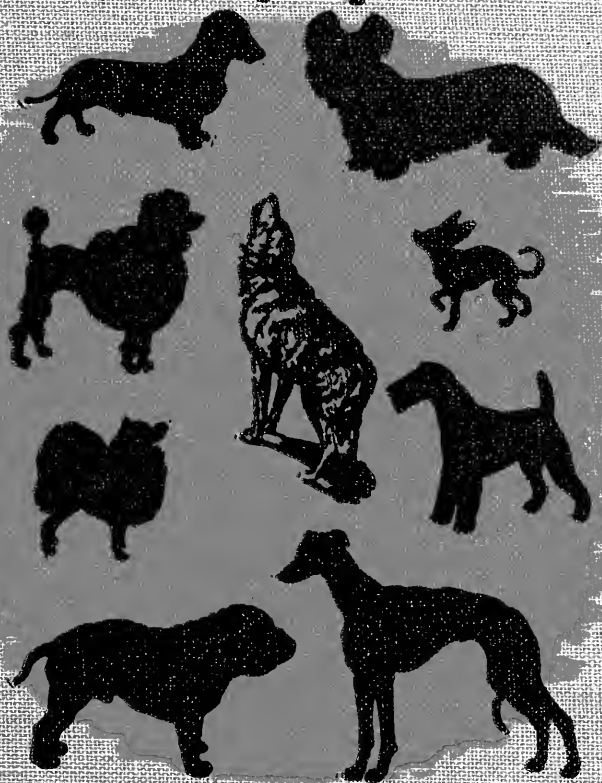


The Story of the Dog



And his Uses to Mankind

by
Cecil G. Teen

FOUNDATION

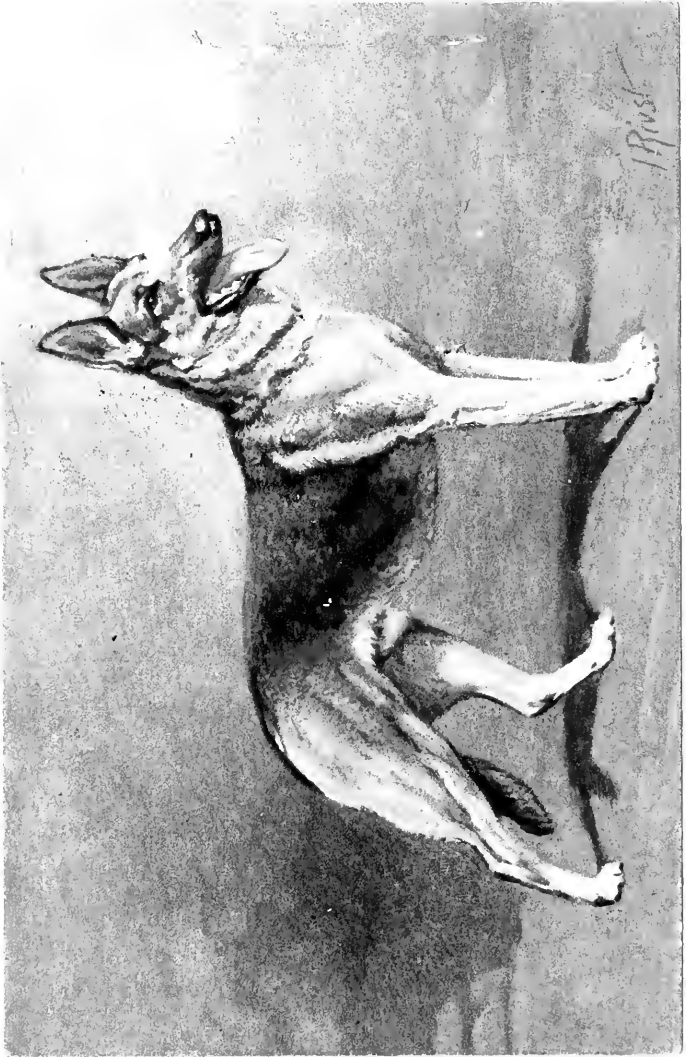
Ex Libris	
Rebecca Mack	
From	Date <i>July 1948.</i>



ZUCCA

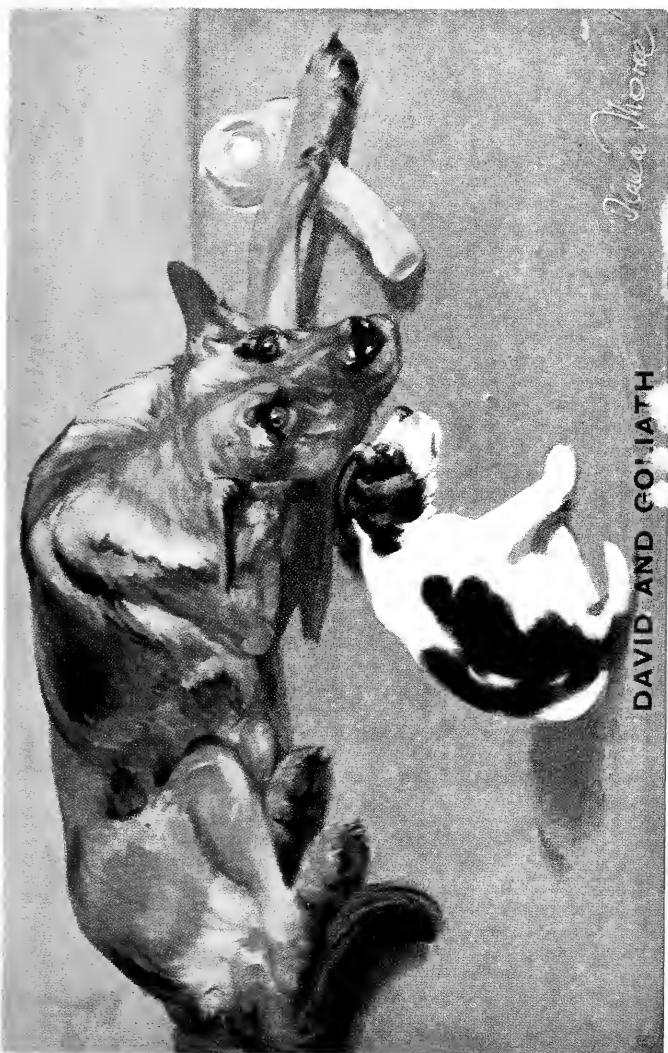
PARIS

HANDOUT



THE STORY OF THE DOG
AND HIS USES TO MANKIND





David Moore

DAVID AND GOLIATH

Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation



THE GUIDE DOG

THE STORY OF THE DOG
AND HIS USES TO MANKIND

by

CECIL G. TREW

with a preface by

R. I. POCOCK, F.R.S.

*Illustrated by the Author with 16 plates and
numerous illustrations in the text*

NEW YORK
E. P. DUTTON AND COMPANY INC.
PUBLISHERS



THE CALLER

PRINTED IN GREAT BRITAIN

HV1704
T729

PREFACE

by

R. I. POCOCK, F.R.S.

Late Superintendent of the London Zoological Gardens

THE lasting and admittedly well-deserved liking for dogs held by the peoples of the Western civilization has stimulated the output of a vast literature dealing with them from almost every conceivable standpoint. As a result there is very little that, strictly speaking, can be called new to be said about them, except perhaps on the purely scientific side. But to write a fresh book, worth publishing on the subject, required patience and diligence in bibliographical research, astuteness in selecting for treatment such aspects of their story as will make a wide appeal and a standard of intelligence regrettably rare in amateur compilers of books on animals. Happily Cecil G. Trew is well equipped for the task he undertook ; and being gifted as well with artistic skill he has added considerably to the value and interest of his volume by the plates and text figures with which he has illustrated it.

In handling the subject-matter he has closely followed the lines adopted in an earlier work of his on horses, entitled *From 'Dawn' to 'Eclipse'*. Most of the chapters deal with the changing uses of different breeds of dogs as companions of man from the

prehistoric period of their domestication to the present time ; but he has traced their history back to still earlier ages and lucidly explained the evolution of the canine family from ancestors in appearance and structure quite unlike the wild and tame dogs with which we are familiar. This novel feature in an animal-book written for the ordinary public contains information that will be entirely new to 90 per cent. of its readers ; but it will be welcomed by all who take an intelligent interest in our dogs.

British Museum (Natural History)

December 1939

ACKNOWLEDGMENTS

MY thanks are due to Mr. R. I. Pocock, F.R.S., for his untiring help and criticism, especially with that part of this book which deals with the evolution of the dog ; to Dr. Bullock for permission to use the Library of the Royal College of Veterinary Surgeons ; to Mr. L. E. Naylor, of the National Canine Defence League, for information on the Laws regarding dogs ; to the Tail Waggers Club, The Guide Dogs for the Blind Association, The British Museum and the Wallace Collection for permission to use their material, and to Mr. J. G. Mann for information regarding dog-armour.

My special thanks are due to Mr. Richard Sabin for the loan, and permission to draw from, his wonderful collection of dog prints.

This Dogge hath so himself subdued
That hunger cannot make him rude ;
And his behaviour doth confess
True courage dwells in gentleness.
Few men to do such noble deeds have learned,
Or having done, could look so unconcerned.

Anon., 1669

CONTENTS

CHAP.	PAGE
I WHY IS DOG MAN'S BEST FRIEND ?	I
II HAVE ALL DOGS A COMMON ORIGIN ?	10
III DOG'S PRIMITIVE ANCESTORS	20
IV NEAR RELATIONS	32
V DOG IN THE EYES OF THE ANCIENTS	41
VI DOGS OF THE CHASE	57
VII DOGS OF WAR	88
VIII FIGHTING DOGS	102
IX DRAUGHT DOGS	110
X SHEPHERD DOGS	122
XI GUARD AND POLICE DOGS	131
XII DOG, THE GOOD SAMARITAN	147
XIII OTHER USES OF THE DOG	154
XIV THE CHARACTER OF THE DOG	161
XV DOG AND THE SUPERNATURAL	181
BIBLIOGRAPHY	191

PLATES

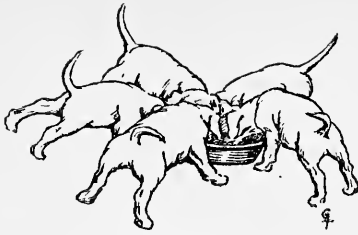
	FACING PAGE
THE GUIDE DOG	<i>Frontispiece</i>
RECONSTRUCTION OF CYNODICTIS	26
DINGO	34
THE LION-DOG IN LIFE AND IN ART	46
ASSYRIAN HUNTING DOGS	58
GREEK (? GAUL) WAR DOG, FROM THE PERGAMUM FRIEZE, SECOND CENTURY B.C., NOW IN BERLIN	90
DOG ARMOUR	92
THE MESSENGER	96
'WOLF', 1939	112
MAN-HUNTERS	138
AT THE HOSPICE OF ST. BERNARD	152
RIN-TIN-TIN	158

LINE ILLUSTRATIONS

	PAGE
BEGINNINGS	I
DOG ANNOYED BY FLIES	9
CAN THE WOLF TYPE REALLY BE THE ANCESTOR OF ALL THESE ?	11
SKELETONS OF RETRIEVER AND WOLF	22
EVOLUTION OF THE FOOT	25
SKULLS OF PRIMITIVE ANCESTOR, SHEEPDOG, WOLF, AND KING CHARLES	30
RIGHT MANUS OF CYNODICTIS AND CANIS	30
CANIS MAJOR	42
ANUBIS	43
CANIS MINOR	46
GRECIAN GREYHOUNDS—FIFTH CENTURY B.C.	46
GREEK BOARHOUNDS	48
ROMAN BOARHOUNDS	48
EARLY EGYPTIAN DOG	49
EGYPTIAN HOUNDS, <i>circa</i> 3000 B.C. GREAT DANE TYPE	50
TERRIER-TYPE DOG OF THE EGYPTIANS	50
HOUND OF THE EGYPTIANS	50
DACHSHUND TYPE. EGYPTIAN	50
MALTESE DOG. VASE FROM VULCI	51
GREEK REPRESENTATION OF MALTESE DOG	51
EGYPTIAN DEERHOUNDS	52
MASTIFF TYPE OF ASSYRIAN DOG	52

	PAGE
MOSAIC, POMPEII	55
SIXTH-CENTURY B.C. GREEK SALUKIS	59
FOURTEENTH-CENTURY HUNTING-DOGS	60
COURSING HOUND—TENTH CENTURY A.D.	62
CANIS MOLOSSUS, FROM 'ICONES ANIMATION', BY T. F. RIEDEL	63
MOLOSSUS DOGS IN AFRICA	65
FOURTEENTH-CENTURY HERON HAWKING	66
DOG GAUGE OF CANUTE'S DAYS	68
KING JOHN HUNTING	69
'NATURE AND APPEARANCE OF THE DEER, AND HOW THEY CAN BE HUNTED WITH DOGS.' FOURTEENTH-CENTURY MS.	71
BOARHOUND IN QUILTED COAT, 1527-33	74
DOGS WAITING FOR THEIR REWARD—FOURTEENTH CENTURY	76
GERMAN WOODCUT, 1582. SPORTSMAN TRAINING DOGS NOT TO TOUCH HAWKS	77
SIXTEENTH-CENTURY HUNTING-DOGS	78
SPANIELS USED IN HAWKING—SIXTEENTH CENTURY	79
FOURTEENTH-CENTURY VETERINARY SCIENCE	80
ADMINISTERING MEDICINE IN THE MIDDLE AGES	81
ITALIAN NOBLEMAN HAWKING—PLAYING CARD, 1460	82
SIXTEENTH-CENTURY DACHSHUND AT WORK	83
GREAT DANES IN DENMARK, 1686	85
EIGHTEENTH CENTURY	87
BABYLONIAN WAR DOG	89
WAR ARMOUR, 1449-1509	91
DOGS OF KNIGHTS AND PRELATES FROM MEMORIAL BRASSES	93
JAPANESE MEMORIAL TO THEIR MESSENGER DOGS KILLED IN MANCHUQUO, 1933	98

	PAGE
RED CROSS DOG	100
BULL-BAITING	104
WESTMINSTER PIT, 1820	108
BELGIAN DRAUGHT-DOG	111
' FAN-TRACE '	116
' MUSH '	121
EGYPTIAN SHEPHERD	122
ALBANIAN WOLF-HOUND	123
COLLIE, 1653	124
SHEPHERD, 1410	126
SHEEPDOGS PROTECTING SHEEP FROM WOLVES— SIXTEENTH CENTURY	129
LAZY TONGS	134
1570 BLOODHOUND	135
VISION OF ST. HUBERT (AFTER ALBRECHT DÜRER)	136
NIGHTWATCHMAN, 1608. A FORERUNNER OF THE POLICE DOG	140
' OUT OF THE DARKNESS '	149
GREAT WESTERN RAILWAY DOG	158
FIFTEENTH CENTURY. ' KENNEL IN WHICH DOGS SHOULD LIVE, AND HOW THEY SHOULD BE KEPT '	162
TAILS UP—HEADS DOWN ; HEADS UP—TAILS DOWN	166
SEVENTEENTH-CENTURY KENNELS	175
LAP-DOG—FOURTEENTH CENTURY	178
SEA-DOG FROM 1482 MS.	181
PEDLAR AND HIS DOG	183
BLACK DOG OF NEWGATE, 1638	184
BOYE'S DEATH AT MARSTON MOOR	185
PUDEL AND PIPER, 1642	187
CHINESE DRAWING OF PEKE AND PUP	189



Beginnings

CHAPTER ONE

WHY IS DOG MAN'S BEST FRIEND ?

The more I see of men, the better I like my dog.

Frederick the Great

THE family of the dog is to-day the most widely distributed of any of the four-footed animals. Using the term 'dog' in its widest sense, species of one sort or another are to be found in every continent and in every climate practically from pole to pole.

In every part of the globe that is inhabited by man, there is the dog to be found with him ; and everywhere is the dog privileged to share man's dwelling. Other animals, such as the horse, the cat, the cow and the sheep, have become honoured servants and friends of man, but none has entered into human life, sharing its pleasures and responsibilities to such an extent as has the dog. One cannot but wonder how this has come about.

The dog has been called ' Man's best Friend ', and not only is this true, but he was also apparently man's first friend. Long before primitive man thought of extending the hand of friendship to any

other living creature the dog seems to have taken his place by the cave-dweller's fireside. In almost every part of the world where the bones of primitive man have been uncovered the bones of the dog have been found in close proximity. A striking example of this is seen in the kitchen middens found near the coasts of the Baltic and North Seas where the finds have been very prolific. These remains are of a small dog, and discoveries of later periods show a gradual increase in size until, by the time man had added the horse, the ox and the sheep to his ménage, the dog had attained considerable stature. Bones of dogs have also been found on the sites of the ancient lake dwellings in Switzerland and in Ireland. The aboriginal peoples of these regions were ignorant of agriculture, living by the chase alone, and there can be no doubt but that in their hunting, as protection against other animals, and probably as an emergency supply of food, they were largely indebted to the dog. From the Palaeolithic era we have some wonderful cave drawings, one of which shows a fine hunting scene with dogs well depicted. The drawing is estimated to be some 50,000 years old.

Who can tell how this association of dog and man first came about? It is certain that, at the beginning of things, man's hand was against all animals and theirs against him, each caring only for the protection of his own family and the preservation of his own kind. Primitive dogs, hunting in packs, did not hesitate to destroy man whenever they got the chance, and man, with his ability to throw stones and fashion spears and bows

and arrows, was only too anxious to kill the animal in defence of his family and perhaps to add to the larder.

One can imagine several ways in which this companionship may have begun. Perhaps primitive man found a litter of cubs, left helpless and destitute through his having killed the parents, and took one of the engaging little things home with him to amuse his children. He would be impressed by the way in which the dog fitted in with his family life. His wife would throw it bones and scraps, and the dog, feeling that its rightful home was wherever it received food and comfort, would, in return, develop a sense of protection and guardianship. It would growl at the approach of strangers who might, it would feel, be coming to usurp its privileges; it would follow this strange biped about hoping for more food and therefore prepared to protect its benefactor from possible enemies. As I say, one can only imagine—

When Wild Dog reached the mouth of the Cave he lifted up the dried horse-skin with his nose and sniffed the beautiful smell of the roast mutton, and the Woman, looking at the blade-bone, heard him, and Laughed, and said, 'Here comes the first. Wild Thing out of the Wild Woods, what do you want?'

Wild Dog said, 'O my Enemy and Wife of my Enemy, what is this that smells so good in the Wild Woods?'

Then the Woman picked up a roasted mutton-bone and threw it to Wild Dog, and said, 'Wild Thing out of the Wild Woods, taste and try.' Wild Dog gnawed the bone, and it was more delicious than anything he had ever tasted, and he said, 'O my Enemy and Wife of my Enemy, give me another.'

The Woman said, 'Wild Thing out of the Wild Woods, help my Man to hunt through the day and guard this Cave at

night, and I will give you as many roast bones as you need.' . . . Wild Dog crawled into the Cave and laid his head on the woman's lap, and said, 'O my friend and Wife of my Friend, I will help your Man to hunt through the day, and at night I will guard your Cave.' . . . When the Man waked up he said, 'What is Wild Dog doing here?' And the Woman said, 'His name is not Wild Dog any more, but First Friend, because he will be our friend for always and always and always. Take him with you when you go hunting.'

Just So Stories

Dog's power of tracking and sharp sense of smell would help man in pursuing game, and when the quarry was struck down, he would receive as his reward those parts of the carcass which man did not need for himself and his family. The word 'quarry' originally meant 'the entrails of the game given to the dogs after the chase'.

A man cannot go abroad to provide for his family and at the same time stay and protect them in the home. Prehistoric man had many enemies lurking in the forest and he could leave the dog on guard while he was away. Thus the dog would receive some measure of respect from the family in his role of deputy man and, probably, some rough kindness to ensure his remaining at his post.

It should be remembered that when speaking of these primitive canines, the word 'Dog' must be taken to include all those branches of the family which have, in all probability, contributed to the ancestry of our domestic breeds, such as the wolves, jackals and various wild dogs. The ancestry of the dog proper will be gone into later on.

Perhaps the partnership began through the

mutual assistance given in hunting. A wounded quarry might escape man, to become easy prey for the dog ; or an animal tracked down and brought to bay by a pack would be despatched by man's superior weapons. However the association started it is very certain that it has continued through all the ages for the benefit of both man and beast.

Why is it that this animal above all others has become the friend and companion of man? Man and dog began life as enemies, and we may be sure that our primitive ancestors possessed little or none of that sentiment we call 'love of animals'. Life was very simple, and the struggle for existence precluded all sentimental affections save those tending to the preservation of family and race. The partnership brought man a guardian for his home and a reliable ally in the search for food, while the dog gained the comfort and warmth of the dwelling-place and more assured meals, but the 'opening of negotiations', as politicians say, must have been difficult.

It seems very unlikely that primitive man took the trouble—or, indeed, had the wit—to try to train the dog to serve his, man's, own ends, when he can only have had the very vaguest conception of the advantages to which the association would eventually lead.

If we study the natural life of the wild dog it becomes plain that the qualities for which we love and value our dog to-day have not been introduced into its character by man, but that the germs were already there when first the partnership began. In this fact lies the foundation of the unique

position dogs now occupy in the scheme of human living.

Nearly all the creatures which man has found it practicable to domesticate are naturally gregarious in their habits—even down to the bee, whose winter store of food we share. The ‘tribal’ sense, the recognition of social obligations, and the practice of ‘give and take’ are essential to association between man and beast. Gregarious animals have learned that ‘the house divided against itself cannot stand’. Animals which hunt in packs know that their success depends upon co-operation, and this co-operation enables them to prey upon creatures larger and stronger than themselves. An individual may pick up a scent and he will call to the others to help him to follow it. Alone, he may lose it and valuable time be lost before it is found again, but once the pack is called the scent is seldom lost, and the quick pursuit increases the chances of a meal. Even if the individual can hold the trail alone, he has little hope of pulling down a large and fierce quarry single-handed. He knows it is wiser to share both the fight and the prize with the pack.

And if there is to be team-work and strategy it follows, naturally, that there must not only be leaders but also that the younger members of the pack must be teachable, submissive and faithful. These qualities, which form the very basis of man’s friendship with the dog, have not been taught by man, but merely developed and accentuated in the natural character of the animal.

Another sense which is very well defined in the

dog is the instinct of ownership and protection of the lair. The pariah dogs of the East are, for the most part, utterly untamed and free from the influence of man, who only tolerates their existence as scavengers. Yet these ill-favoured packs each have their well-defined territories into which no other dog is permitted to venture. Invisible barriers mark off one street from another, and woe betide the dog who transgresses.

At the first intimation of the presence of a stranger a dog barks and growls, which is both an attempt to intimidate the intruder and a call to the rest of the pack. How often, as one sits peacefully by the fire with one's pampered pet asleep at one's feet, somewhere, streets away, a dog will bark : our friend will leap to his feet and, though for generations and generations he and his forebears have been members of human families, he will instinctively answer the call and hand on the message to the rest of his imaginary pack. The bark is essentially a call for assistance, while the growl is intended to frighten. Incidentally, the growl is generally accompanied by a bristling up of the coat which makes the single warrior look larger and more formidable until assistance comes.

The dog's sense of loyalty is seen, only too often, by his eagerness to join in a fight between others of his kind regardless of the cause of the dispute, and in this the canine tribe seems to be unique. Two cats are permitted to 'have it out' alone with no more than sympathetic yells and screams from an interested audience. Horses, in their wild state, go about in herds, but although there are many

recorded instances of single combat to the death, I have never heard of a pitched battle of herd against herd, and the same applies to cattle. Although, almost throughout the animal kingdom, one species will band together to fight a common alien foe, the dog alone, like man, believes in co-operation in the defence of tribal rights.

And so we see that, although by selective breeding and considerate treatment, man may justly boast that his is the credit for the great diversity of breed seen in the dog world to-day, all those virtues which go to form the character of his 'best friend' are inborn and have merely been developed through mutual understanding.

The dog has so closely associated himself with the human mode of living that sentimentalists are apt to make, to my mind, absurd and extravagant statements as to dog's conception of man. How often do we read, or hear said, that 'Dog considers man to be his God'. Very well, but do those same sentimentalists stop to consider what is *our* conception of God? In a general way, surely, our idea of God is a sort of omniscient, all-powerful *man*. The great masters depict him as a benevolent, wise old man. Most religions have, at one time or another, demanded the choicest food and drink to be sacrificed with the idea that their Gods enjoy human pleasures. The logical conclusion is that dog considers man to be a super-dog. Man and the members of his household are the pack, to be guarded and cherished, and to whom tribal obligations should be rendered. He protects the house because it is the lair of the pack to which he now

belongs. He barks to call this human pack when he considers danger is near.

In return he justly expects to be accorded the rights of a member of this pack.



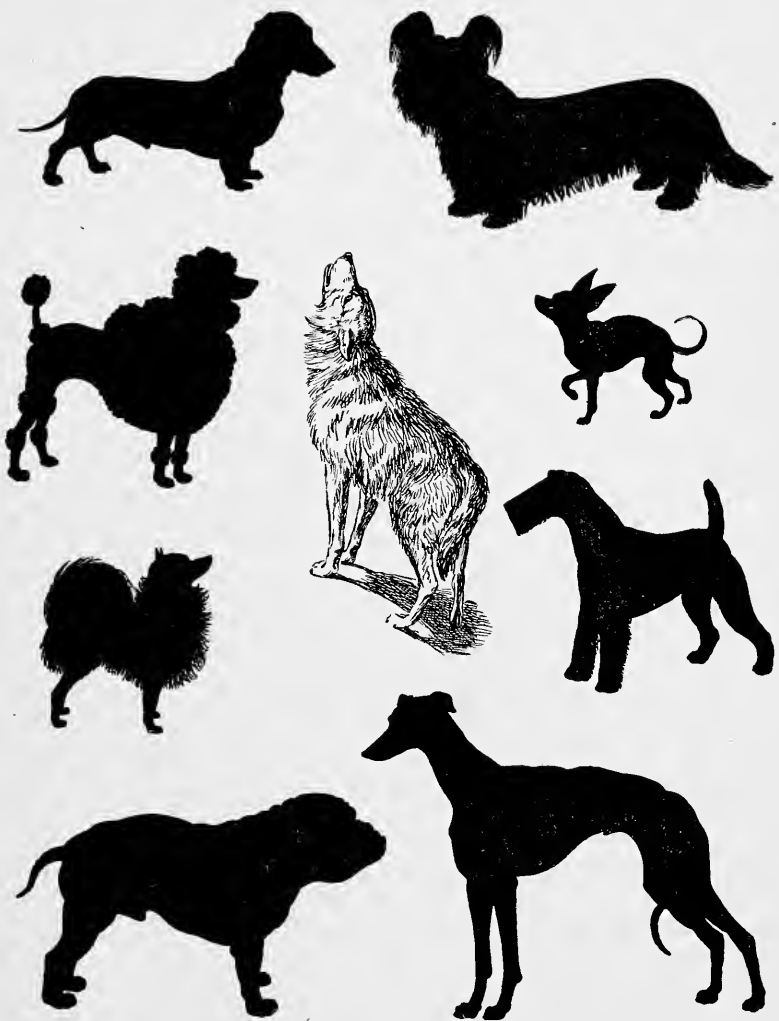
Dog annoyed by Flies
(*Brit. Mus. MS.*)

CHAPTER TWO

HAVE ALL DOGS A COMMON ORIGIN?

NO one can say quite how long ago began man's first knowledge of the dog. Co-existent with primitive man there was a type of dog, and one is led to suppose that some sort of association existed between them from the fact that the bones of the two have so frequently been unearthed on the same site. It seems improbable that man merely looked on the dog as an article of food for, with the exceptions alluded to elsewhere, human beings have always shown aversion to eating the flesh of carnivorous animals except in cases of extreme emergency. It follows, naturally, that it was unprofitable for primitive man to keep dogs merely as a source of food since, dogs being carnivorous, they would eat more than they eventually yielded in the way of food.

It seems far more likely that man made use of the live dog as protection for his home and to assist in the hunt in some such way as is suggested in the previous chapter. The findings of geology suggest that the partnership of these two primitive beings began some time during the Stone Age, probably about 50,000 years B.C. The earliest historical records, however, do not date back more than



Can the Wolf type really be the ancestor of all these ?

5,000 B.C., by which time the dog seems to have become definitely a 'domestic animal'.

Experts agree that the earliest animals deserving the name of dog were of the wolf type. Whether all dogs are descended from the true wolf or not is still a moot point. It seems probable that several species of wolf and jackal have contributed to its make-up, and it is very unfortunate that until comparatively recent years no records were kept of the development of the amazingly different breeds now existing in the dog family. It seems almost inconceivable that two such creatures, for instance, as the dachshund and the St. Bernard should have sprung from common ancestors. Yet, if this is not so, if these two animals are descended from separate family trees, what has become of all their forebears? If all widely divergent breeds of dogs come from different sources, how is it that we have absolutely no evidence of their previous existence, for geology tells us nothing of the different breeds now extant. On the other hand, when we consider that in a matter of about fifty years or so man, by selective breeding, manages to evolve an entirely new breed, or to change almost beyond recognition some existing one, is it not conceivable that, over a period of the thousands of years of dog's association with man, all these marvellous variations have been created from a more or less common stock?

Two examples of this quick evolution can be seen in the Sealyham and the Pomeranian. The former breed was produced by Captain Edwardes, of Sealyham, Haverfordwest, with a definite object in view. During his lifetime, Captain Edwardes

not only achieved his purpose but stabilized the breed for future generations. The Pomeranian was originally imported from the Continent (though probably not from Pomerania) and was, in 1816, described in Ree's *Encyclopaedia* as being 'larger than the common sheep dog'. Public favour demanded a smaller dog, and breeders set about reducing it until to-day the average weight of a Pomeranian is 7 lb.

To what extent man can alter actual anatomical features is hard to decide. For instance, the evolution of short tails is very interesting, for it is certainly true that in several breeds, notably Old English sheepdogs, corgis and schipperkies, in which it has been the practice for many generations to dock the tails, many puppies are born already 'curtailed'.

