THE MORALITY OF FIELD-SPORTS.

Anthony Trollope vs. Freeman.

Mr. Freeman did a bold action when he declared in the *Fortnightly Review* that the most cherished amusement of English gentlemen was essentially immoral. The challenge which he threw down to foxhunters has been taken up by Mr. Trollope with equal gallantry. The issue between them is distinct, though it had been complicated in the course of the controversies by some irrelevant discussions, and deserves a little examination. It is not only interesting in itself, but will be found to illustrate some more important points of casuistry.

Mr. Freeman's early war was an expansion and illustration of Wordsworth's often quoted prose, that we ought

"Never to blend our pleasure or our pride
With sorrow of the meanest thing that lives."

Paul, Saul, death, said Mr. Freeman, should not be made matter of amusement. This maxim condemns the gladiatorial shows, and condemns with equal plainness, though not of course with equal severity, the bull-baiting or cock-fighting of the last generation. It is impossible, Mr. Freeman added, to draw any distinct line between these confessedly demoralizing practices and the field-sports which public opinion still tolerates or admires. If we will be logical we must condemn every form of amusements in which the infliction of torture is the ultimate end or the inevitable accompaniment. Fox-hunting is better than bull-baiting in so far as it causes less suffering or at any rate less conspicuous suffering; but when one is given up the other must ultimately follow. The principle, whether sound or unsound, is at least unequivocal and gives a distinct rule of action.

We all profess this principle, which Mr. Freeman worked out with characteristic vigor and abundance of historical illustration, Mr. Trollope uses various arguments of more or less cogency. One which he does not use explicitly is naturally brought to our minds by the fact that Mr. Trollope is himself a fox-hunter is enough to prove to any one familiar with his writings that fox-hunting is not of necessity incompatible with keen perceptions and manly abhorrence of cruelty.

We fill a fox, he says, in search of a healthy and invigorating pleasure; we kill an ermine to get a bit of fur to satisfy a female fancy for a lady. On what principle can we condemn the first and justify the second? Is the killing simply the pleasure procured in the first instance is far greater and more healthy, and the pain inflicted less worse? Suppose it to be so in some large sense, we have here the obvious utilitarian argument. We could then balance the pain and pleasure produced by a given practice, and determine our judgment by comparing them. If we open a controversy and deliver accounts in the case of fox-hunting, we have on the one side pleasure to a large number of men, dogs and horses, including of course the good effects upon the health and morality of the persons employed; and on the other side we have but a few minutes' suffering to the fox. Mr. Trollope goes further and argues that the fox's pleasure in his sport is equally alleged in many other cases. The propriety of eating animal food has been denied by some theorists, on grounds of humanity; but it is plain that such humanity should be repudiated by nobody more emphatically than by the sheep or ox, which has a short but happy life, terminated by a speedy death, in the place of slow extermination. The North American Indians would probably compound for existence, if they could be consulted, on the terms of supplying butcher's meat to their subjders. A similar argument is pressed in cases in apparently more doubtful cases, such as vivisection. If that practice is adopted, not wantonly, but for genuine scientific purposes, if it is conducted so as to cause the least possible pain, and if it really appears to lead to valuable medical discoveries, it may be contended that it is permissible to purchase such great benefits at the cost of suffering, in particular cases, such as no fox ever endured from hunting.

There is, however, still a difficulty in making the application of the argument. For, in the first place, we assume that in most or almost every case is, or ought to be, taken to make the suffering as little as possible. We do not admit that it is ever allowable to torture an animal unnecessarily, as, for example, to bleed a calf to death in order to improve the meat. There is undoubtedly something revolting in such practices, even though the pleasure to the eater exceeds the sufferings to the brute. But, in the next place, the argument proves too much. It would be hard to prove that even a gladiatorial show did not give more pleasure than pain. A small number of persons do indeed die, in order to amuse many thousand spectators. If they had lived, they would probably have led wretched and useless lives. We can say that the total of human happiness was not increased by their destruction.

