

the consequent effect on our own moral feelings<sup>†</sup>. If we are conscious that we are inflicting pain, we shall do right to abstain from what otherwise would be an innocent amusement; for such abstinence will be a legitimate extension of the scriptural precept, "A righteous man regardeth " the life of his beast:" and if, by neglecting the suggestions of our original feelings, we have blunted the edge of the moral sense, doubtless we are culpable in a high degree. And this probably was the case in the gladiatorial exhibitions of antiquity; and is equally the case in the disgusting exhibitions of the bull-fight in Spain, and the more vulgar and not less disgusting spectacle of pugilistic engagements, or baiting of the bull, in our own country. But, omitting such palpably indefensible sports, it doubtless may be affirmed as a general truth, that the amusements of hunting or of fishing are not accompanied by any consciousness of a wanton infliction of pain. And, although the occasionally concomitant habits of such sports may eventually blunt the benevolent feelings of our nature, we have not the least evidence that

<sup>†</sup> The same observation is applicable to philosophical experiments on living animals; respecting experiments of which nature Shakspeare justly observes,

. . . . " Your highness  
" Shall from this practice but make hard your heart."

CYMBEL. Act I. Sc. 6.