One is venturing on dangerous ground if one mentions the inheritance of acquired faculties. So much was said during the Great War as to the advisability or otherwise of men marrying after they had sustained some permanent injury. It is obviously absurd to suggest that a man who has lost an eye or a limb is likely to have children born with the same disability, but it must be remembered that an isolated case of a disabled man is very different from a series of such cases all in the same line. Imagine a family in which, for generation after generation, one of the parents had, through accident, lost the sight of an eye, and I believe that, in time, there would be a tendency towards weakened sight in the children. It seems quite reasonable to me that, after generations of

disuse through having nothing to wag or support, the tail muscles and other vital parts of a dog's tail would atrophy and re-production in the offspring would be impaired.

To return to the general evolution of the dog, A. D. Bartlett says, in the *Proceedings of the Zoological Society* :

All wolves, if taken young and reared by man, are tame, playful and exhibit a fondness for those who feed and attend to them. The same may be said of all the species of jackals. This being so, it is highly probable that both wolves and jackals were for many ages found in the company of man, and that, owing to this association, the different species of these animals may have bred together and become mixed. A variety once commenced would in all probability in a few generations undergo many changes, especially if any well-marked variety should occur. Nothing would be more natural than to suppose that the owner of this variety would endeavour to increase its members, especially if it were found to possess useful qualities.

Man is not by any means the only factor which has, and still does, affect the trend of evolution in the dog. Climate and environment play a big part, and there is a tendency all over the world for the domestic breeds of dogs to resemble, to some extent, the local wild Canidae. Wolves still run wild over the polar quarter of the globe, and round the world in northern regions the recognized breeds of dogs have a distinctly 'wolfy' look. The Esquimaux purposely breed their dogs back to wolves whenever they think that the strain is becoming weak or too in-bred, and in other parts of the North inhabited by wolves there must be a frequent infusion of wild blood into the dog stock.

The dogs of the North American Indians, as a general rule, show a marked resemblance to the coyote (the small native wolf), and in Asia, Central Europe and right down through Africa, the common dogs of the people are very like the local wolves and jackals.

Nor is it only contact with indigenous wild relatives that determines the breed of a dog. The heavy coat of the wolf-like dogs of the North is desirable for such frozen lands; their ability to subsist on a diet of fish in a land where warm-blooded animals are rare, and their great stamina, demands that the dogs living in severe cold climates should be what they are. In every region the wild Canidae have evolved along the lines most adapted to that part of the world which they inhabit, and it is only natural that the domestic breeds should follow the same trend.

It has been humorously said—but with some truth, I think—that the dogs of various countries tend to resemble the characteristics of their masters; thus the Chinese Chow is inscrutable; the French Poodle is vain; the Irish terrier is equally ready for a scrap or a joke; the German police dog is aggressive.

If cold climates produce thick-coated dogs, in hot countries it is obvious that a heavy coat would be not only a great discomfort to the animal but would also reduce its efficiency and stamina and ultimately tend to its extinction. In Northern Africa short-coated dogs, very much resembling our greyhound, were depicted in Art very far back in history. The early evolution of short-haired

dogs was probably brought about by the survival of the fittest, aided by man's recognition of the advantages of this trait and his selecting the shorter-coated dogs to breed from. Dogs with no hair at all are found in many parts of the world and have been relegated to definite breeds such as the Mexican Hairless and the African Sand Dog. It is thought, however, that this phenomenon is due, not to any specific strain, but to some lack of pigment in the skin, which, in its turn, is due to the absence of some necessary constituent of diet. This lack of hair is nearly always accompanied by lack of teeth formation. An interesting point with regard to these hairless dogs is that there is one variety found in China known as the Chinese Crested Dog, which is completely naked except for a tuft of long hair on the top of the head—that part of the human body where the hair grows longest.

Once man took conscious interest in directing the development of any given breed, changes both in size and characteristics would quickly be brought about. Dogs are prolific animals and breed young, and during one man's lifetime it is possible for him, by intensive selective breeding, to produce enormous alterations. Also it must be remembered that by accentuating certain traits one automatically lessens or eliminates others, so that the more highly specialized a breed is, the more stable it is likely to prove. The elements with which one is dealing are fewer and more easily recognized, so there is less likelihood of a 'sport' or throw-back to some previous type.

The step between merely choosing the most

suitable dog for one's purpose from those available, and purposely mating two dogs having the desired traits with the idea of producing doubly satisfactory offspring, is an easy one. When one studies the perfect types of dogs depicted in early Egyptian Art, one cannot but feel sure that selective breeding was even then a recognized practice. Some of these pictures show hunting dogs that would arouse little criticism in modern greyhound fanciers, and what breed could be more effective for pursuing the swift antelope and gazelle over wide desert sands? In a dry country scent is poor, and sharp, long-sighted eyes, long legs and general stream-line contour would be perfect for long hunting over open country. The Saluki, the greyhound of Arabia, as it has been called, has yet another practical feature for, although typically greyhound in build, its feet, particularly between the toes, are covered with amazing long hair, which prevents the foot from sinking far into the soft desert sand. The Saluki, and its long-haired relative, the Afghan hound, are supposed to be among the oldest breeds in existence.

Another very distinct breed of dog depicted in ancient Egyptian and Assyrian Art is typical of the modern mastiff and was used in war. Though still short-coated, out of respect for the climate, its massive head, neck and shoulders must have made it a formidable foe, and we are told that it was used not only as a watch-dog to guard the camps but that it actually entered the battle beside the soldiers and was of great assistance in attacking and pulling down the enemy.

Dogs of the terrier type, and a breed very closely resembling the dachshund, were also known in Ancient Egypt, and we read that, even in those days, lap-dogs were popular with the ladies.

Some years ago many breeds were becoming distorted beyond all reason and use and the original object of certain characteristics being forgotten in an attempt to produce unique specimens for show, but happily this insanity seems to be passing. Perhaps the best example of this is seen in the bulldog. When men first engaged in the 'sport' of bull-baiting, dogs were chosen which, once having got a grip on the bull's nose, could hold on however much the bull tossed and threw himself about. It was found that even if the dog had the necessary tenacity, it could only retain its grip for the length of time which it could hold its breath because its nostrils were necessarily pressed against the flesh it gripped. This was the reason for the development of the bulldog's great undershot jaw and receding nose. This strange, crumpled face became the predominant feature in the bulldog, and for years after bull-baiting was made illegal this distortion was accentuated by breeders and fanciers, until the unfortunate creature's nose was so pushed back into its face that its breathing was seriously impaired and early death was frequently the result from lung and heart trouble. At one time the English collie was a perfect animal for the job for which he was intended—herding sheep—but today it is what is known as the 'working collie' (a Nature's gentleman, who is *not* invited to aristocratic shows) who retains the virtues of the breed.

The old English collie had a fine, thick coat as befitted one whose work so often kept him out at night, and who, in times past, not infrequently had to keep wolves from the herd. The modern collie's coat is beautiful to behold, but it is so long it becomes an obstruction in bushes and undergrowth. The whole animal is too big for practical purposes ; his head is too long to allow sufficient brain space and, in consequence, the dog is nervous and uncertain in temper. Lack of work and inbreeding have brought many a breed the reputation of uncertain temper and untrustworthiness.

So much, then, for what man can, and has done to the dog.

Someone has said that the happiest dogs are not those which lead the easiest and most pampered lives ; that the happiest dogs are to be found amongst those which, though receiving their measure of kindness and consideration, are expected to work—among the game-keepers' dogs, the sheep-dogs and the dogs which work with their masters. A dog loves the chase ; loves to exercise his wonderful natural powers of scent and hearing ; loves to feel he is co-operating, in fact, that he is still 'one of the pack'.

CHAPTER THREE

DOG'S PRIMITIVE ANCESTORS

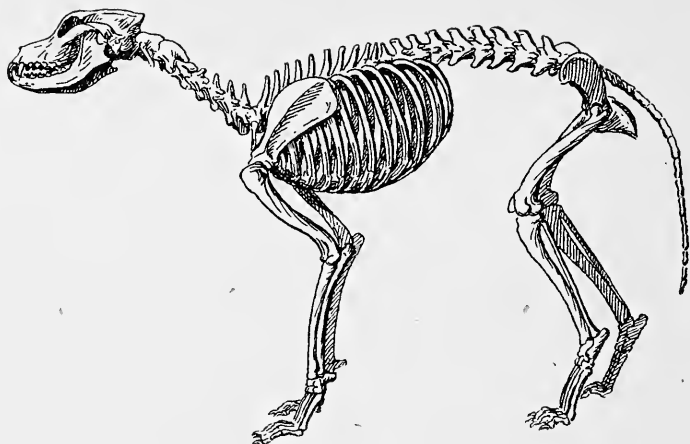
I HAVE attempted to point out that, in all the animal kingdom, the dog is best fitted to be man's close companion because he has in him naturally those qualities necessary for a social and civilized life. It is, therefore, rather surprising to find that, from the zoologist's point of view, the dog is still a really very primitive creature—far more so, indeed, than most of our other domestic animals.

Palaeontology has not succeeded in revealing the ancestry of the dog so completely as that of some other animals. The evolution of the horse, for instance, has been successfully traced until now there are practically no 'missing links'. With the dog, too little material so far has been brought to light to form a clearly defined and continuous series, though enough has been discovered to show us that he is still very primitive.

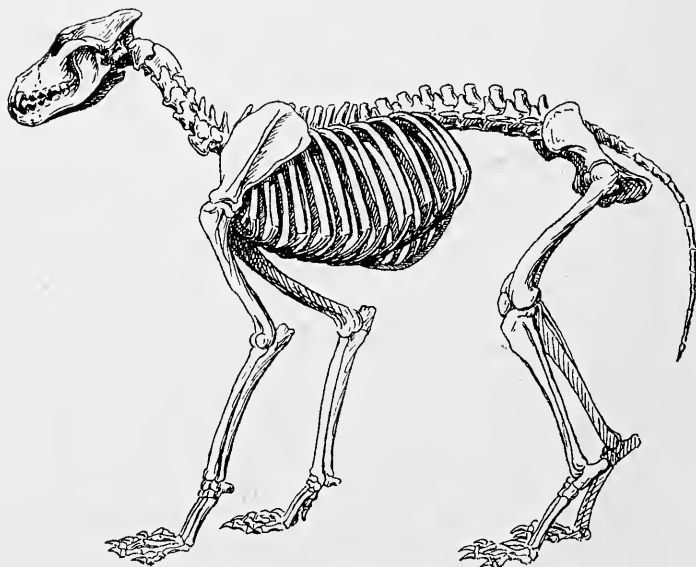
The horse, which is generally considered to be the most highly specialized animal we have on earth to-day, has been traced back through the testimony of the rocks to a little creature about the size of a fox-terrier. This little animal, which had five toes on each foot and whose life was spent in marshy swamps hiding beneath undergrowth from

its enemies, bore practically no resemblance to the modern horse ; yet, page by page, the story of the evolution of the horse from this little animal has been discovered. By the time man put in an appearance on earth the horse had developed into a fine and highly specialized animal, in appearance very like the wild ponies of Mongolia to-day. From these wild horses man has developed the splendid race-horse, the magnificent shire, and the stalwart hunter, but great though are the differences between the various kinds of horses known to-day, they are as nothing compared with the variety in the dog world. When one considers the greyhound and the dachshund, the St. Bernard and the Pekinese, the bloodhound and the Pomeranian, it is difficult to believe that they all come originally from the same stock. And the reason why man has been able to mould the dog into so many different shapes, sizes and temperaments is that the more primitive the animal is, the more plastic it is and the more readily diversified. Be the difference in appearance ever so great, two dogs will always recognize each other as fellow creatures ; a dog is more interested in another dog than in any other animal of another family—except man.

Science has designated the dog family Canidae. This term covers dogs, wolves, foxes and many intermediate species which have come to be known by such names as the jackal, the coyote, the dhole, etc. Of these the wolf is thought to be the ancestral type of all dogs, and, in support of this theory, dogs and wolves will interbreed, as will two varieties of



Retriever



Wolf

dogs. Although dogs are frequently very fox-like in outward appearance, the skull of the dog differs widely from that of the fox, while on the other hand, it clearly resembles that of the wolf. One obvious distinction between the dogs and wolves on the one side, and the foxes on the other, is that whereas the pupil of the eye in the former is always round, in the latter it is vertically elliptical, and in a strong light, narrows to a slit.

The earliest known ancestor of the dog is a creature called the *Cynodictis*, the skeleton of which suggests that it was something like a palm-civet to look at. It had a longish body, a long tail and short legs, each foot having five complete toes. The teeth were forty-two in number, comprising three incisors, one canine, four premolars and two molars on each side of the upper jaw, and the same in the lower jaw but with an extra molar. This is exactly the same dentition as that of the modern wolf, though in the latter animal the third lower molar is very small and appears to be on the point of disappearing. The dentition of the dog shows little or no change from that of the earliest typically carnivorous mammal.

The *Cynodictis* lived in the Eocene Age, and was more or less a contemporary of the little five-toed horse mentioned above. The comparison with this primitive horse is made to show that, although in the many thousands of years which have elapsed between the Eocene Age and present day the horse has changed almost beyond recognition, over the same period the dog has changed comparatively little.

As has already been stated, we gain our knowledge of the type of dog which first associated with man from the heaps of bones which have been uncovered in old cave dwellings. These show the skeletons of both man and dog, and the latter show that it must have been very much of the wolf type of animal. It was longer in the leg than the *Cynodictis*, and somewhat shorter in the body and tail, but the only really great structural change which had taken place was in the evolution of the foot.

The forefoot of the primitive carnivora had five free digits, each with a digital pad and a claw at the end. The sole of the foot was hairless and had six distinct pads—four small ones corresponding to the spaces between the bases of the digits and two larger at the wrist, behind which was a tuft of tactile (sensitive) hairs.

An intermediate stage in the evolution of the dog shows a forefoot still with five digits, though the first, or thumb, is greatly reduced in length and all are webbed to about half their length. The interdigital pads are enlarged and the wrist pads reduced in size.

In comparing the above with the modern dog's forefoot we find that the first digit has become reduced still more, until it no longer touches the ground and is what we now call the 'dew-claw'. This claw sometimes has a bony attachment and is sometimes attached only to the muscle and skin. The remaining four digits are webbed to the ends and protected by larger pads. The interdigital pads are joined to form a central cushion and there

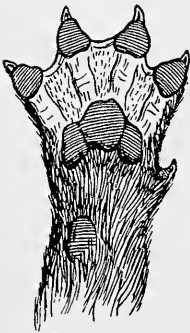
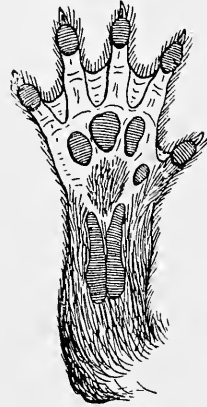
FORE

HIND



Evolution of the Foot

Figures showing diagrammatically the probable stages in the evolution of the dog's feet



is only a single wrist pad. The wrist no longer touches the ground when the animal is standing or moving slowly, but the wrist pad still serves as a buffer when the leg is fully extended, as in very fast paces, or on yielding ground.

The evolution of the hind foot has followed much the same lines as the fore, with the exception that the first digit has eventually become lost altogether, as have also the two hinder pads. As the animal became capable of faster paces the heel was gradually raised from the ground. The interdigital pads have increased in size until they became joined in one. The posterior pads have dwindled, the hair extending down between them and the interdigital pads, until the hind foot, as we see it today, has no heel pad and is hairy right down to the one cushion in the centre.

In the dog's feet the pads on the ends of the digits are enlarged and shaped so that they fit closely together when the digits are closed. When at rest, the digits, which are shorter than those of the *Cynodictis*, are held together by the thickened, elastic rim of the webs. The webs extend nearly to the ends of the digits and are covered with hair on their lower surface. In some species these hairs are very long and thick and spread over the under side of the digits as well, while the foot of the *Cynodictis* was probably entirely naked underneath. When spread, the toes with their strong claws get an excellent grip of the ground for speedy running, and the specially granulated skin which covers the pads also helps in this respect. When digging the toes are also spread, and for the remov-



64

RECONSTRUCTION OF CYNODICTIS

ing and throwing out of earth the interdigital webs make the foot of the dog a very efficient implement.

The origin of the 'lop-ear' has never been fully decided upon. Most authorities are of the opinion that, to begin with, all dogs had prick ears. As the different types of dog began to diverge from the common stock, in those which concentrated upon the development of their senses of sight and scent, the ear muscles gradually relaxed, allowing the ear to become pendulous. The transition stage is to be seen to-day in such breeds as the collie and many of the terriers.

Much scepticism has been expressed on the subject of the evolution of animals with which we are familiar from strange and often totally different-looking creatures of the past, and here again, one must instance the story of the development of the horse, which is now so complete in sequence that few who take the pains to study it can fail to be convinced of its truth. The story of man has not hitherto been so fully revealed, and the dog even less so, but even in these latter two enough has been discovered to convince many great authorities that their theories are correct.

In many cases, knowledge of certain links in the chain is based solely on the discovery of a single skull, or even a jaw bone. Scientists have learned from long experience that Nature is consistent, and perhaps the best example of this is Professor Owen's wonderful deductions with regard to the extinct Moa. Sir Ray Lankester says, in his *Extinct Animals* :

We are able to know these and like matters because the shape of different parts of each kind of animal is very constant.

The kinds which are like one another in other respects are like one another in the details of their bones and teeth, even in such minute points as the microscopic texture of the bones. An immense mass of facts about such things is known, and when set out in orderly fashion is termed the science of comparative anatomy or animal morphology.

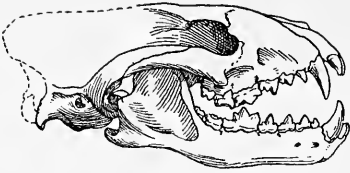
The first photograph I have shown in this chapter is of a piece of bone which was sent fifty years ago to Professor Owen by a gentleman in New Zealand who had lately arrived there and who had found it in his garden. Professor Owen, on examination, was able to say from the general make and structure of the bone that it was the bone of a bird. It was about seven or eight inches long. On examining the ridges and various marks on the bone, Owen was able, from his knowledge of the character of bones, to say that it was identical with the middle part—the ends were broken off—of the thigh bone of an ostrich. He ventured then to publish that this bone was a proof that there existed formerly in New Zealand a huge terrestrial bird like the ostrich, only bigger. After a few years, more bones were sent to Owen from New Zealand, which entirely confirmed what he had said : and in the course of a few years he was able to put together from the bones sent a skeleton with enormous legs and neck, the skeleton of the ostrich-like bird the M^oa of New Zealand. . . . Since that time a great number of these birds have been found buried in the morasses and comparatively recent deposits of New Zealand, showing that many of them existed alive some five or six hundred years ago, and that they were probably hunted out of existence by the ancestors of the present Maoris.

In such a way, despite considerable gaps in the circumstantial evidence, from a scrap here and a scrap there, the ancestry of the dog has been tentatively worked out. I say tentatively because new evidence and new links are continually being brought to light in the face of which adjustments may have to be made.

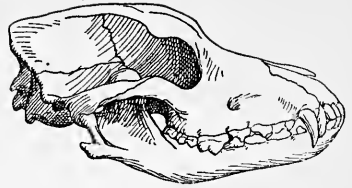
All natural attributes of the dog, however much they have been obscured by domestication, should be of interest to those who wish to understand their friend to the fullest. The dog belongs first to the great family Mammalia (animals which suckle their young) and in that family, to the sub-order Carnivora or beasts of prey. However pampered, and however easy an existence our house-loving pet may live, some of the instincts of his flesh-hunting ancestors are still in him. The Carnivora include all the cat family, the bears, racoons, civets, weasels, hyaenas, etc., and some such sea beasts as the seals and walruses, as well as the dogs ; but of them all, says Cope, the dogs display superiority to all other families in intelligence. Anatomical evidence of this shows that the dog's brain has four longitudinal convolutions of the central hemisphere, while the other families have but three.

Some of the animals mentioned above trace their descent back to the *Cynodictis*, but, one by one, they branched off, the cats in one direction, the bears in another, and so on, and it is the dog that is considered to be in the direct line of this primitive forebear.

Following the evolution down through the ages the first creature which can rightly be termed *Canis* appeared at about the end of the Miocene Age, since when the line has persisted and spread to all parts of the world. In the early history of the family, branches were thrown off, most of which were wiped out within the Tertiary period. The main line, however, appears to have been



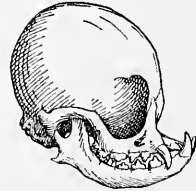
Primitive Ancestor
(*Cynodimus Mondes*)



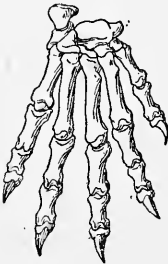
Sheepdog



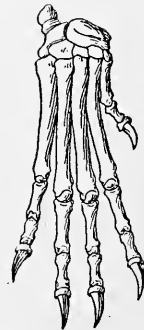
Wolf



King Charles



Right manus of Cynodictis



Right manus of Canis

very strong and able to adapt itself to the various climatic changes which took place in the world. This hardiness is shown in the wolf, which still flourishes in spite of all man's efforts to exterminate it.

The development of *Canis* shows a gradual lengthening of the legs which increased the animal's swiftness ; a reduction and strengthening of the toes and a change from plantigrade position to running on the toes, which also added pace and endurance over difficult ground ; a lengthening of the jaws and coincident increase in the size and sharpness of the teeth ; and an enlargement and development of the brain.

CHAPTER FOUR

NEAR RELATIONS

OLD Man Science frequently appears, to the lay mind, to be deliberately perverse in his dictates. He tells us that all the different animals to which we apply the name of 'dog', be it St. Bernard, dachshund, Pekinese or greyhound, have evolved, largely through the agency of man, from a common wolf-like ancestor, and he dismisses the whole lot merely as *Canis familiaris*. Science (and who shall blame him?) just shrugs his shoulders and peers through his horn-rimmed spectacles when asked to be a little more explicit. 'You have,' he says, 'through your faddiness, so messed up the dog family that I wash my hands of the whole affair. You have selected dogs to breed varieties with long legs for one purpose, short legs for another; you've ordered the colour, length and texture of his clothing; you've treated his face as though it were a concertina and his ears and tail as though they were embellishments on a lady's dress. Not only this, but until fairly modern times you have kept no records of your interference with Nature. It's no good coming to me. You can jolly well sort it out for yourself.' (The Kennel Club Stud Book dates from 1874 and is the earliest public

registration of breeds, although a few private individuals had kept records for some time prior to that.)

So much, then, for our *Canis familiaris* ; but our friend's less familiar relatives are still of interest. They, too, come from the same family tree, although they branched off from the stem which produced our complicated breeds of dog at a different angle and probably at a different date. They show what the dog would have been like had he never taken his place by man's fireside, and they still leave their mark on the domestic dogs in many parts of the world.

It is rather the rule than the exception that the tame dogs of any region carry an obvious dash of blood from their local wild kindred. The civilized countries are exceptional in this respect, for we select and mould our dogs to an extraordinary degree and we destroy our strays. But from Central Europe, across Asia, and down through Africa the common dogs of the people show evident resemblances to the local kinds of wolves and jackals ; and it is the same in America, for the Esquimaux dog is like the Northern wolf and the Hare Indian dog is like the coyote. (*The Science of Life*, Wells, Huxley and Wells.)

Therefore I feel that the undomesticated members of the family are of interest to a true dog lover.

I use the term 'undomesticated' advisedly because, although Science teaches us that the domestic dog is descended from some form of wild dog or wolf, many species of so-called wild dogs existing to-day are, in reality, descended from the domestic dog. For instance, the dingo of Australia is considered by some to have evolved from dogs brought thither by man, since there is no evidence of any

highly organized mammals like the dog being indigenous to that continent.

Although the dingo is naturally cunning and savage the domesticated puppies are easily tamed and soon develop domestic traits. The first mention of dingos was by William Dampier who landed in Australia in 1688, and it is interesting that both Dampier and subsequent explorers recognized the dingo as being a dog and not a wolf, although the animal strongly resembles a small wolf in many respects. Several of these early travellers mention that they found dingos with white patches on their feet and tip of the tail which certainly suggests that the dingo is a feral, or tame animal run wild. Other authorities, notably Dr. Nehring, who has made a special study of the dingo, claim that it is a true wild dog. Mivart states that fossils of the dingo have been found in early river gravel and cavern deposits in Australia, among fossils of other animals, now extinct, but I can find no corroboration of this.

When civilized man began to settle in Australia he brought his domestic dog with him, and these readily interbred with the dingo. In these early days the dingos were very numerous throughout the forested areas of the country and were so destructive to stock that the settlers did all they could to exterminate them. The dingo is naturally nocturnal and hunts in packs. When tamed he readily adapts himself to household life and becomes very attached to his master. He has very keen scent and is easily trained for hunting.

The pariah dog of the East is not considered to



DINGO

be a true wild dog but rather a feral which has ceased to associate with man. Pariah dogs vary much in appearance though they are generally of medium size, and environment and indiscriminate inbreeding has led to easily recognizable local types. Unattractive, verminous and despised by man they are nevertheless indispensable as scavengers, and although they live in towns they have their own moral code which is as strongly developed as is the 'pack law' with their wild kindred of the forests. Jesse says of them :

The dogs of the towns associate in bands, and each band has its district and its chief. No other dog is permitted to enter the territory without being at once assailed. If, however, a dog wishes to pass from one quarter to another, he is said to creep along with his tail down in a humble manner, and immediately the dogs of that part come upon him, to throw himself on his back, and deprecate their attacks. After due examination he is allowed to proceed, but repeats his submissive actions whenever he meets new foes, and so, after enduring repeated challenges, gains his destination.

Although the Turks consider dogs to be unclean animals and avoid all possible contact with them, they appear to recognize their usefulness. All through the hot months water is regularly placed in the streets for them, and an expectant bitch is frequently given a box in some secluded spot in which to whelp.

The aloofness of the pariah, both from his domesticated brothers and his wild relatives of the woods, keeps him remarkably free from both distemper and rabies although, particularly in the hot weather, he is very subject to mange.

Sultan Mohammed II, who died in 1839, attempted to rid Constantinople of her pariah dogs and, as it is against the principles of a Mohammedan to kill any animal, he had all the dogs collected and shipped to an island some little distance from the coast. As soon as their kidnappers' backs were turned, however, the dogs all took to the water, swam back to the mainland and returned, each to his own quarter of the city, since when they have been allowed to live unmolested.

One very interesting thing about the wild Canidae is that, in their natural state, none of them bark, though if brought into contact with domestic dogs they soon learn to do so. A traveller to Juan Fernandez noticed that the dogs of the natives never barked, and that their first attempts at imitating some dogs imported from Europe were comic and unnatural. On the other hand, another authority tells us that some domestic dogs were imported to Jamaica where, after a few generations, they gave up barking and expressed their emotions by howling.

The jackals form a large part of the family of Canidae, and varieties are found over most of Africa and Southern Asia. They are the most highly coloured of the wild dogs, varying from bright, foxy red to pale yellow and fawn; in some species the tail is tipped with black. In spite of this they cannot be described as the most attractive of their kind for they have a strong, offensive smell and in countries where they are numerous the night is made hideous with their howlings. Although they hunt in packs they rarely attack mammals larger

than themselves but depend chiefly on the leavings of lions and other big carnivora for their living.

By far the biggest and, with the exception of the fox, the most widely distributed section of wild Canidae is the wolf. The wolf is indigenous in Europe, Asia, as far south as India and China, and North America ; but is not found in Burma, the Malay Archipeligo, South America, or Africa, and it is now extinct in the British Isles, Holland and Denmark.

The great, grey wolf, which ranges over practically the whole of the Northern Hemisphere, measures up to thirty inches at the shoulder and sometimes weighs as much as 150 pounds, the largest examples being found in Alaska. Wolves have been separated into different species but many authorities are of the opinion that the variations are not more than can be accounted for by local conditions. The small North American species, the coyote or prairie wolf, is distinct.

The wolf is the most perfect trotter of any of the Canidae—wild or tame—and although it is not so fast over a short distance as the greyhound group it can outstay any species of the family. Mark Twain gives a delightful description of the swiftness of a coyote which was being chased by a dog. After pursuing the creature for several miles across the desert the dog was surprised to find that he was not getting any nearer in spite of the fact that the coyote did not appear to be exerting itself in the least ; so the dog made one terrific spurt, putting on all the speed he could. The coyote cast one casual glance over its shoulder ; there

' was a splitting sound in the atmosphere and the dog was alone '.

In England wolf-hunting was a popular sport in Anglo-Saxon times, and in the north they were so numerous that there is at least one recorded instance of a wolf refuge being built to which travellers might flee if attacked. King Edgar, in an attempt to reduce the number of wolves, demanded a yearly tribute of three hundred skins from Wales. Henry III made grants of land on the condition that the owners destroyed all the wolves on their estate. Although no exact date is known, wolves probably became extinct in England during the reign of Henry VII, their last retreat being the desolate Yorkshire wolds. In Scotland they persisted until about the beginning of the eighteenth century, and in Ireland even later. During Cromwell's time wolves became so troublesome in Ireland that a bounty was placed on their heads and a law was passed prohibiting the exportation of Irish wolf-hounds. The final extinction of wolves in the British Isles has been placed as late as 1766.

One species of wild dog for which no one seems to have a good word is the Cape hunting dog, sometimes called the hyaena dog on account of its hyaena-like appearance. It is peculiar in having only four toes on the forefoot, and huge, expanded, roundish ears. It is slender of build, and its strange colouring singles it out from any other member of the dog tribe. No two specimens appear to be marked the same but all are covered with irregular blotches and spots of black, white

and yellow. They hunt in packs and are the terror of every inhabitant of the forest and veldt. Their method of attack is thus described by H. A. Bryden :

A pack of European hounds press their game steadily until it is run to a standstill, and overwhelm it in a body. But the 'wild honde' hunts quite differently. Each of the fleetest hounds in turn, or as it gets a chance, races up to the game and tears at some portion of the hinder parts ; the flanks and under parts and the hock tendons are favourite places. By this method the unfortunate antelope is finally overcome. As its paces become shorter and more feeble, the attacks grow fiercer and more deadly, and finally, maimed, hamstrung, and partly disembowled, the quarry is pulled down and devoured.

