

should not do—because he has not the reasoning powers of man to argue the justice of the thing demanded of him. If he had taken into consideration his superior strength, he would be useless to man as a servant. Give him knowledge in proportion to his strength, and he will demand of us the green fields as his inheritance, where he will roam at will, denying the right of servitude to all; but God has wisely formed his nature so that it can be acted upon by the knowledge of man, according to the dictates of his will, and he might well be termed the unconscious and submissive servant. Then we can but come to the conclusion that if the horse is not taken at variance with the laws of his nature, that he will do any thing that he comprehends without making an offer of resistance.

Second, The fact of the horse being unconscious of the amount of his strength, can be proven to the satisfaction of any one who will take the trouble to observe him for a day.

Third, That he will allow any object, however frightful, to come around or over him, that does not inflict pain.

Fear always arises either from the effect of imagination or from the infliction of pain, frequently from both causes combined. For example, let a horse become frightened at the cars, the noise of a wagon, or sound of a drum; if, in his struggles to free himself, his heels come in contact with the cross-piece or whiffletrees, he associates that hurt with the first cause of fear; and whenever, afterward, his heels come in contact with the whiffletrees, he remembers the former fright and is equally alarmed. But let him once, according to the laws of his nature, be convinced of the harmlessness of the object, and he ever afterward will regard it with the utmost unconcern. All experience proves this. The worst horses in the country have been cured of fear of robes, blankets, umbrellas, newspapers, &c., &c. We have never known it to fail, that as soon as the horse was con-