

New Lebanon, 11th Mo. 21st, 1879

My Dear Joseph

After I saw ^{thee} you the other day, and thou informed me thou drove open, I was sorry I had not said something to thee on the treatment, which I think the brute creation ought to receive from man.

Among the many abominable works proceeding from the fallen nature of man, the unjust and cruel treatment, beasts receive from his hands is not the smallest.

All the creation of God, as it originally came from his hands was very good; the brute creation was not guilty in the fall:— but the fall of man, and the disorderly, unjust & cruel treatment, beasts have received from the fallen nature of man, under his government ^{with man} they, with man the effects of the fall. And what disorder! what confusion!— what misery!— is on this globe on that account!— Had Adam stood in innocency, and all his progeny kept their rectitude, what a harmonious world this would have been! what a perfect union and blessedness thro'out the human, brutest and vegetable creation!— and how would all join together in one harmonious whole, to show forth the praise of Him who when He had created, pronounced, "All very good."

But man has fallen;— the beasts are brought into disorder ^{by that means} on that account, — and cursed is the ground for man's sake. But the redeemer has come:— and we have heard his gospel of salvation from sin, — from disorder, — from confusion — from misery! and under the increase of that government and peace which shall have no end, shall holiness — shall order — shall harmony — shall happiness — reign on this globe!

Man shall be subject to the Prince of peace;—
 the beasts shall be subject to mans loving, merciful
 government— and the earth shall enjoy her Sabbaths
 again. The scriptures inform us that "he that
 ruleth over men must be just ruling in the fear
 of God— so ought he to be that ruleth over beasts he
 should be just ruling in the fear of God.

Many of the beasts are servants to man:— &
 how great is the service they yield him!— & how great
 the debt of gratitude mercy & justice, man owes to them?
 Shall man then treat them with ^{tyranny} a cruel unjust, self
~~service~~? Shall he abuse them to gratify his prone, impatient
 fretful nature? Forbid it spirit of truth & let all feel the
 wrath of God, who indulge in such a detestable practice.

The merciful man said the wise man is
 merciful to his beast. Blessed are the merciful said
 the Savior for they shall obtain mercy, Is not the mercy
 of God, revealed thro' Christ our only hope? And if he
 shall have judgment without mercy, that hath shared
 no mercy— & if we can have no right confidence to have
 our trespasses to be forgiven only ~~only~~ as we can appeal
 to our heavenly Father, that we forgive those who trespass
 against us, and if we forgive not men their trespasses neither
 will God forgive us;— and if the Lord is good to all, & his
 tender mercies are over all the works of his hands;— what
 obligations we are under, how necessary it is for us that
 we preserve within us a merciful tender compassionate—
 forgiving temper! One of the heathen Philosophers seeing
 one of his fellow men, in a rage as a beast, mildly said
 to him, Shew thyself the wiser of the two. It is certainly

below the dignity of a rational creature to get out of temper at a beast especially one who professes to be a follower of the meek Jesus. To get out of patience with oxen horses or other beasts; & beat & abuse them in a fretful-impatient spirit, how wrong, how base! Govern them we must: - teach them their duty is our duty and let them know they must be subject to us we ought to do. And this we may do in as much more effectual manner by keeping ourselves in the love and mercy of God by ^{than} coming out in our own natural spirit to do it. I have thought that the stubborn rebellious spirit often manifested in beasts, is more owing to their being under the influence of those who have no rule over their own spirit than any other cause. Oxen & horses are strong & it is ^{right} to require service of them according to their strength: - but to overload them & drive them beyond their natural ability, is certainly unjust, except in case of absolute necessity.

I will tell thee a story. When thou wast a little boy perhaps 3 or 6 years old, I took thee with me to the salt meadow, to bring some hay in a horse-cart. coming over a miry place with our cart loaded with hay the horse & cart sunk & stopped. While I was whipping him in order to start him on, thou spoke to me "Dont, daddy dont" I told thee that he could draw it if I proceeded to whip him, at that thou burst out weeping & said in a pitiful tone dont, daddy, he cant draw it, thy compassionate feelings towards the heve overcome me, & I was so much overcome by it I think I wept myself. I remember

I took thee in my arms and kissed thee Then un-
 ceded part of the day & we proceeded in our business very
 comfortably. Children are apt to have a tender
 compassionate feeling which they are apt to loose as they grow
 older A proper feeling of compassion tenderness & mercy may
 certainly, be preserved in consistency with the most manly
 feelings. — I have taken notice in my observation of mankind
 that those possessed of the most noble courage are generally
 more humane merciful and compassionate, than those
 of a cowardly spirit cowardice & cruelty generally dwell
 in the same heart. I do not write to thee in this way because
 I think I am more capable of teaching thee than those ^{under} whose care
 & tuition thou art. Had I not believed ^{that} thou art under the care of
 those far more capable of taking care of & instructing thee than I am
 I should not have been willing to relinquish my natural right &
 duty of giving thee such instructions & advice as I am capable of.
 but this I am confident of, that thou art under the care & teaching of
 those more capable than I am. But something being on my mind
 on this peculiar subject, I thought it would not be wrong for me to write
 to thee. With grateful feelings to thy Obedts & others who have had
 the care and tuition of thee, for all the care kindness and instru-
 ction they have bestowed upon thee, and with fervent desires
 that thou mayest thankfully and wisely improve the
 precious privilege thou hast to increase in ^{that} wisdom
 that is from above and be happy in time and eternity.

I remain thy friend and brother

Proctor

To Joseph Sampson.