Another species of wild dog is the Bush dog of Brazil. It is an insignificant, rather mean-looking creature, with short face, short ears and short legs and tail. It has retained so many of its primitive characteristics that it has been called the 'living fossil', in fact it shows no change from the fossil remains found in the Pleistocene cave deposits of Brazil.

South America boasts of another strange member of the family, the maned wolf, a creature with a long, fox-like face and very long, slender legs. It is nocturnal and very swift, and therefore seldom seen, and its range is thought to extend over Brazil, Paraguay, Northern Argentina and probably into the Pampas.

The wild dogs of Asia have one peculiarity in common, in that they all have one less molar in the lower jaw than the usual number.

The dhole of India is the most widely known of all the Asiatic dogs, and is to be found throughout

India and Tibet, but, strangely enough, not in Ceylon. They avoid human habitation and so seldom attack domestic animals, but the united strength and cunning of a pack of these creatures is a match for any big game, and even tigers and leopards fall prey to them.

Much the same may be said of the wild dog of the Malay Archipelago, though in appearance it is a lankier, poorer specimen than the dhole. It inhabits the forests and is very numerous. It has never been known to attack man, but all other living animals flee before it and wild life on the archipelago would probably have been exterminated were it not for a terrible epidemic disease which periodically decimates the canine population. Observers have noted that members of different packs never mingle.

The study of the wild Canidae existing to-day can aid us considerably in trying to work out the evolution of our domestic breeds. Although, as has been stated, there is a tendency for the domestic breeds in any given district to show some of the characteristics of the local wild varieties, it must be remembered that the distribution and range of the wild Canidae has not always been as it is to-day. Civilization is everywhere pushing wild life of all kinds back into less accessible corners of the globe, many species becoming extinct and others only occurring in very restricted areas.

CHAPTER FIVE

DOG IN THE EYES OF THE ANCIENTS

AS dog has entered into the daily life of man practically since 'the beginning of things' it is not surprising to find that he had an effect on early religious beliefs. It is interesting to find that from the very start his faithfulness seems to have been the thing which impressed people most, even though as a scavenger he was dubbed unclean in many parts of the world.

A very ancient legend tells that after He had created the world and all the animals, God made Man as His masterpiece. But Man did not come up to God's expectations and his behaviour was such that God, in disgust, caused a great chasm to open in the ground between Man and the other beasts. Among the beasts stood the dog, gazing wistfully across the slowly widening gulf, until, unable to bear it any longer, the dog took a mighty leap and landed by Man's side, where he has remained, more faithful than any other living creature, ever since.

Another legend, met with in India, tells how God made Adam and Eve, and during the night the Serpent came and devoured them. God was angry, but He fashioned them again, only for

the same thing to happen on the second night. Then God was very wroth. Besides remaking Adam and Eve he made a dog to protect them, and when the Serpent appeared that night it was driven away by this faithful guardian. That is why, they say, a dog howls when a man is dying.

In many of the early civilizations which sprang up round the Mediterranean the dog was taken to



Canis Major

be the symbol of fidelity. In lower Egypt the prosperity and even the very lives of the people depended upon the annual overflow of the Nile. The coming of this great event was always heralded by the appearance of Sirius, the brightest star in the heavens. As soon as this star rose above the horizon the people would remove their flocks to the pastures on higher levels, leaving the lower ground to be fertilized by the rising waters. So timely and unailing was the appearance of Sirius

that the people called it the 'Dog Star' because of its watchful faithfulness.

It was the custom all over Egypt, when a dog died, for the entire family to shave themselves as a sign of mourning, and every city had its cemetery for dog mummies.

In Assyria it was the custom to bury little terra-cotta effigies of the dog on either side of the door as a protection against evil spirits.

The Egyptians looked upon the dog as a god and its image was placed in the temples. These representations show the body of a man with the head of a dog, and Anubis, as the god was called, was one of the greater deities of the country. Later, the city of Cynopolis, dedicated to Anubis, was built on the banks of the Nile. Here, at special festivals, dogs were sacrificed, black and white ones alternately, and were afterwards embalmed.



Anubis

Recent archaeological discoveries have brought to light a cemetery to the west of the Pyramid of Cheops at Giza. In one of the Royal Tombs in this cemetery is a stone slab on which is engraved :

The dog which was the guard of his Majesty. Abuwtiyuw is his name. His Majesty ordered that he be buried ceremonially, that he be given a coffin from the royal treasury, fine linen in great quantity, and incense. His Majesty gave perfume ointment, and ordered that a tomb be built for him by gangs of masons. His Majesty did this in order that the dog might be honoured before the great god Anubis.

The date of the inscription is placed at about 3,000 B.C.

Veneration of the dog reached its height of fanaticism in Ethiopia where, besides showing great respect for dogs in general, the inhabitants used to elect a dog for their king. This honoured creature lived in great state in a palace surrounded by attendants, officers and guards. Its cheerfulness or displeasure were taken as indications for the ruling of the country, and matters of state were decided by whether it growled or wagged its tail. If it licked a man's hand it was taken to be the conferring of an honour, while its growl condemned the offender to captivity or death.

Amazing and ridiculous though this may be, it is not the only case of a dog king. When Oistene, King of Denmark, conquered the ancient capital of Norway, to humiliate the citizens he offered them as a choice of rulers either his slave or his dog, Sor, and they (probably wisely) chose Sor. Having accepted him as king they treated him right royally. He was presented with a sumptuous collar of gold, and when his appointments on state matters necessitated his going out in the rain he was carried by liveried attendants so that he should not get his paws wet. Unfortunately King Sor came to an untimely end. When out, unattended, for his constitutional one day he met with a pack of wolves, and these rude creatures, unaware of the fact that he was not as other dogs are, fell upon him and tore him to pieces.

It was probably in order to preserve the Israelites from such forms of idolatry that the Jewish Law

proclaimed the dog an 'unclean animal', and why, in both the Old and New Testaments, it is spoken of as 'an abomination'. In the whole of Jewish history there is not a single mention of hunting, although nets and snares are mentioned. Nevertheless the Jews must have recognized the advantage of 'having a dog about the house', for we read in Matthew xv. 27, 'yet the dogs eat of the crumbs which fall from their master's table', which cannot be taken to refer to the pariah dogs of the street. Nor can they have been oblivious of the dog's loyalty and faithfulness since they called their most-trusted spy 'Caleb', which means 'Dog of God'.

The Hindus and Mohammedans also consider the dog to be unclean though the origin of their belief is obscure. With them the dog is believed to be possessed of evil spirits, and contact with it calls for elaborate purification. Certain sects of Mussulmans believe that dogs will give evidence against them in the hereafter.

Many dogs figure in the old Greek legends, more than one being even admitted to Olympus. The dog Cerberus was entrusted by Pluto with the tricky business of preventing the spirits of the dead from escaping from Hell. And, indeed, when Christianity replaced Pluto with Satan the services of Cerberus were still retained for, according to Dante, he found him guarding the third circle of the Inferno.

Pythagoras, the Greek philosopher (*circa* 520 B.C.), taught that at death the soul enters the body of an animal, and if one of his followers died he would

hold a dog to the mouth of the dying man, saying that there was no animal better worthy to receive the departing spirit and to perpetuate its virtues. Socrates' favourite pledge was to swear by the dog.

*Canis Minor*

Both the Greeks and Romans sacrificed dogs that the gods might not be without their faithful companions. These sacrifices generally took place at the rising of Procyon, or *Canis Minor*, the little dog star which appears in the heavens shortly before Sirius, or *Canis Major*.

The Greeks felt that the dog could protect them not only from earthly foes but also from evil spirits, and if a man thought he was in danger of going insane he carried a dog about with him in the belief that it would keep the Evil One at bay.

*Grecian Greyhounds—Fifth Century B.C.*

Dog worship was not confined to the regions round the Mediterranean, and indications of it have been found in many parts of the world. It preceded the Ancient Sun worship in Peru. When the Chinese first embraced Buddhism they adopted the Buddha lion as their sacred symbol, but as lions were not native to China their idea of the king of beasts took much more the form of the dog,



THE LION-DOG IN LIFE AND IN ART

(THE LOWER FIGURE REPRESENTS A TERRACOTTA EPAULET
FROM A CHINESE MILITARY UNIFORM)

which they considered to be the most noble of animals, and even in modern Chinese art the representation of the lion might very well be mistaken for a Pekinese! From this similarity, it is thought, the Pekinese came to be looked upon as sacred. From Korea we have an example of a bronze lion-dog thought to date from 2,000 B.C.

The sacred dogs of China were the especial property of the Emperor. They were tended with meticulous care and had special quarters in the palace. Here they were cared for by eunuchs, and the puppies were fostered by women slaves whose own babies had been destroyed at birth. On ceremonial occasions the dogs were given prominent places in court; two of the most highly honoured preceded the Emperor to the Chamber of Ceremonies and two others walked behind him holding up the corners of his robe. These sacred dogs were never allowed beyond the precincts of the palace. The four chief ones constituted the Emperor's bodyguard; they shared his couch and only they were allowed to partake of the food specially prepared for him. The punishment for any sin committed against one of these dogs was death by torture.

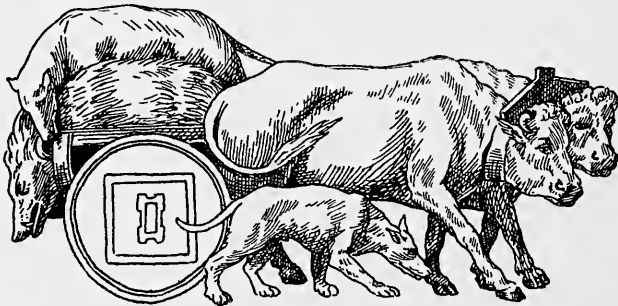
Although the veneration of dogs in China has become vastly moderated, right down to very recent times they held a unique position in the palace. Even at the end of the nineteenth century some hundreds of these lion dogs, or Pekinese, were kept in the royal household. They were divided into groups according to their colour and each group was tended by a titled lady of the court.

Both the early Greeks and Romans distinguished between dogs which hunt by scent and those which



Greek Boarhounds

hunt by sight. The Romans had a quite advanced classification, and we read of *Canes villatici*, or housedogs ; *Canes pastorales*, or sheepdogs ; *Canes*



Roman Boarhounds

venatici, or dogs of the chase, and these last were divided into the *Sagaces*, or hunting dogs, and the *Pugnaces*, or fighting dogs ; among the latter we find mention of the mastiff which was said to have

been imported to Rome from Britain to be used in the arena against bulls.

Strabo mentions, in a list of things exported from Britain, 'dogs of a superior breed for the chase', and Oppian says 'There is a certain strong breed of hunting dogs, small, but worthy of sublime praise, which the wild tribes of Britain maintain'.

In classical times, and indeed later as well, dogs were much used in battle, when they were clothed in armour and provided with heavy, spiked collars.

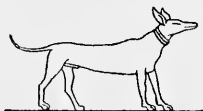
Our national bulldog nowadays shows little resemblance to the modern mastiff, but one has only to look at nineteenth- and eighteenth-century pictures of him to see the course of his evolution.

In the time of Julius Caesar lap-dogs were so popular in Rome that the great consul, seeing the number which followed their mistresses about the streets, asked a passer-by if Roman ladies had given up having babies and had dogs instead.

From ancient Egyptian monuments and other records we get what is, perhaps, one of the best arguments for the common origin of widely dissimilar breeds. The Egyptians

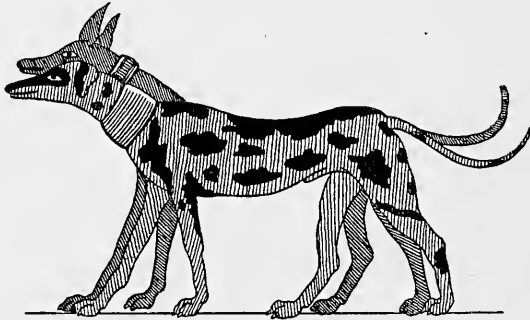
were very profuse in their illustration of contemporary animal life, and we may take such representations as have come down to us to be fairly comprehensive. In the

earliest monuments the only dog shown is a very wolf-like animal except for its slightly elongated body. A little later a rather more compact creature is shown, still with prick ears and generally with a very finely curled tail.



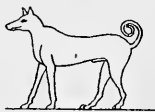
*Early Egyptian
Dog*

These curly tails are very carefully depicted, suggesting that they were considered a thing of beauty—a likely fancy if it was the first deviation man produced from the wolf type.

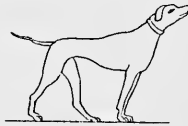


Egyptian Hounds, circa 3000 B.C.
(*Great Dane type*)

Then come representations of what might almost be our modern foxhound. It is shown as slightly more slender than the last and with drooping ears. Some of these dogs are shown in conjunction



*Terrier-type Dog of
the Egyptians*



*Hound of the
Egyptians*



*Dachshund type.
Egyptian*

with deer-hunting. Co-existent with these there appears a kind of lap-dog, very like a dachshund in shape.

In appraising these early representations of solitary animals it is frequently difficult to judge their

size, but when they are shown in conjunction with a man or some other fairly well defined object their size is obvious. For instance, the claim that



Maltese Dog. Vase from Vulci

the Maltese dog is one of the oldest breeds in existence is based on the discovery, at Vulci, of a painting on a vase of one of these dogs accompanied



Greek representation of Maltese Dog

by a man and labeled MEAITAIE. Strabo mentions that these dogs were frequently kept as pets.

The Assyrian sculptures give wonderful pictures of the sort of dog used for hunting. These appear

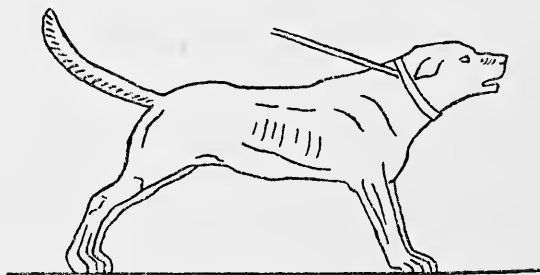
to have been of the Great Dane type and were used for hunting game such as lions and wild asses, the latter being a favourite quarry of kings. This seems to have been the most popular dog in



Egyptian Deerhounds

Assyria, although a fine animal, very like a greyhound, is often shown, sometimes employed in coursing the hare.

Evidence is scanty of the kinds of dogs existing in



Mastiff type of Assyrian Dog

other parts of the world in the very early days, with the exception of China, which has been referred to before. The Tibetan mastiff can trace its ancestry back into the dim ages, and many authorities consider it to be the father of all big

breeds in the world. A somewhat similar animal was used in later times for sheep-herding in the region of the Alps. In the Northern half of Europe various terrier types were developed, and the popularity of these spread quickly owing to their ability to adjust themselves to climatic conditions, especially to hot regions.

Too many stories about dogs have come down to us from the Ancients for one to recount them all, but one or two cannot be passed without mention. Perhaps the most famous is that of Ulysses' dog, Argus. Argus spent a happy youth hunting with his beloved master, and when Ulysses was forced to set forth on his travels he had to leave Argus behind. Ulysses was away for about ten years and when he returned disguised as a beggar no one recognized him. As he approached the palace, Argus, weak, crippled with age and lying on a dung-heap for his bed, recognized his master's voice. Feebly wagging his tail, the old dog crawled to his master and attempted to lick his hand but only succeeded in sinking dead at his feet. Ulysses turned his head so that those around him would not see his tears, and he mourned the loss of the only friend who had not forgotten him.

Another story of dog's fidelity is told by Pliny himself. A certain man, Titus Sabinus by name, and all his slaves were condemned to death for conspiracy. One of the slaves owned a dog which insisted on following him to prison, and when the master paid the supreme penalty the dog leapt the barrier and stood howling by his side. Some one in the watching crowd took pity on the beast and

tossed it a piece of bread, whereupon the dog took the bread in its teeth and held it to his master's lips. When the body was subsequently thrown into the Tiber the dog plunged in after it, and the last that was seen of the faithful animal it was swimming by its master's side until it sank from exhaustion.

Although one feels that some of these stories may have been, if not actually woven, at least embroidered by the old poets, we have one which is indisputable and rests on circumstantial evidence. The ancient town of Pompeii was destroyed by the great eruption of Vesuvius in A.D. 79, and it was not until the middle of the eighteenth century that the site of it was found. Among the many things discovered during the excavations was the skeleton of a child, across which, as though in a last attempt to guard its playmate, lay the skeleton of a dog. Round the dog's neck was a collar of silver on which was engraved the name of its master, Severinos, the name of the dog, Delta, and the fact that Delta had once saved his master's life by killing a wolf which had attacked him near the town of Herculaneum.

Another story tells how King Lysimachus, one of the generals of Alexander the Great, fell in battle and his dog, Hyrcanus, mournfully followed the body as it was carried to the funeral pyre. For some time the dog stood watching, but as the flames grew higher he took one mighty bound and landing by the king's side, perished with his master.

A tale of faithfulness to a master's memory is told of the reign of King Pyrrhus, some 250 years B.C.



Mosaic, Pompeii

One of the king's slaves was set upon and killed by two men despite the efforts of his dog to protect him. The murderers left the body by the roadside and the dog remained by its side. Presently the king passed by, and, seeing what had happened, ordered the body to be buried and, taking compassion on the dog, took it back to the palace, where it soon learned to follow its new master. One day it accompanied him when he went to review the troops and, as the soldiers marched past, the dog suddenly rushed out and attacked two of them with such violence that, in order to escape its fury, they confessed their crime.

CHAPTER SIX

DOGS OF THE CHASE

To be ydel and have no lust neither in houndes neither in hawkes is no good token. . . . Never good man that he ne had lust in some of thise. . . . The most default of houndes is yat thee lyven not longe inowe.

MS., British Museum

AS has already been shown, one of the first—if not the first—uses man made of the dog was to help him in the chase, a use which has increased in popularity and specialization down to the present day. Hunting has probably been responsible for the development of more different breeds than any other sphere in which the dog assists man, and a greater number of dogs are kept for this purpose than for any other.

Certain ethics of the chase seem to have been recognized at a surprisingly early date, for among the Laws of Socrates we find 'Let no man hinder the huntsman, but let the nightly hunter who lays snares and nets be everywhere prohibited'.

Very early in history man distinguished between dogs which hunt by scent and those which hunt by sight. To-day, in England, where hunting dogs have reached a higher state of perfection than in any other country in the world, the former are by far the most prevalent, our moist climate and

frequently overcast weather being much more suitable for scent trailing than for vision. In the early civilizations, particularly those of Northern Africa and Western Asia, the hot, dry air of the desert would have made tracking poor, but visibility good. We know, however, that in ancient times there existed in these countries much greater and denser areas of vegetation than are to be found there now, so it is not surprising to find that the Assyrians and Egyptians had well-developed breeds for both types of hunting.

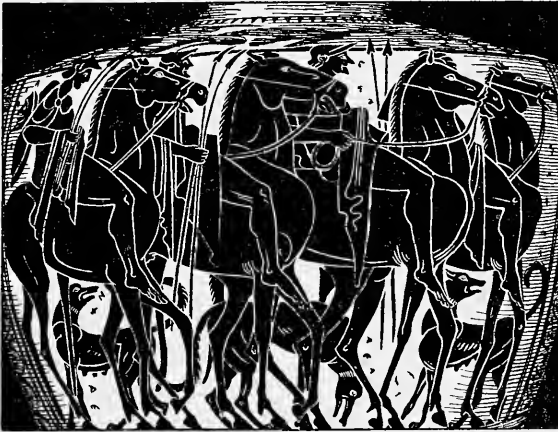
Game in these regions was very varied, ranging from big game such as lion, deer and wild ass, to hares, rabbits and birds. Lion hunting called for a dog which was not only large but was also heavy and strong, and in both Assyria and Egypt a splendid type of mastiff was produced for this purpose. Slightly lighter dogs, very like our foxhounds or staghounds, were probably used for the swift-footed ass and deer, while greyhound types were employed for coursing the hare and gazelle. Of these breeds, the greyhound has remained much the same down through the ages, and the Arabs superintend its breeding as carefully as that of their treasured horse. The Afghan hound and the Saluki are the typical greyhound of the Near East, the latter being one of the oldest breeds in existence. It is said that the Arab women will suckle the pups along with their own offspring, while a prized dog is allowed to eat from the same dish as its master. Quite recently a highly valued Saluki was being exported to England, and when the Arab Customs official saw that it was described on



ASSYRIAN HUNTING DOGS

its bill of lading as a *dog* he was highly incensed and refused to let it through until its papers were changed to Saluki.

The Arab says of his greyhound : ‘ When he perceives a gazelle cropping a blade of grass, he overtakes her before she has time to swallow what she already has in her mouth.’ According to them



Sixth-century B.C. Greek Salukis

a Saluki should be able to kill a gazelle at two years of age and at three a boar.

The *Canis venatici*, or sporting dog of the Greeks, was also of the greyhound type.

History tells us very little about dogs of the chase in Britain prior to the tenth century A.D., although Strabo wrote of Britain :

It produces corn, cattle, gold, silver and iron, which it exports together with skins, slaves and dogs of a superior



Fourteenth-century Hunting-dogs

breed for the chase. The Gauls use these dogs for war as well as others of their own breed.

These dogs were probably the British mastiff, numbers of which were taken to Rome for sports in the amphitheatre, and which in Britain were used both in war and for the chase.

Symmachus (fourth century A.D.) says in a letter :

I thank you for the present you made me of seven Scottish dogs, which were shown at the Cirenian games to the great astonishment of the people, who could not judge it possible to bring them to Rome otherwise than in iron cages, like lions and tigers, so fierce were they.

These animals were probably not from Scotland, but were Irish wolf-hounds. Wolves thrived in Ireland for some time after they were exterminated in England, and there are very early records of dogs bred expressly for the purpose of hunting them.

Very little has come down to us of the conditions during Anglo-Saxon times, but Lappenberg, in his *England under Anglo-Saxon Kings*, writes :

The noble craft of hunting was the chief recreation of the highest personages, both temporal and ecclesiastical. . . . Even Edward the Confessor himself appears to have spent a great part of his time between masses and hunting. . . . The British dogs, which had drawn the attention of the Romans, were also cherished by the Anglo-Saxons, and every two villeins were under the necessity of maintaining one of these animals.

Throughout the Early and Middle Ages dogs entered so much into the superstitions of the people that it is impossible to sift fact from fancy, although

it is evident that from very early times some attention was paid to breeding. Until comparatively recently dogs were believed to be able to see invisible spirits, and devils and demons were supposed to make their appearance in the shape of dogs. In outlying parts of our islands even to-day one may hear from old country folk stories of Gabriel's Hounds which are said to race through the night when disaster is imminent.



Coursing Hound—Tenth Century A.D.

Prior to the Norman Conquest history tells us very little of the kinds of dogs to be found in England. When the Normans came to our shores it is certain that they found at least three distinct breeds of dogs here, the mastiff, the wolf-dog and the gazehound.

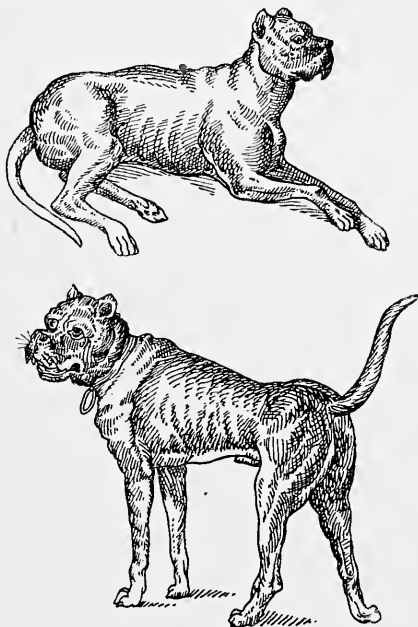
The type of the last mentioned is difficult to discover, and the term was probably applied to all dogs which hunted by sight rather than scent. Several references to the gazehound type occur in medieval literature :

Seest thou the gazehound ! how with glance severe,
 From the close herd he marks the destin'd deer :
 How ev'ry nerve the greyhound's stretch displays,
 The hare preventing in her airy maze.

Tickell

On the other hand, we have the following description from Oppian which suggests a scent-hunting animal :

Again, the gazehound is most of all excellent for his nose, and first rate for tracing, since he is greatly sagacious in finding



Canis Molossus

(From 'Icones Animation', by T. F. Riedel)

the footsteps of animals that pass along the ground and moreover very expert in indicating even the very odour that floats in the atmosphere.

The Molossian dog, to which one finds frequent references, was a type known in ancient Greece and Rome and seems to have been a large, shaggy-

coated animal noted for its ferocity. Its origin is obscure, though some authorities claim that it was the Tibetan mastiff brought to Greece by Alexander the Great. Professor Studen, in his *Breed of Dogs*, says that the best big dogs were obtained from the Province of Molossis in Epirus (now called Janina). It is possible that it was this dog, introduced into Britain by the Phoenicians, that was the origin of the British mastiff. However this may be, it is probable that there is Molossian blood in all large breeds of to-day. Faliscus, who lived about fifty years after Julius Caesar, wrote :

But if you visit the Morinian shores,
Whose ebbing waves oft leave the Ocean doubtful,
And thence cross o'er to Britain, set aside
The form and colour, which in British dogs
Are the worst points, but, when the tug of war
And inbred courage spur them to their work,
Then is their metal seen : Molossian hound
In vain competes with them.

While on the subject of the Molossus, or Mastiff of the East, Marco Polo has something of interest with regard to the dogs of the Great Khan :

The Emperor hath two Barons who are own brothers, one called Baian and the other Mingan ; and these two are styled Chinuchi, which is as much as to say ' The Keepers of the Mastiff Dogs '. Each of these brothers hath 10,000 men under his orders ; each body of 10,000 being dressed alike, the one in red and the other in blue, and whenever they accompany the Lord to the chase, they wear this livery, in order to be recognized. Out of each body of 10,000 there are 2,000 men who are each in charge of one or more mastiffs, so that the whole number of these is very great. And when the Prince goes a-hunting, one of those Barons, with his 10,000 men and

something like 5,000 dogs, goes towards the right, whilst the other goes towards the left with his party in like manner. They move along, all abreast of one another, so that the whole line extends over a full day's journey, and no animal can escape them. Truly it is a glorious sight to see the working of the dogs and the huntsmen on such an occasion ! And as the Lord rides a-fowling across the plains, you will see these big hounds come tearing up, one pack after a bear, another



Molossus Dogs in Africa

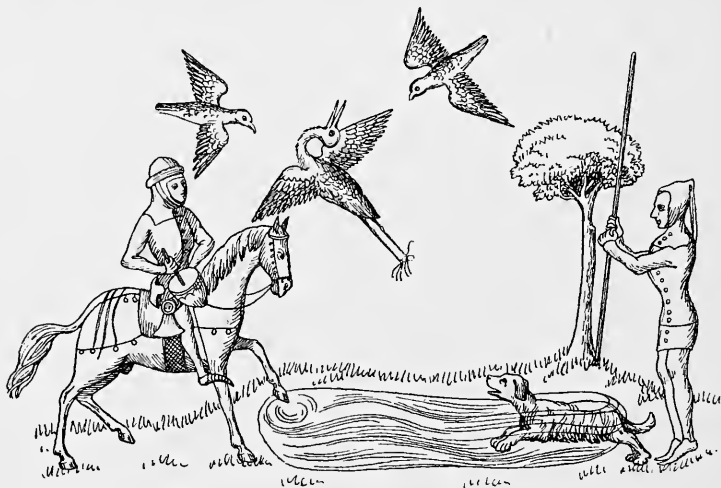
pack after a stag, or some other beast, as it may hap, and running the game down now on this side and now on that, so that it is really a most delightful sport and spectacle.

Yule's translation

and later :

But you see they have in this province a large breed of dogs, so fierce and bold that two of them together will attack a lion. So every man who goes a journey takes with him a couple of those dogs, and when a lion appears they have at him with

the greatest boldness, and the lion turns on them, but can't touch them for they are very deft at eschewing his blows. So they follow him, perpetually giving tongue, and watching their chance to give him a bite in the rump or in the thigh, or wherever they may. The lion makes no reprisal except now and then to turn fiercely on them, and then indeed were he to catch the dogs it would be all over with them, but they take good care that he shall not. So, to escape the dogs'



Fourteenth-century Heron Hawking

din, the lion makes off, and gets into the wood, where mayhap he stands at bay against a tree to have his rear protected from their annoyance. And when the travellers see the lion in this plight they take to their bows, for they are capital archers, and shoot their arrows at him until he falls dead. And 'tis thus that travellers in those parts do deliver themselves from those lions.

Ibid.

To return to England, King Alfred was said to be an expert and keen hunter at the age of twelve

years, and he himself undertook the instruction of his falconers, hawkers and dog-keepers. Of Edmund, his grandson, we read :

When they reached the woods they took various directions among the woody avenues ; and lo, from the varied noise of the horns and the barking of the dogs, many stags began to fly about. From these, the king, with his pack of hounds, selected one for his own hunting, and pursued it long through devious ways with great agility on his horse and with dogs following.

Cott. MSS., Cleop. B. 13

The passion for hunting, particularly among royalty, was so great, that certain barbarous laws were passed with the idea of preserving game for royal pleasure. The first forest laws were made by Canute, who decreed that any dogs kept within ten miles of any of the king's forests must have their 'knees cut' so as to render them incapable of chasing game, and—

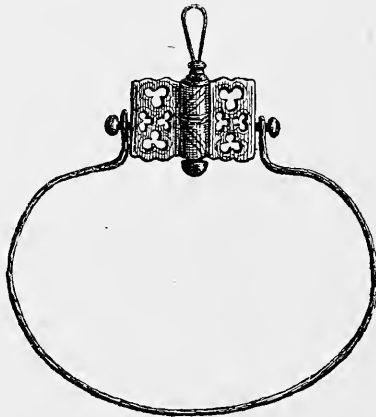
If a greedie, ravening dog doe bite a wild beast in the forest, then the owner shall yeeld recompence for the same, according to the price of a freeman, which is twelve times a hundred shilling. But if he doe bite a royal beast, then he shall be guilty of the greatest offence.