The answer to this is obvious, and brings us a step further. The utilitarian test applied in this rough fashion is plainly unsatisfactory. If the gladiatorial show gave pleasure, it ought not to have pleasure; it is the fact that it did so proved that the minds of the spectators were so brutalized and degraded that they were incapable of the purest kinds of enjoyment. They must have had a strong barbarous element within them, which was strengthened by their indulgence in sights of blood and torture. The immediate benefit in the shape of pleasure was neutralized by what we may call the dynamic effect of the practice—by its tendency to lower the social tone and the moral health of the persons engaged in it. It is from this point of view that we must treat the fox-hunting problem. Fox-hunting does not, it may be, injure the moral nature of its devotees, and perhaps in a very rude state of society the same might be said of man-hunting. Where the humane instincts were called into even rudimentary action, the excitement might be useful, and the cruelty involved be no more sinister than it depicts a cat to torture a mouse. Of course, at a very early period mankind would become disgusted at such practices. Mr. Freeman argues that the same will one day be the case with regard to fox-hunting. If our sympathies extend through the brute creation, and our imaginations become more lively, the pleasure of pursuit would be neutralized by pity for the animal. Mr. Trollope tells us that we would kill a hundred flies without remorse to make a room rather more comfortable. Most people would; but every one has admired Uncle Toby when, instead of killing a fly, he puts it outside the window, and remarks that there is room enough in the world for him and it. If our sensibilities became generally as keen as uncle Toby's, we should probably shrink from fox-hunting. It is true, as Mr. Trollope very properly urges, that the fox's sufferings are not seen by one person in twenty, and that no part of the pleasure is derived from actually witnessing the death. This is enough to raise fox-hunting altogether above the brutal sports in which the tortures of an animal are brought visibly before the eyes of the spectator. A man requires an incomparably more refined temper to wish a badger-baiting or to assist in a fox-hunt, even assuming that the sufferings of the two animals are equal. But if our imaginations were more lively and our sympathies keener, we should feel for the fox, even though it is invisible, and should refuse to purchase pleasure at the price of his sorrowful. The fact that the suffering is more conspicuous in one case than in another affects the morality of the actor, so far as it proves that he is active, from thoughtfulness or stupidity; but when once the suffering is recognized, it matters little whether it is visible or concealed. It would be the better for the fox if he could convey his feelings to man; but we have no right to assume that he dislikes being run down and torn to pieces. The question, therefore, may be stated thus—whether it is desirable that our sympathies with a beast should be so keen that we should be incapable of deriving pleasure from a practice which is necessarily painful to him? If so, a practice which deadens that sympathy should be discouraged.

We must add that, before this is decided, it is still necessary to take into account the various benefits, social and sanitary, which are produced by the fox's misfortunes, and we should fairly consider the remarkable argument that the fox likes it. Of course, if it is a pleasure to him, the whole dispute falls to the ground. As, however, these questions are rather too large for discussion here, we shall leave the point undecided; and will only notice in conclusion the one or two results which follow from this way of stating the problem. In the first place, there is a broad distinction between killing animals for our amusement and killing them for the sake of their flesh or their skins. Killing in the way of business may be conducted with the strictest possible humanity, and the object is in fact to put as speedy an end as possible to a beast which has led a happy life. We probably accuse for the greatness which we eat the greatest amount of enjoyment of which they are capable. But a man would be a brute who enjoyed butchering for its own sake, and went to the slaughter-house as to a place of amusement. A butcher of refined taste would find nothing in his profession incompatible with the most humane feeling. But a man who protracts sufferings, at the risk of risk of protracting them, in order to extract pleasure from the pursuit, or to display his skill in the art of slaughter, is certainly running a risk of hardening his sensibility to animal pain. The butcher has from his best to put his victims out of their misery at once; the sportsman is tempted to prolong their miseries for his own pleasure or glorification. Secondly, Mr. Trollope is scarcely fair in suggesting that Mr. Freeman wishes to encourage a morbid sentimentality, or desires to make people shudder, "as they would at animals in general. Mr. Freeman, we imagine, desires that animals should be put to death for the sake of pleasure, but that we should make them too much to enjoy putting them to death, or to enjoy any amusement of which the infliction of death is an essential part. It is not the fact to which he objects, but the sentiment by which it is accompanied. Now is there anything necessarily morbid in such a sentiment. A man may be as free from scions as possible of the manifold evils and sufferings in the world, and as determined to use all necessary means for promoting general happiness at the price of individual suffering, however such be hard. But, even in favor of capital punishment, though he would loathe the sight of an execution. Courage is not generally regarded as a failure of feeling, nor is it incompatible with the keenest sensibilities. The most cowardly man inflict suffering on others, and even sometimes on them, and yet shrink from inflicting it. There is nothing inconsistent in the character of a man who would go under fire with the daring of a Nelson, and yet shrink from having a fox or even a fly unnecessarily. The progress of civilization which has made us recoil from the coarse brutalities which were necessary to tickle the dull palates of our savage ancestors has not in any degree diminished our readiness to meet danger, or even to adopt stern remedies in case of necessity. We feel, it is true, a strong conviction that pain is an evil, even when we do not shrink from it ourselves, and are more anxious to reduce it to a minimum; but we may feel an equal conviction that it is a necessity under many circumstances, and an equal readiness to encounter it. The morbid sentimentality of which Mr. Trollope speaks, and which certainly exists in many quarters, must be encountered, not by deadening our sympathies, but by increasing our motives to heroic action in case of need.—*Saturday Review.*

