



“THE WOMAN”

AND

THE AGE:

A LETTER ADDRESSED TO

THE RIGHT HON. W. E. GLADSTONE, M.P.,

First Lord of the Treasury, &c., &c., &c.

BY

SUNDRY MEMBERS,

CLERICAL, MEDICAL, AND LAY,

OF

THE INTERNATIONAL ASSOCIATION

FOR THE

TOTAL SUPPRESSION

OF

VIVISECTION.

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“ THEN SHALL THE WOMAN BE EXALTED, CLOTHED WITH
THE SUN, AND CARRIED TO THE THRONE OF GOD ; AND HER
SONS SHALL MAKE WAR WITH THE DRAGON, AND GET THE
VICTORY OVER HIM.”

R37881

SIR,—

1.—We, Members of the International Association for the Total Suppression of Vivisection, respectfully and earnestly solicit your consideration of the following statement, which we have prepared in view of the Second Reading of a Bill now before Parliament, entitled a Bill for the Total Abolition of Vivisection.

2.—The grounds whereon we condemn this practice are at once Scientific, Social, and Religious. For we regard it, not merely as useless and superfluous, but as in the highest degree mischievous, immoral, and wicked.

3.—We will treat first of the scientific aspects of the question. Our objections here have been expressed by many scientific men of the highest eminence, the list of whom includes Celsus, Cuvier, Sir Charles Bell, Sir William Fergusson, Professor Zöllner, Drs. Nelaton, Legallois, Roche, Parchappe, Darkheim, Magni, Gerdi, Carteaux, Guardia, Godini, Blatin, Bell Taylor, George Macilwain, Garth Wilkinson, McWhirter, Reid, and many others.

4.—The method is a false and misleading one, both as regards the phenomena induced and the interpretations suggested. As regards the phenomena, the subjects of experimentation are not in a normal or natural condition—first, because their systems are deranged by the suffering inflicted; and, secondly, because the lesions produced come, not, as in disease, gradually and of interior morbid condition, but suddenly and from without, by violence. Or, again, the symptoms artificially set up for the sake of ascertaining the functions of any particular organ, are often as likely to be the result of the injuries done in getting at the organ, as of the test applied to the organ itself.

5.—Of the fallacy of the method in this last respect, an apt illustration is afforded in Professor Ferrier's work on the "Functions of the Brain." He there admits that the paralysis caused by him in a

number of dogs and monkeys, specially selected from their kind on account of their superior intelligence, was as likely to have arisen from the injuries inflicted in the approach to the nervous centres to be explored, as from the destruction of those centres themselves—an admission which at once invalidates the entire series of experiments in question. When it is considered that the preliminary portion of the operation consisted in drilling through the skull, and perforating the tissues and brain with a red-hot wire, such a possibility becomes eminently probable. So that the only wonder, to the average mind, is that it failed to suggest itself in time altogether to prevent the execution of the experiments. So far, however, from profiting by Professor Ferrier's admission, a large number of physiologists, including Professors Brown-Sequard, Charcot, Dupuy, Lauder Brunton, &c., set to work to repeat the horrible experiments thus by their inventor pronounced delusive—the result being to confound both Professor Ferrier and themselves; so widely at variance with his and with each other's were the results obtained.

6.—This is no exceptional instance, but is representative of thousands which might be cited, and, in fact, of the entire range of vivisectional experiments. And that it should be so is, we submit, only what might reasonably be expected. For, in order to see how radically vicious the method must be, it is sufficient to recall the analogous case of Judicial Torture, the fallacy of which, as a means of arriving at Truth, first pointed out by Aristotle, has received the confirmation of the world's whole subsequent experience. Like the witness stretched upon the rack, Nature, put to the question by Torture, answers with a lie. Through a creature crucified alive to a plank, cut into with knives, torn with saws, burnt with acids or hot irons, stuck through and through with nails, scalded, inside or outside, with boiling water, whose nerves and sinews are wrung to their utmost tension with hooks, whose whole circulation is deranged, and whose frame is writhing throughout with agony,—Nature permits no trustworthy revelation to be made, so that the very “facts” obtained by a vivisectioning science are not truths but falsehoods. Such is the case in regard to the animals themselves which are experimented upon. And even were they true for the animals, they would have no application

to, and would therefore be valueless for, man. The instances alleged to the contrary are quite unsustainable. Suffer us to exemplify one, made notorious, among other ways, by its quotation on behalf of the practice, by a Right Reverend Prelate in the House of Lords.

