

VARIOUS



***VOICES FOR
THE SPEECHLESS***

Various

Voices for the Speechless

Selections for Schools and Private Reading

EAN 8596547212416

DigiCat, 2022

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1883

PREFACE.

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The compiler of this little book has often heard inquiries by teachers of schools, for selections suitable for reading and recitations by their scholars, in which the duty of kindness to animals should be distinctly taught.

To meet such calls, three successive pamphlets were published, and a fourth consisting of selections from the Poems of Mr. Longfellow. All were received with marked favor by the teachers to whom they became known.

This led to their collection afterwards in one volume for private circulation, and now the volume is republished for public sale, with a few omissions and additions.

All who desire our children to be awakened in their schools to the claims of the humbler creatures are invited to see that copies are put in school libraries, that they may be within the reach of all teachers. And this, not for the sake of the creatures only.

As Pope has said, "Nothing stands alone; the chain holds on, and where it ends, unknown."

Many readers may be surprised to find how many of the great poets have been touched by the sufferings of the "innocent animals," and how loftily they have pleaded their cause.

The poems in the collection are not all complete, because of their length in some cases, and, in others, because a part

only of each was suited to the end in view. A very few, however, like "Geist's Grave" and "Don," could not be divided satisfactorily.

To all who have aided in this humble undertaking, heartiest thanks are given, and especially to its publishers who have accorded to it their coveted approval and the benefit of their large facilities for making the volume widely known.

May the lessons of kindness and dependence here taught with so much poetical beauty and with such mingled justice, pathos and humor, find a permanent lodgment in the hearts of all who may read them!

A. F.

Boston, Mass., U. S. A., *June*, 1883.

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And God saw every thing that he had made, and, behold, it was very good.—Gen. i. 31.

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.—Ex. xx. 10.

For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains: and the wild beasts of the field are mine.—Psa. l. 10, 11.

The Lord is good to all: and his tender mercies are over all his works.

The eyes of all wait upon thee: and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.—Psa. cxlv. 9, 15, 16.

A righteous man regardeth the life of his beast.—Prov. xii. 10.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction.—Prov. xxxi. 8.

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.—Job xii. 7.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass; and so shalt thou do with his raiment: and with all lost things of thy

brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.—Deut. xxii. 1-4.

Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.—Mic. vii. 18, 19.

Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?—Job xxxix. 26, 27.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler,
Provideth her meat in summer, and gathereth her food in the harvest.—Prov. vi. 6-8.

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city: the one was rich, and the other poor.

The rich man had exceeding many flocks and herds: But the poor man had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress

for the wayfaring man that was come to him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.—2 Sam. xii. 1-6.

Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts.

Beasts and all cattle: creeping things, and flying fowl.—Psa. cxlviii. 1, 2, 10.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.—Psa. lxxxiv. 3.

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?—Jonah iv. 11.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.—1 Tim. v. 18.

Blessed are the merciful: for they shall obtain mercy. Matt. v. 7.

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.—Matt. vi. 26.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God?—Luke xii. 6.

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A PRAYER.

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Maker of earth and sea and sky,
Creation's sovereign, Lord and King,
Who hung the starry worlds on high,
And formed alike the sparrow's wing:
Bless the dumb creatures of thy care,
And listen to their voiceless prayer.

For us they toil, for us they die,
These humble creatures Thou hast made;
How shall we dare their rights deny,
On whom thy seal of love is laid?
Teach Thou our hearts to hear their plea,
As Thou dost man's in prayer to Thee!

Emily B. Lord.

HE PRAYETH BEST.

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O wedding guest! this soul hath been
Alone on a wide, wide sea:
So lonely 'twas, that God himself
Scarce seeméd there to be.

O sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company!—

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old man, and babes, and loving friends,
And youths and maidens gay!

Farewell! farewell! but this I tell
To thee, thou wedding guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

S. T. Coleridge.

OUR MORALITY ON TRIAL.

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Bishop Butler affirmed that it was on the simple fact of a creature being *sentient*, i.e. capable of pain and pleasure, that rests our responsibility to save it pain and give it pleasure. There is no evading this obligation, then, as regards the lower animals, by the plea that they are not moral beings; it is *our* morality, not *theirs*, which is in question.

Miss F. P. Cobbe.

"Never," said my aunt, "be mean in anything; never be false, never be cruel. Avoid those three vices, Trot, and I can always be hopeful of you."

C. Dickens, in *David Copperfield*.

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Wherefore it is evident that even the ordinary exercise of this faculty of sympathy implies a condition of the whole moral being in some measure right and healthy, and that to the entire exercise of it there is necessary the entire perfection of the Christian character, for he who loves not God, nor his brother, cannot love the grass beneath his feet and the creatures that fill those spaces in the universe which he needs not, and which live not for his uses; nay, he has seldom grace to be grateful even to those that love and serve him, while, on the other hand, none can love God nor his human brother without loving all things which his Father loves, nor without looking upon them every one as in that respect his brethren also, and perhaps worthier than he, if in the under concords they have to fill their part is touched more truly.

Ruskin.

MERCY.

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