

**THE OBLIGATION AND EXTENT OF
HUMANITY TO BRUTES,
PRINCIPALLY CONSIDERED WITH
REFERENCE TO THE
DOMESTICATED ANIMALS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649659906

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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THE
OBLIGATION AND EXTENT
OF
HUMANITY TO BRUTES,
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DOMESTICATED ANIMALS.

By W. YOUATT,

Author of "The Horse," "Cattle," and "Sheep;" Editor of "The Veterinarian,"
and Veterinary Surgeon to the Zoological Society of London; late Lecturer on
Veterinary Medicine at University College, London, and Veterinary
Surgeon to the Society for the Prevention of Cruelty.

The heart is hard in nature, and unfit
For human fellowship,
That is not pleas'd
With sight of animals enjoying life,
Nor feels their happiness augment his own.



LONDON:
PUBLISHED BY LONGMAN, ORME, BROWN, GREEN, AND
LONGMAN,
PATERNOSTER ROW.

1839.

1067.

DEDICATION.

To my Friends, Professors DICK and STEWART, and Messrs. AINSLIE, APPERLEY (Nimrod), BROWN, CARLISLE, CARTWRIGHT, CORBET, DAWS, KARKEEK, KING, MAY, T. MAYER, jun., MORTON, PERCIVALL, PRITCHARD, SIMONDS, C. SPOONER, W. C. SPOONER, ST. CLAIR, STORRY, and J. TOMBS, to whom—at the commencement of this work, when I lay on a sick, and, I thought, for awhile, a dying bed, and having occasion to address most of them on other matter—I ventured to speak of the subject on which I was employed—who kindly, eagerly, answered my call, and furnished me with many a useful hint, concerning the general enforcement of the duty of humanity, and particularly as it bore on our common profession :

To Mrs. BLACHFORD, of whose constant exertions in the cause of humanity I could tell many a tale, and at whose solicitation this work was undertaken; and to my daughter, MARY ANN, my good, and affectionate, and unwearied emanuensis, this volume is dedicated.

None of my veterinary brethren will ever regret that they have thus identified themselves with a noble cause, and have pledged themselves to the public, that, in their

estimation at least, and, I will add, in that of the decided majority of their brethren, the practice of a veterinary surgeon should be founded on humanity as well as science. The extent of our power of doing good to those who cannot plead for themselves will soon be materially enlarged; and my valued friends will not be the last to devote their noble talents to the promotion of the happiness of all whom God has made susceptible of pleasure and of pain.

W. YOUATT.

Camden Town, Jan. 27, 1839.

P R E F A C E.

THIS Essay was written for the Society for the Prevention of Cruelty. That it ranks among the rejected ones, the Author has no right or inclination to complain; but in justice to his kind friends, from whom he derived such material assistance, and feeling that the *practical* ground which he ventured to take is a most important one, *perhaps the most important of all*, and could only be advantageously occupied by a member of his too-undervalued profession, he has been induced to submit this little book to the consideration of the Public.

He will rejoice, and that feeling will be shared by every competitor, if the noble purposes of the Society are in the least degree promoted by it.

MOTTO.

ALL ARE BUT PARTS OF ONE STUPENDOUS WHOLE.

INTRODUCTION.

MAN was made for society. There his most important duties were to be performed, and there his best pleasures await him. In order to prepare him for the situation in which he was to be placed, there was impressed on his nature a strong sympathy with the weal and woe of those around him. He must, indeed, be degraded and debased far below the common level, who feels no pleasure when those around him are happy; or who is altogether void of compassion when his friends or his neighbours, or even strangers, suffer. There is in the lowest of the low, in their best hours at least, a degree of exultation when all is happy about them, and an honest burst of indignation when a base or cruel action is perpetrated. Hence the derivation of the words *humane* and *humanity*, from *homo*, a man. They are opposed to *cruelty*, or a fondness for or habit of inflicting pain; and they are so opposed, because he who coolly and habitually can be guilty of cruelty is devoid of one of the most important and elevated characteristics of our nature:—

Each social feeling lost,
While joyless inhumanity pervades
And petrifies the heart.

To love our neighbour as we love ourselves is the great law of Christianity. In the religion which we profess it has received the sanction of a divine command: but it is also *the great law of nature*, and may be legitimately traced to that sympathy with the pleasures and pains of others which is implanted in every breast.

The claims of humanity, however they may be neglected or outraged in a variety of respects, are recognized by every ethical writer. They are truly founded on reason and on scripture, and, in fact, are indelibly engraven on the human heart.

But to what degree are they recognized and obeyed? To what extent are they inculcated, not only in many excellent treatises on moral philosophy, but by the great majority of the expounders of the scriptures? We answer with shame, and with an astonishment that increases upon us in proportion as we think of the subject,—the duties of humanity are represented as extending to our fellow men, to the victim of oppression or misfortune, the deaf, the dumb, the blind, the slave, the beggared prodigal, and even the convicted felon—all these receive more or less sympathy; but, with exceptions, few and far between, not a writer pleads for the innocent and serviceable creatures—brutes, as they are termed—that minister to our wants, natural or artificial.

Nevertheless, the claims of the lower animals to humane treatment, or, at least, to exemption from abuse, are as good as any that man can urge upon man. Although less intelligent, and not immortal, they are susceptible of pain: but because they cannot remonstrate, nor associate with their fellows in defence of their rights, our best theologians and philosophers have not condescended to plead their cause, or even to make mention of them; although, as just asserted, they have as much right to protection from ill usage as the best of their masters have.

Nay! the matter has been carried further than this. At no very distant period, the right of wantonly torturing the inferior animals, as caprice or passion dictated, was unblushingly claimed; and it was asserted that the prevention of this was an interference with the rights and liberties of man!! Strange that, at the beginning of the 19th century, this should have been the avowed opinion of some of the British legislators; and that the advocate of the claims of the brute should have been regarded as a fool or a madman, or a compound of both.