7.—We refer to the allegation that many hundreds of human lives have been saved through an improvement made in a certain operation, by means of the vivisection of a few rabbits and guinea-pigs. The operation in question is called Ovariectomy; and the danger of it, for human beings, arises from the liability to inflammation of the membrane cut into—namely, the Peritoneum. In the case of animals, however, this liability does not exist; and the membrane in question may be injured to almost any extent without their lives being thereby endangered. Any inference drawn from them in respect of human beings is, therefore, altogether misleading. And the truth about the particular operator—namely, Mr. Spencer Wells, to whom credit has been given for useful vivisectional experimentation, is that of the eight hundred cases published by him, the death-rate in the last three hundred was greater than in the preceding three hundred; and that the method claimed by him as due to vivisection, possesses, as emphatically declared by Drs. Charles Clay and Thomas Keith, the latter of whom is himself a vivisector, little or no importance as affecting the mortality. Other performers of the same operation, and notably Mr. Baker Brown who had no recourse whatever to vivisection, have surpassed Mr. Wells's average of successes. And the result of his only experiments which have any application to the human subject, was directly opposed to his continuing to perform the operation at all, for his first three attempts failed, the patients having died under it. But even supposing the fact to be otherwise, and as implied in the allegation, what can be said of the practitioner who would perform a capital operation on a human being, on the strength of his having performed it successfully on a diminutive Rodent, but that he ought to be shut up as a dangerous lunatic?

Such, at least, would have been the opinion of one even of the most infamous of vivisectors, Majendie, who, guided by his own vast experience, was wont to recommend to his friends never to consult a surgeon

who was a vivisector, because he would have obtained his knowledge from a source sure to mislead. Among the feats of this barbarian was the sacrifice of 8000 dogs, the first half to establish, and the second half to confute, Sir Charles Bell's famous discovery of the distinction between the sensory and motor nerves—a discovery not due to vivisection. So little satisfactory, however, were Majendie's results deemed, that other operators sacrificed other thousands of dogs in order to ascertain the fact. Among themselves, moreover, they freely deride the notion of the practice being useful in any sense contemplated by the public.

8.—It is the same with the results generally with which vivisection is credited. One and all, on being submitted to candid scrutiny, they prove to be due to methods which are at once sound and legitimate—namely, clinical observation and careful anatomy of the dead subject; or, if made in connection with vivisection, to have been made in spite, rather than by means, of it, and to be fully capable of being made without it.

9.—Among the numerous ways in which the practice we are reprobating tends to the disadvantage of science, are these two:—It withdraws the student from the methods just described as sound and legitimate, in favour of methods which are the reverse of these; and it deteriorates, until it has destroyed, whatever power of mental perception may be his on commencing to follow it.

10.—This last consequence is, from the constitution of things, inevitable. Nature is no mere mechanism, inanimate, and insensible to defiance and outrage. Like her own children, she is a soul, having a body. For we can have nothing that she has not. And she is very woman, whose real law is sympathy, whatever to shallow and loveless observation it may appear to be. For she reflects to each one who approaches her, precisely the image he presents to her. Wherefore to those, and those only, who court her with reverence, humility, patience, and tenderness, does she open her heart and disclose her secrets. But the attempt to ravish them from her by violence—how mean soever may be the immediate subject of the assault—she vehem-

mently resents, and avenges by smiting with impotence the intellect of the offender, so that he can in no wise discern the significance even of that which with his outer eyes he may behold.

11.—One who desires to make proof for himself of the latter part of this averment, needs but with average intelligence and candour, and disposition undepraved by familiarity with cruelty, to peruse the published writings of the prevailing School of Physiology, Biology, and Medicine, choosing whatever language he may prefer. He will not have to pursue very far his loathsome task before he finds the inanity of the reasoning and fallaciousness of the conclusions, claiming, with the barbarity of the methods and wantonness of the motives, an equal share of his astonishment and indignation, and compelling the conclusion that their writers have, one and all, intellectually and morally, been smitten with fatuity. And if a crucial instance be demanded in proof of the paralysing influence of the method upon the minds of those who are addicted to it, it will be sufficient to adduce the history of the discovery of the circulation of the blood. Physiologists were, unknown to the general public, vivisecting not only animals but men and women—criminals in hundreds from the prisons of Egypt and Italy, being delivered to them for the purpose—for nearly two thousand years, before they discovered that most probable and obvious of natural phenomena, the circulation of the blood. And so far were they even from suspecting the fact, that the discovery, when at length made, was received by the profession at large with incredulity and derision.