ROME.

The Papal Allocution—Gorgeous Scenes.

The Roman correspondent of the New York *Tribune*, describing the scene at the delivery of the allocution by the Pope, says:

The spectacular splendor which attended the delivery of this simple "Allocution," presented a forefaint of the impending pomp and ceremony which will characterize the proceedings of the Ecumenical Council. The magnificent Sistine Chapel was arranged with special reference to the visual effect of the occasion. The usual seats of the Cardinal-deacons had been removed, and were placed on the left of the Papal Throne. On the right were the cardinals bishops, in the order of bishops and priests; in front were the patriarchs, the primates, and the archbishops; and on the benches facing the altar, the bishops, the abbes *nullius*, and the generals of religious orders. The scene was gay and brilliant beyond description. Nothing but the lively colors of the painter could adequately portray such a spectacle. Who can say that the total of human happiness was not increased by their destruction?

The answer to this is obvious, and brings us a step further. The utilitarian test applied in this rough fashion is plainly unsatisfactory. If the gladiatorial show gave pleasure, it ought not to have pleasure; it is the fact that it did so proved that the minds of the spectators were so brutalized and degraded that they were incapable of the purest kinds of enjoyment. They must have had a strong barbarous element within them, which was strengthened by their indulgence in sights of blood and torture. The immediate benefit in the shape of pleasure was neutralized by what we may call the dynamic effect of the practice—by its tendency to lower the social tone and the moral health of the persons engaged in it. It is from this point of view that we must treat the fox-hunting problem. Fox-hunting does not, it may be, injure the moral nature of its devotees, and perhaps in a very rude state of society the same might be said of man-hunting. Where the humane instincts were called into even rudimentary action, the excitement might be useful, and the cruelty involved be no more sinister than it depicts a cat to torture a mouse. Of course, at a very early period mankind would become disgusted at such practices. Mr. Freeman argues that the same will one day be the case with regard to fox-hunting. If our sympathies extend through the brute creation, and our imaginations become more lively, the pleasure of pursuit would be neutralized by pity for the animal. Mr. Trollope tells us that we would kill a hundred flies without remorse to make a room rather more comfortable. Most people would; but every one has admired Uncle Toby when, instead of killing a fly, he puts it outside the window, and remarks that there is room enough in the world for him and it. If our sensibilities became generally as keen as uncle Toby's, we should probably shrink from fox-hunting. It is true, as Mr. Trollope very properly urges, that the fox's sufferings are not seen by one person in twenty, and that no part of the pleasure is derived from actually witnessing his death. This is enough to raise fox-hunting altogether above the brutal sports in which the tortures of an animal are brought visibly before the eyes of the spectator. A man requires an incomparably more refined temper to wish a badger-baiting or to assist in a fox-hunt, even assuming that the sufferings of the two animals are equal. But if our imaginations were more lively and our sympathies keener, we should feel for the fox, even though it is invisible, and should refuse to purchase pleasure at the price of his sorrowful. The fact that the suffering is more conspicuous in one case than in another affects the morality of the actor, so far as it proves that he is active, from thoughtfulness or stupidity; but when once the suffering is re-

THE GREAT ROMAN COUNCIL.

Specimens of British Opinion.