An exception was made in the case of 'little dogges (al which dogges are to sit in ones lap), because in them there is no daunger', but to gain this exemption a dog had to be small enough to be able to pass through a 'dog gauge'. These gauges were in the form of an oval ring, seven inches by five in diameter, with a swivel attached by which it could be hung from a girdle.

Laws with regard to the maiming of dogs re-

mained in force for many centuries, and 'knee cutting' gave place to 'lawing', 'expeditating' or hambling. The law laid down exactly how this cruel practice was to be carried out.

Three claws of the fore foot shall be cut off by the skin, by setting one of his fore feet upon a piece of wood 8 inches thick and 1 foot square, and with a mallet, setting a chisel of 2 inches broad upon the three claws of his fore foot, and at one blow cutting them clean off.



Dog Gauge of Canute's days

In the Public Record Office there are several lists giving the fines levied for the possession of un-lawed dogs, and at least a little compassion seems to have been shown to the impecunious :

Concerning the expeditation of dogs in the forest of Galtres

From John de Maunchestre for one dog 3s.

From Wilto de Huntyngtone for one dog, because he was poor, 12d.

From Elizabeth Gruil for 2 dogs 6s.

From Wilto de Seriaunte for one dog 3s.

From Emma de Shuptone, because she was poor, 18d.

Another entry of 1334, after giving the total of fines collected in one forest as 58s. 10d., finishes with a note: 'No more accounted for, for the



King John hunting

expedition of dogs this year, because the whole country was burned and destroyed by the Scotch enemies.'

King John appears to have kept an enormous number of hunting dogs. A pack of 240 greyhounds alone was kept 'to hunt fallow-deer in the Park of Knappe'.

The hardships caused by these laws may be

imagined when one finds that in the time of Charles I there were no less than sixty-nine royal forests in England, not including 781 royal parks.

Certain privileged persons, such as court favourites and influential clergy, were exempt from lawing their dogs. The clergy appear to have been keen followers of the chase, and at one period bishops were forbidden to keep dogs 'lest the poor should be bit by these animals instead of being fed'. Apparently this ruling was not in force at the time when, as history tells, a certain archbishop, while following his hounds, shot a keeper by mistake!

Chaucer writes of his jolly monk :

A Monk ther was a fair for the maistrye,
 An out-rydere, that lovede venerye ;
 A manly man, to been an abbot able.
 Ful many a deyntee hors hadde he in stable :

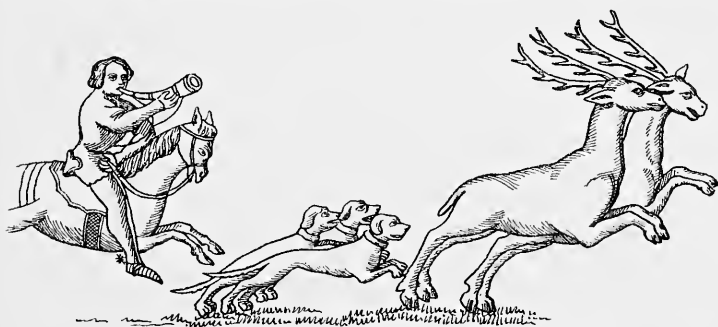
Grehoundes he hadde, as swifte as fowel in flight
 Of priking and of hunting for the hare
 Was al his lust, for no cost wolde he spare.

An amusing remark is recorded of King John's, whose hatred of the clergy was well known. When out hunting one day a very fine, plump stag was killed and the king exclaimed, 'How fat the rascal is, and yet he never heard mass!'

At the coronation of Queen Eleanor, wife of Henry III, the Earl of Arundel was unable to act in his capacity as cup-bearer to the king, on account of his having been excommunicated by the Archbishop of Canterbury for making off with some of that prelate's hounds. In the thirteenth century

the Bishop of Rochester is said to have hunted at the age of eighty and to have 'left his bishoprick to take care of itself'. William of Wykham, founder of Winchester College, who was not only a bishop but who rose to be chancellor of England, was responsible for the king's dogs at Windsor—a strange appointment for a bishop!

Certain tracts of land were granted by the Crown in return for the maintenance of the king's



'Nature and appearance of the Deer, and how they can be hunted with Dogs'

(Fourteenth-century MS.)

hounds, and among the oldest of these 'Dog Tenures' was that of 'Pightesle, in the county of Northampton', which was held by the family of Engaine from time immemorial to within fairly recent times. 'Pightesle' has become 'Pytchley' and the old Dog Tenure was the origin of the Pytchley Hunt.

Two important, and oft-quoted, books on dogs appeared during the fourteenth and fifteenth centuries. The first is by Juliana Berners, Lady

Prioress of Sopwell, who wrote in 1481 *The Boke of Huntynge* which is the first attempt in England to classify dogs. The list she gives is as follows :

Grehoun	Teroures
Bastard	Butchers Houndes
Mengrell	Dunghyll dogges
Mastif	Tryndeltaylles
Lemor	Prycheryd currys
Spanyel	Small ladyes poppees that
Raches	bere awaye the flees
Kenettys	

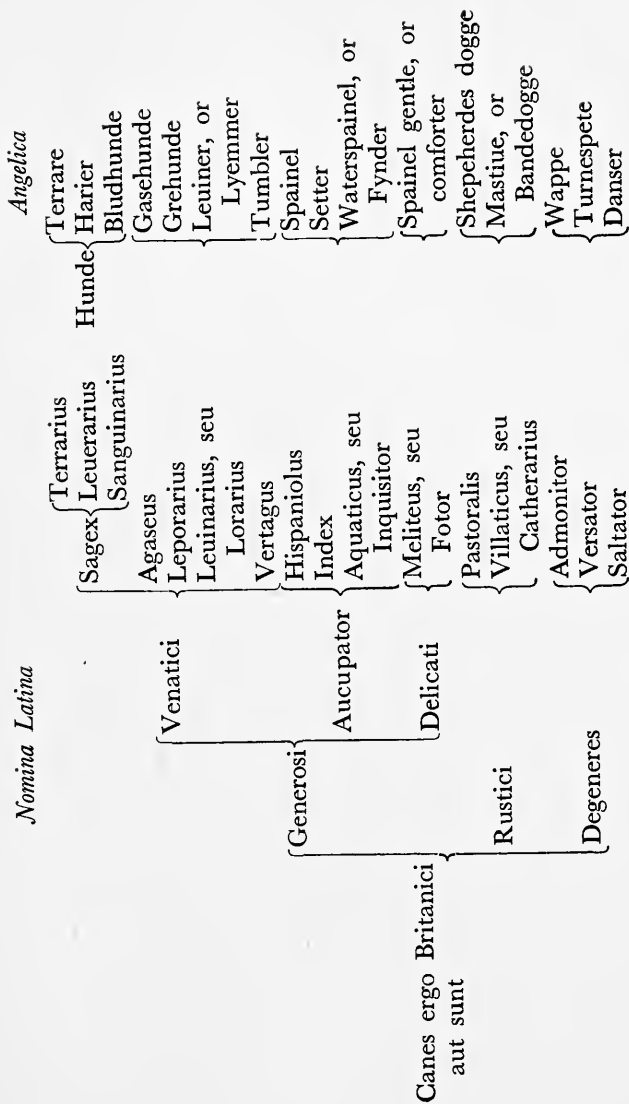
—a not very comprehensive list, but interesting in that several of the breeds mentioned are recognizable as existing to-day.

The second work, originally written in Latin but subsequently translated into English, is by Dr. Caius, physician to Queen Elizabeth. It was written in 1570 and shows a much better attempt at classification. (See opposite page.)

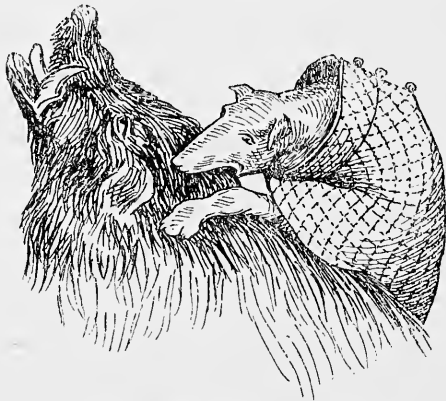
The first attempt, so far as I can trace, to work out the genealogy of dogs was made by the celebrated French naturalist, Buffon (1707-88). According to him all dogs are descended from the sheep-dog.

Fox-hunting is a very ancient sport, but to begin with only the huntsman was mounted, the rest of the field following the hounds on foot. Both 'fox-dogs' and greyhounds were used. The first mention of the term 'fox-hound' is, so far as I can find, in a warrant of the reign of Edward I, which says that one, 'William de Foxhunte, the King's Foxhunter' is to receive wages for himself and two grooms, keepers of the King's 'Fox hounds' at the

CLASSIFICATION OF DOGS ACCORDING TO DR. CAIUS



rate of 2*d.* per day ' for 366 days because it is leap-year ' ! (The extra 2*d.* must have been very welcome !) Many delightful and quaint names appear in these old documents, suggesting the origin of some of our surnames, such as Richard Ferreter, John le Oterhunte, John de Harretter (*Herrecti canes* = hounds for hunting the hare), and John de Gaunt, the King's Falconer, presumably from the glove worn in falconing.



Boarhound in quilted Coat

(From a Tapestry in the Louvre by Bernard van Orley, 1527-33)

At this period game was still very plentiful in England. Fitz-Stephen, who wrote a description of London about 1174, speaks of stags, bucks, boars and wild cattle as abounding in the forest adjoining the city to the north.

From the time of Edward I onwards one finds references showing that many different breeds of hunting dogs were recognized, some of which are no longer known in England as the sports which

were responsible for them have died out in our country. In the British Museum there is an illustrated manuscript, 'Le Art de Venerie', by Guillamme Twici, King's huntsman, wherein it is stated that 'the buk, the do, fox, martyne and roo' are beasts of the chase, and the 'grey cat and otre neyther of venery ne chace'.

It goes on to say: 'The sesonn of the fox begynnyth at the natyvite of our lady and duryth til the Annunciacion, and the hare is always in seson to be chasyd.' The manner of hunting the various animals is described and also the different notes blown on the horn.

Besides foxhounds, otter-hounds, wolf-hounds, stag-hounds, boar-hounds and harretters (harriers) there were 'crane-greyhounds, heron-greyhounds, bow-legged hare-hounds of Wales (Bassetts?) and even wild-cat-hounds'. One wonders what the last-named dog was like as one contemporary writer says, 'but oone thing dare I wel say, that if eny beest hath the develis streynt in him without doute it is ye catt'. Both stag-hounds (*Canibus cervericus*) and deer-hounds (*Canibus damericiis*) are mentioned for hunting the red deer and the fallow deer respectively.

But in spite of—perhaps because of—all these specialized breeds, it seems that sometimes they got a little mixed in their uses. 'His Majesty the King sends Guy and John the Fool, his huntsmen, with his Majesty's stag-hounds to hunt in the forest of Dene and capture ten boares' (8 Henry III). Possibly the second-named gentleman had something to do with the confusion.

Scotland seems to have been chiefly responsible for the production of deer-hounds. The earliest records of the Scottish deer-hound date from about 1520, but the breed is known to have existed for many centuries before that. They are the rough-haired greyhound of the North, and it is their



Dogs waiting for their reward—Fourteenth Century

colour which is supposed to be responsible for the name, which was originally 'Grewhound'; until quite recently 'Grews' were spoken of in Scotland. However, with the invention of the express rifle and the dividing up of the large forests and estates the deer-hound became less and less popular, and there seemed grave danger of the breed becoming

extinct, until, in 1861, the introduction of dog shows revived the breeders' interests and saved the situation. So ardent did enthusiasts become, we are told, that many a Parliamentary vote could be assured by the promise of a puppy.



German Woodcut, 1582. Sportsman training Dogs not to touch Hawks

The deer-hound, with his magnificent size, quiet dignity and tragic eyes, conjures up visions of old baronial halls and the days of chivalry, and many are their exploits told in song and story. As recently as about 1844 one famous dog, Bran, is recorded to have killed two unwounded stags singlehanded in forty-five minutes.

Falconry was a very popular sport in the Middle Ages and Falconers were always accompanied by dogs, generally either greyhounds or 'Spanells, without the wich a Falconer cannot be, without mayme of his pastime, and impayne of his gallant glee'.

The first traceable mention of the word 'spaniel' is in the Irish Laws, A.D. 17, wherein it is stated that water-spaniels were given as tribute to the



Sixteenth-century Hunting-dogs

king. The next mention is some three hundred years later in Welsh Laws—a time at which Wales was overrun by the Irish.

In his *Book of Falconrie* (1575) George Turbervile gives much information about spaniels, which he speaks of as the 'dogge called the Spaniel Gentle, or the Comforter'. He tells of their afflictions

among which I place the mangie firste, as the capitall enemie to the quiete and beautie of the brave Spanell, wherewith they poore dogges are oftentimes greatly plagued, bothe to the infection of their fellowes, and no slender grieffe to there

masters. When a Spaniel is hurte, as long as he can come to licke the wounde with his tongue, he needes no other remedie. His tongue is his Surgeon. . . . A good Spanell is a great jewel ; and a good Spanell maketh a good Hawke, and a curst maister, a careful footman.

It is pleasing to find, in the reign of Henry VIII, reference to the care taken of dogs in a record of payment made to 'Robin, the King's Spaniel Keeper for hair cloth to rub the Spaniels with'.



Spaniels used in hawking—Sixteenth Century

Charles I, who had no interest in hunting, but whose fondness for lap-dogs was responsible for the breed which bears his name, did a great deal to promote the popularity of small dogs, some of which were probably as spoiled and pampered as they frequently are to-day. During his reign Elizabeth Cary, widow, petitioned as follows :

Now so it may please your Majesty your Petitioner being old and decrepit, and not likely to enjoy the same long ; having a son that followed your Majesty to Oxford and was

there bitten by your Majesty's Dog Cupid (as your Majesty may happily call to mind) destitute of a livelihood is like to come to much misery after your Petitioner's death without your Majesty's clemency and goodness, he having been a



Fourteenth-century Veterinary Science

sufferer with your Petitioner by Imprisonment and otherwise. Wherefore your Petitioner most humbly prays, that your Majesty in consideration of your promises will be graciously pleased to grant that the said pension may be turned over to her said son Peter Cary.

Shakespeare has many references to the spaniel, showing that they had much the same characteristics in his time as they have to-day—

—you play the Spaniell
And think with wagging of your tongue to win me.
Henry VIII, v. 2

Yet, (Spaniel-like) the more she spurnes my love,
The more it growes, and fawneth on her still.
Two Gentlemen of Verona, iv. 2

She hath more qualities than a Water-spaniell,—
Which is much in a bare Christian.
Ibid., iii. 1



Administering Medicine in the Middle Ages

From Shakespeare we learn that the colour of the roof of a dog's mouth was then, as now, considered an indication of breeding—

Avaunt, you curs !
Be thy mouth or black or white.
King Lear, iii. 6

The fame of English spaniels spread abroad, and Jonhan ben Doulat, King of Acheen in Sumatra, heard of them :

Also he takes great delyte in doges, and heeringe there was 2 aboard of the Hector, was verie desyrous of them . . . it is said he gladly would have a water spaniell and also a cask



Italian Nobleman Hawking

(Playing card, 1460)

of hot drincke were a fitt present for him for he delyted greatly in drinckinge and to mack men druncke.

Public Record Office

It was a spaniel belonging to Lord Wiltshire that, according to historians, was responsible for

the foundation of the Church of England. Henry VIII sent Lord Wiltshire as special ambassador to Rome to obtain permission from the Pope for his divorce. When ushered into the Pope's presence, Lord Wiltshire knelt to kiss his Holiness's toe, and the Pope, to facilitate matters, moved his foot forward. Wiltshire's spaniel, who had accompanied him, taking the action for an attempt to kick his



Sixteenth-century Dachshunds at work

master in the face, leapt forward and bit the toe. Such a riotous scene followed that Lord Wiltshire had to beat a hasty retreat from Rome, his mission unaccomplished, with the result that Henry, unable to obtain a legal divorce, disassociated himself—and England—from Rome.

Hunting became more and more popular as time went on, and those in high places frequently allowed their passion for the chase to interfere with duty. It was said of James I that during his reign one

man might more safely kill another than one of the king's stags, and the King was criticized for being more fond of hunting than of going to church.

James had numerous packs of hounds, including buck-hounds, harriers, otter-hounds, greyhounds, lyan-hounds (hounds held at leash), and spaniels, and it is interesting to read of his hunting stags in Hyde Park and Marylebone Park.

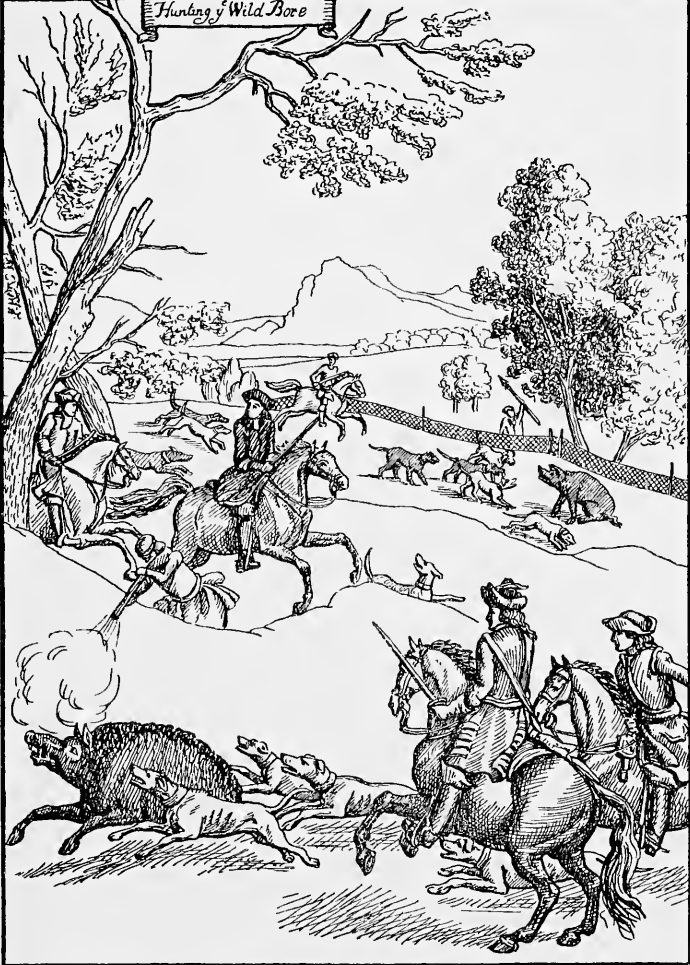
One day one of the King's favourite hounds, called 'Jowler', was missing, and the King was 'much annoyed'. However, when he was out hunting on the following day, Jowler mysteriously appeared and joined the pack. The King called the hound to him to caress it, and then noticed a paper tied to its collar on which was written :

Good Mr. Jowler, we pray you speake to the king (for he hears you every day, and so doth he not us) that it will please his Majestie to go back to London, for els the country will be undone ; all our provition is spent already, and we are not able to intertayne him longer.

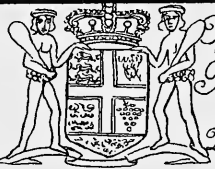
It was during James's reign that the Archbishop of Canterbury shot a keeper, and the king sent word that he was 'not to discomfort himself as such an accident might befall any man'. In contrast to this, when his queen accidentally shot one of his hounds 'he stormed exceedingly a while', although he afterwards relented and magnanimously wrote to his spouse that 'he should love her never the worse'.

James's favourite terms of endearment generally took the form of dog names ; thus he addressed

Hunting y Wild Boar



To his Royal
Prince of



Highness George
Denmarke &c.^a

This plate is most humbly

Dedicated by Richard Blaine

Great Danes in Denmark, 1686

Robert Cecil, Earl of Salisbury, as 'my little Beagill'; Lord Cranborne as 'King's Beagle'; Buckingham was his 'Dog Steenie' and the Queen 'Deare little Beagle'.

No man has told us more about hounds and hunting in the Middle Ages than Gervase Markham in his magnificent book *Countrey Contentments, or, the Husbandman's Recreations, containing Wholesome Experience, in which any ought to Recreate himself, after the toyl of more Serious Business* (first published in 1651). He gives very detailed descriptions, too long to quote here, of what he considers each breed should be.

Markham says that hunting the stag is 'the most Princely and Royal Chase of all Chases', hunting the hare 'every honest Man's, and good Man's chase', but hunting the fox and badger

they are chases of a great deal less use, or cunning than any of the former, because they are of much hotter scent, as being intituled stinking scents and not sweet scents, and indeed very few Dogs but will hunt them with all eagerness.

The necessity for careful selection in breeding was recognized long before Markham's day. In the reign of Henry VIII there is mention of one of the King's kennel men under the delightful title of 'Keeper Chaste of the King's Grey-Houndes', whose duty it was to see that his charges remained 'pure thoroughbred Grey-Houndes'.

Addison, writing in the *Spectator*, some sixty years later, speaks of the importance of voice in hounds :

He [Sir Roger de Coverley] is so nice in this particular, that a Gentleman having made him a Present of a very fine

Hound the other day, the Knight returned it by the Servant with a great many Expressions of Civility ; but desired him to tell his Master, that the Dog he had sent was indeed a most excellent *Base*, but that at present he only wanted a *Counter Tenor*.



Eighteenth Century

CHAPTER SEVEN

DOGS OF WAR

Let loose the Dogs of War !

THE use of the dog as an auxiliary of war is as old as war itself. Primitive man was quick to make use of the dog as a guardian for his family, his belongings and himself, and, as such, we may be certain that, when men began to live together in communities, their four-footed protectors were not denied the joy of battle when rival tribes came to blows.

In the days of primitive weapons, and, in fact, down to the time of the invention of gun-powder, the dog was used not only for purposes of defence, but actually as a force of attack. From about 700 B.C. on we have numerous references to the use of the dog in battle in Western Asia, Europe and Northern Africa. The wonderful reliefs from the Palace of Nineveh (*circa* 650 B.C.), now in the British Museum, show very clearly the war dogs of Assurbanipal—a large, mastiff type of beast. Herodotus (v. 1), in his account of the battle between the Perinthis and the Paeoni, says : ‘ Man was matched against man, horse against horse, dog against dog.’ On the frieze from Pergamum (*circa*

280 B.C.) we see representations of the type of dog used by the Assyrians in war, a big, shaggy creature, with pricked ears and a short, broad muzzle.

Certain nations, notably the Gauls, clad their war dogs in armour, but unfortunately no complete suit of this ancient dog armour has survived, and our only knowledge of what it was like comes



Babylonian War Dog

from contemporary pictures. The only two suits of armour I have been able to trace are neither of them war armour, but were intended for protection in hunting such dangerous game as the wild boar. One suit, now in the museum at Madrid, is composed of metal plates and chain, with an under coat of velvet, and belonged to King Charles V. The

other, the property of the Dukes of Saxe-Weimar, and now in the Wartburg Museum, is what is known as an eyelet coat. It is made of several thicknesses of canvas, perforated and stitched together with close-set button-holing, the stitching giving additional stiffness to the coat and the holes supplying ventilation.

The Garamantes, the ancient nomadic people of the Sahara, depended largely on dogs for the defence of their camps, as did also the Great Attila, King of the Huns. The Romans employed cordons of dogs to guard the ramparts of their towns, but do not seem to have used them very much in actual battle.

From Homer we get the first mention of dogs being used as despatch-bearers, carrying letters attached to their collars.

When dogs were used for fighting, in addition to their coats of mail, they were frequently armed with heavy iron collars from which spikes and curved knives protruded at all angles. Animals so armed wrought much havoc among enemy cavalry and not infrequently reduced the ranks to confusion.

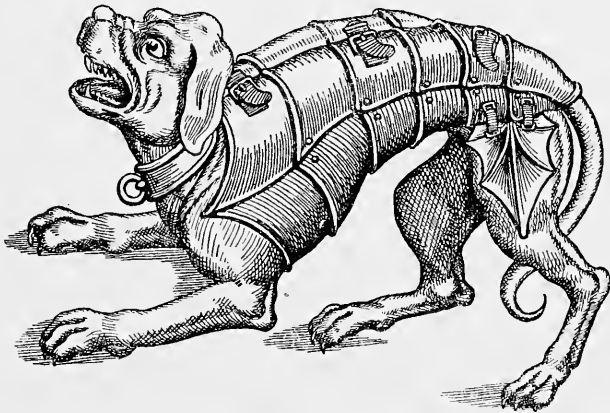
Throughout Europe the English mastiff seems to have been popular as a war dog from the time of the Roman Conquest onwards, but I can find no very early mention of their being used as such in England itself. Henry VIII sent some 400 of these dogs to Charles V of Spain who was at that time engaged in war with France, and these animals fought so splendidly and proved themselves such a valuable asset to the Spanish army that Charles



GREEK (? GAUL) WAR DOG, FROM THE PERGAMUM FRIEZE,
2ND CENTURY B.C., NOW IN BERLIN

held them up as an example to his soldiers. When parties were sent out for reconnaissance they were accompanied by dogs, and the animals' sense of smell discovered many an ambushade as well as helping to track a fleeing foe.

After the French had entered Alexandria in 1798, Napoleon wrote to one of his generals: 'They ought to have at Alexandria a large number



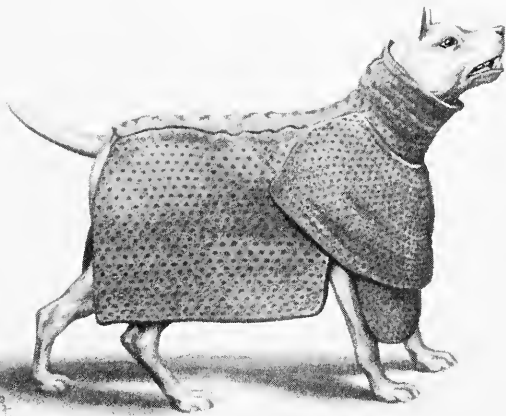
War Armour—Albert du Hamel, 1449-1509. Suit of splinter Plates strapped across the Back

of dogs, which you can easily make use of by fastening them a short distance from your walls.'

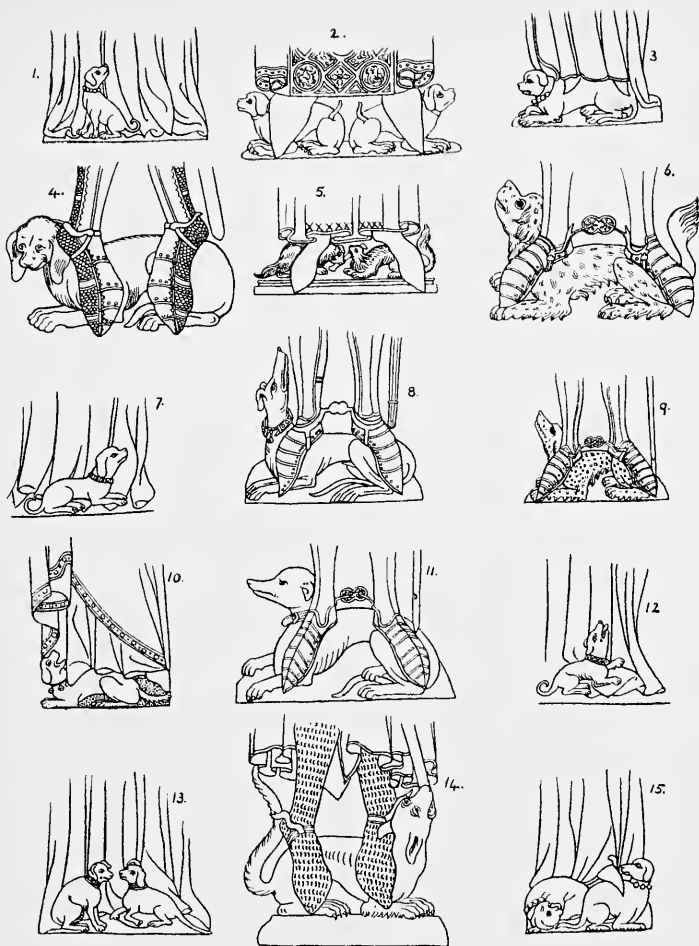
One dog in particular became famous in the Napoleonic Campaigns, a creature of unrecorded breed called Moustache. He first acquired merit by warning the French of a surprise attack by the Austrians. He also disclosed the presence of an Austrian spy, who, carefully disguised, had managed to get into the French camp. But his greatest

feat was at the Battle of Austerlitz, where it is said, when he saw his master, the standard-bearer, fall dead, Moustache rushed at the Austrian soldier who had grabbed the cherished flag, tore it from his hands and dragged it, torn and muddy, back to his company. For this deed Moustache was personally decorated by Marshal Larmes.

An interesting story is told showing how dogs employed in war absorb the military spirit. After the Battle of Talavera, word was brought to General Graham that there was a dog on the battlefield who, in spite of all inducements, refused to leave the side of its dead master, a Spanish officer. Eventually General Graham managed to capture the desolate creature, and he had it sent to a friend of his who lived just outside Edinburgh Castle. The dog is described as a large, brown poodle, and he had had an ear shot off in battle. In those days of war, victories and important events were announced from the castle by the firing of guns, and whenever this happened, Muchuch, as the dog was called, would go wild with excitement. His sympathetic master would open the door of the house where they lived, whereupon Muchuch would rush up to the castle, where he would take up his position with the battery. He became a well-known character among the garrison and when, owing to some slight indisposition, he was confined to the house for some days, there was a continual stream of soldiers ringing the bell to enquire after the old warrior. Admiral Collingwood had a Newfoundland called Bounce who was with him on the *Royal Sovereign* at the Battle of Trafalgar. On Collingwood's



DOG ARMOUR



Dogs of Knights and Prelates from Memorial Brasses

- | | |
|---|------------------------------------|
| 1. Margaret, Lady Ferrers of Chartley, 1425 | 8. Sir John Wylcotes, 1410 |
| 2. Priest, Wensley, Yorkshire, 1360 | 9. Roger Elmebrygge Esquire, 1435 |
| 3. Maud, Lady de Cobham, 1360 | 10. Lady de Northwode, 1330 |
| 4. Sir William de Fitzralph, 1320 | 11. Sir Robert Staunton, 1458 |
| 5. Laurentius de Sancto Mauro, 1337 | 12. Lady Staunton, 1458 |
| 6. Sir Peter Halle, 1420 | 13. Lady Bagot, 1407 |
| 7. Lady Berkeley, 1392 | 14. Sir Roger de Trumpington, 1289 |
| | 15. Margaret Torrington, 1349 |

promotion to the peerage, Bounce assumed that the honour was extended to him also, and the Admiral wrote to his wife :

I am out of patience with Bounce ; the consequential airs he gives himself since he became a right honourable dog are insufferable. He considers it beneath his dignity to play with commoners' dogs. This, I think, is carrying the insolence of rank to the extreme.

