ Ἕλληνας, εὐδὲ τῆς Σκυθικῆς ἢ Θρακικῆς, ἢ Συρικῆς οὐκ ἐν τῇ Ἀσίᾳ τραπεζοῦσιν; ἀλλ' ἵσα κλαγγῇ γερωαῖα, ὡς τῶν ζῴων τῆς ἡμετέρας ἤχος ἀποσπασίται.*

*Porphyr. de Abstin. Lib. III. par. 3.*

“ Is it not absurd to deny language to other animals, merely because we do not understand

understand them? It is as if the crows should imagine that their voice was the sole speech amongst animals, and that men were devoid of reason, because our language was not intelligible to them; or as if the Athenians should conclude that they alone were gifted with language, and should exclude from the list of rational creatures all those who understand not the Attic tongue. To an Athenian, however, the croaking of a crow is as intelligible as the dialects of a Syrian or a Persian. Is it not, therefore, absurd to decide on the reasonability or irrationality of animals by their voice, or by their silence! By this criterion the Almighty himself and the rest of the Gods would be found irrational, because they do

I 4

not

not express themselves in the language of men."

"Those, however, whose business it is to rear animals, are at no loss to understand their language. The huntsman knows by the voice of the hound, whether he is in search of the hare or pursues him, whether he has found him, or has lost the scent. In the same manner the cow-herd can tell when the kine are dry or hungry, or fatigued, whether they are stimulated to venery, or call for their young. The voice of man is also understood by other animals, and whether we threaten or caress them; whether we call or instigate them; in short, whatever we express, they instantly comprehend, and readily execute or obey. Now this  
would

would be impossible, unless there were between man and other animals a similitude of intellect, by which they mutually operate upon and move each other."

Porphyr. de Abstin. Lib. III.

(13.) This is proved not only by solitary and fortuitous examples, but by the practice of whole nations.

"The original inhabitants of the Canary Islands are called by Linschoten, and other authors, Guanchos. They were a rude uncivilized people, every one taking as many wives as he pleased.—*As to their children they gave them to the goats to suckle.*"  
Astley's Voyages, vol. i. p. 5.

(14.) Their



(14.) Their preservation depends in general upon the protection of men, while man in return receives from them the most essential services. To them at least the moral scheme should extend.

“ Is it not highly unreasonable, says Porphyrius, de Abstin. Lib. III. to assert, that with men totally addicted to their passions, men who sacrifice every thing to lust, barbarity, rapacity, and vengeance, with men, in short, who exceed in cruelty the most ferocious animals, with parricides, for instance, with murderers, and ruffians of the most flagitious description, with tyrants, and the ministers of tyranny, the rules of justice should be observed; and shall justice be denied to the husbandman (*αροίμπα*) ox, to

to the dog educated with us, to the cattle that nourish us with their milk, or with their wool protect us from the cold?"

Ορβιδες γαρ κ' κυνες κ' ταλλα των τετραποδων, οισ αιγες, ιπποιοι προβατα οιοι, ηριστοι της μελα ανθρωπων κωνωνιας κφαιριθωλα ερρει. Και η δημιουργησα αυλια φουαις, η χρεια των ανθρωπων καλεστησει, τες τε ανθρωπος ως το χρηζει αυλων, το δικαιον εμφυλιας, αυλις τε προς ημεας και ημων προς αυλη κατασκευασασα.

Περφυριω προς αποχης. Lib. III.

(15.) They sacrifice upon the top of the mountains, and burn incense upon the hills, under oaks and poplars, and elms, *because the shadow thereof is good.*—Hosea iv. 13.

(16.) The

(16.) The first adoration of mankind was paid, no doubt, to heaven and earth, and this worship was nothing else than a sentiment of gratitude emanating from the heart. Ridiculous! says the Christian, to worship brute bodies who bestow this benign influence from necessity, and without the sentiment of benevolence. Yes, but the savage feels and admires, and does not calculate nicely to escape from the demands of gratitude.—But if we are not to pay our worship to any thing in heaven or on the earth, to what then is our adoration due? To an invisible something or nothing, which every man fashions according to his own fancy?—But is this factitious god of yours good by nature or malevolent? If he be naturally good, which you must undoubtedly

edly reply, neither can he have any claim to our gratitude since he also acts from necessity.