12.—This, however, is not all. Though made by a vivisector, the discovery was due in no way to vivisection, but to simple observation of the direction of the valves in the venous system, as ascertained by the dissection of the dead body, and by other equally significant indications. Comparatively few as were physiologists in those days, they all indulged in vivisection more or less. But Harvey was so much less of a vivisector than the rest, that his mind had not yet become altogether incapacitated for its proper function of thinking. And hence the obvious inference succeeded in forcing itself on him. Slender as were the capabilities of the profession in respect of the art of healing in

those days, there is nothing to show that the enormous recent development of vivisection has been accompanied by a corresponding increase of capability. Least of all can the experimentalists claim for themselves the credit of such advance as may have been made. Said that veteran of the torture-chamber, the late Professor Claude Bernard, but three short years ago, in reference to this very point—"Our hands are empty to-day, but our mouths are filled with promises for the future." "Legitimate promises" was his phrase; but enough has been said to show the worthlessness of the qualification. The fact is that so far from being justified in boasting—as with supreme effrontery it does boast—of its "bloodless victories," the science of the age is, in every one of the many departments wherein it has had recourse to cruelty, little else than a series of bloody defeats. And such is the confusion that reigns in its ranks, that on scarce a single point, however rudimentary, either of treatment or of hygiene, is there among its craftsmen any agreement.

13.—Tried and found wanting, vivisection now represents the despair of science. We, Sir, are assured that it is, itself, the cause, no less than the consequence of that despair. Science, which is simply knowledge, consists, not in the multiplication of facts, even though genuine, but in the comprehension of meanings. And this, again, consists in the perception of substantial ideas. Without these there is no understanding, and therefore no real knowledge. For that alone is real which is substantial. And this is not the phenomenal.

14.—From such perception the vivisector is, by the nature of things, excluded. A man cannot at the same time have perception of ideas, and turn his back on the ideal world. And he who for a selfish gratification inflicts suffering on innocent creatures, does turn his back on that world; and in such degree as he does so, he loses the sense of true and false, as well as of right and wrong. Lacking this sense, he lacks the power of understanding, and is constitutionally disqualified for the exercise of intellectual processes.

15.—And here it may be well to disclaim any intention of interfering with man's *use* of his animal brethren. They, we hold, may, no

less than our children and ourselves, be legitimately subjected to discipline and training, and to the transient discomforts incidental thereto. For these last may be compensated by subsequent kindness, while the qualities and faculties cultivated minister to the development, moral and intellectual, of the subject. Think not the phrase overstrained as thus applied. The notions of the current conventionalism are no criterion of probabilities, much less of actualities. Nay, even the current doctrine of evolution may reasonably be conceived of as representing a truth unsuspected by its authors; and the animals may, no less than men and women, represent humanity in the making; aye, and also in the marring, seeing that evolution has its necessary complement and supplement in degradation. Like ourselves, they are amenable to treatment, becoming developed and refined by sympathy and kindness; and, like ourselves, they grow coarse with coarseness, vile with reviling, brutalised with brutality, so that when they pass out of this stage, they may enter on another hardened and depraved, and with the bent of their dispositions such that they are ready by nature to do again what has been done to them. Even the materialist ascribes instinct to memory, though through his ignorance alike of the immortality, the universality, and even of the existence of the soul, he is forced, to his own confusion, to credit the mortal organism with a memory of things which subsisted prior to it. But if it be, indeed, the truth that "the same incorruptible spirit is in all things," and that when once individualised by enclosure in an envelope of soul-substance, it becomes an indiffusible personality, in its nature immortal, and perishable only through its own persistently evil will,—then the doctrine of evolution involves a consequence from which even the most hardened of vivisectors will shrink with horror. For, then, not only will they in the troughs of their laboratories be torturing the unborn men and women of the generations to come, and depraving in advance the souls of their own and our posterity, to the incalculable detriment of the mankind of the future; but they will in their own persons afford subjects for the exercise of that Justice which they have denied to others. Sir, that which for the ancient world constituted the foundation of all religion, and which our own sacred books in a measure recognise, though long forgotten, or remembered only to be derided, may yet prove the key to all the problems to find the solution