Another dog to achieve military fame was Thonton, who was attached to the Zouave Guards. He served through fourteen campaigns and was twice wounded. His name was included in the roll-call of the regiment, and when it was read out he would bark his ' Sir '.

Throughout the ages dog has helped man to fight his battles, and a charming little story is told of impartial recognition of his services. During the Revolutionary War, General Washington was dining one night, when a large dog suddenly appeared at the door of his tent. It was a fine animal but obviously was very hungry, and on examination its collar was found to bear the name of General Howe. Washington ordered the dog to be well fed, and then returned to the enemy lines under a flag of truce, for which gracious action he received a very grateful letter from General Howe.

In the World War a wire-haired terrier, Spot, shared with his master, General Townshend, the hardships of the siege of Kut, and was taken prisoner with his master when the Turks took the city. He was spared to return to England where he took a place of honour in a parade of famous war dogs.

Unfortunately, on this occasion, probably bored by overmuch admiration, he insisted on showing that he was a war dog by starting a battle royal with one of his fellow veterans.

A remarkable, and authentic story is told of an Irish terrier, Prince, the property of a soldier in the Staffordshire Regiment. When the regiment was ordered abroad in 1914, Prince was left behind in charge of the soldier's family in Hammersmith. One day, greatly to the consternation of the family, Prince disappeared. In some unexplained manner he managed to get across the Channel—probably as a stowaway on a troop-ship—and, once in France, his extraordinary instinct led him to the Staffordshires, who were in the front-line trenches at Armentières, and to his master. He was then allowed to 'serve in France' until his owner returned to England where Prince died in 1921.

Modern methods of warfare are very different from those of old, and the dog can no longer take part in the actual fighting; nevertheless, his uses, both on the battle-field and behind the lines, are many and indispensable. During the World War the dog, as some one put it, 'had a paw in every pie'.

To begin with, when Germany invaded Belgium, all the thousands of dogs which are commonly employed in the latter country for pulling small carts and tradesman's vans were of inestimable assistance in evacuating women, children and household goods from the war zone. Later on dogs were used extensively in the Belgian Army for pulling machine-guns and carrying reserve ammunition.

Guard dogs were used by practically every nation which took part in the conflict. Manpower was precious, and became increasingly more so, and the use of dogs to guard munition dumps, prisoners, food supplies, etc., released many a man from sentry-go. Where dogs alone were not sufficient their presence, with their sharp sense of smell and hearing, added much to the men's morale. Many a prisoner who would be willing to risk a bullet from his human escort would hesitate to try and circumvent the vigilance—and teeth—of a dog.

Strange though it may appear, whether it is by smell or by recognizing different uniforms, dogs have a wonderful faculty of differentiating between friend and foe, and have frequently discovered the presence of spies. (See previous anecdote of Moustache.)

On sentry duty, both in the trenches and in No Man's Land, the dog's keen scent and acute eyesight and hearing were a tremendous help. Many are the stories of surprise attacks frustrated by the sharp senses of dogs accompanying men on patrol, and in the dark, particularly, when a man's eyes are practically useless to him, the dog's marvellous senses saved many a human life.

Sentry dogs are in regular use in India on the North-West Frontier. A type of Afghan hound is used and the following description is from Hutchinson's *Dog Encyclopaedia* :

Chaman, you must know, is one of our principal posts on the North-West Frontier. . . . Two mud forts guard the railway station, one on each side ; each fort is manned by one



THE MESSENGER

company of Indian infantry, and one squadron of native mounted levies and by *dogs*.

What strikes the newcomer entering either of the forts at any hour of the day is the large, extraordinary-looking creatures sprawling all over the place, fast asleep. In size and shape they somewhat resemble a large Grey-hound, but such slight resemblance is dispelled by the tufts with which all are adorned : some having tufted ears, others tufted feet, and others, again, possessing tufted tails.

They are known as Baluchi Hounds, and they get their daily food ration from the commissariat babu ; he is the only permanent resident of the fort. They will have no truck with any stranger, white or black.

When 'Retreat' sounds, the pack awakes, yawns, pulls itself together, and solemnly marches out to take up positions close to the newly arrived night guard. *They appear to be under no leadership*, yet as the patrols are told off a couple of dogs attach themselves to each patrol, and they remain with their respective patrols till 'reveille' next morning. Between a deep ditch and wall of the fort is a narrow path. Throughout the night, this path is patrolled by successive couples of dogs. Immediately one couple has completed the circuit of the walls and arrives back at the main gate, another couple starts out.

When it is remembered that these extraordinary hounds have never had any training whatsoever, that their duties are absolutely self-imposed—for no human being has the slightest control over them—the perfection of their organization and the smoothness with which they carry out their tasks make mere man gasp !

Another field in which the dog proved his worth was that of messenger. By day or night a dog can slip swiftly and silently over ground pocked with shell-holes which would mean death from a sniper's bullet, or at least, in all likelihood, a broken limb to a human being. When telephone wires were broken and visual signalling impossible, either

because of smoke, darkness or bad weather, dogs were, at times, the only possible means of communication between advance posts and headquarters.

A messenger dog is in the charge of a keeper who



Japanese Memorial, near Tokio, to their Messenger Dogs killed in Manchukuo, 1933

he recognizes as his master. When the dog is to be used he is taken, on the lead, away from his keeper to the outpost from which messages may be required to be sent, or led with a scouting-party who anticipate difficulties in communicating with their base. When the necessary message has been written and placed in the special container attached

to the dog's collar, he is released, and he follows his natural desire to return to his master.

A greater nicety of training is required for the 'liaison' dog, for in this work the dog has to learn not only to return to his master if told to do so, but possibly to leave his master and return to the place from which he was released.

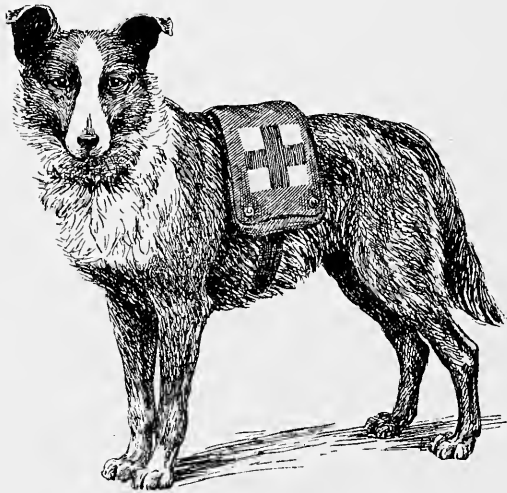
Sometimes, in cases of broken communications, a dog was sent to lay a fresh signal wire. The wire was wound round a disc attached to an apparatus on his back, and he was trained to go at such a pace, and over such ground, as was best suited for the unwinding and laying of this precious link between two posts. The average dog can carry about fifty yards of telephone wire.

On the Italian Front sledge dogs, imported from the North, brought provisions and munitions to men in the High Alps. It is on record that, after one very heavy snowfall, 150 dogs moved, in the space of four days, over fifty tons of supplies from the valley up to the front line high up on the mountain. During the year 1918 the French had over 8,000 sledge-dogs working with their army in the Vosges Mountains alone.

But perhaps the most valuable service rendered by dogs in modern warfare is that of First Aid. Many a man alive to-day owes his life to the keen senses of the dog who, after the battle, is sent out to search for the wounded.

A wounded man's first instinct is to crawl to some spot where he is less likely to sustain further injury. This may be a shell-hole, an abandoned trench, or behind any cover within his reach. Here perhaps

he may lose consciousness, or become too weak to call out should help come within earshot. After dark, even if he stays out in the open, he will probably be invisible to the human eye, and as likely as not might never be found were it not for the dogs. A dog's sense of smell is independent of sight or hearing, and these First Aid dogs are



Red Cross Dog

trained to search out the living from among the dead. Sometimes a wounded man is able to avail himself of the supplies carried by the dogs in their First Aid outfits—bandages, small dressings and stimulant—and thus to get himself into a fit state to crawl back to safety. But if he is unconscious, or too badly hit to help himself even to this extent, the dog will return to the lines where its excited

manner will attract attention, and stretcher-bearers will be sent out to follow the dog back to the wounded man.

Colonel Richardson tells me that, in spite of the splendid work done by dogs during the World War, there has been, as yet, no official recognition of the need of them in England, although he has been kept busy supplying them as guard dogs for private individuals.

Dogs employed in the World War were not of any one particular breed, though Airedales, Alsations and collies were probably in the majority. When the Armistice was signed there were about 10,000 dogs at the actual battle front.

During the War many dogs were mentioned in despatches ; and many more went the way of all good dogs without complaint or whimper.

CHAPTER EIGHT

FIGHTING DOGS

Everything that is called fighting is a delicious thing to an Englishman.

John Houghton, 1694

IN days gone by wartime was not by any means the only occasion on which dogs were expected to fight.

Although organized fights between dogs and other animals, and between dog and dog, have been prohibited in England since 1835, they were for many centuries considered to be one of the best forms of entertainment. Halls and arenas specially built for bull- and bear-baiting existed as far back as the reign of Henry II. Even after 1835 these cruel pastimes were indulged in surreptitiously, and in 1847 Youatt wrote :

The public dog-pits have now been put down ; but the system of dog-fighting with most of its attendant atrocities still continues. There are many more low public houses than there used to be, pits that have roomy places behind and out of sight, where there are regular meetings for this purpose. . . . Would it be thought possible that certain of our young aristocracy keep fighting dogs at the repositories of various dealers in the outskirts of the metropolis ?

So those of us who are given to criticizing the

cruelty of bull-fights abroad should remember that not very long ago our own country showed similar tastes. In connexion with this an amusing anecdote is told of a member of one of our societies for the prevention of cruelty to animals, who was asked to go to Spain to organize a similar society there. When it came to the question of raising funds, he was assured that by far the most successful way would be to have a bull-fight !

The 'sport' of bull-baiting with dogs seems to have been indulged in at a very early date, and it appears that England was responsible for its inception. The poet Claudian (fourth century A.D.) wrote of 'The British Hound that brings the bull's big forehead to the ground'. On the other hand, that bull- and bear-baiting was 'peculiar to Britain', as stated by one author, is not correct, for it was much practised in Spain (where it developed into the bull-fight), though it seems to have reached its peak of popularity in England.

Enthusiasm for this form of entertainment was immense throughout the Middle Ages and Erasmus noted, in 1506, that there were many herds of bears kept for baiting in England. We read, in the time of Henry VIII, that

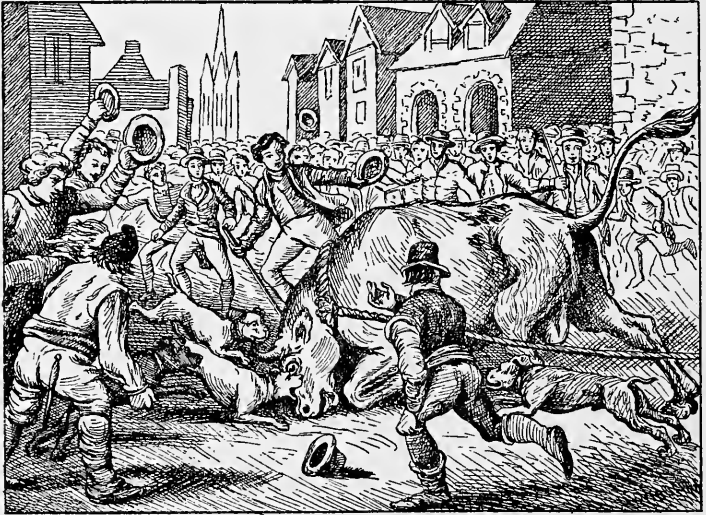
At Beverley late, much of the people being at a bear-baiting, the church fell sodenly down at evensong time. A good fellow that after heard the tale told 'So', quod he, 'now may you see what it is to be at evensong when you should be at the bear-baiting'.

Sir Thomas More

The Manor of Paris Garden on the Bankside, in Southwark, was built under royal patronage

exclusively for exhibitions of bull- and bear-baiting. One penny admission was charged and there was seating accommodation for 1,000 spectators. Later a second arena was built adjoining it. Contests were also held in many parks and other public open spaces in the country.

Master of the King's bears, bulls and mastiffs



Bull-baiting

was constituted a court office during Henry VIII's reign and continued such with several succeeding monarchs.

During the reign of Queen Elizabeth a law was passed prohibiting the exhibition of all plays on Thursdays because Thursday was bear-baiting day. In the same reign one, Edward Alleyn, an actor by profession and a rival of Burbage, added to

his theatrical fame by becoming owner of the Paris Garden. Royalty frequently attended, and, from the proceeds of his bear-garden, Alleyn acquired lasting approbation by founding Dulwich College.

Queen Elizabeth herself was an ardent supporter of the sport, and contests were specially arranged to entertain distinguished guests and ambassadors from abroad.

Shakespeare shows much familiarity with baiting, and from his many allusions and vivid descriptions he must have been a frequent spectator.

During the reign of James I the Globe Theatre was rebuilt so that it could be used either as a play-house or an arena, and for some time bear-baiting only took place there once a fortnight. Gradually, however, the demand for baiting so took precedence over that for the drama that more and more days were allotted to the former ; its old name waned and it was spoken of as the Bear Garden, and the last record of a theatrical performance there is in 1616.

Other animals besides bears and bulls were kept for fighting dogs. James I had a special den built in the wall of the Tower of London ' for the Lyons to goe into their walke, at the pleasure of their keeper, which walke, shall be maintayned, and kept for especiall place to baight the Lyone with Dogges '.

Contests between lions and dogs never seem to have achieved quite the popularity of bull- and bear-baiting, though they were practised until as recently as 1825, when the last of such fights took place at Warwick.

During the Commonwealth the Puritans tried unsuccessfully to bring in a bill prohibiting bull-baiting, it being said by scoffers that it was inspired, not by compassion for the bull, but by disapproval of the pleasure given to the onlookers. It was argued that the immense crowds which the contests drew tended to spread the plague and other diseases, but the court held that it was 'a safeguard against worse disorders and a sweet and comfortable recreation fitted for the solace and comfort of a peaceable people'.

As to the kind of dogs used for these entertainments, it is probable that to begin with any strong and stubborn dog was employed, and that from the most successful of these the bulldog breed was evolved. It is certain, though, that the bulldog owes a great deal to English mastiff blood, and all the earlier representations of fighting dogs show a marked mastiff strain. Shakespeare writes :

- RAM. That island of England breeds very valiant creatures ;
their mastiffs are of unmatchable courage.
- ORL. Foolish curs, that run winking into the mouth of a
Russian bear and have their heads crushed like rotten
apples ! You may as well say, that's a valiant flea
that does eat his breakfast on the lip of a lion.

Henry V, iii. 7

The 'Annales, or Generall Chronicle of England, begun first by Maister John Stow', gives several accounts of bull-baiting and specifically mentions mastiffs as the dogs used, saying, 'There are in Englande beasts of as great courage as the Lion, namely the Mastiffe Dog'. The first mention of the name 'bulldog' is by Prestwick Eaton in 1631.

In a letter from him, now preserved in the Public Record Office, written in Spain to a friend in London, he enumerates the things he wishes to be sent to him 'by ye first shipp'. Among them are 'a good masture dogge, my case of bottles replenished with the best lickour and two good Bull-doggs'. The mention of bulldog and mastiff at the same time shows that, even at that period, they were looked upon as distinct breeds. Shakespeare makes many references to the mastiff but not one to the bulldog.

Bull- and bear-baiting seem to have attracted all classes of onlookers, from royalty to the poorest, and it is pleasing to find an occasional recognition of its cruelty. Samuel Pepys wrote :

1666. Augt. 14. After dinner, with my wife and Mercer to the Beare Garden, where I have not been, I think, of many years, and saw some good sport of the bull's tossing of the dogs ; one into the very boxes. But it is a very rude and nasty pleasure.

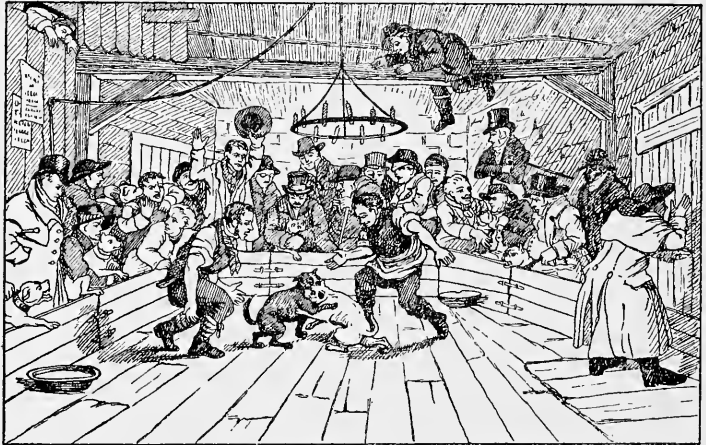
Pepys also tells, rather quaintly, of a dog who fought less dangerous battles :

1661. Sept. 11. To Dr. Williams, who did carry me into his garden, where he hath abundance of grapes ; and he did show me how a dog he hath do kill all the cats that come thither to kill his pigeons, and do afterwards bury them ; and do it with so much care that they shall be quite covered ; that if the tip of the tail hangs out, he will take up the cat again, and dig the hole deeper, which is very strange ; and he tells me, that he do believe he hath killed above 100 cats.

The following, taking from the writings of John Houghton, F.R.S., dated 1694, is a curious plea for bull-baiting :

When he (the bull) is at full growth and strong, he is often baited almost to death ; for that great exercise makes his flesh more tender ; and so if eaten in good time (before putrefaction, which he is more subject to than if not baited) he is tolerable good meat, altho' very red.

Bull-baiting retained its popularity much longer than bear-baiting and when, at last, the former was prohibited by law, dog-fighting took its place.



Westminster Pit, 1820

The Westminster Pit was the centre of this form of entertainment, though it was carried on in other arenas and in the rooms of public houses as well. Large sums of money changed hands at these contests which generally ended in the death of at least one of the combatants.

Interest in dog breeding eventually led to greater consideration for dogs, and this, in its turn, made owners less willing to risk having their animals

killed, or maimed. Bills advertising dog-fights about the middle of the eighteenth century offered as a bribe 'Any person who brings a dog will be admitted free', showing that dogs bred for fighting were getting scarce.

A curious little anecdote is told showing the popularity of a well-known fighting-dog. A traveller, towards the end of the eighteenth century, was riding in the neighbourhood of Wednesbury, in Staffordshire, and was surprised to hear peals of church bells ringing. He stopped and asked a passer-by the reason. 'Why? Don't you know? Old Sal's been brought to bed.' Further enquiries disclosed that Old Sal was a celebrated bulldog bitch, and that she had just been safely delivered of her first litter of puppies.

CHAPTER NINE

DRAUGHT DOGS

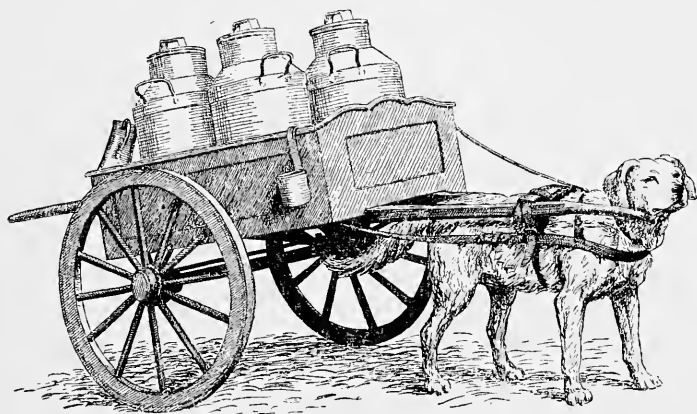
NO animal has been put to more varied uses than the dog, and until comparatively recent times its use as a draught animal was common in most countries in Europe, while in certain other parts of the globe it still is practically the only means of transport. Its use in this capacity has now been forbidden by law in England, but throughout Central Europe, and particularly in Belgium, dogs are in constant demand for drawing milk-carts and other small vehicles. Many thousands of small tradesmen, who cannot afford to keep a horse, which, in addition to the expense of its feed, requires special accommodation, find great assistance in the dog, who can be fed on household scraps and, as likely as not, share the family quarters.

In Belgium there was, at one time, a society for the improvement of the draught dog, and Professor Reul, in speaking of these dogs says :

The dog in business renders such precious services to the people, to small traders and to the small industrialists (agriculturalists included) in Belgium, that never will any public authority dare to suppress its current use. A disastrous economic revolution would be the consequence. Penury and

poverty would enter thousands of homes where a relative affluence is apparent now.

Belgium has many laws, rigidly enforced, protecting draught dogs and insuring their proper treatment. The use of dogs under a certain size is forbidden; the type of harness and vehicle allowed is strictly regulated, as is also the weight



Belgian Draught Dog

of the load, which must not exceed 300 pounds for a single dog, or 400 pounds for a pair. Anyone who knows Belgium can testify that one seldom sees a draught dog in poor condition or maltreated, and they are obviously happy and enjoy the work. There is a saying in Belgium that the only day in the week when the draught dog is not happy is Sunday, when he is not allowed to work. The number of dogs working in Belgium is said

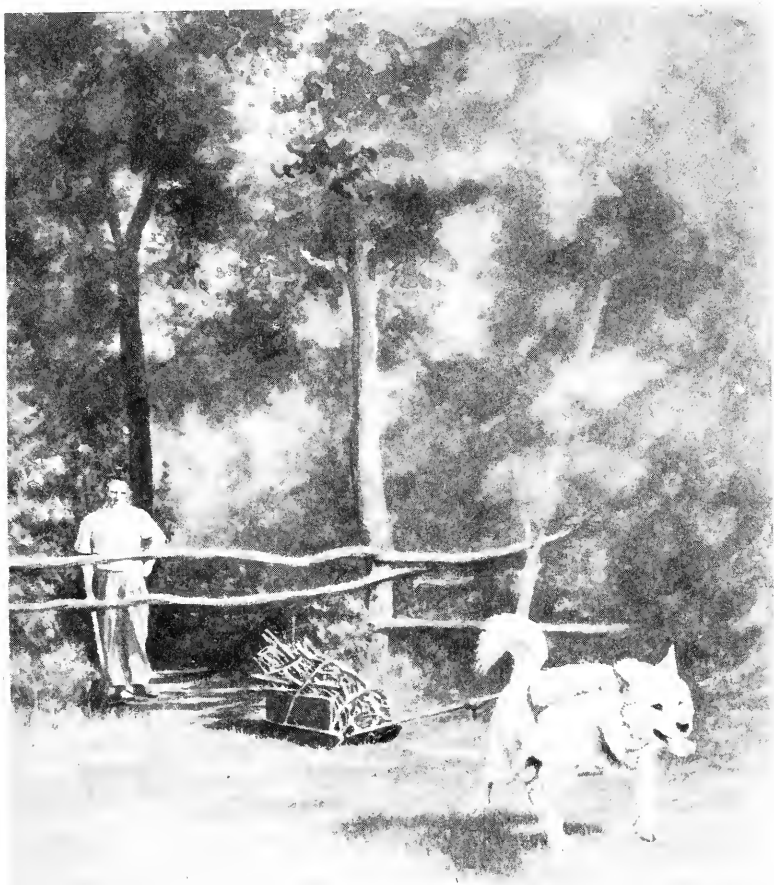
to be something over 200,000, and their earning power estimated at about £2,000,000 per annum.

To my mind it is a great pity that the use of dogs for draught is not permitted in England—provided of course, that they were adequately protected by law. Some friends of mine were given one of the sledge dogs which accompanied John Rymill on his Graham Land expedition. 'Wolf' is a magnificent white husky, probably one of the finest in England, but the problem of exercising him was a difficult one. Surrounding farms, with their chickens, sheep and other stock, made it quite impossible to allow Wolf to roam the countryside alone. When taken out on the lead he insisted on treating the poor human being at the other end of the leash as though they were a load incapable of voluntary progression and pulled him along with great gusto at about thirty miles an hour. At last the difficulty was solved by making him a sledge, and it would be hard to find a happier and prouder dog than Wolf as, harnessed to this, he daily hauls his loads of firewood and logs from the woods to the house. So keen is he to work that when his harness is produced he runs up and tries to thrust his head and legs through the right straps himself.

On the Continent no particular breed is used for draught work, and I have seen collies, Labradors, Great Danes, St. Bernards and many which defy classification.

The best-known draught dogs are, of course, the sledge dogs of the North. Jesse says :

What the horse is to us, and the camel to the Arab, such, and even more, is the dog to the children of the ice deserts of



“WOLF,” 1939

the forlorn and frozen regions of the North. His strength, speed and endurance alone enable that lonely race to traverse those trackless wastes shrouded in nature's pall of eternal snows, where a gale is as much dreaded by the Esquimaux as the simoon by the Bedouins in the sandy deserts of Arabia.

Not only does the dog provide the only means of transport possible in these regions, but his coat of coarse, compact fur supplies the natives' chief article of clothing.

Haynes gives a delightful description of the start of a journey by dog-sleigh.

The dogs (seven) were cold and eager to be off. They were hitched to the sledge in a moment ; the hunter with his right hand threw out the coils of his long whiplash, with his left he seized an upstander, and pushing the sledge forward a few paces, he at the same moment shrilly sounded the familiar cry 'Ka ! Ka !'—'Ka ! Ka !' which sent the dogs bounding to their places, and dashing down over the rough ice-foot. The hunter guided his sledge among the hummocks, restraining the impetuosity of his team with the nasal 'Ay ! Ay !' which they well understood. Having reached the smooth ice, he dropped upon the sledge, let fall his whiplash upon the snow to trail after him, shouted 'Ka ! Ka !'—'Ka ! Ka !' to his wolfish team, and was off at a wild gallop.

I watched the sledges from the rocks below the hut until I grew cold. They moved gracefully over the heavy drifts, and wound skilfully among the hummocks. Sometimes they were lost to view for a moment in a valley or behind a wall of broken ice. At length they appeared only as dark specks upon the white horizon. Even when they were almost lost to sight, a cheerful voice reached me through the clear air ; and as I turned away, 'Ka ; Ka !' rang in my ears.—Happy, care-free creatures !

'Travelling blind' is frequently necessary in the Polar regions, either because of the long, Arctic

night, or because of fog or driving snow-storms, and in such cases the natives have learned to trust implicitly to their dogs. A dog's instinct will tell him when the ice underfoot is unsafe long before the danger is apparent to man. As soon as a dog feels weak or unsafe ice under his feet, he lies down trembling, and it is an unwise man that ignores the warning.

The natives are frequently very brutal to their animals, with the result that native-owned dogs have the reputation of being ferocious and intractable—which they often are and with justification. Nevertheless, these creatures, apparently so little removed from their brethren the wolves, seem instinctively to crave human company. One exploring expedition, with the desire to furnish their dogs with comfortable quarters, built, at the base, a spacious dog-house, some little way from the tents, but the dogs refused to sleep there, preferring to curl up in the snow within scent and sound of the men. When the tents were moved over to within a few yards of the dog-house, the dogs were quite content to remain in the shelter intended for them.

As a general rule, dogs in the Arctic do not dig holes in which to sleep, but prefer to curl up on the snow, although they sometimes dig holes in summer to get away from the heat.

In the very far North the long, intense darkness affects even Arctic-bred dogs. It not only depresses their spirits but the lack of light is thought to be largely contributory to an anomalous form of disease, which is very fatal among them. Dr.

Kane, the explorer, writes very sympathetically of this :

This morning, January 20, at five o'clock, I went on deck. It was absolutely dark ; not a glimmer came to me through the ice-crusted window-panes of the cabin. While I was feeling my way, half puzzled as to the best method of steering clear of whatever might be before me, two of my Newfoundland dogs put their cold noses against my hand, and immediately commenced the most exuberant antics of satisfaction. It then occurred to me how very dreary and forlorn must these poor animals be, at atmospheres + 10 degrees indoors and - 50 without—living in darkness, howling at an accidental light, as if it reminded them of the moon—and with nothing, either of instinct or sensation, to tell them of the passing hours, or to explain the long-lost daylight. They shall see the lanterns more frequently. . . . The subject of the influence which our long winter night exerted on the health of these much-valued animals has some interesting bearings.

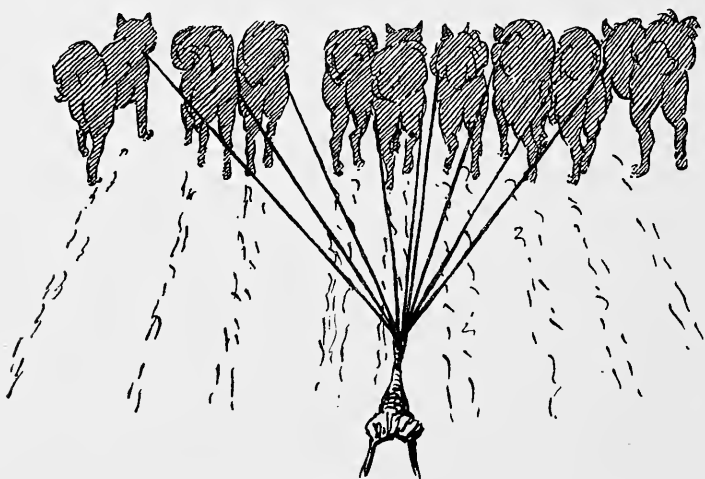
His humane consideration of his dogs apparently brought its reward, for later he writes :

I find by my notes that these six dogs, well worn by previous travel, carried me with a fully-burdened sledge between seven and eight hundred miles during the first fortnight after leaving the brig—a mean travel of fifty-seven miles a day.