(17.) (Reference omitted in page 63, at KAMA-DEVA.) KAMA-DEVA, literally the *God of Fire*, (or the Sun) is the most common name of the God of Love among the Hindoos.

“ Almighty Cama ! or doth Smara bright,  
Or proud Ananga give thee more delight ?  
Whate'er thy feat, whate'er thy name,  
Seas, earth, and air thy reign proclaim :  
All to thee their tribute bring,  
And hail thee universal King.”

Hymn to Cama-deva, translated by Sir W. Jones.

(18.) “ Antiquiffimus Italiæ rex Saturnus  
tantæ justitiæ fuiffe traditur, ut neque  
servierit

servierit sub illo quisquam neque aliud privatae rei habuerit; sed omnia communia et indivisa fuerint, veluti unum cunctis patrimonium esset. Hæc ætas aurea vocata est. Ad servandam tam felicitis temporis memoriam instituta sunt apud Græcos et Romanos Saturnalia, in quibus dominorum ac servorum jus æquabatur, &c.”—Vide Justin.

“ Alors le ciel et la terre gardoient un ordre charmant, et toutes choses croissoient à l’envi. Les oiseaux faisoient leurs nids si bas qu’on pouvoit les prendre avec la main; tous les animaux se laissoient conduire à la volonté de l’homme. On tenoit le *juste milieu*, et la concorde regnoit partout. On ne comptoit point l’année par les jours.

II

Il n'yavoit ni dedans ni dehors, ni *mien* ni *rien*. C'est ainsi que gouvernoit Hoene-June. Mais quand on eut degenere de cet heureux état ; les oiseaux et les bêtes, les vers et les serpens, tous ensemble et comme de concert firent la guerre à l'homme."—Extrait des Historiens Chinois. See de l'origine des loix, des Arts. et des Sciences, Tom. iii. p. 319.

“ Lopi et le Orai-Ri disent que dans l'antiquité la plus reculée, les hommes.— se cachoit au fond des rochers, qu'ils peuploient les deserts, et vivoient en Société avec toutes les creatures. Ils ne songeoient point à faire aucun mal. aux bêtes, et les bêtes ne songeoient point à les offenser. Mais dans les ages suivans, *on devint*

*devint trop éclairé, ce qui fit revolter tous les animaux : armés d'ongles, de dens, de cornes et de venin, ils attaquoient l'homme et l'homme ne pouvoit leur résister. Alors Yeou-tfao regna, et ayant fait le premier des maisons de bois en forme de nids d'oiseaux, il porta le peuple à s'y retirer pour éviter les bêtes sauvages.*"—Ditto.

The felicity of the golden age is still at certain intervals celebrated in the East-Indies, at the temples of Jaggernat and Mamoon. During those seasons of festivity the several casts mix together indiscriminately in commemoration of the perfect equality that prevailed amongst mankind in the age of innocence.

(19.)

(19.) "It is the greatest boast of philosophy and eloquence, that they first congregated men dispersed, united them into societies, and built up the houses and walls of cities. I wish they could unravel all they had woven; that we might have our woods and our innocence again, instead of our castles and our policies. They have assembled many thousand of scattered people into one body; 'tis true they have done so; they have brought them together into cities to cozen, and into armies to murder one another."—Cowley, "on the Danger of an honest Man's keeping Company."

"After the Gods, says Diodorus Siculus, (second section of book first,) Menas reigned in Ægypt. He taught the people

K

iii



in what manner to venerate the gods, and was the first who instituted certain rites of religion; he also instructed them to make tables, and to erect beds, and to cloath themselves in precious garments, and was in short the first master of sumptuosity, luxury, and magnificence. Many ages, after him reigned Gnephachtus—the father of Bocchoris the Wise.—This monarch having led his army into Arabia, was reduced to the greatest extremity for want of provisions on account of the barrenness and difficulty of the place, and even he himself was obliged, for the space of one day, to feed upon the vulgar fare which chance supplied. But the prince was so much delighted with this simple food, that he pronounced an anathema against luxury, and

and imprecated perdition on the king who first invented and introduced the delicate and costly apparatus of life. Nay, so much was he pleased with this change of food, potion and repose, that he caused that imprecation to be inscribed in sacred characters in the temple of Jove at Thebes, which was principally the cause that the glory and honours of Menas did not endure to posterity."