of which the age is ruining the world—namely, the doctrine of the Transmigration of Souls. A possibility for all, a probability for many, a certainty for some who have been enabled to recover the recollections of their own remote past, this doctrine cannot fairly be excluded from consideration, whether in relation to the victims or to the practisers of vivisection.

16.—A word in reference to another allied subject is here necessary. It concerns the question of Flesh-eating. Nevertheless, we shall say nothing to create confusion by putting the claim to kill in the same category with the claim to torture. The two things are widely separated. The science of this age, in declaring that man's best food is that which is already nearest to man, clearly indicates cannibalism as the perfect way in diet. The science of all ages, as exhibited in the fixed results of comparative anatomy and physiology, demonstrates man, in every detail of his constitution, a fruit and grain eater. And history, sacred and secular, and the testimony of all who, having made the experiment upon that only legitimate subject of painful research, the own self of the individual, know by actual experience—agree that only to man frugivorous does the woman Intuition ever reveal herself, enabling him to attain that true manhood which consists in the unfoldment of the spiritual consciousness, and involves the possession of an organon of knowledge, and the power thereby to complete the system of his thought.

The age, on the strength of its non-experience in the region of Reality, denies to man any possibility of the kind. And it is true that, as Materialist, man has no instrument whereby to attain certitude of truth. But man, as Man, has it; and he gets it by developing the Woman within him. For the intellect and the intuition are, respectively, the masculine and feminine, the centrifugal and centripetal, the motor and sensory, modes of the mind, and as indispensable to each other as their correspondences on the physical plane. From this, it follows that by its rejection of the intuition, and its attempt to discover truth by the intellect alone, the age has in effect sought to construct the solar system by means of the centrifugal force only, and without the centripetal, to frame an organism having a motor system of nerves only, and no sensory, and to reconstitute humanity on the basis of a

single sex—namely, the masculine. And the age claims to be a scientific age, and a serious enquirer for truth! Nay, it claims also to be a free-thinking age, when it has resolutely forbidden its mind to operate in any direction saving the external! Worthy successor of what it calls the Dark Age, it will assuredly by its successor in turn be called the Stupid Age. Alas, that it should represent also the intimacy so frequently observable between stupidity and cruelty.

17.—A third way in which the practice operates to the serious disadvantage of science, is by its inevitable tendency to repel minds of the higher order from engaging in scientific pursuits. Reduced to a butchery, and this of the most revolting description, science now obtains for its service, not the finest intellects, but the hardest hearts. So that the personal associations to be endured are scarcely less repulsive than the methods to be employed.

18.—This last is a point which affects the application no less than the study of science; and, as regards this, it should be noted that of those who are addressing you, there are some who by prolonged, actual experience of student and professional life at the principal European head-quarters of vivisection, know well both what sort of character and what sort of practice are engendered of it, as manifested when unchecked by considerations of personal interest. It will suffice to say on this head, that in striving for the abolition of vivisection, we are striving to rescue, not only science and its followers from the unspeakable degradation into which they have fallen; not only, besides these, the animals; but also those unfortunates who, being poor as well as sick, are in danger of repairing to the hospital only to find it a laboratory.

19.—This brings us to the aspects, moral and religious, of our subject. These may be best elucidated by means of an exhibition of the principles involved in vivisection; the principles, that is, upon which, at the bidding of a vivisectioning science, society is required to reconstruct itself. Of these, the following are typical examples:—