The record for dog travel was set by a Cree Indian called Albert Campbell, who, in answer to a desperate appeal for medical aid and supplies, drove his team from Winnipeg to St. Paul's, a distance of 522 miles, in four days and twenty-two hours—a feat never likely to be beaten. The longest non-stop run for sledge dogs is reported by Commander Macmillan, whose dogs carried him a hundred miles in just under eighteen hours.

These records refer to working trips and not

racing. Dog-racing is one of the principal sports in Alaska, and every year the 'Dog Derby' attracts great crowds and teams from all over the Frozen North are entered. There is great rivalry between the Alaskan Malamuts and the Siberian wolf-dogs, the latter generally proving the faster of the two. The route is from Nome to Candle and



'Fan-trace'

back, a course of 412 miles, and for many years the record time was eighty hours, twenty-seven minutes.

Long before Arctic Expeditions were thought of, the Esquimaux of America and Greenland, and the tribes living in the Siberian tundras, had discovered the safest and easiest means of travelling over the barren regions of snow. The majority of these people are, of necessity, nomadic, for places where food is to be found change with the seasons

of the year. Only in certain districts is there sufficient vegetation to provide fodder for reindeer, but the dog is carnivorous and, in the North, thrives on blubber, fish and flesh of Arctic animals, as does his master. Not only this, but it is reckoned that two dogs only require as much food as one man and that, over any ordinary run, they can pull a load twice as far.

In summer, or whenever the snow is unfit for sleighs, the dogs are used as pack animals. The load is attached to a small pack-saddle, or carried in side panniers, and, generally speaking, a dog can carry one-third its weight day after day for an indefinite period.

These dogs of the North are always of the wolf type ; they do not bark but only howl, and sometimes so resemble their wild relatives that the difference is hard to detect. The wolf is the only denizen of the frozen lands which the dog will not attack, though it will not hesitate to tackle creatures as formidable as a polar bear. In spite of the low temperature the dog's sense of smell is excellent, and the natives utilize their dogs in seal-hunting to show them which holes in the ice the seals use as breathing-holes. These holes are frequently covered with snow, and once the dog has indicated where they are, the natives clear the snow away and squat round, their harpoon poised to strike when the seal appears.

Polar-bear hunting by sleigh is a very exciting sport indulged in by Arctic peoples. The dogs, in wild excitement, tear madly over the ice, the hunter clinging to the sleigh as best he can until they are

within attacking distance of the prey. Then, as swiftly as his careering advance allows, the driver slashes the traces and liberates the dogs. If he fails in this he is likely to find the bear scooped into the sleigh beside him !

To return to the sleigh-dog's similarity to the wolf, a striking story is told by Captain Parry in the journal of his second voyage to the Arctic. One day, as his ship, the *Fury*, lay ice-bound, a pack of about a dozen wolves came boldly up to within a few yards of the ship. So similar to sledge-dogs did they appear that he and his men did not dare to shoot them, fearing they might be dogs belonging to the local Esquimaux, for the death of a good dog in those climes may prove an irreparable loss to the owner. More than one explorer has said that the only way he can tell a wolf from a sledge-dog is by the tail, which the latter carries curled over its back. Once this is lowered, as in anger or fear, it is almost impossible to distinguish between them.

It is difficult to over-estimate the value of the dog to the Arctic peoples. Though they may maltreat it they certainly respect the dog, and even to-day there are tribes to be found all round the pole which consider that man himself is descended from the dog—the dog being, to them, the epitome of all that is practical. Very few records have come down to us regarding the ancient inhabitants of the North, though Marco Polo tells us something of them and their dogs.

You see the ice and mire are so prevalent, that over this tract, which lies for those thirteen days' journey in a great

valley between two mountains, no horses (as I told you) can travel, nor can any wheeled carriage either. Wherefore they make sledges, which are carriages without wheels, and made so that they can run over the ice, and also over mire and mud without sinking too deep in it. Of these sledges indeed there are many in our own country, for 'tis just such that are used in winter for carrying hay and straw when there have been heavy rains and the country is deep in mire. On such a sledge then they lay a bear-skin on which the courier sits, and the sledge is drawn by six of those big dogs that I spoke of. The dogs have no driver, but go straight for the next post-house, drawing the sledge famously over ice and mire. The keeper of the post-house however also gets on a sledge drawn by dogs, and guides the party by the best and shortest way. And when they arrive at the next station they find a new relay of dogs and sledges ready to take them on, whilst the old relay turns back ; and thus they accomplish the whole journey across that region, always drawn by dogs.

Yule's translation

Another account, of the fourteenth century, by Ibn Batuta, says :

In that country they travel only with small vehicles drawn by great dogs. For the steppe is covered with ice, and the feet of men or the shoes of horses would slip, whereas the dogs having claws their paws don't slip upon the ice. . . . The guide of the travellers is a dog who has often made the journey before ! The price of such a beast is sometimes as high as 1,000 dinars or thereabouts. He is yoked to the vehicle by the neck, and three other dogs are harnessed along with him. He is the chief, and all the other dogs with their carts follow his guidance and stop when he stops. The master of this animal never ill-uses him nor scolds him, and at feeding-time the dogs are always served before the men. If this be not attended to, the chief of the dogs will get sulky and run off, leaving the master to perdition.

Ibid.

Two very interesting stories are told of Captain Scott's dogs showing the effect of environment on the animals. While the expedition was preparing its sledges for the long trip south, some puppies were born. They were left at the base, where the *Discovery* lay, and were about a year old when the ship eventually sailed for New Zealand. Once on board, many of them died of thirst because they had never learned how to lap! For the short year of their lives they had never known fresh water, and had always slaked their thirst by eating snow. Much pains and patience were expended in trying to teach them how to drink. Although obviously desperately thirsty, they took no notice when water was put under their noses, and they merely fought and resisted when their muzzles were pushed down into the bowls. The other interesting point is one which might have been anticipated. Scott originally obtained his dogs from an agent in Russia and their habits were adapted to the seasons of the Northern Hemisphere. The *Discovery* reached the Antarctic as winter was setting in, but the dogs began to moult in expectation of summer, and for weeks they suffered acutely. Happily their normal winter coats, apparently stimulated by the cold, grew very much more rapidly than they would ordinarily have done, and they were well covered before the worst cold began. Perhaps the strangest thing of all, though, was that the following spring they moulted again—another example of the extreme adaptability of the dog.

Captain Scott remarks on the very highly developed 'pack' sense of these dogs. There is always

a leader or chief among them who will brook no rivalry. The rest of the pack follow him and obey him implicitly, and insubordination is rewarded with speedy death. Tragically none of the dogs which set out with Scott ever returned. As hardships and short rationing sapped their strength, one by one the weakest member of the team was sacrificed that his body might give a little vitality to the others. Scott thus describes the end of the last of his two dogs, which were killed to put them out of their misery.

It went to my heart to give the order but it had to be done. . . . They were taken a short distance from the camp and killed, and it was the saddest scene of all. I think we could all have wept. And so this is the last of our dog team, the finale of a tale of tragedy. I scarcely like to write of it. Through our most troublous times we had always looked forward to getting some of our animals home. At first it was to have been nine, then seven, then five, and at last we thought surely we should be able to bring back these two.



‘ *Mush* ’

CHAPTER TEN

SHEPHERD DOGS

It is the dog that contributed to the passing of human society from the wild to the Patriarchal state by giving it flocks, herds, droves.

Toussenel

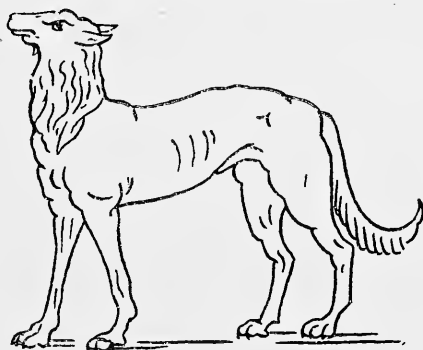
SHEEPDOGS of one sort or another have been used by man to help him care for his other domestic animals in every quarter of the globe. In view of this, it is strange that this ancient and universal use of the dog is referred to only once in the Bible and that Shakespeare makes no reference to it at all.



Egyptian Shepherd

Practically every country has developed its own breed of sheepdog, and the type of dog used has been evolved in accordance with the nature of the land, the climate and the difficulties to be met with. In nearly all parts of the world the original sheepdogs were large and strong, for the first duty of the dog was to protect his charges from wolves and

other wild animals, and also from human thieves. In Russia, Mongolia and Tibet the sheepdog is to-day still of the type capable of tackling wolves, and, because of this, the term 'sheepdog' and 'wolf-hound' are frequently confused. The wolf-hound of Albania, famous from ancient times for its ferocity, is the sheepdog of that part of the world, and so highly do the natives prize these guardians of their flocks that a stranger convicted of killing

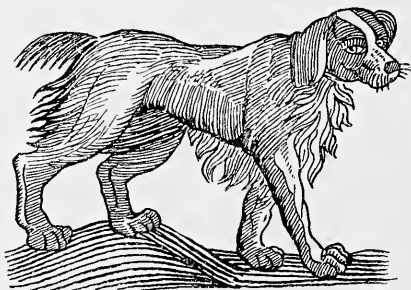


Albanian Wolf-hound

one of them is, even to-day, likely to meet an untimely end. In more settled countries size and strength have been, to a great extent, superseded by intelligence and tractability, and many authorities claim that the peak of canine sagacity is to be found in the English working collie.

The word 'collie' comes from the Anglo-Saxon word 'col', meaning black, and was first applied to the common sheep of Scotland which were black and were called 'colleys'; from this we get 'colley dog' and later 'collie'. Until the middle of the

nineteenth century these dogs were practically unknown outside Scotland and the highlands of Wales, but in 1860 Queen Victoria, on a visit to Scotland, was so impressed with the beauty and intelligence of the breed that she brought one home with her to the royal kennels. This stimulated public interest, and, as is always the case, considerable changes were brought about, until to-day the show collie and the working collie are practically considered to be separate breeds.



Collie, 1653

There is something almost uncanny in the sagacity and understanding of the sheepdog and, moreover, aptitude for the work seems to be handed on from generation to generation, young dogs of well-trained parents needing very little instruction in the work. There have been instances where a dog has shown a better knowledge of the members of his flock than his master. A certain farmer bought some sheep in Edinburgh, and whilst being driven home, two of them strayed and were lost. Some days later he heard that two sheep had been

found by another farmer near by, and he went to see if they were his. The man who had found the sheep very naturally asked the claimant how his sheep were marked, and the latter, having only just bought the two in question, was unable to say; 'but,' he said, 'my dog will know'. To settle the question all the sheep on the farm were turned out together into a field, and the dog told to fetch the two which belonged to his master. Without hesitation, and in spite of the fact that he had only had charge of them for a few hours, the dog singled out first one and then the other and brought them to his master.

Many are the stories of the faithfulness and devotion of the sheepdog, but few are more touching than that told by Hogg in the *Shepherd's Calender*. A shepherd named Steele owned a collie bitch to whom he was accustomed to entrust his sheep without supervision. On one occasion the dog did not appear with the sheep at the usual hour, and Steele, surprised and annoyed at this lapse from duty, set out to look for her. A short distance from home he met her driving the sheep, of which not a single one was missing, and in her mouth the bitch carried a newly born pup. How the poor beast had managed to keep control of the flock in her time of suffering is beyond human understanding, but, nothing daunted, as soon as she had seen her master take over the charge of the sheep, she deposited her pup in a place of safety and set straight off to the hills again. She brought another and another pup until she had fetched her whole litter—all alive save the last.

The life of the shepherd-dog, though perhaps the most strenuous of any of the canine race, is a happy one, for it combines companionship with man with scope for natural ability. The shepherd can teach his dog much, but there are always circumstances when the dog must use his own discretion, and it is



Shepherd, 1410

(Book of Hours, Brit. Mus.)

in this that the sheepdog excels. The shepherd follows the beaten track, but the dog must cover moorland and crag, scour ditch and chasm, bog and bush for truant or injured members of his flock. Nor must one forget the hardships endured in winter by some of these dogs of the Highlands. Even in these mechanized days, nothing can take the place of dogs in certain wild areas such as the

Grampians, the Cheviots and the Lammermoors. But for dogs these ranges could not be used for grazing, for no man could cover the ground effectively, and it is on record that in one storm in the south of Scotland alone forty-five dogs perished.

It is impossible to name any one country for the origin of the sheepdog, but it is certain that throughout the northern half of Asia and Europe, the Tibetan mastiff was chiefly responsible for size and strength of the breeds evolved ; in fact, according to Professor Keller, 'Tibet is the fatherland of all the large breeds of dogs, that poverty-stricken country about which the Chinese assert that it has produced the most beautiful women and the worst-tempered dogs'. All these large, northern types of sheepdogs are used purely for guarding the herds and their masters, and sheep *herding*, in the true sense of the word, is a comparatively modern development requiring highly specialized training and perfect co-operation between dog and master.

British sheepdogs have been famous since the days of the Roman Invasion, and the Highland variety, in particular, is of great antiquity. There are very early references to sheepdogs born with little or no tail, and these are probably the forerunners of the Old English sheepdog.

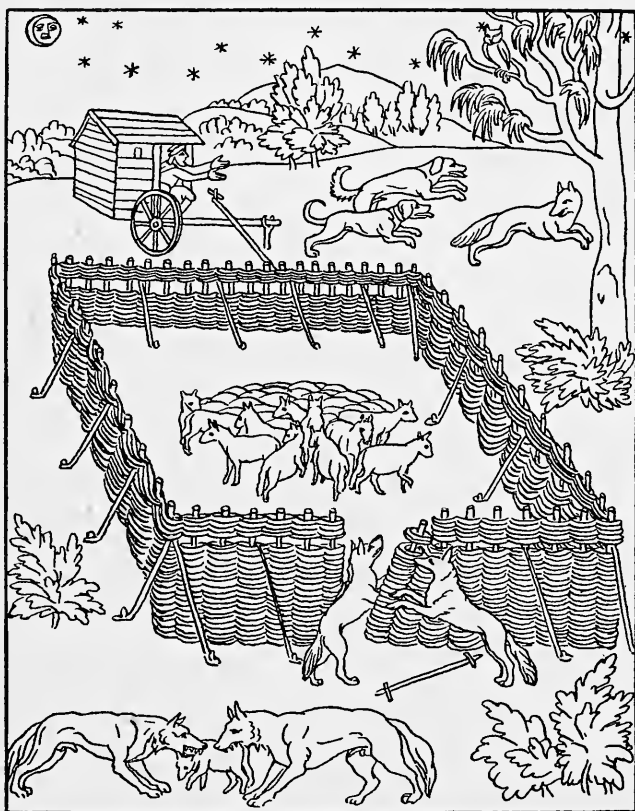
Of later years the public have become better acquainted with the intelligence and self-control of the skilled sheepdog through the exhibitions of sheepdog trials. These trials were started in Scotland in 1906, but were little seen in England until 1922 when the International Trials were instituted. In these trials twelve dogs from each country—

England, Scotland and Wales—compete, the dogs being chosen on the results of previous local trials. On the third and last day the twelve best dogs, irrespective of which country they belong to, compete for the Championship, and the way in which these dogs ‘gather, shed, and pen’ their sheep is a sight to delight the heart of every dog-lover. It is not merely a question of driving a given number of sheep to a given spot. The dog must not unduly excite the sheep or have them galloping wildly at one moment and standing still the next. The sheep must be driven at a steady pace throughout the course, and enormous self-control must be exercised by the dog when, quivering with excitement and enthusiasm for his work, he sees his sheep nearing the goal.

In speaking of herding, one must not forget the little Welsh Corgi with his ability in herding cattle. This little dog, although practically unknown outside Wales until first entered in the Kennel Club’s register in 1918, was referred to in ancient Welsh Law as a cattle-dog as far back as A.D. 920. In some parts of Wales it was the only kind of dog known until about a hundred years ago, and it is strange that a breed with so much pluck and stamina should have remained in obscurity for so long. One Corgi is said to be able to do the work of six men in rounding up either cattle or Welsh mountain ponies. Small though he is, the Corgi is amazingly quick and agile, and his tactics consist of barking at the heels of the animals and ducking and jumping out of the way of flying hooves.

There is probably no sphere of life in which man

and beast become so united in understanding and trust as that of the shepherd and his dog. The



Sheepdogs protecting Sheep from Wolves—Sixteenth Century

following is told of James Gardner, a famous shepherd and dog-trainer of Midlothian, who died in 1900.

He was returning from the hills, accompanied by

another shepherd and a flock in charge of his favourite collie, Rasp. As they rounded a loch a blind sheep fell into the water and proceeded to swim out in the wrong direction. Gardner spoke one word to Rasp who immediately leapt into the water and swam out, trying first this way and then that to turn the sheep round towards the shore. Gardner stood silently watching, until the younger shepherd could stand it no longer and cried out, 'Auld Rasp is gaun tae be drooned.'

'Aye,' said Gardner quietly, 'she will dee or save her charge.'

When at last Rasp managed to bring the sheep to the bank the dog was so exhausted that Gardner had to lift her from the water and carry her home.

CHAPTER ELEVEN

GUARD AND POLICE DOGS

The faithfulness of a dog hath been the cause that many have chosen to trust their lives with that beast and to commit themselves to the good of him rather than of reasonable man.

Camerarius, 1625

THE readiness with which the dog forsakes his own kind and adopts mankind is, to my mind, one of the strangest things in nature. One of primitive man's most dreaded enemies was the wolf, a close blood relation, not to say ancestor, of the dog, and yet the dog, through all the ages, has been ready to fight his own kith and kin for the protection of his human master and his master's possessions.

This remarkable trait in dogs appears to have been widely recognized even in the dim ages of pre-history, and I have already written of the way in which the ancient peoples of the world made use of it.

This 'instinct of possession' is by no means entirely due to man's training. As Dr. Romanes says :

Most carnivorous animals in their wild state have an idea of property and the manner in which certain predaceous carnivora take possession of more or less definite areas as their hunting grounds implies an incipient notion of the same

thing. From this germ, thus supplied by nature, the art of man has operated in the case of the dog, till now, the idea of defending his master's property has become in this animal truly instinctive.

He goes on to cite the following story of a fox-terrier as an instance of a dog's instinct to protect his master's property :

I have seen this dog escort a donkey, which had baskets on its back filled with apples. Although the dog did not know he was being observed, he accompanied the donkey all the way up the long hill for the express purpose of guarding the apples. For every time the donkey turned his head to take an apple out of the baskets, the terrier sprang up and snapped at his nose ; and such was the vigilance of the dog that, although his companion was keenly desirous of tasting the fruit, he never allowed him to get a single apple during the half-hour they were together.

The mythical story of Gelert is too well known to need retelling, and even to-day, in the little village of Bedd Gelert, a stone marks the place where, it is said, the faithful Gelert lies buried.

A writer of the sixteenth century rather naïvely describes the affection of the house-dog for children and how he is prepared to protect them—even from deserved chastisement.

If I had beaten anie of my children, he would gentlie have assaied to catch the rod in his teeth and take it out of my hand, or else pluck downe their clothes to save them from the stripes, which in my opinion is not unworthie to be noted.

In the Middle Ages house-dogs of any kind, but more particularly mastiffs, were called Bandogs, meaning one tied with a band or chain. The origin of the word mastiff is said to be a corruption

of 'master of thief', which indicates what was the usual use of the dog. The following from the pen of one, Barnaby Googe (1631), gives his idea of what the perfect house-dog should be :

The Bandog for the House

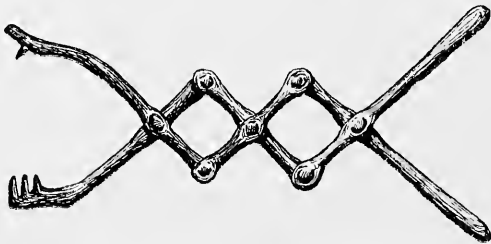
First the Mastie that keepeth the house : for this purpose you must provide you such a one, as hath a large and mightie body, a great and a shrill voyce, that both with his barking he may discover, and with his sight dismay the Theefe, yea, being not seene, with the horror of his voice put him to flight. His stature must neither be long nor short, but well set, his head great, his eyes sharpe, and fiery, either browne or grey, his lippes blackish, neither turning up, nor hanging too much downe, his mouth blacke and wide, his neather-iawe fat, and comming out of it on either side a fang, appearing more outward than his other teeth ; his upper teeth even with his neather, not hanging too much over, sharpe, and hidden with his lippes : his countenance like a Lion, his brest great and shagayrd, his shoulders broad, his legges bigge, his tayle short, his feet very great, his disposition must neither be too gentle, nor too curst, that he neither fawne upon a theefe, nor lavish of his mouth, barking without cause, neither maketh it any matter though he be not swift : for he is but to fight at home, and to give warning of the enimie.

The difficulties and dangers of travel during the Middle Ages made it advisable for travellers to be escorted by dogs wherever they went, and even to church. It was so customary for dogs to attend church that a special official was appointed to keep them in order, and in several churches in England to-day are preserved examples of 'lazy tongs', used for ejecting obstreperous dog-worshippers.

The use of 'carriage-dogs' originated in the idea of a guard-dog for road vehicles. The origin of

the Dalmatian, the breed generally used in this capacity, is obscure, though it is fairly certain that it was not Dalmatia. They were known as 'pack-dogs' or Talbots, and until quite recently there was an old coaching-house in the west country called the 'Packhorse and Talbot':

Even in these comparatively law-abiding days there is still nothing that can take the place of a dog as guard in many situations. A friend of mine had her house burgled recently, and the first question the police asked when they arrived was



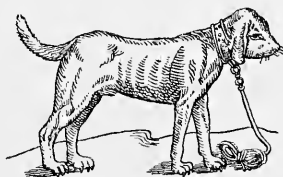
Lazy Tongs. Bangor Cathedral

'Do you keep a dog'? My friend said she did not, and the police told her that they had not had a single case of burglary or house-breaking, during the past year, in any house where a dog was kept.

Colonel E. H. Richardson, the well-known trainer of guard-dogs, says that he was once asked to supply guarding Airedales for the business premises of an automatic burglar-alarm company!

It seems strange that it was not until about the beginning of the present century that it occurred to man to enrol the dog as an auxiliary to the police.

Prior to the twentieth century, it is true, the bloodhound was used for tracking human beings, and stories of their exploits date back to antiquity. To begin with, probably any dog which showed ability in following human scent was used, but this ability alone is not enough, for a man-hunter must show his *preference* for the human scent and must resist any temptation to follow any game trails which may cross it. Thus gradually would all sporting strains be eliminated and the true bloodhound evolved.



1570 Bloodhound

Both Grotius (first century B.C.) and Strabo (first century A.D.) speak of bloodhounds being imported to Gaul from Britain, but it is thought that this is a mistake for Brittany, for there is no other reference to their having existed on our island before they were brought thither by William the Conqueror.

It was from the south of Gaul that St. Hubert is supposed to have got his famous hounds. This man, who afterwards became the patron saint of the hunt, is said to have led a very worldly youth and to have been so devoted to the chase that he even went hunting on Sundays and Holy Days.

One Good Friday, when out hunting with his hounds, he saw a vision of a snow-white stag which



Vision of St. Hubert

(After Albrecht Dürer)

carried between its horns a shining crucifix. His hounds hung their heads to the ground and shook with awe, and the young man fell on his knees, praying forgiveness and swearing to renounce his

evil ways. This promise he kept, though he could not bring himself to part with his hounds. He took Holy Orders and eventually rose to be Bishop of Liége. He was buried in the Abbey of St. Hubert in the Ardennes, and every year, on November 3rd, pilgrims visited the shrine, bringing with them their dogs which were given consecrated cakes as an antidote to hydrophobia. To touch St. Hubert's Stole was also said to give immunity from this disease. This custom has fallen into disuse, but on St. Hubert's Day mass for the hunting season is held in Brussels Cathedral, while on the same day throughout France and Belgium hounds are brought to church to be blessed.

After the death of St. Hubert, his monks carried on the work of breeding his hounds. These hounds were of two kinds : the white, or Talbots, and the black or black-and-tan which became known as St. Huberts, and it is from these latter particularly that our bloodhounds are supposed to have descended. Scott writes of them in *The Lady of the Lake* :

Two dogs of black St. Hubert's breed
Unmatched for courage, breath and speed,
Fast on his flying traces came,
And all but won the desperate game :
For scarce a spear's length from his haunch
Vindictive toiled the bloodhounds staunch.

From the time of the Conquest onwards there are frequent references throughout British history to the use of these dogs for tracking. They were used in the pursuit of both Wallace and Bruce. In the reign of Queen Elizabeth the Earl of Essex took

800 of them with his troops to help suppress the Irish Rebellion. They were also used in the chase, but whether this was considered a part of their regular work or only a means of training them for human quarry is not certain.

Of Training Dogs to Blood (De canibus ad sanguinem adaptandis)

Whereas Edward, the King's son, has intrusted to Robert de Chenney, his valet, his dogs to be accustomed to blood, it is commanded to all foresters, woodmen, and other bailiffs, and servants of the King's warrens, that they allow the said Robert to enter with them the King's forests and warrens, and to hunt in them, and to take the King's game, in order to train the said dogs.

Patent Rolls, 40 Henry III

From *The Gentleman's Recreation*, 1688, is the following :

To find out the Hart or Stag where his harbour or Lare is, you must be provided with a Bloodhound, Draughthound, or Sluithound, which must be led in a Liam (leash) ; and, for the quickening his scent, it is good to rub his nose in vinegar.

Bloodhounds were frequently used for tracking thieves and highwaymen, and it is from this that we get the name 'sleuth', now so popularly used in connexion with members of Scotland Yard. In early days a common refuge for offenders against the law was in sloughs or bogs, particularly on the Scottish border, and from this, trailing-hounds became known as Slough hounds and later Sleuth hounds. The services of these dogs were fully recognized by law, and in his *Chronicles* (1577), Holinshed speaks of a law whereby ' Whoso denieth entrance or sute of a Sleuth hound in persuit made



MAN-HUNTERS

after fellons and stollen goods, shall be holden as accessarie unto the theft'.

A warrant of 1616 shows what a serious problem these highwaymen and robbers had become :

. . . Whereas upon due consideration of the increase of stealths daily growing both in deed and report among you on the borders, we formerly conclude and agree, that for reformation therefore watches should be set, and slough dogs provided and kept, according to the contents of His Majesty's directions to us in that behalf prescribed.

And then follows a long list of the number of dogs and the places where they were to be kept 'at the charge of the inhabitants'.

Excellent descriptions of the contemporary bloodhound are to be found in Markham's *Country Contentments, or the Husbandman's Recreations*, and also in a poem by Somerville :

The deep-flew'd hound

Breed up with care, strong, heavy, slow, but sure ;
Whose ears, down-hanging from his thick round head,
Shall sweep the morning dew, whose clanging voice
Awake the mountain Echo in her cell,
And shake the forests : . . .
Soon the sagacious brute, his curling tail
Flourish'd in air, low bending plies around
His busy nose, the steaming vapour sniffs
Inquisitive, nor leaves one turf untried,
Till, conscious of the recent stains, his heart
Beats quick ; his snuffing nose, his active tail,
Attest his joy ; then with deep-op'ning mouth,
That makes the welkin tremble, he proclaims
Th' audacious felon : foot by foot he marks
His winding way, while all the list'ning crowd
Applaud his reas'nings.

As highway robbery, brigandage and sheep- and cattle-stealing became more rare, the demand for bloodhounds decreased to such an extent that the breed would have been in danger of extinction had it not been for a few people who kept bloodhound packs for hunting. Interest in them only revived



Nightwatchman, 1608. A forerunner of the Police Dog

when, about the beginning of this century, their value to the police was realized.

Although it cannot be denied that it is in Germany that the police dog receives his fullest recognition, it was in the little town of Ghent in Belgium that the idea was first put on a working basis. Here the Chief of Police was an enthusiastic sup-

porter of the police dog, and by tactful 'pushing' he obtained permission to employ more and more dogs in his service.

The dogs are trained to chase an escaping criminal and hold him until the arrival of the police ; they are only actually to attack the man if the man himself is attacking. They are taught to follow a scent, and this is used both in tracking a criminal and in tracing some one who is missing. Wonderful though a dog's sense of smell is, there are many ridiculous and exaggerated stories told by those who like to 'gild the lily', but the best authorities agree that even given ideal conditions, a dog can seldom follow a trail that is more than twenty-four hours old. Innumerable factors go to make a good or a bad trail, and they may be formulated as follows :

Factors which make a trail easy for a dog to follow

1. A mild, dull day, with a certain amount of moisture in the air as moisture acts as an intermediary.
2. Soft, moist soil or grass.
3. Ground overshadowed by trees or hedged-in lanes.
4. On commons and downlands a low fog or mist helps to retain scent.
5. A mild wind, particularly if moist, blowing from the direction the fugitive has taken.
6. Night-time, when evaporation is less rapid.
7. Contrary to what one might expect, a *running* fugitive leaves a better scent than one who has calmly walked away, because exertion brings out a better body scent.
8. A man who, either through force of circumstances or carelessness, is lax about cleanliness of body or clothing. (Smith minor might remember this next time he raids an orchard.)
9. Spilled blood is the best scent of all.

Factors which make a trail difficult for a dog to follow

1. A hot sun.
2. A strong wind.
3. Frost or snow, which cover the scent.
4. Heavy rain, which washes the scent away.
5. Too dry a surface to the ground.
6. Highroads are, as a rule, bad because of the strong smells already present, i.e. the grease and petrol from cars, tar-spray, etc. Also nowadays both roads and pavements have too smooth a surface to retain much scent.
7. Land which has been heavily manured or on which are growing strong scented crops such as clover, or mown hay.
8. Newly turned ground which generally has a strong smell of its own.
9. A heavily shod fugitive and one that is careful of his personal habits.
10. Running water which destroys all scent. Dogs have been known to follow a scent successfully across still, shallow water, but this may have been due to the body scent still lying on the surface.
11. Crowded streets or places where the fugitive's trail is soon crossed by other and fresher scents.