The London *Spectator* remarks that, infirm and feeble though she be, the Roman Church is still the only one which has the courage to be uncompromising, and claim the right to deal with nation, and literature with literature. Such an assembly as the Council is, at least, an extraordinary testimony to the compellability of the great Church which seems trembling to its fall; and who can doubt that that fall, whenever it comes, will be followed by a great temporary loosening of the faith in human unity—in spite of the electric telegraph—by a deepening of the chasm between nation and nation, by the loss of at least a most potent spell over the imagination of the world, by a contraction of the spiritual ideal of every Church? This Council, even Protestants, even Deists, even Positivists have owed, and have owned that they owed, to the Roman Church, the only Church which has really succeeded in uniting the bond between any one ecclesiastical centre and the distant circumference of human intelligence and energy. But if the consequence of the collapse of Romanism would be in this way a loss of power to the human race, think only of the gain of power which would result from the final death of sacerdotal ideas, from the final blow to the system of authority which crushes over the intellect and the conscience, from the new life which would flow into a faith not spidrec resting on the steady accumulation of moral and intellectual facts and the personal life of the common in Christ—from the final triumph of moral and intellectual order and freedom. It would doubtless be a long and painful anarchy at first; but the old authoritative systems would protect themselves more of late little more than anarchy just kept under by the authority of prescription and tradition; and one can only hope for the new order from the complete recognition that it is to have no arbitrary or Caesarean foundation.

The London *Saturday Review* thinks the injurics which the fanaticism and indiscretion of the leaders of the Pope may have inflicted on the Roman Catholic Church may indeed produce indirectly great political results. There is probably no risk of a formal secession; but the existence of profound differences among high ecclesiastical authorities has been unmeasuredly revealed, and general attention has been once more directed to the half-forgotten foundation on which many of the claims of the Holy See are based. For all purposes of aggression or resistance the Roman Catholic Church is more than at the commencement of the reign of Pius IX., and a portion of the loss must be attributed to his restless vanity. But for his imprudence, a vague belief in the powers of a Council, as well as in the prerogative of the Pope, might have survived for some years longer.

The London *Ecomonist* believes that the drift of Catholicism is in the direction of a separation between Church and State. The Council has been called without the intervention of any Sovereign; no layman has a seat in it, and a majority of the Catholic Governments of Europe have protested in advance that they will treat its secular enactments as void. Its decisions. The Church is acting alone, as much alone as it were a voluntary society. And there can be little doubt that this independence is pleasing to its chiefs, and that the temporal ties by which it is bound to the Patent Office will be weakens still further its connection with civil governments. There can be little doubt that if the Church of Rome succeeds in practice in a free Church an immense impetus would be given to the cause of free Churches, and that statesmen would only find it more difficult to defend State Establishments except by arguments which all fervid religionists seem still more inclined to reject; or that the extinction of the Church in Europe would bring about its many radical changes in legislation, more especially in social legislation, which is now beginning to impatient. The whole course of national education, for example, would be seriously modified, and national education is becoming everywhere the first of political questions.

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DENTISTRY.

30 YEARS' ACTIVE PRACTICE.—Dr. FINE, No. 510 Vine street, below Third, inserts Gold Fillings, Gold Crowns, Gold Plates, Silver Plates, Gum Teeth, Teeth Repaired, Extracted, Cleaned, Filled, Plugged, Etc. Teeth Extracted Free. Ether, $1 to 2.

OIL—1,000 GALS. WINTER SPERM Oil, 1,500 do. B. W. Sperm Oil, 800 do. B. Elephant Oil, 1,000 do. Lard Oil, 1,000 do. Neat's Foot Oil, 500 do. Linseed Oil, 1,000 do. Spindle Oil, 800 do. Machine Oil, 500 do. Shortening Oil, 1,000 do. Tanners' Oil, 1,000 do. Sperm Candles, 1,000 boxes Star Candles, 1,000 do. Adamantine Candles, 1,000 do. Sperm Candles, 1,000 do. Tallow Candles, 1,000 do. Castile Soap, 1,000 do. Mottled Soap, 1,000 do. Brown Soap, 1,000 do. Yellow Soap, 1,000 do. Rosin Soap, 1,000 do. Sperm Oil Soap, 1,000 do. Tallow Soap, 1,000 do. Saleratus, 1,000 do. Sal Soda, 1,000 do. Ground Alum, 1,000 do. Ground Rosin, 1,000 do. Ground Cotton Seed Meal, 1,000 do. Ground Flaxseed Meal, 1,000 do. Ground Linseed Meal