The end justifies the means. Might is right, and the strong do no wrong when for their own ends they oppress and torture the innocent

and weak. Mankind can be benefited by that which is subversive of humanity. Earth is to be made a heaven by establishing society upon the ethics of hell. Man exalts himself in proportion as he sacrifices, not his lower nature to his higher and himself for others, but his higher nature to his lower and others for himself. The propensities and desires of the lower nature alone deserve recognition; no other nature exists: man, at least, is all lower nature, or, if not, he ought to be so. The only authorities to be recognised in morality and religion are, not they who by express culture of them have attained to the highest perfection in respect of them, but they who, as specialists in physical science, regard morality and religion as chimeras, and have, accordingly, altogether renounced them. Man has no duties either towards his own best, or towards those who are unable to assert their own rights. The presence of cruel instincts in the lower orders of animals and men, proves cruelty to be an institution of nature, and constitutes a justification of it in the higher orders. Conventional laws are the sole standard of right and wrong; and that which men would have done to themselves is no criterion of that which they should do to others. The universe, so far from being derived from a single source, or having any unity of substance, impulse, method, or design, proceeds from opposites so extreme that it is possible by going wrong to come right, and by doing evil to get good. The sole element in Existence is force, the sole substance matter; and to loose a chance of obtaining a material advantage for any consideration merely moral, as sympathy, mercy, justice, trust, or pious resignation, is a weakness and folly unworthy of a man. Consisting of force only, intellectual or physical, humanity is fully represented by the man. The woman, and the qualities represented in her, being affectional only—instead of constituting, as they do, a later and higher development upon him—-are unreal, superfluous, detrimental, and ought to be suppressed. The head is all, the heart is nothing; sense is all, conscience nothing; intellect is all, character or disposition nothing; consequences are all, means nothing; having or seeming is all, being or doing is nothing; body is all, soul is nothing; the temporary is all, the eternal nothing; inhumanity is humanity; and not love but self, the bodily self, is the beginning and end of existence, and the care of that self the fulfilling of all rational law.

20.—Products, not of the heads and hearts of men duly qualified, by reason of their own interior development, to represent humanity in its plenitude and completeness—the humanity which is of the woman as well as of the man—and representing, therefore, but the crude guesses and rash conclusions of a generation of what are men-children rather than men, and the capacities and propensities of the race in its carnivorous and pre-human stage—such are the principles which the society at large of the age accepts, the legislatures protect and endow, the literature and press uphold, the churches, by silence consent to or by implication, sanction; and practically imbued with which its youth come forth from its centres of education to propagate by precept or example on entering the world as men. And so great is the prevailing hardness of heart and dulness of perception, that the perpetrators of the most dreadful atrocities can openly publish their horrible records without risk, legal or social, and even pose on platforms and in parliaments as authorities on education and morals, and rebuke people for such scruples as they still retain, without finding a public sentiment to be shocked at the anomaly. And, to crown all, there are not wanting women, so lost to all sense of tenderness and beauty, and with the womanhood in them so dead, as to consort as wives with the torturers, and with their own hands to exercise their foul art, and to send their daughters to classes in “experimental physiology.” And such are the principles in the assertion of which Christendom—so-called for its once veneration of a humanity recognised as divine by its sacrifice of the lower nature to the higher and of self for others—has become, from end to end, studded with torture-houses wherein thousands of innocent, healthy, and otherwise happy creatures, of the keenest sensibility, are continually being subjected to sufferings the most excruciating and protracted which scientific skill can devise; and this either on the chance, at best dubious and remote, of obtaining thereby some modicum of relief for the ailments brought by men upon themselves through their own ignorance, folly, or wickedness, or for the gratification of a curiosity altogether aimless.

21.—Outcome of selfishness, meanness, wilfulness, injustice, insensibility, and cowardice the most abject, vivisection represents the lowest depth to which man can fall, compatibly with the retention of

existence. For the next step is absolute negation. The plea that human life may be prolonged through it, would, if true, constitute an additional reason for its suppression. It is not merely men and women, but humanity, that the world requires, and for lack of which it is fast perishing. And of beings so destitute of humanity, that knowing what vivisection is and means, they consent to accept benefits obtained through it, the sooner the world were rid the better. Human in form, but inhuman in reality, humanity would be richer by the loss of them. The human form, like other forms, to be valid, must be filled up. But to make it valid, the image after which it is filled up, must assuredly not be that of the vivisector.