Very often a trail is too old, or some circumstance makes it impossible for a dog actually to run his quarry to earth, but even in these cases a dog can frequently save the police much unnecessary work and loss of time. For instance, there have been cases where a crime has been committed and the criminal has got away without leaving the slightest clue as to which direction he has taken. If a dog can be brought to the scene before the trail is entirely cold he may be able to indicate the direction in which the search should begin, even if he can only follow the trail for a short distance. Supposing, and there have been instances of this,

the dog leads the police straight to the railway station ; granted that it is known at what time the crime was committed, examination of the timetable may give valuable indication as to the criminal's objective, or at least eliminate several points of the compass.

Tracking may be the most spectacular of a police dog's duties, but it is by no means the one he is most frequently called upon to perform. He must give warning at the approach of suspicious characters—and there are uncanny instances of a dog's intuition in this respect. He must protect his master when on a lonely beat or through unsavoury quarters of a town. He must, at the word of command, scout round empty houses, back gardens or alley-ways while his master keeps watch in the road. He must know when to attack and when merely to ' hold ', and he must be fearless in the face of gunfire.

The modern requirements of the police dog have brought into the field many breeds besides the bloodhound ; in fact the latter is now used very little for regular police work, his services being confined to what one might term ' Scotland Yard cases '. Very large dogs are unpractical because they are inclined to be clumsy and because of the expense of their keep. Small dogs, such as terriers, although sharp and intelligent, are inadequate when it comes to holding a desperate man or protecting their masters. But any dog of medium size may successfully be trained for police work, provided it has strong natural senses and can be trained to obey a command.

In Germany, where nearly every big town has its training centre, the Alsatian is the favourite. In Belgium and France the native sheepdog and the Pinscher are popular. In England, Airedales, retrievers and collies are perhaps the most approved for the work, although many other breeds are used as well.

General Atcherley, H.M. Inspector of Constabulary, writes : ' I am still quite convinced of the usefulness of dogs to Policemen on their beats in certain areas, but the training is everything if they are to be a success.' Colonel Hoël Llewellyn, Chief Constable of Wiltshire, who has been using dogs for police work for many years, says :

Good dogs with a night duty man are as sound a proposition as you can get. The dog hears what the Constable does not ; gives him notice of anyone in the vicinity ; guards his master's bicycle to the death ; and remains mute unless he is roused. He is easily trained, and will go home with a message in his collar. . . . He will run through the little gardens in a row of villas or the shrubs of a big house, and hunt out a man as he would a rabbit or a pheasant. We have only had three country house burglaries in the last ten years, and I am certain that is because it is known that our men usually have a dog with them. Our last burglary at a country house was two years ago. The dog found the tools in a bush, and later on all the property, worth £900, in the river nearby. We got the two men some way off.

In the *Police Review*, January 21st, 1938, which I quote with the kind permission of the editor, it says that the Home Office Committee have carried out some experiments at the training school at Washwater, near Newbury.

It was recognized that the dogs fell into two classes ; trackers for running down criminals or tracing the whereabouts of lost persons and those which could be taught the duties specified by the Chief Constable of Wiltshire. . . . Under the first head the choice appears to have settled eventually on bloodhounds, which are incomparably the best for hunting a light scent several hours cold. The doubt about these is whether they have sufficient stamina for the job, and 'crossing' experiments have been made with a view to improve matters in this respect. As regards general 'Liaison' and detective work, however, it is said that nothing has been found equal to Labradors. They have proved themselves to be the right size, hardy, keen-scented, steady and sensible.

Some dogs should be of great value to Constables on lonely beats who may want to keep in touch with headquarters. They can be trained to go backwards and forwards on command, carry messages from Constable to the Police station, and back to him again. Companionship and help such as this is worth paying for, but 'the training is everything', and it will not be an easy matter to find in every Force the right man for a type of animal training that calls for a species of skill and a knowledge of canine mentality that can only come from long experience.

Many different breeds of dogs are used for police work in various parts of the world, and naturally the type of country must effect the choice. In Canada Esquimau dogs do valuable work with the North West Mounted Police. In South Africa police dogs are extensively used, and the Government have established a depot where they are bred, trained and later distributed over the country. As the majority of natives go bare-foot they leave an easily followed scent.

The Kimberley diamond mines cover a square mile of country, and at one time fifty men were employed to patrol the boundaries. These fifty

men have for some years past been replaced by—twelve dogs !

In Sydney, N.S.W., an interesting experiment is being tried by the police of training dogs to obey orders given by radio. Although at first dogs do not readily recognize a voice they know when they hear it over the wireless (see chapter on character), careful training and patience have rewarded the Sydney police with marked success. A small set with special valves, and weighing only 8 lb., has been devised, and this is attached to the dog by harness. The experiment is only in its infancy, but one or two dogs have been trained who will react perfectly to orders received from the contraption on their backs.

Some years ago a number of clever burglaries had taken place in the town of Garding, near Hamburg, and the police were anxious to employ dogs in searching for the criminal. Their request was stubbornly opposed by a certain Herr G.—a member of the Town Council, who delivered a long and eloquent speech on the inhuman use of dogs to track down criminals.

The police, however, all other methods having failed, decided to act on their own initiative. Dogs were put on the scent—then twelve hours old—and they led the way straight to a large house on the outskirts of the town, where the stolen goods were recovered. The house was the residence of Herr G.—no wonder he was opposed to the use of dogs for police work !

CHAPTER TWELVE

DOG, THE GOOD SAMARITAN

Whenever man is unhappy, God sends him a dog.

Lamartine

THE dog has proved himself to be a Good Samaritan in more ways than one. His work in searching for the wounded on the battlefield I have spoken of elsewhere, but war is not the only field in which he helps those in distress.

It was from Germany that we first got the idea of training dogs to guide the blind, and I am sorry to say that we have been very slow in taking up this splendid and unique use of the animal. When Germany could boast of 5,000 such trained dogs, England possessed but thirty-five! After Germany, America has taken up the idea most enthusiastically, and nearly all the countries which took part in the Great War have done something in this way to provide for their blinded soldiers and others similarly afflicted. When one hears the terms of ecstatic gratitude with which a blind person speaks of his or her guide-dog one feels ashamed that we, who boast of being more 'dog-minded' than any other nation, have done so little. It is hoped that the recent case of the American girl who, when she discovered that to land in England would mean

being parted from her guide-dog for six months, turned straight round and went back to America, may have done something to rouse British interest in the subject.

Experiments with different breeds have been made for this purpose, but the Alsatian bitches have proved themselves to be the only ones acceptable for the great responsibility such service entails. The dog must learn that, so long as it is in harness, absolutely *nothing* must be allowed to distract its attention from duty. Its owner's life is dependent on it. All natural instincts and passions must be subjected to duty, and it is the proud boast of the guide-dog trainers that, so far, a 'finished' guide-dog has never been known to fail. One might think that this rigid exaction of service was too hard a thing to expect of any animal, but it is amazing how willingly the dogs accept the responsibility and how they learn to differentiate between business hours and 'time off'. As soon as their harness is removed they know they are off duty, and play and enjoy doggy pleasures as though they had not got a responsibility in the world.

The guide-dog does not begin its training until it is a year old. The first thing it is taught is to sit when the curb is reached. This must be done at the extreme edge of the curb so that its master may be prepared when he takes his next step. Later on, when confidence and understanding have been established between dog and master, the dog does not need actually to sit if the road ahead is clear, but merely lessens its pace. When man and dog have been working together for some time these



' Out of the darkness '

slight variations in pace, communicated by the tension on the harness, are almost imperceptible to the onlooker, and the progress of the blind man through crowded traffic and round obstacles in his path appears little short of magic.

The harness of a guide-dog, for the benefit of those who have never seen it, consists of a strap across the chest, joined on either side to a strap round the body. To this is attached a stiff leather-covered hoop reaching to a convenient height for the blind man's hand. The sides of the hoop lie against the dog's shoulders and the sensitive touch of the sightless soon appreciates the slightest variation in the dog's movements. The dog always walks on the left side of the man, and the man is taught to hold his left arm closely to his side. Thus the dog knows that the space needed to pass between two obstacles is just the width of their two bodies.

A guide-dog must not only learn to obey its master's commands but, what requires a far greater degree of intelligence, it must know when to disobey. When the master wishes to cross a road the dog must use its own judgement as to when it is safe to do so. And in this we see the necessity for the training of the master. Some people are not capable of the complete surrender necessary from the guided to the guide. The amount of faith needed to follow the dog implicitly when one hears traffic roaring all round one must be tremendous, but, as I said before, so far a guide-dog has never failed.

The master's training begins with practically

solitary confinement with the dog, until the dog understands that *this* is the only hand which will feed it and *this* is the only voice it must obey. Unnecessary commands from the master are discouraged as they tend to confuse the dog and distract its mind from the essential lessons. Once the dog is trained and the association with its master fully established, the niceties of service a dog will give are almost beyond belief. To learn to pick up anything the master has dropped is not enough. Medium-sized articles must be held protruding well from the mouth and pushed against the waiting hand. Small objects, such as coins, must be dropped carefully into the centre of the palm, while a handkerchief must be carefully lifted by the corner so that it will not be wetted by the dog's mouth.

The use of a guide-dog means, not only that a blind man can pursue certain trades otherwise impossible for him, but it is also a vast benefit to the master's health. Where before a blind man may have been dependent on the kindness of busy friends to take him for walks, he can now go out every day without feeling beholden to any one except the dog who loves him.

Surely in this service is reached the zenith of love and understanding possible between man and beast?

It is not only the blind that dogs have been taught to lead and succour. The help dogs give to lost travellers inevitably bring one's mind to the dogs of the St. Bernard Hospice—the only organized service of its kind in the world.

Much has been written about these dogs ; much that is true and even more that is false. The famous Hospice in the Pass of Great St. Bernard has given its name to the breed, but the enormous, shaggy-haired beasts with defective hocks and absurdly pendulous lips which take prizes at our dog shows are not the kind of animal which does such wonderful work in Switzerland. I am indebted to the Prior of the Hospice for the following description, and also for a series of wonderful pictures which he sent me and from which the illustrations are drawn.

In spite of all the literature devoted to the subject, the origin of the Great St. Bernard dogs has not yet definitely been proved, whatever any one may say. The cradle of this race should certainly not be placed in Switzerland : for it seems now proved, thanks to recent profound research, that its origin should rather be sought in Eastern Asia. Different causes, such as the migrations of peoples, wars and trade, have gradually brought this dog to the West. First in Greece, later in Rome, it arrived in Switzerland with the Gallic Wars. In the latter country more so than anywhere else, thanks to local conditions favourable to its development, it must have been preserved just as it is for two thousand years. There is nothing astonishing about this purity of race so well maintained through the centuries ; it is easily explained if one considers that the Swiss valleys (in the past especially) are isolated and poorly supplied with communications. So it would only be incidentally that a mixture of blood, derived from cross-breeding with dogs of large build, which had reached Switzerland in the course of time, could take place ; moreover natural selection took upon itself to bring the type back to its primitive purity and keep it there.

However, in spite of its foreign origin, twenty centuries of sojourn on Helvetian soil would justify dog fanciers in considering it henceforth a Swiss dog. It is not possible either to



AT THE HOSPICE OF ST. BERNARD

determine exactly the date of its appearance at the hospice and still less of its use in the service of the mountain. These dogs doubtless came from the valleys, being offered to the monks by friends or admirers. They were employed at first as watch dogs or turnspits. Then gradually the monks, having noticed their extraordinary sense of direction, trained them to look for lost travellers. Hence their immense popularity which makes these dogs the best known and the most prized of animals. . . .

The dogs which are now bred at the hospice to the number of ten or twelve usually, are just like those to be met with in other parts of Switzerland. The differences sometimes to be noticed come solely from breeding, selection and consanguinity.

These animals are strong and vigorous ; with their imposing build, short muzzle and arched skull, their expressive eyes reflect intelligence and gentleness. The coat, with its short hair, is tawny marked with white. If examples happen to have long hair—which is accidental—the monks eliminate them ; for long hair, by more easily holding the snow, renders their walk heavier and more difficult. For more than two centuries they have been the faithful companions of the monks in their hard apostolate ; they are valuable auxiliaries, very useful in recognizing the path hidden beneath the snow and discovering persons lost in the fog or overtaken by the tempest. They well deserve the praises given them ; a glorious record shows that the monks, helped by these good animals, have saved from tempest, hurricane or avalanche, more than two thousand human lives. But no one will ever know the number of the rescuers, monks and dogs, who have perished gloriously, the victims of duty, carrying help to others.

Nowadays, it is true, travellers on foot who cross the pass during the bad season are rarer, communications between countries are easier and safer, but, on the other hand, the throng of skiers increases yearly. And to-day as formerly, when a traveller finds himself in danger, whatever the weather, these brave servants set out without hesitation whithersoever duty calls—a duty they have obeyed for centuries.

CHAPTER THIRTEEN

OTHER USES OF THE DOG

NO book on the uses of the dog would be complete without some mention of the more obscure ways in which man has utilized this four-footed friend, and, although many of these uses are very local and others have become obsolete, they help to show the amazing versatility of the dog.

I have already spoken of the uses of the dog in war for fighting, sentry duty, messenger, liaison work and First Aid. He has been used for hunting practically every known sort of game and in every quarter of the globe. As a draught dog he is the only means of transport in the vast frozen regions of the world. Practically every race of man has entrusted both himself and all his possessions to his care. As an auxiliary to the police he assists in the enforcement of the law, and as scavenger he is an aid to sanitation. (He succours travellers and guides the blind.) And one must not forget the comfort his companionship gives to millions the world over.

In only two parts of the world has the dog ever become a really popular article of food—in China and in certain of the South Sea Islands. Probably in nearly every quarter of the globe, at one time

or another, man has had to choose between starvation and eating dog flesh, and in the majority of such cases has most likely chosen the latter. But the idea of eating the flesh of any carnivorous animal is repugnant to human beings, and it is of interest that in both China and Oceania those dogs which are kept for food are fed on a purely vegetable diet. Civilization has done what it can to wipe out the practice, not so much for sentimental reasons, but in the cause of sanitation, for as a rule the dogs which are eaten are pariah dogs which, besides being very useful in cleaning up refuse, are subject to several diseases transmittable to man.

In the Philippine Islands, until quite recent years, it was a common thing to see in every town, usually on Sundays, a dog market. All the pariahs which could be captured from the streets and neighbouring villages were brought in and sold by the pound. The practice has now been banned by the Government, but it is still carried on surreptitiously outside the towns. Much the same applies in the Hawaiian Islands.

In China the flesh of the chow-chow used to be considered a great delicacy, so much so that 'chow-chow' remains the Chinese word for a meal. Black chows were considered to be a particular dainty, and it is of interest in passing, that the black tongue of the chow is unique in the dog world, and that the only other mammal which has a black tongue is the polar bear—one of the few mammals regularly eaten by natives.

It was largely through British influence that the

popularity of chow flesh waned, though in many parts of China there are still farms where the animal is bred ostensibly for its fur, and there can be little doubt that the frugal Chinaman does not waste the carcass.

Until quite recent years dogs were used in England and elsewhere for turning spits and water-wheels. Probably any breed was thus employed, and Topsell describes them thus :

Of the Dog called Turne spete. There is comprehended, under the cures of the coursest kinde, a certain dog in kitchen-service excellent. For when any meat is to be roasted, they go into a wheel, which they turning round with the waight of their bodies, so dilligently looke to their businesse, that no drudge nor scullion can do the feate more cunningly.

Shakespeare speaks of the turnspit and suggests that they generally had their tails docked.

She hath transformed me to a curtall-dog, and made me turn i' the wheel.

Comedy of Errors, III. 2

Turnspit wheels are still to be seen in certain old inns.

On some parts of the French coast dogs are regularly used in collecting lances—those small, but delicious eels which live in tidal sands. At low tide, dog and fisherman—or more frequently fisherwoman—patrol up and down the wet sands. Suddenly the dog will pounce and begin to dig furiously, and the owner stands over him ready to grab the fish as soon as it is uncovered. Not infrequently a dog will learn to fish for his own benefit and some become extremely dexterous and

cunning in the art of catching shallow-water fish.

Dogs are extensively used in France, and to a less degree in England, for truffle-hunting. The poodle is the accepted breed for this work ; in fact a small variety of poodle is known as a truffle dog. Trufflers employ both dogs and pigs, but most prefer the former because of the difficulty of retrieving the truffle before the pig eats it itself. Truffle dogs get as excited over hunting this prized fungus as do hounds in pursuit of their quarry, and are said to be able to scent a truffle if it is not too deeply buried at a distance of twenty yards.

Another curious breed of dog which has been developed for a special purpose is the Portuguese diving dog. It is known as the *Cao d'Aqua*, or water-dog, and is said to be mixture of poodle, spaniel and retriever. It is a true working dog and leads a strenuous life, a large proportion of which is spent in the sea, for which reason its posterior half is clipped to allow it freedom in swimming, while on its front half the thick shaggy coat is left long as a protection against cold. Its bed is generally a pile of nets in the prow of its master's boat. The *Cao d'Aqua* spends his day carrying messages between the shore and the boat, or from one boat to another, diving overboard to retrieve fish which escape from the nets and generally protecting his master's property.

When speaking of the messenger type of dog, mention must be made of 'Flambeau' who died recently, famous in the Alpine region surrounding Lanslebourg as 'post dog'. For eight years, in

all weathers, through snow and tempest, Flambeau daily carried two mail-bags from Lanslebourg to the garrison of Saulnières.

It may not be generally known that dogs are regularly employed by the Great Western Railway on certain of their lines in South and Central Wales. Their chief business is to keep the permanent way clear of straying sheep, which involves not only rounding up the sheep, but also herding



Great Western Railway Dog

them through some obscure opening which the dog must discover for himself. These dogs are trained to know the warning whistle of an approaching train. They give warning to men working on the line and *will not leave the line until all the men are clear*. They develop such remarkable 'track sense' that if, when on duty, they are caught between two approaching trains, rather than desert their post, they will lie down between the lines until the trains have passed. I am indebted to the editor of the *Great Western Magazine* for this information.



RIN·TIN·TIN

For many years 'smuggler dogs' made themselves the bane of the customs officials, especially on the Franco-Belgian border; incidentally many of them made their masters considerable fortunes. They were so cunning and were so well trained that numbers of them escaped detection for a long time, attention generally being directed to them in the end by the unexplained and sudden opulence of their owners. Shaggy-haired dogs were generally used for the work, and as often as not their bodies were enclosed in a false skin matching their own, under which they carried such articles as lace and cigars. Sometimes their training included being beaten by men dressed as customs officials to teach them to avoid anyone wearing such a uniform. One dog on the French border became famous. *Le Diable*, as he was called, was a large, shaggy, nondescript beast almost white in colour. However, *Le Diable* was not always white, for his master would dye him different colours so that when the customs were on the sharp look out for a black *Diable*, brown or grey *Diable* was able to work undisturbed. *Le Diable* eventually died from the bullet of a customs man who saw him swimming a river, but that was not until he had smuggled through to his master 50,000 francs' worth of lace alone, to say nothing of other articles.

There are doubtless many other spheres of life in which the dog has had a paw, and many which, through changing civilization, have died out, but one at least is on the increase—that of the dog actor.

From the performing dog who, since the Middle

Ages, has delighted the man in the street and, like the barrel-organ monkey, collected pennies for his master, the dog has risen in the theatrical world until to-day some dog stars earn a salary which many a human performer receives only in his happiest dreams. In Hollywood some dog stars have had to have a secretary to deal with their 'fan mail'! There are many great names—Strongheart, Lady Julie, and perhaps the greatest of them all, Rin-tin-tin, who was found in a German trench during the war by an American officer. Of our English stars we must not forget Glyn, who took the leading part in *Owd Bob*. Can any of these, though, one wonders, boast of so many staunch and undying admirers as good old Toby of the *Punch and Judy* show?

CHAPTER FOURTEEN

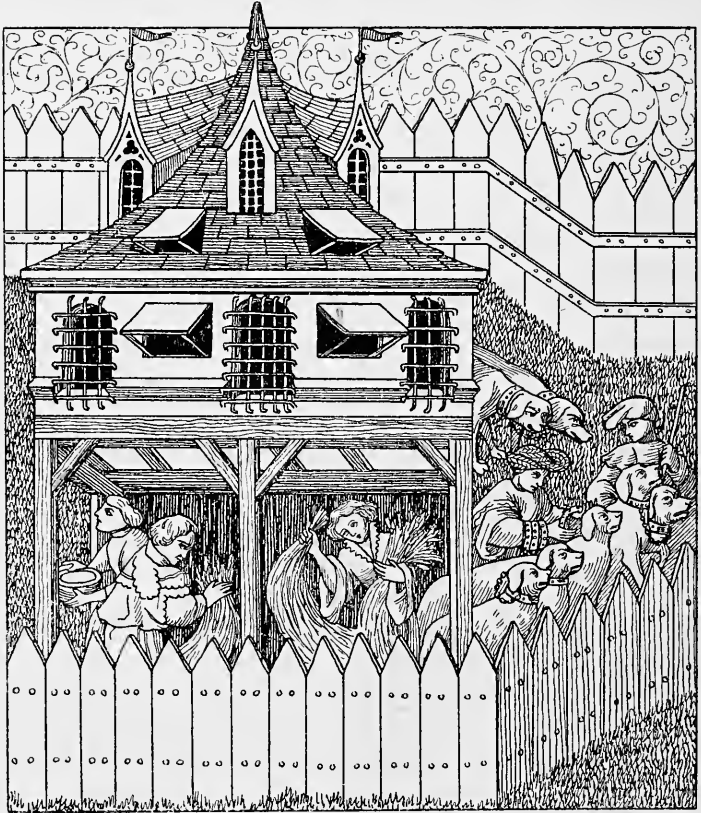
THE CHARACTER OF THE DOG

IT is rather hard to understand why 'horse sense' should be the accepted phrase when it is acknowledged by most people that the horse is not nearly so sensible an animal as the dog. What highly schooled horse can show the intelligence of a well-bred and well-trained dog, which, with no man on its back and no bit to guide it, will answer to a spoken word or even a motion of its master's hand?

There is a popular theory that a mongrel is more intelligent than a thoroughbred dog but, in general, this surely is not so? There certainly are individual mongrels which show extraordinary intelligence, and there are fools among the dog aristocracy, especially in those breeds where 'show points' demand what practically amounts to abnormality in shape; but it stands to reason that, on an average, the training and care bestowed on pedigree dogs will produce more intelligent specimens. What is true, I think, is that the sheltered life and coddling many well-bred dogs receive tends to make them less robust than the mongrel who, and his forebears before him, has been allowed to 'rough it' and to fend for himself.

The literature dealing with the character of the

dog is so enormous, and much of it is so prolix and so bound up with imagination, that it is very difficult to sift fact from fancy. Many of the tales



Fifteenth Century. 'Kennel in which Dogs should live, and how they should be kept'

told of dogs are so obviously 'gilding the lily', but dogs are interesting and complex enough without recourse to exaggeration or embellishment.

Comparisons are frequently made between the character of dog and man—usually to the detriment of the latter, but these comparisons generally overlook the really unique position the dog occupies in the civilized world. The dog is privileged to take his place in human family life. Everything he needs is provided for him and he has no ties but his master. Man has many responsibilities, his family, his profession and his social relationships. As I have already pointed out nearly all dog-virtues (and one readily acknowledges they are many) are traceable to his ‘pack instinct’. A dog has no abstract sense of responsibility. He obeys orders and guards his master and his master’s possessions through the same instinct which prompted his wild ancestors to obey the leader of the pack.

The line between sense and instinct is too indefinite for the subjects to be treated separately. The domestic dog still retains many of the instincts of his wild forebears—more, perhaps, than is obvious on casual acquaintance. Every day a dog performs many actions which are of advantage to an animal living in the wild, but which are entirely superfluous in a domestic state.

Mr. A. D. Bartlett, late Superintendent of the London Zoological Gardens, says :

Domestic dogs exhibit many of the habits of wolves and jackals, such as the scratching up of the earth with the front feet, and the pushing of it back with the hind feet in order to hide the droppings. Again, when about to rest, the turning round two or three times with the object of forming a hole may be noticed in pet dogs about to lie down—a habit evidently inherited from their wild ancestors.

As has already been pointed out, a dog's barking at the approach of an intruder is a habit which can hardly have been deliberately initiated by man, but is a survival of the instinct to call the pack for mass protection. Burying bones to prevent other animals from getting at them is another instance. Practically all dogs retire to some secluded or hidden spot, such as behind a tree or bush, to perform their natural functions, not, I am convinced, from any feeling of delicacy, but because during the performance they cannot be on the alert for enemies. For the same reason, when a dog lies down, even in a house, unless there is some such attraction as a fire or a patch of sunlight on the carpet, he will nearly always choose some spot where his back is against some piece of furniture or a wall so as to eliminate the danger of an attack from the rear while he is asleep ; it is certainly not for the same reason that we like to rest in an easy-chair for he will not, as a rule, lean *against* the object.

The psychology of tail-wagging has more in it than first appears. When a dog wags his tail we understand that he is pleased or happy, but few people stop to wonder how such a means of expressing an emotion came into being. Both primitive man and primitive dog procured their food by hunting and, since they both survived, one may assume that they were successful hunters and, therefore, that hunting brought them pleasure. Civilized man still hunts and, although his dinner no longer depends on it, it still gives him great pleasure. No one who has watched a modern pack

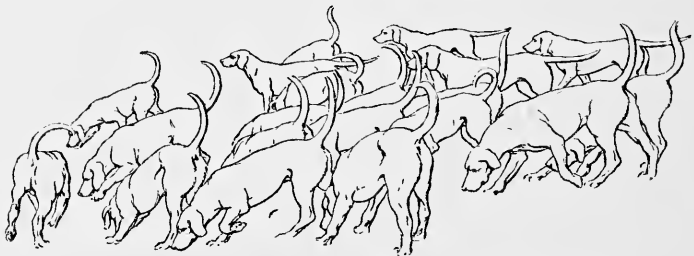
of hounds working can doubt the keen joy with which they enter into the chase—joy which cannot possibly be attributed to hope of material gain at the kill, and it is logical to suppose that the same applies to modern dog as applies to modern man in this respect.

Now, when a dog is following a scent his head is lowered, so it cannot be used as a signal to the rest of the pack. Any form of barking or yelping interferes with the intaking of breath necessary for holding the scent. How can the animal give the 'come along, boys' signal better than by flourishing the flag which nature has so obligingly attached to his posterior? Moreover, much of a wild dog's hunting would naturally be through the long grass of the prairies or the undergrowth of the jungle where only his tail would be visible. All hunting dogs, whether wild or domesticated, including the wolves and jackals, have long and freely movable tails and, as a general rule, these are normally carried more or less straight out behind; but the instant a scent is found they are raised aloft to make them more conspicuous. Hounds habitually watch the tails of those in front when drawing cover.

So here we get the subconscious association of ideas. The wild dog waved his tail about as a signal when he was out hunting; hunting was a great joy; therefore tail-wagging became an expression of pleasure. There are many instances recorded of wolves, coyotes, dingos and the like which have been tamed and which wag their tails when pleased.

Similarly one can trace to pre-historic days the

habit of depressing the tail and tucking it between the legs when scolded or threatened. When pursued by an enemy the tail would be the part of the dog nearest to the pursuer, and therefore the part most likely to be seized, so the sensible thing was to tuck it down out of harm's way. A dog runs away because he is afraid, so fear became associated with the idea of lowering the tail. When a domestic dog is scolded or threatened by his master he may not run away (possibly because he



Tails up—Heads down ; Heads up—Tails down

knows the door is shut !), probably because he knows punishment will not be avoided by temporary retreat or maybe because of his underlying love, even in the face of a difference of opinion, but his ancient instinct tells him to tuck his tail between his legs—just to be on the safe side.

So much, then, for the instincts which have been handed down from untamed ancestors of the dim past. It is understandable that these instincts are so strongly inherent that they cannot be eradicated by comparative disuse, but it is more surprising to find that habits which can only be the result of association with man can also be transmitted from

one generation to another in an animal which still retains so much of his primitive nature.

Instinct in animals was a subject in which Darwin was very interested, and he wrote much more about it than appears in his *Origin of Species* in a manuscript in which he says :

Look at the several breeds of dogs, and see what different tendencies, many of which cannot, from being utterly useless to the animal, have been inherited from their one or several wild prototypes. I have talked with several intelligent Scotch shepherds, and they were unanimous in saying that occasionally a young sheep dog, without any instruction, will naturally take a run round the flock, and that all thoroughbred dogs can be easily taught to do this ; and although they intensely enjoy the exercise of their innate pugnacity, yet they do not worry the sheep, as any wild animal of the same size would do.

In speaking of the pointer he says :

I have myself gone out with a young dog for the first time, and his innate tendency was shown in a ludicrous manner, for he pointed fixedly not only at the scent of game, but at sheep and large white stones ; and when he found a lark's nest, we were actually compelled to carry him along.

Mr. Andrew Knight, in a paper on ' Hereditary Instincts ', states the following :

A young terrier whose parents had been much employed in destroying polecats, and a young springing spaniel whose ancestry through many generations had been employed in finding woodcocks, were reared together as companions, the terrier not having been permitted to see a polecat or any other animal of similar character, and the spaniel having been prevented seeing a woodcock or other kind of game. The terrier evinced, as soon as it perceived the *scent* of the polecat very violent anger ; and as soon as it *saw* the polecat attacked it with the same degree of fury as its parents would have done.

The young spaniel, on the contrary, looked on with indifference, but it pursued the first woodcock it ever saw with joy and exultation, of which its companion, the terrier, did not in any degree partake.

Perhaps the most remarkable of all a dog's senses is that of smell, for his whole conception of the world he lives in must be entirely different from that of a human being's on account of this faculty. It seems, moreover, that a dog's sense of smell is more than merely a magnification of our own, for, were it not so, why is it that a dog who instinctively avoids fouling its own nest delights in rolling in filth?