What St. Augustin says of his childish studies, may properly be applied to a civil life.—“*Inde in Scholam datus sum ut discerem litteras, in quibus quid utilitatis esset, ignorabam miser, et tamen si segnis in discendo essem, vapulabam. Laudabatur enim hoc a majoribus, et multi ante nos*

K 2

vitam

vitam istam agentes, præstruxerunt ærum-  
 nosas vias, [per quas transire cogebamur,  
 multiplicato labore et dolore filiis Adam.—  
 Confessionum, Lib. I. p. 68.

(20.) “ Miror autem tuum, Solon, hos-  
 pitem, si nuper quum Delus magnam lus-  
 trationem faceret, non observavit ab ipsis  
 in templum inferri monimenta atque ex-  
 empla *primi alimenti*, cum aliis sponte sua  
 nascentibus, malvam et albucum, quorum  
 probabile est Hesiodum quoque nobis vili-  
 tatem ac simplicitatem commendare.”—  
 Plut. Convivium.

The antient Greeks lived entirely on the  
 fruits of the earth.—See Porphyrius, *περὶ  
 ἀποχρῆς ἐμψύχων*, Book IV. parag. 2.

The

The ancient Syrians abstained from every species of animal food.—See ditto, Book IV. parag. 15.

By the laws of Triptolemus the Athenians were strictly commanded to abstain from all living creatures.—See Porphyr. de Abſtinentiâ.

Even ſo late as the days of Draco, the Attic oblations conſiſted only of the fruits of the earth.—See Potter's Antiquities of Greece, vol. i. p. 188.

“ Prisci homines foli et ſideribus quos exiſtimabant deos, herbam cum follis et

K 3

radice

radice comburebant: mittebant etiam  
*καρπας*, frugum primitias; nam animalia  
 occidere nefas arbitrabantur. Et dicebat  
 Pythagoras se aliquando concilio deorum  
 interfuisse eosque didicisse Ægyptiorum  
 sacrificia probare quæ libationibus constant,  
 thure et laudibus, non placere animantium  
 cædes.”—Euseb. Præpar. Evang. Lib. I.  
 c. 9.

Non pudet herbosum, dixi posuisse moretum

In Dominæ mensis? An sua causa jubet?

Lacte mero veteres usi memorantur et herbis

Sponte sua si quas tellus ferebat, ait

Candidus elisæ miscetur caseus herbæ

Cognoscat prisces ut Dea prisca cibus.

Ovid. Fast. Lib. IV.

Empedocles,

Empedocles, speaking of sacrifice in the earlier ages of the world, says,

’Ουδὲ τις κηκεῖνοισιν Ἄρης θεός, οὐδὲ κυδοίμος,  
 Οὐδὲ Ζεὺς βασιλεύς, οὐδ’ ὁ Κρόνος, οὐδ’ ὁ Ποσειδῶν  
 Ἀλλὰ Κυπρίη βασιλεία.

Τὴν οἶγ’ εὐσεβέουσιν ἀγαλμασιν ἰλασκοῦντο  
 Γραπλοῖς τε ζώοισι, μυροῖσι τε δαιδαλειομοίῃ  
 Σμυρῆς τ’ ἀκρατὴ θυσιαις, λιβάνη τε θυιοδῶς  
 Ταυρῶν δ’ ἀκριτοῖσι φοροῖς ἐ δεινὸ βορμῶς  
 Ἀλλὰ μῦθος τῆς’ ἴσκειν ἐν ἀνθρώποισι μέγιστος  
 Θύσαν ἀπορρηξάντας ἐλκεύσας ἦα γυα.

Vide Porphyrii de Abstinentia Lib. II. pag. 21.

“ The first introduction of animal food among the Phœnicians, arose from the following incident as related by Neanthes Cyzicenus and Asclepiades Cyprius. In the beginning no animal was sacrificed to

K 4 the

the Gods, nor was there any positive law to prevent this, for it was forbidden by the law of nature. In the time of Pygmalion, however, a Phœnician, who reigned in Cyprus, an occasion occurred in which it was thought necessary to redeem life by life, and an animal was sacrificed, and totally consumed by fire. Some time after the introduction of this practice, a part of the burnt-offering happening to fall to the ground, the priest picked it up, and burning his hand in the action, in order to mitigate the pain, applied his fingers to his mouth. Inticed by the flavour of the flesh, and unable to restrain his eager desire, he eat himself, and gave part of the sacrifice to his wife. When Pygmalion was made acquainted with this atrocity, he caused them  
both

both to be thrown down a rock, and gave the priesthood to another: the new priest soon fell into the temptation of his predecessor, and was punished in the same manner. His fate, however, did not deter imitation, and that which was committed by many was soon practised with impunity by all."—Porphyr. de Abstin. &c.