22.—Such would, even in these days, be the general verdict upon an individual who did that which society at large is now doing. Let us suppose the parallel case of a person suffering from some ailment—no matter of what nature or how induced—who, in the hope of obtaining relief, bids bring to his bedside the creatures of his farm and his fields, his servants and dependants, then and there to be tortured to the last extremity of possibility. Should we not, one and all, vehemently declare such an one a monster of whom the earth were well rid? Assuredly we should, and rightly. And precisely such a monster is the society at large which, in sanctioning, permitting, or tolerating vivisection on its own behalf, acts precisely as the subject of the case supposed.

23.—If any doubt remains as to the nature of the sentiment which actuates the vivisector, the following extract will remove it. It is taken from *Cyon's Methodik* (p. 15), the chief handbook of the Art, declared by the leading English Medical Journal to be “an absolute necessity for any working physiologist.” “The true vivisector should approach a difficult experiment with the same joyous eagerness and delight, as a surgeon an operation of which remarkable results are anticipated. He who, shrinking from the dissection of a live animal, approaches experimentation as a disagreeable necessity, may, indeed, repeat various vivisections, but can never become an Artist in vivisection.

“A chief delight of the vivisector arises through his conquest of

technical difficulties which at first had seemed well nigh insuperable. The feeling experienced by the physiologist when, from an ugly-looking incision, filled with bloody humours and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation,—is a feeling akin to that experienced by the sculptor when from the shapeless marble he has summoned the life-like form.”

And the advocates of the practice pretend to the public, that all objection on the score of cruelty is obviated by the use of anæsthetics!

24.—Observe, Sir, that we ask neither for Restrictions nor for Exemptions, but for that which by its title the Bill proposes, namely, Total Abolition; so that the very principle of it may be stamped out. Herein we place vivisection in the same category with slavery, heretic-burning, witness-torturing, murder, robbery, arson, and other capital offences against mankind, all of which have been found “useful” or “gratifying” by their perpetrators, but with none of which society ventures to compromise by restricting or licensing them. And we ask for such abolition, not as an act of grace or mercy, but as an act of right and justice; and this both to our rudimentary fellows, the animals, who have done nothing to merit ill-usage at our hands, and also to ourselves personally.

25.—Lest the grounds of this latter plea be not at once apparent, we will state them.

Our rights as citizens are infringed. We are entitled to dwell in the land of our birth without having our lives made intolerable by the consciousness that such horrors as have been detailed are enacted, and such principles recognised, under the sanction of our laws and the protection of our police. It is not only a question of torturing animals; it is a question also of torturing men and women. For we are tortured, and all other really human beings with us, through the knowledge of what is being done among us. Life is for us embittered and poisoned by it, even more than by a renewal of the fires of Smithfield, or of the tortures of the Inquisition. Men and women can cry for aid, and make a fight for themselves; and martyrs are not without their compensations. But the poor victims of the physiological laboratory are of those who, if man be against them, have none on earth to

help them. Nevertheless, though so terrible their lot, their place is far to be preferred to that of their tormentors. Wherefore these also we commiserate; and would save in spite of themselves, and if need be by compulsion of law. But so long as the evil endures, comfort and repose are impossible to us. And were it true that the Science of Healing is advanced, instead of being retarded, by it, we should consider ourselves bound to shun the responsibility of it, by declining altogether the aid of that science, for we hold that by no amount even of demonstrated utility could it be justified. As it is, we steadfastly decline either to employ, or in any friendly way to recognise, those members of the profession who practice or uphold it. The torturer and his abettors are for us outcasts from the pale of humanity. And regarding, as we do, all departments of Existence, and all branches of the knowledge thereof, as appertaining to one and the selfsame divine Whole, and therefore as alike divine, we regard the science which seeks to sustain and promote itself by the torture of God's creatures, as every whit as false and blasphemous as the religion which so seeks.

26.—Besides, and we beg you specially to note this: With what consistency, or hope of success, can we pursue our warfare against the ruffianism of the street or the alley, or the other manifold forms of cruelty engendered of luxury or vice, when our remonstrance may be met by the plea that, do what the perpetrators may, they cannot begin to compete with the licensed horrors of the laboratories? The motive in each case is the same. For in all it is the gratification of an impulse which has its source in the lower nature; and to punish in the poor and ignorant that which is permitted, and to a far greater extent, in the rich and cultured, is to perpetuate class legislation of the worst kind.

