

While herbivorous animals are almost constantly employed in eating, carnivorous animals are able to endure abstinence for a great length of time, without any apparent diminution of their strength: a horse or an ox would sink under the exhaustion consequent upon fasting for two or three days, whereas, the wolf and the martin have been known to live fifteen days without food, and a single meal will suffice them for a whole week. The calls of hunger produce on each of these classes of animals the most opposite effects. Herbivorous animals are rendered weak and faint by the want of food, but the tiger is roused to the full energy of his powers by the cravings of appetite; his strength and courage are never so great as when he is nearly famished, and he rushes to the attack, reckless of consequences, and undismayed by the number or force of his opponents. From the time he has tasted blood, no education can soften the native ferocity of his disposition: he is neither to be reclaimed by kindness, nor subdued by the fear of punishment. On the other hand, the elephant, subsisting upon the vegetable productions of the forest, superior in size and even in strength to the tiger, and armed with as powerful weapons of offence, which it wants not the courage to employ, when necessary, is capable of being tamed with the greatest ease, is readily brought to submit to the authority of man, and requites with affection the benefits he receives.

On first contemplating this extensive destruction of animal life, by modes the most cruel and revolting to all our feelings, we naturally recoil with horror from the sanguinary scene; and cannot refrain from asking how all this is consistent with the wisdom and benevolence so conspicuously manifested in all other parts of the creation. The best theologians have been obliged to confess that a difficulty does here exist,* and that the only plausible solution which it admits of, is to consider the pain and suffering thus created, as one of the necessary consequences of those general laws

* See, in particular, Paley's *Natural Theology*, chap. xxvi.