(21.) "Omnis enim intemperantia, omnis divitiarum spes et gloriæ per hos (dæmones malos) existit, et præcipue deceptio: quippe cum mendacium ipsis proprium sit.—Isti sunt qui libatione et nidore oblectantur: quibus spirituale corpus eorum pinguescit.—Vivit enim id vaporibus et suffimentis, et ex variis, vario modo, nidoribus et sanguine, et carnibus corroboratur."



boratur.”—Porphyr. de Abstin. Lib. II.  
parag. 42.

Et vero vetusta illa sacrificia humanarum  
hostiarum, neque Diis optanda neque grata  
fuisse veri simile est, nec temere reges et  
duces suos dabant liberos, eosque ipsi mac-  
tabant atque jugulabant, sed ut iracundiam et  
acerbitatem dirorum geniorum averrunca-  
rent atque satiarent.—Plutarch. de Defectu  
Oracul.

(22.) O true believers—ye are allowed  
to eat the brute cattle.—Sale’s Koran,  
page 82. The idolatrous Arabs used, in  
killing any animal for food, to consecrate it  
as it were to their idols, by saying, in the  
name of Allat or al Uzza, Sale’s Koran.

“ Every

“ Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.”—Genesis, Chap. 9.

“ I will, *as the Almighty hath commanded,* kill a young lamb. Haste my love, and chuse the finest flowers to strew the sacrifice. I took the best of my flock ; but my children, it is impossible to give you a description of what I felt, when I went to deprive the innocent creature of life. It trembling seized my hand ; I was scarce able to hold the struggling victim, and never could I have brought myself to give it death, *had not my resolution been animated by the express command of the author of life.* The very remembrance of its endeavours

to escape gives me pain. When I beheld its quivering limbs in the last moment of its existence, an universal tremor shook my own; and when it lay before me without sense or motion, dreadful forebodings invaded my troubled soul."—Death of Abel, page 85.

Nothing but the express command of the God of Fear could steel the human heart to an execution so cruel!

The offerings of gratitude, which in the first ages the human race sacrificed to the gods, consisted simply of grass. In proportion, however, as men multiplied their enjoyments, more costly offerings were made of honey, wine, corn, incense. The last  
and

and latest mode of sacrifice; that of immo-  
lating animals, did not, like the custom of  
sacrificing fruits, owe its origin to any glad  
occasion or joyful circumstance, but was  
rather *the consequence of famine or some other  
dire distress*. Of all the animals that were  
slain among the Athenians, the first cause  
of death, says Porphyrius, was either anger,  
fear, or accident. A woman for example  
of the name of Clymene, by an involuntary  
blow killed a hog. Her husband, terrified  
at the impiety of the action, went to Del-  
phos to consult the oracle in what manner  
the crime should be expiated. The Deity  
of Delphos treated the affair as a venal  
transgression, and men began soon to con-  
sider the murder of swine as a matter of  
little moment.—Porphyr. de Abstina.

To

To a certain priest who asked permission to offer up sheep on the altars of the Gods, the oracle at length gave leave, but with great circumspection. The oracle runs thus :

Οὐ γὰρ θεοῖς κτείνων ὄσων γαίης ἐστὶ βίαιος  
 Ἐγγυθὶ θεοπροπέων. ὃ δ' ἀκυσίον αὖ καλάνευσε,  
 Χερσὶν ἐπιδοῖεν το δ' ἐπισκοπέ, φημὶ δίκαιος.

“O, son of the prophets! it is not lawful to slay by violence the sheep; but if any of them should consent voluntarily to his death, him you may with clean hands lawfully sacrifice.”

The first slaughter of a bullock amongst the Athenians is related in the following manner

manner by Porphyrius, on the testimony of tradition, and more antient writers: His account is also confirmed by Pausanias in his description of Greece, Lib. I. c. 24.