The recent enormous development of cruelty under the impulse of a science merely materialistic cannot fail to excite apprehensions of a most serious character. It needs neither extensive acquaintance with the world's history, nor profound insight into the nature of Existence, to know that an accession of cruelty ever implies retrogression in all that makes humanity and true civilisation. For it implies of necessity a diminution of the sensibility of which alone these are the product. Even Natural History—as that of the world merely animal is called,

in significant distinction, apparently, from the unnatural history of man—contributes to the establishment of the same doctrine. It is not by creatures who rend, and tear and torment, that the qualities are evinced which minister to the world's progress, but by the docile and innoxious herbivora. And so with man. The true Religion fell when, no longer recognising God as identical with Goodness, men substituted for the "Lamb" of a pure and gentle heart, the "fruits of the ground," or lower nature, even material offerings of blood, and sought by cruel sacrifices to propitiate demons. The true Alchemy fell when, no longer seeing in the possession of a perfected spirit in themselves, the first essential of Adeptship, its professors from being magians became sorcerers, and sought for the "Philosopher's Stone" and "Universal Elixir" with bloodshed and torture. The Roman Empire fell when—renouncing the *Virtus* which meant the humanity of the whole Man—its citizens learnt to take delight in the brutalities of the arena, and for their own gratification sacrificed men and animals by hecatombs. And now science has fallen since, rejecting the Intuition and becoming wholly materialistic, its followers have plunged headlong into blood and torture, exceeding in cruelty and cowardice all that history tells of priestcraft and tyranny. And it needs no prophet to perceive that in its fall it will inevitably drag down with it to destruction every nation which fails with stern hand to arrest its iniquitous course. For thus ever have and ever will perish those who persist in the attempt to construct human society in opposition to the fundamental principle of the Divine Existence. Now, inasmuch as that principle is Love and self-sacrifice, the principle of vivisection is its antithesis.

27.—And now to conclude. Simple as our prayer may on the face of it appear, we are not unconscious of the immensity of the issues involved in it. For we know well not only what vivisection is and does, but also whence it comes, what it represents and seeks, and who they are who claim a vested interest in it. The science, so-called, of the age—that purblind science which, vaunting itself the product of Experience, by its rejection of the Intuition rejects the experience of the Soul, which, with its perceptions and recollections, constitutes man's sufficient and only organon of knowledge—may, with the confidence of profound ignorance, discard the Book, but it cannot falsify the

Legend. On the contrary, it proves that legend an eternal verity. For it shows that now as ever it is true,—Man suffers the Woman in him to fall, and, straightway, self-banished from the garden she alone makes for him, becomes murderer and torturer, and for garden makes earth a wilderness. Of the consequences of this fall vivisection represents the culmination. Morally a crime, religiously a blasphemy, and scientifically a blunder, it is thus no independent excrescence, separately eradicable. It is but one head, though that the ugliest and most venomous, of that perpetual conspiracy of man's lower nature against his higher, which, dating before the beginning of history, has in this present age been aggravated and reinforced, and formally erected into a Cult and a System under the designation of Materialism. For this evil cult its ministers cannot claim even the poor merit of originality in respect of method. For in vivisection they have but adopted that worst device of fallen priesthoods, the pretence that they can save people from the consequences of misdoing, by the sacrifice and sufferings of others, without repentance and amendment of their own. So far from seeking to advance mankind in the direction of that true humanity which proceeds alone from the assiduous culture of feelings and qualities the highest and noblest possible to man, they have made it their strenuous endeavour, by eradicating the very sentiments of morality and religion, to strip man of that which he has already attained, and to reduce him once more to his lowest elements. And, thus, even while proclaiming as a new gospel the doctrine of man's ascent by physical evolution, they have effectually ministered to his descent by moral degradation. Slender indeed, are man's chances of attaining his due perfection, whether by evolution or by restoration, under the control of a science by which, through its utter inability to discern the Spiritual from the Pathological, every indication given by him of a higher nature is regarded as the product of hallucination or fraud; and the very humanity in him is ridiculed as a weakness, rebuked as an offence, punished as a crime, or "treated" as a disease. And urgent, indeed, is the necessity for utterly discrediting and discarding the age, its principles, its methods, and its conclusions, if ever humanity is to become something of which to be proud, life to be worth living, or the earth to be made a habitation tolerable by sentient beings.