A dog's ability to follow a scent, and the various agencies which assist or oppose it, are dealt with in the chapter on police dogs, but an interesting experiment is recorded by Dr. Romanes, who has done much work on the senses of dogs. One crowded bank holiday Dr. Romanes took his terrier for a walk in Regent's Park. People swarmed everywhere, walking this way and that, and presently the dog's attention was distracted by a canine friend it met. Noting this, Dr. Romanes altered his course, zigzagging from side to side of the path several times, and then jumped up on a seat from where he could watch. The dog, finding himself alone and that his master had not continued in the direction he had been going before, went back to the spot where they had parted, picked up the scent, and followed each zigzag the doctor had made until he arrived at the seat. Dr. Romanes says, 'Now in order to do this he had to distinguish my trail from at least a hundred others

quite as fresh, and many thousands of others not so fresh, crossing it at all angles.'

The Ancients were quick to differentiate between dogs which hunted by scent and those which hunted by sight, and it is probably due to selective breeding for the former that our hounds and hunting dogs have developed drooping ears—a feature not seen in any of the wild Canidae who need to keep all their senses equally sharp.

In dogs the sense of hearing varies considerably according to the breed. The senses of scent and sight both play a larger part in a dog's life than does that of hearing, though even in the last mentioned the dog is better equipped than man. Although dogs have not the ability to speak as we speak, they are very quick to appreciate different tones in the human voice, even if they cannot understand the actual words spoken. A spaniel I once had showed unmistakable reaction to certain kinds of music. He was a fellow with the most perfect manners I have ever seen in any dog, and when called upon to listen to music he would do so with the best face he could muster *so long as it was in the major key*. Directly something in a minor key was played he would slink with his tail between his legs to the sofa where he would put his head under the chintz frill and vent his misery in stifled howls. I am ashamed to say that his display of emotion was so comic that we not infrequently entertained friends with a demonstration, playing some piece of music which had several changes from the major to minor key, and he never failed to show that he knew the difference. I have heard

that several people have had the same experience with their dogs.

Recently some experiments have been made with the wireless. An owner of two spaniels spoke to his dogs by radio, giving them commands which, in his presence, they would readily have obeyed, and according to a report in the *Daily Express* 'the dogs were not amused'. They were bored; they yawned, scratched themselves, rolled on their backs to be tickled and then asked to be allowed to go to bed. They showed no evidence of recognizing their master's voice. This, of course, was an isolated case and should be compared with the experiments made by the Australian police as described in a previous chapter.

Professor Pavlov, who did a great deal of research on animal instinct, made an interesting experiment to test the exactness of a dog's hearing. He had several dogs under observation and at their feeding-time they were always called by the striking of middle C on a tuning-fork. Once he was sure that the dogs associated that exact note with dinner he tried varying it, and he found that C sharp, C flat, or any other note varying by more than eight vibrations from middle C produced no response in the dogs.

A dog's sense of hearing is, perhaps, his greatest safeguard. Once, when in Mexico, I wished to engage a boy to go with me as a packer on a hunting trip, and an old Indian brought his son, a lad of about fifteen years, to see me. After giving me a long list of his offspring's virtues, the old fellow ended up by saying, 'And he sleeps like a dog,

Señor.' This did not sound too good to me, but the father explained, 'A man, when he sleeps, sleeps all over, but the ears of a dog and the nose of a dog, they never sleep.'

I think one may say that, with the exception of certain breeds bred specially for their eyesight, such as the various types of greyhound, there is nothing very remarkable about the sight of a dog. Practically all diurnal animals have good sight, and dogs are no better in this respect than most. Few dogs will notice a perfectly stationary object—a point which one wishes some dog-owners would appreciate when they stand stock-still and yell to their pets.

A very interesting subject is that of colour vision in dogs. Several authorities state categorically that dogs are colour blind, but this has not definitely been proved. The Russian physiologist, Pavlov, in his *Conditional Reflexes*, states that dogs are colour blind, while Smith, in the *British Journal of Psychology*, says that they are not. One theory is that although dogs may be colour blind in the usual sense of the term, they can distinguish the different luminosities of the various colours. Thus, they can see that there is a difference between two objects of different colours except when the two colours are reduced to the same luminosity by depth or lightness of tone. Dr. H. O. Bull, who has recently done more work on the subject than any one else in this country, writes to me :

The question—Can dogs discriminate between different colours—cannot be answered in a few words. Most experimental psychologists and physiologists have *not* found evidence

that dogs have a normal colour vision. . . . I must emphasize that the experiments which still need to be made to provide an answer are of the most exacting kind. The reason why the question cannot as yet be finally answered lies in the extreme difficulty of fulfilling these exacting conditions, and it is rendered all the more difficult by the great acuteness of the dog's sense of smell and hearing.

Many dog lovers may be indignant at the statement frequently met with in scientific books that dogs cannot reason, but, taking the word at its true meaning, this is undoubtedly the case.

When a dog appears to *reason out* something he is either acting on some past experience or else has arrived at his conclusions by trial and error. Many interesting experiments have been made on this subject, and I give two which unbelievers may try for themselves.

A hungry dog is confronted with a box which his nose tells him contains food. This box can only be opened by pressure on a certain spot. The dog will scratch about until he accidentally touches the hidden spring and so is rewarded by the food inside. This procedure is repeated over and over again until the dog learns where the magic spot is and goes straight for it. If, at this stage, the box is turned round without the dog seeing it, he will go directly to the spot which used to open the box, and it will take him *just* as long to find the second position as it did the first.

Another experiment is to place a dog in a box with a lid through which the animal can be watched. After one or two fruitless attempts to get out it will probably pause either to scratch or lick

itself, or some such action totally unconnected with getting out of the box. If the experimenter will choose one of these actions and release the dog every time on its performance, the dog will eventually go through the action with the expectation of being let out.

The first of these experiments shows knowledge gained by trial and error, and the second knowledge gained by previous experience, but neither show any reasoning power. A reasoning man would, in the first case, have tried another side of the box as soon as he realized it had been turned, and, in the second, his *reason* would tell him that scratching his ear with his foot (or whatever the action was!) could not possibly release him from the box, and he would probably still be inside! And yet there is no end to the ingenious stories told of a dog's reasoning power. The one which I think intrigues me most of all that I have heard is that of a dog which was very fond of eggs. After watching a farmer collect the eggs one morning, he waited until the man's back was turned, then gently collared a hen, carried it tenderly to his kennel where he sat, blocking the entrance, until the hen had obliged by laying an egg, after which he politely released her.

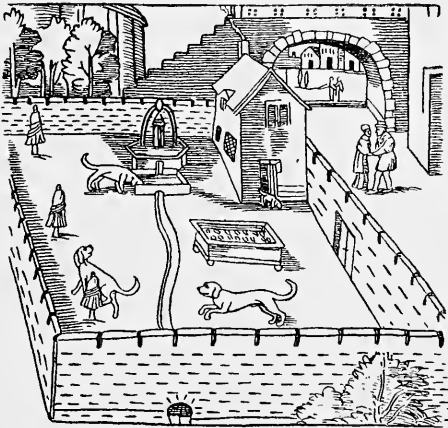
I am sure that many of the stories which are told to demonstrate a dog's power of reasoning can be explained by the animal's instinctive knowledge of nature, a knowledge handed down by generations of experience on the part of his ancestors. For instance, he has learned in this way that fire will burn and destroy not only himself but also things

over which he has constituted himself guardian if they are not moved out of the way of the blaze. Fire is a natural thing and he knows its habits. A family consisting of a man and his wife and two small children lived in a small two-storied house in San José, California, and they had a fox-terrier who was the devoted friend and companion of the little boy and girl. The family all slept upstairs, and the dog downstairs in front of the kitchen fire. One night the man and his wife were roused by the dog's excited barking and, on going downstairs, they found that a spark from the fire had set the floor alight. The man confined his energies to trying to put out the fire, while the woman ran out to the nearest telephone-box and neither noticed what happened to the dog. The fire brigade eventually arrived and managed to put out the fire. When they were able to reach the upstairs rooms they found the two children in bed, suffocated in their sleep by the smoke, and lying dead on the floor by the bedside lay the dog, the edge of the coverlet still in his teeth as he had tried to drag his playmates to safety.

There is little any one can teach the dog family about the art of hunting, either from the point of view of the pursuer or the pursued, for since the beginning of things their lives have depended on it. A coyote had made itself very unpopular by its depredations on certain chicken farms near the coast in California. Time after time dogs were set on its trail, but they always returned after a short interval and the chickens continued to disappear. At last, by posting watchers, the coyote's strategy

was discovered. He would trot straight from the farm down to the edge of the sea. Here he would follow the receding waves as near as possible for a considerable distance, his tracks being obliterated as he made them, and then, when he considered it safe, he would turn and trot off inland.

Dog knows nature, and when nature behaves in an unnatural way he cannot understand. I have



Seventeenth-century Kennels

seen a playful puppy amusing itself with a bone, tossing it up in the air and pushing it about with his nose, making believe it was alive. When the puppy was not looking its master tied a piece of black cotton to the bone and then let the puppy play again for a while. When the puppy finally dropped the bone the almost invisible cotton was pulled, making the bone travel slowly across the floor, and immediately the puppy became terrified.

The hair on his back rose up, he growled and backed away, and nothing would induce him to go near the bone again. The pup, although quite ready to pretend his bone was alive, knew that in reality it wasn't. The laws of nature were violated and he knew it.

Dogs—all animals in fact—fear that which they cannot understand. Dr. Romanes gives an instance of a setter which was always afraid of thunder, as many dogs are. On one occasion some bags of apples were being emptied onto a wooden floor over the room where the setter was. The dog behaved exactly as he always did during a thunder-storm until Dr. Romanes took him upstairs and let him see some more bags being emptied, after which he returned to the room beneath and took no more notice of the noise.

Just how far a dog's powers of memory and imagination can be compared with those of man is very difficult to say. It is very unlikely that dogs can call up images of the past in the same way that we can. A dog often appears to 'remember' some one whom he has not seen for a long time, but it is probable that this is due to his experiencing again the same pleasure which in the past he experienced in that person's company. This theory is rather upheld by two bull-terriers I once knew. These two, a dog and a bitch, were absolutely inseparable and were devoted to each other. One day the bitch died very suddenly of heart failure. The dog wandered about disconsolate and obviously feeling the lack of something, and in the evening his mistress took him for a walk in the

grounds to try to cheer him up. To her great distress they unexpectedly came upon the body of the bitch lying outside the gardener's cottage, awaiting burial, but the dog showed no grief whatever. He went up and sniffed it and then wandered off totally uninterested. It apparently recalled no memory of his lost companion.

Nor can a dog's wonderful homing instinct be cited as proof of memory. A dog's power of 'back tracking', his sense of direction and scent, and his instinct to guard his possessions and those of his master, are responsible for the almost uncanny feats accomplished. The many instances on record of a dog finding its way home after being taken many miles by train or car can only be due to his sense of direction.

A lady I heard of recently went to stay in a large country hotel, taking her dog with her. On arrival she just went up to her room for a moment to deposit her luggage and then took her dog out for a walk. When she returned she was half-way upstairs when she found that she remembered neither the whereabouts nor the number of her room, but the dog led her straight to it without hesitation.

The dog has many human attributes, but his attitude towards family life is entirely different from ours. Although two dogs of opposite sexes frequently become very fond of each other, their affection seems to have nothing whatever to do with the physical act of mating. A dog is entirely promiscuous in his love-affairs, while a bitch at the appointed times finds herself followed by a host of

admirers from which she makes her own choice. Again, bitches are as a rule excellent mothers, jealously guarding their offspring and caring for them to the utmost of their ability, but as soon as the puppies are weaned the mothers' interest wanes, and in a remarkably short time they fail to recognize their children if they meet them in the street. Puppies, on the other hand, will recognize their mother for a far longer period, probably stirred by some feeling of gratitude for her past care. There is, however, no doubt as to the genuineness of a bitch's mother-love while it lasts. One bitch, who spent much of her time in the nursery of the family



Lap-dog—Fourteenth Century

to whom she belonged, had a litter which, for some reason or another, had to be taken from her. The morning following the tragedy she was discovered in her basket curled round a collection of woolly toys which apparently she had purloined to comfort herself with during the night. Another story, which I believe to be true, tells of a bitch, a keen rabbit, whose puppies were taken from her before they were weaned. The day following the disappearance of her family she happened to kill a rabbit in the entrance to its hole. Her nose told her that there was something more in the burrow and she dug in to find a family of baby rabbits. These she carried safely, one by one, to her kennel, where she suckled and raised her stolen family.

Never afterwards could she be induced to chase a rabbit.

An interesting, and often amusing, side of a dog's character is his appreciation of the amenities of civilization. Almost without exception dogs love riding in cars. There are many noted instances of dogs who have acquired a passion for travel, the most remarkable perhaps being Owney, a dog belonging to a Post Office clerk in Albany, New York.

Owney's travels started with trips back and forth on the mail train, but before very long his lust for travel led him to 'jump' any other train which took his fancy. His master then attached a notice to Owney's collar, asking railway officials to tag him at every town, and in a few years the dog had visited practically every large town in the United States and also made several trips into Canada and Mexico as well. Owney became so famous for his travels that the Postmaster-General in Washington presented him with some harness in place of his tag-laden collar. A little later he visited San Francisco where he was presented with a fitted travelling bag containing brush, comb, blanket and credentials. Thus equipped, Owney boarded the S.S. *Victoria* and sailed for Japan. At Yokohama he was given the freedom of the Japanese Empire under the personal seal of the Mikado. From Japan he went to Foochow. At Hong Kong the Emperor of China sent him a personal passport and from there he visited Singapore, Suez and numerous parts of Europe. Finally he sailed for America carrying over 200 tags and testimonials. Owney's

stuffed skin is now to be seen in the Post Office Museum in Washington. Quite alone, Owney made the trip round the world in 132 days.

Only a few weeks ago I was introduced to a dog who had learned, entirely on his own initiative, to make use of modern traffic control. The dog, a Labrador, lives in a house on the south side of Kensington Gore and his great delight is to exercise in the park opposite. Finding the continual stream of traffic along the Gore more than he could negotiate alone, he has learned to go along the pavement until he is opposite a policeman on duty and bark to be conducted across.

CHAPTER FIFTEEN

DOG AND THE SUPERNATURAL

THE part played by dog in the religions of old has been referred to in previous chapters, and there are many quaint superstitions and myths connected with our really very matter-of-fact four-footed friend.

Topsell (1607) gives pages of strange cures for



'The Sea-dog is a beaste of the sea who takes his nourishment on the earth and in the ocean, swimming in the sea like a fish and going upon the earth like a beaste'

(1482 MS.)

dog ailments and also many ways in which the dog can be used to cure the ills of man :

Whereas the inward partes of man are troubled with many evils, it is delivered for truth, that if a little Melitaeen (Maltese) Dog, or young sucking puppies, be layed to the brest of a child of man that hath inflictions, passions or pains in his entrals, the paine wil depart from the man into the beaste.

If a whelpe be cut asunder alive, and layed upon the head of a mad melancholike woman, it shall help her, and it hath the same power against the spleene.

The flesh of madde Dogges, is salted and given as meate to them which are bitten by mad Dogs for a singular remedy. The blood is commended against all intoxicating poisons and pains in the small guts, and it cureth scabs. The fat is used against deafness of the eares, the gout and nits in the head.

The pouder of the teeth of Dogges, maketh childrens teeth to come forth with speed and easie, and if their gums be rubbed with a dogs tooth, it maketh them to have the sharper teeth.

The milk of a Bitches first whelping, is an antidote against poyson, and the same causeth haire never to come again, if it be rubbed upon the place where haire are newly pulled off, and so on.

There are, of course, many superstitions with regard to hydrophobia, the most certain cure being supposed to be touching the Stole of St. Hubert. It has been said that the docking of dogs' tails was originally performed as a guard against this disease.

The Esquimaux maintain that an earthquake is due to the Hound of Hell scratching his fleas, and in several American Indian tribes it is held that an eclipse of the sun is due to its being swallowed by the Devil Dog.

The ancient Greeks thought that the Gods sent punishment on Earth by means of dogs :

Like the red star, that from his flaming hair,
Shakes down diseases, pestilence and war.

Iliad, B. XIX

Orion's dog, (the year when autumn weighs),
And o'er the feebler stars exerts his rays ;
Terrific glory ! for his burning breath
Taints the red air with fevers, plagues and death.

Ibid., B. XXII

Legend has it that Fontainebleau owes its name to a dog. In the days before it became a royal

forest, a young man, accompanied by his hound, Bleau, tripped over the root of a tree and so injured his ankle that he was unable to walk. The faithful Bleau remained by his master's side until he perceived that he was suffering from thirst, whereupon he trotted to a near-by spot and began to dig.



Pedlar and his Dog
(Lambeth Church)

Soon Bleau uncovered a spring of cooling water, and the young man was so refreshed that he was able to make his way home. In gratitude to his dog he purchased the forest and built a fountain at the spring which he christened Fontainebleau.

In Lambeth Church there is a window depicting a pedlar and his dog, and near-by is a property

known as Pedlar's Acre. It is said that, at about the end of the fifteenth century, a poor pedlar was passing with his dog across what was then open ground when his dog suddenly began to dig and uncovered a pot full of gold coins. The pedlar, after carefully covering the gold again, sought the



Black Dog of Newgate

(Woodcut, 1638)

authorities and purchased the land for half a crown. As legal owner and a rich man, the pedlar gave a handsome sum of money to the church and presented the window in commemoration of his dog. I am told that Pedlar's Acre is still the property of the original pedlar's descendants and that it brings in an annual rental of about £1,000.

A strange story of the Middle Ages is that of the 'Black Dog of Newgate'. This monster, 'a Cerberus, worse than a Cerberus even, black he was, with curling snakes for hairs, his eyes like torches, his breath was poison and smoke came from his nostrils', was said to haunt the prisoners of Newgate Prison, who, because of bad prison fare, were suspected of having resorted to cannibalism.



Boye's death at Marston Moor

Boye, a poodle belonging to Prince Rupert, is a queer figure occurring in contemporary writings of the reign of Charles I. Either for political reasons, or else from superstition, Boye was credited with supernatural powers. One writer says it was a shame that the dog should be allowed to converse so much with the King's children 'lest he taught them to swear'. From other writers we learn that in church, Boye conducted himself

‘ most Popishly and cathedrally ’, and that he was never late for prayers, ‘ being as attentive as one of us private Christians ’. Boye was supposed to cast spells over unsuspecting youths, causing them to fall in love with monkeys and other animals. A pamphlet was printed purporting to be a dialogue between Boye and a Roundhead dog called Pepper, which is amusing political propaganda but too long to reproduce here. Boye was eventually killed at the Battle of the Marston Moor, to the great delight of the Roundhead Camp.

The origin of the name of the ‘ Isle of Dogs ’ is supposed to be as follows : Some time during the seventeenth century a man who lived in a house on the mainland side of the dividing water, noticed that every day a dog swam across from the island, returning in the same manner a few hours later. Curiosity led him to follow the dog, who, he found, went to a farm where the farmer told him he was sorry for the animal and had been feeding him for some time. The farmer’s interest was roused when he heard where the dog spent the remainder of his time, for he was certain that no one lived on the island, so the next day the two men followed the dog by boat across the water. They found him lying on a newly turned mound of earth from which he refused to move. Workmen were procured from the mainland, and digging revealed the body of a man with his head battered in. The mystery was not unravelled then, but when his master’s body was conveyed to the mainland and given a decent burial the dog consented to go and live with the farmer in peace. The story goes on

that shortly afterwards the dog recognized among the watermen at one of the wharves a man whom he attacked with such ferocity that the man confessed to having killed the animal's master. The man was brought to the gallows and the dog was permitted to witness the hanging. Apparently this satisfied the faithful creature, who thenceforth devoted himself entirely to his new master. The



Pudel and Piper, 1642

land was originally known as Dog's Island and gradually became changed to Isle of Dogs.

Nowhere in the world is there so much kindness to animals as in England. Our love of dogs is shown by the fact that in 1939 the number of licences taken out was nearly 4,000,000, and that, of course, takes no account of hounds and unlicensed dogs.

It was Sir Walter Scott who, when a favourite

dog died, wrote to a friend excusing himself from dining 'on account of the death of a very dear friend'. Another dog of Sir Walter's, Maida, was the original of Bevis in 'Woodstock', and also the model for most of Landseer's pictures of wolf-hounds, and Scott amusingly wrote: 'I am as tired of the operation as old Maida, who has been so often sketched that he gets up and walks off with signs of loathing whenever he sees an artist unfurl his paper and handle his brushes.' When Maida died a monument was erected to him on which was inscribed:

Beneath the sculptured form which late you wore,
Sleep soundly, Maida, at your master's door.

And from Byron, who wished to be buried in the same vault with his dog, his famous epitaph:

NEAR THIS SPOT
ARE DEPOSITED THE REMAINS OF ONE
WHO POSSESSED BEAUTY WITHOUT VANITY,
STRENGTH WITHOUT INSOLENCÉ,
COURAGE WITHOUT FEROCITY,
AND ALL THE VIRTUES OF MAN WITHOUT HIS VICÉS.
THIS PRAISE, WHICH WOULD BE UNMEANING
FLATTERY
IF INSCRIBED OVER HUMAN ASHES,
IS BUT A JUST TRIBUTE TO THE MEMORY OF
BOATSWAIN, a DOG
WHO WAS BORN AT NEWFOUNDLAND, MAY 1803,
AND DIED AT NEWSTEAD ABBEY, NOV. 18, 1808.

Two lines on the death of a sheepdog come to me from R. E. Vernéde, killed in action, April 1917:

Lord! there'll be deaf angels when we meet—
And you leap up and bark!

Perhaps, as an author, I may be pardoned for closing with the following from the pen of Jerome K. Jerome.

They are superior to human beings as companions. They do not quarrel or argue with you. They never talk about themselves but listen to you while you talk about yourself, and keep up an appearance of being interested in the conversation. They never make stupid remarks. . . . And they never ask a young author with fourteen tragedies, sixteen comedies, seven farces, and a couple of burlesques in his desk, why he doesn't write a play. They never say unkind things. They never tell us our faults, 'merely for our own good'. They do not at inconvenient moments mildly remind us of our past follies and mistakes. . . . They never inform us, like our inamoratas sometimes do, that we are not nearly as nice as we used to be. We are always the same to them. He is very imprudent, a dog is. He never makes it his business to inquire whether you are in the right or in the wrong, never bothers as to whether you are going up or down upon life's ladder, never asks whether you are rich or poor, silly or wise, sinner or saint. You are his pal. That is enough for him, and come luck or misfortune, good repute or bad, honour or shame, he is going to stick to you, to comfort you, guard you, give his life for you, if need be—foolish, brainless, soulless dog!



Chinese drawing of Peking and pup

BIBLIOGRAPHY

- How Animals Behave.* H. G. Wells, Julian Huxley, G. P. Wells.
Le Chien. Gayot.
About our Dogs. Croxton Smith.
The Dog. Youatt.
Canine Pathology. J. Pertus.
The Investigation of Mind in Animals. E. M. Smith.
Principles of Animal Psychology. Maier and Schneirla.
The Animal Mind. C. Lloyd Morgan.
Psychologie des Animaux. Dr. F. Buytendijk.
The Rights of an Animal. Edward Byron Nicholson.
The Dog-mind and its Human Characteristics. Viva.
British Dogs. Hugh Dalziel.
Police Dogs and their Training. Reginald Arundel.
The First Friend. Lucy Menzie.
The Nature of Learning. George Humphrey.
Motivation of Behaviour. P. T. Young.
Handbook of General Experimental Psychology. Murchison.
Conditional Reflexes. I. P. Pavlov.
Anatomy of Vertebrated Animals. T. H. Huxley.
Animal Psychology. W. B. Carpenter.
The Geographical Distribution of Animals. A. R. Wallace.
Mammals Living and Extinct. Flower and Lydekker.
The Science of Life. H. G. Wells, Julian Huxley, G. P. Wells.
Land Mammals of the Western Hemisphere. Scott.
Life of Mammals. Ernest Ingersol.
Standard Natural History. Ed. Pycraft.
Natural History, Animals. George Jennison.
Mammalia. Louis Figuier.
British Dogs. W. D. Dowey.
Wild Traits in Tame Animals. Louis Robinson.

- Mental Evolution in Animals.* G. J. Romanes.
Watch-dogs, their Training and Management. Lieut.-Colonel
 E. H. Richardson.
Hunting and Working Terriers. Jocelyn Lucas.
Researches into the History of the British Dog. G. J. Jesse.
Forty Years with Dogs. Lieut.-Colonel E. H. Richardson.
Dog Encyclopaedia. Ed. Walter Hutchinson.
War, Police and Watch Dogs. Lieut.-Colonel E. H. Richardson.
Dog-keeping on Common Sense Lines. W. Powell-Owen.
Dog and Man. A. Sloan and A. Farquhar.
Der Deutsche Schäferhund. Von Creytz.
Dogs and their Masters. Marion Chappell.
Dogs for Profit. Rowland Johns and Leonard E. Naylor.
The Intelligence of Animals. G. C. Grindley.
Cambridge Natural History, Vol. X.
Wild Animals in Captivity. A. D. Bartlett.
American Animals. Stone, Witmer and Cram.
Zoology of Egypt. John Anderson.
Manners and Customs of the Ancient Egyptians. Sir John
 Wilkinson.
Outline of Vertebrate Palaeontology. A. S. Woodward.
Variation of Animals and Plants under Domestication. Charles
 Darwin.
The Quadrupeds of North America. Audubon and Bachman.
American Natural History. John D. Godman.
Synopsis of the Mammals of North America. D. G. Elliot.
Land and Sea Mammals of Middle America and the West Indies.
 D. G. Elliot.
Animal Life as affected by the Natural Conditions of Existence.
 Carl Semper.
The Nature and Development of Animal Intelligence. Wesley
 Mills.
The Extinct Dogs of North America. E. D. Cope.
Natural History of the Ancients. M. G. Watkins.
Extinct Animals. E. Ray Lankester.
Moeurs, Usages et Costumes au Moyen Age. Paul Lacroix.
Traité de Venerie. Side Mahommed el Mangali.
Mammalia of India. R. A. Sterndale.
Historie of Four-footed Beastes. Edward Topsell.

- The Japanese Lapdog.* E. D. Cope.
The Cranial and Dental Characteristics of the Canidae. T. H. Huxley.
Coyotes in their Economic Relations. D. E. Lautz.
Monograph of the Canidae. St. George Mivart.
Zoological Mythology. Angelo de Gubernatis.
Elementary Text-book of Zoology. Masterman.
The New Book of the Dog. Edward C. Ash.
Les Arts au Moyen Age. Paul Lacroix.
Travels of Marco Polo. Ed. Sir Henry Yule.
Just So Stories. Rudyard Kipling.
North American Indians. George Catlin.
Sport and Life on the Pacific Slope. H. A. Vachell.
Trailing and Camping in Alaska. A. M. Powell.
The Book of the Dog. Vero Shaw.
The New Book of the Dog. Robert Leighton.
Science and Literature of the Middle Ages. Paul Lacroix.
Museum of Animated Nature, Vol. I. Anon.
'Mankind's Best Friend.' E. H. Baynes (*National Geographic Magazine*).
Shakespeare's England. Ed. Clarendon Press.
Mediaeval England. Ed. H. W. C. Davis.
English Life in the Middle Ages. L. F. Saltzman.
Historia Animalium. Aristotle.
De Proprietatibus Rerum. Bartholomaeus Angelicus.
Description of England. William Harrison.
De Canibus Britannicus. John Caius.
The Noble Arte of Venerie. George Turbervile.
The Animal Lore of Shakespeare's Time. Emma Phipson.
Sports and Pastimes of the People of England. Joseph Strutt.
England as seen by Foreigners. W. B. Rye.
Master of Game. Edward Plantagenet.
Book of Field Sports. Juliana Berners.
Hounds and Hunting through the Ages. J. B. Thomas.
Human Physiology. Professor Starling.
Origin of Species. Charles Darwin.
Hereditary Instincts. Andrew Knight.

CHICAGO DOGS DONATED TO AID



Although most of the dogs trained to lead the blind are German boxers have been donated to the famous Seeing Eye Training School in E. O. Fraund, who bred the dogs at his Tulgey Wood Kennels near Chicago. He is sending the dogs to Bernice Clifton, blind Seeing Eye graduate.

BLIND



shepherds, these
Morristown, N. J.
msdale, is show-

Red Cross Dog!

Rockville, Ind., August 1—
(AP)—Edward Rowe, farmer,
told today of receiving first-
aid treatment for heat prostra-
tion from a pet dog.

Driving a cow to pasture,
he said, he was overcome and
nearly fainted.

He said his dog ran to a
near-by creek, jumped in and
hurried back to shake water
on him and revive him.

A Canine Gentleman!

“Flash” Sorely Missed By County Home Head, Who Pens Tribute To Pet.

Touching tribute is paid to a dog and a strange disclosure made by Dr. C. A. Neal, Superintendent of the Hamilton County Home, in Twilight, monthly publication of the home, out yesterday.

The tribute is to Flash, Dr. Neal's dog, dead at the age of 17 years.

The disclosure is that Flash has passed judgment on all salesmen and applicants for positions at the County Home for years.

“Flash was a collie,” writes Dr. Neal. “Black and yellow, with four white feet and, upon occasions, the most immaculate white shirt front that you ever saw.

“He was one of a litter of six or seven, but he was a ‘throwback,’ he did not have the pointed nose and the almond eyes of his brothers and sisters but, in lieu of these, dewclaws and brains.

“Flash came to me in the summer of 1923, all covered with fuzz like a young duck. The first evening we had him, he chased lightning bugs, each time one flashed he would run after it and that is how he came by his name. From

then on, he was my constant companion. Without the points and looks of a show dog, he had all the qualifications of a wonderful companion. He was a canine gentleman . . .

“Flash, old boy, I miss you; I recall that when an applicant for a position or a salesman entered the office, you would come out and sniff them; if you returned to your corner, then all was well. But if you came and curled yourself at my feet, then I should be on my guard.

“Flash, old pal, you never made a mistake; you turned thumbs down on more applicants than I would have dared to do, and those that I employed against your judgment never proved to be worth the hiring.

“But, old boy, I miss you; some nights I still stoop to fill your water bowl; and I know full well what was in the heart of St. John Lucas when he penned:

“As for me

This prayer at least the gods fulfill;
That when I pass the flood, and see
Old Charon by the Stygian coast,
Take toll of all the shades that land,
Your little faithful, barking ghost
May leap to lick my phantom hand.”