“ In the reign of Erechthous, a priest of the name of Diomus having placed upon the altar of Jupiter Palieus an offering, consisting of barley and honey, a bullock happened to approach the altar, and put his mouth to the offering.”

“ Enraged at the bull for tasting and trampling upon the consecrated cake, the zealous priest seized an hatchet and killed the animal by a single blow. No sooner had he perpetrated, than he began to repent him of the impious action. He buried

the bullock, and impelled by an evil conscience, fled of his own accord to the island of Crete. Soon after the Athenian territories were afflicted by a great famine. The Athenians sent to consult the Oracle of Delphos, with respect to the means of relieving themselves from this calamity; the Pythian priests returned them this response, " that there was at Crete an exile who would expiate their afflictions, and that if they would inflict punishment on the *slayer*, and erect in the place where he fell a statue to the *slain*, that this would greatly benefit those who tasted, as also those who had not touched the dead. Having made search for the exile mentioned by the Oracle, the Athenians at length found this *Diomus*, who, thinking to take away  
the

the stigma and odium of his crime by communicating it to all, told them that the city ought to slay a bullock. As they stood hesitating at this proposal, and unable to decide who should perpetrate the deed, Diomus offered to strike the blow on these conditions, that they would grant him the freedom of their city, and also participate with him in the murder of the animal. Having agreed to these conditions, they returned to the city, where they regulated the order of the execution in the manner in which it is still performed by them at this day.

“ They chose a number of virgins to bring water in order to whet the hatchet and the knife. When these weapons were  
L
sharpened,



sharpened, one man delivered the ax, another struck the bullock, and a third cut his throat. They then skinned the animal, and all those that were present tasted of his flesh. Having done this, they sewed up the skin, stuffing it with straw, and setting it up as if it were alive, put a plough to his tail, and placed him as it were in act to till the ground. They then called before the tribunal of justice those who had been guilty of the fact, in order that they might justify themselves. The virgins who brought the water, threw the blame on those who had whetted the steel; they who had whetted the steel blamed the person who delivered the hatchet; he threw the blame on the man who cut the bullock's throat, and the latter accused the weapon, which, as it could not defend it-

self, was found guilty of the murder, and thrown into the sea."—Porphyr. de Abstin. Lib. II. parag. 29 and 30.—Something similar to the above is related of a northern Hoord of Tartars.

“ The bear has also some part in their divine worship. As soon as they have killed the creature, they pull off its skin, and hang it in presence of their Idol on a very high tree, and afterwards revere it, and amuse themselves with doleful lamentations, as if they repented of the impious deed. They ridiculously plead that it was the arrow, not they, that gave the lethal wound, and that the feather added wings to its unhappy flight,” &c.—

Astley's Voyage, vol. iii. p. 355.

L 2

The

The dreadful calamities occasioned by a great deluge, forced the Chinese to feed upon their fellow creatures.

“ Les eaux yu étoient pour ainsi dire arrivées jusqu’au ciel et elles s’élevoient au-dessus des plus hautes montagnes : Les peuples périssoient ainsi misérablement. Au milieu de cet affreux déluge. . . . . Je commençois par couper les bois, en suivant les chaînes des montagnes : après quoi Pey et moi nous apprimes aux hommes à manger de la chair.”—Du Halde, vol. ii. p. 301.

In the same manner the natives of Chanaan and of Mesopotamia were driven to the dire necessity of feeding upon their fellow creatures by a deluge which covered  
the

the face of the earth, and destroyed the *green herb* which God had given to the human race for food. In this deplorable state the children of Noah were compelled to lay their hands on the life of the cattle of the field, and God found it necessary to deliver to the Patriarch a new precept. "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things."—Gen. ch. ix. ver. 3.

Thus we find that nothing short of the most consummate distress could compel the human race to subsist by the murder of other animals. Unfortunately for every order of life the horrid act of violence, suggested by a lawless necessity, had become

L 3

by

By frequent repetition an unfeeling habit, and the practice of destroying our fellow creatures survived the calamity by which it was occasioned.