28.—They who through their cultivation and exercise of the faculty, know by experience what She, the Intuition, means, know that were she retained in her proper place, and duly honoured and tended, the very pretext for the abominations of a materialistic science would be wanting. For then not only would life be pure, and disease comparatively unknown; but the barrier which now excludes the interior world of substance from observation and comprehension, would be withdrawn, and all Nature's coveted secrets be surrendered to man. For the term Clairvoyance represents an actual natural fact; and Clairvoyance is the vision of the soul.

29.—We, therefore, as votaries of that whole humanity which consists of the heart as well as of the head, of the conscience as well as of the reason, of the intuition as well as of the intellect, of the soul as well as of the body, in a word, of the Woman as well as of the Man, and this on all planes whatever of her manifold manifestation, plead at once for the animals, for science, for our country, for humanity, and for the world, in full assurance that the welfare of all these is involved in the question before us. Vain will be even your attempts to reform institutions so long as principles and practices are upheld and fostered, whereby men themselves are infallibly deteriorated. Constituting, as does humanity in its integrity and perfection, the full manifestation of the qualities of its divine substance, it becomes extinct when those qualities are renounced. And, representing, as does vivisection, not the heedlessness of the frivolous, or the brutality of the stupid, but the deliberate and determined defiance of the very idea of God, by the intellectual leaders of the world's most highly cultured age, it constitutes, on the part of the world, as nothing else has done or can do, precisely such a renunciation.

30.—Our movement has been called in derision, a crusade. We hail and accept the term. It is a Crusade, in its noblest and completest sense, for its Standard is the Perfect Humanity which alone is divine, in place of the mutilated presentment of a Science wholly materialistic. We fight under the Cross of Aspiration and Comprehension, of Head and of Heart, of Force and of Sympathy, of Intellect and of Intuition, of Man and of Woman—in a word, of that whole divine nature of which

each individual, whether man or woman, is the potential possessor ; and of which he must become actual possessor in order to attain to the perfection which is his due, a perfection which is its own exceeding great reward. .

31.—In heading the attack on vivisection, by suppressing it within her own borders, England will but be acting up to her true character and vindicating her true genius. And, as the nation which in times past has oft been to the world the foremost representative of that full, rich, dual humanity, in whose name and on whose behalf we are pleading, it is specially incumbent on her to make the first advance ; and should she fail to do so, there is no other to occupy the post. It is no forlorn hope to which she is called. The interested servitors of a delusive and sanguinary Cult, will, after the wont of their kind, rage horribly, as knowing that they have but a short time. But with the world's conscience aroused at the summons of England's example, this will nothing signify. The world at large, its heart not yet wholly dead, will recognise the true nature of England's action, and from it gather strength to free itself from the numbing spell of the age. For in that action it will discern the dawn of a new and better year of humanity—a dawn which will be as that of a Christmas morn, whose rising sun shall close the present winter-solstice of man's soul, and, victor over the powers of darkness, shall bring light and life and healing and joy to all things, both great and small, which only in virtue of the Humanity within them have the right to subsist.

32.—Thus may this year of so many hopes and fears, 1881, prove in the best of senses the “ End of the World,” by witnessing the death-blow of that which by the Inspired of old was variously designated “ Babylon,” “ Egypt,” “ Sodom,” “ the World,” and “ that Great City ” wherein perpetually Humanity's divine Ideal is crucified—namely, that System of a civilisation wholly Materialistic, which by its exaltation of Matter to the holy place of God and the Soul, robs the Universe of its life and light, and makes of Existence a very Abomination of Desolation.

33.—And in its stead shall, in due time, come that New Heaven

and New Earth, wherein dwelleth that whereof this Age—now, haply, at its last gasp—is bent upon formulating the opposite into a System, namely, Righteousness.

And so, once more as of old, will the perfect Humanity, driven from the presence of men, have had its birth among the Animals.

And the prophecy of the Sphinx shall find fulfilment:—"The lowest are linked to the highest; the loins of the wild beast to the head and breast of the Woman;

"That in her and her Seed shall all things be redeemed.

"For it is Love alone who redeems: and Love hath nothing of her own."

EASTER, 1881.