(23.) “ This being done, they made trial whether the victim was willing to be sacrificed to the gods by drawing a knife from its forehead to the tail, as Servius has observed, to which, if the victim struggled, it was rejected as not acceptable to the gods ; but if it stood quiet at the altar then they thought the gods were pleased with it ; yet a bare non-resistance was not thought sufficient, except it would also give its consent as it were by a gracious nod, (which was the antient manner of approving or granting, whence the word *involuntarius* among the

the

the Greeks, and *annuere* among the Romans, signifying to give assent to any thing) and to this purpose they poured water into its ear, and sometimes barley, which they called *Προχύλας*.”—Potter’s Grecian Antiq. vol. i. p. 201.

Dabant operam victimarii ut victima in cultros suppositos sive subjectos capite incumbens, speciem præberet sponte ad interitum se offerentis.

In vulnus *cecidere* greges.

Papin. in Thebaide.

Ὁν ἄε θεμὶς κλειότεν δῖον γένος ἐστὶ βίαιος  
 Ἐγγυρε θειοπρεπῶν· ὃ δ’ ἐκυσίον ἀνὴρ καλαδευσῶν  
 χερσὶν ἐπιθύειν το δ’ ἐπισκοπε φημὶ δίκαιως·

Oracle of Delphos.

L 4

By

By a quibble equally miserable were the lives of innocent animals explained away amongst the Jews. God and Nature, which are the same, had said to Adam, "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat," Gen. chap. i. ver. 29.

"But flesh, with the life thereof, which is the blood thereof, shall you not eat," Gen. chap. ix. ver. 5.

How did the Jews elude this positive command of a merciful God? Why, they murdered the animal, and pouring out his blood upon the earth like water, devoured his

his flesh without scruple ; and they said we have not violated the law, we have not eaten the flesh with the life thereof, which is the blood thereof, *for the blood we have poured upon the earth like water !*

“ Thou shalt not eat the blood, for the blood is the life ; thou shalt pour it upon the earth like water,” Levit. chap. xvii.

In the same manner “ the Indians (American) through a strong principle of religion, abstain from eating the blood of any animal, as it contains the life and spirit of the heart, and was the very essence of the sacrifices that were to be offered up for sinners.”

Adair's Hist. of American Indians, p. 134.

By



By wicked evasions, and perfidious quibbles like these, the Hindoos have also in some instances learnt to elude the pious and salutary precepts of their law.

“ Whenever a Hindoo has occasion to cross the Carramnassa, or the accursed river, which in the dry season is fordable, he gives a Mahomedan a piece of money to carry him over upon his back, that his feet may not be wet with the accursed river, which is a thing forbidden by their religion. In this and many other instances the letter of the commandment is observed, while the spirit of it is lost; for I think, one cannot doubt but that the intention of this law was to keep them within their own provinces.”

Letters from the East Indies.

(24.)

(24.) "But the Bramins deny that any such person as Brimha existed, which we have reason to believe is the truth, as Brimha, in the Sanscritta language, allegorically signifies wisdom, one of the principal attributes of the supreme divinity."

Preface to Dow's Hist. of Hindostan.

It has ever indeed been customary to attribute to the gods the more early efforts of legislation, and the first lawgivers have in all countries been confounded with that DIVINE WISDOM from which their precepts were derived.

"Puto enim triumviros istos poeseos Orphæa, Musæum, Linum non fuisse sed esse nomina ab antiqua Phœnicum lingua  
qua

qua usi Cadmus & aliquandiu posteri.  
Musæus absque dubio a Musa sive *Μωσα* quod  
א מוסר Mosar, ars, disciplina. Orphæus  
itidem a scientia nomen habuerit.”

Vossius de Art. Poet. Nat. cap. xiii.

To Moufa (Moses) that is WISDOM, the  
Jews have also been ambitious of ascribing  
their code of laws. At least this is a more  
probable, as well as a more respectful con-  
jecture as to the person of the Hebrew law-  
giver, (since conjecture is all that remains  
to us on that head) than that of SUIDAS,  
who tells us, that Moses was an *old woman*.

*Μωσω γυνη Ἑβραία ἧς ἐστὶ Κυγγραμμα ὁ παρ' Ἑβραί-  
οις νομῶς ὡς φησὶν Ἀλέξανδρος ὁ Μιλήσιος ὁ Πολυίσωρ.*

Suid. Lex. tom. ii. p. 583.

F I N I S.











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