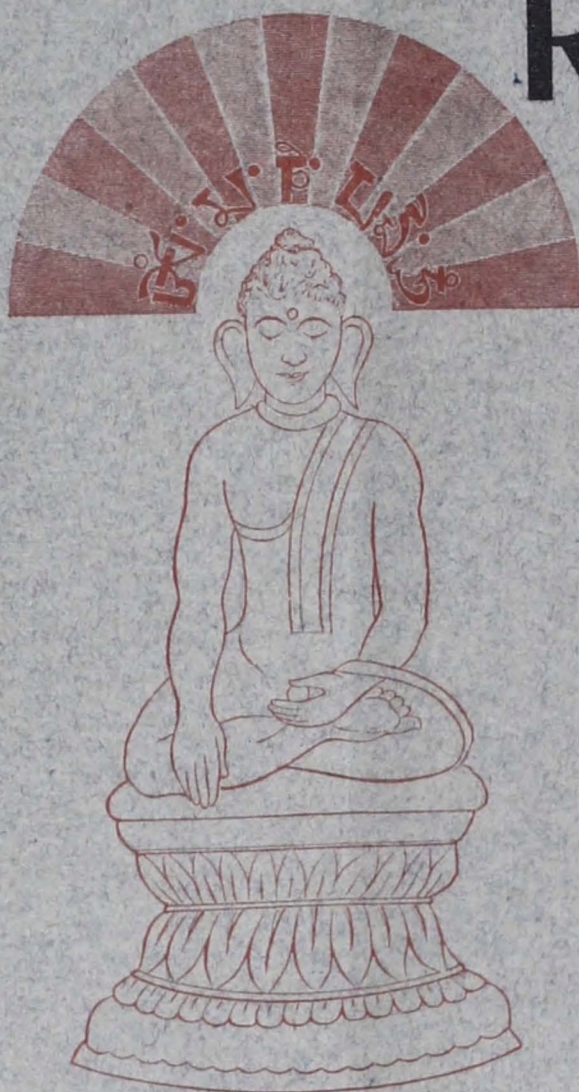


THE BUDDHIST RAY



HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!

GENERAL INFORMATION.

“Reverence to the Holy, Immaculate, and Omniscient Buddha.”

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic; investigated for many years the philosophic and religious systems of India, and practiced the rites and austerities in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years *after* His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*): and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask (“persona”) of man.

§ “To be at sea,” in the buddhist sense, means to be transmigrating: it means the same as “to be in hell”: especially in the lowest of all hells: *this* world. “To be on land,” means to be on the road to NIRVANA.

§ The BUDDHA's teaching is a philosophy, an “approach to enlightenment:” not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: “What you sow, that you must mow.” The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist; priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by he disciple himself. The MASTER diverted the attention of His disciples



THE BUDDHIST RAY

BUDDHA DHARMA SANGHA

VOL. VII. SANTA CRUZ, CAL., U. S. A., JULY-AUG., 1894. Nos. 7—8.

Notes on Vivisection.

Gravissimum crimen judico.—CICERO.



VIVISECTION is the cutting up of *living* animals, and includes various other operations; as, poisoning, dissecting out internal organs, burning, boiling, smothering,

flaying, freezing, breaking the bones, irritating the nerves with electricity, etc. Some do it in the hope of discovering something; others, to make a living; and others, to gratify an in-born hatred of all living beings.

The subversion of universal delusions is by no means an easy matter: for instance, the delusion that the animals were created for the use of man and that he has right over them. How much higher in the scale of moral evolution will not men have to rise before this nugacity, originally conceived, formulated, and propagated by Cacademons, will give room to the incontrovertible truth that there is not a shadow of authority for it. What

threes will not the world see before man learns to realize that *cunning* and *might* are not *intelligence* and *right*; and that every animal, from the meanest to the noblest, is as much as he is, entitled to enjoy life and the face of the earth.

I do not dispute that we have right to all knowledge, provided it is obtained by legitimate means: but fiendish tortures of the helpless cannot possibly come within that scope. I am sure the vivisector will agree with me that I have no right to knowledge obtained at his expense. He is rational here. And it is significant that devitized though he is, here, in common with ordinary men, he is.

I have as much dread of scientific fanatics as I have of religious: both classes are out of what we Buddhists denominate the Middle Path: that is, in extremes. As the atmosphere of Mediaeval Europe was infected with religious fanaticism, so is that of Modern Europe and America infected with scientific fanaticism. The cock of the scientific dunghill tries to outcrow the cock of the religious dunghill. Huxley is louder than Leo. And mankind is confused. The works of the viviseptive physiologists are becoming bulkier, stupider, and more and more fallacious: outraged Nature has an-

swered with lies; which lies swell these works and are called "science." Vivisector Victor Horsley gives a public seance, in which he puts a bullet through a certain part of the brain of a dog, restores him to consciousness, and then tells the surgically ignorant public that the first aid to the wounded should be the restoration of respiration. The ignoramuses applaud. Had the deceitful sophister and fanatic put a bullet through the brain of a wide-awake man, and then restored him to his normal condition, there would have been cause for exultation; but now, there is none whatever.

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The contagiousness of evil receives ample demonstration when we learn that vivisection has within this quarter of our century spread not only among medical, veterinary, and literary colleges but also among the women and children of the common schools: thus we read how lately, in Wisconsin, a "school ma'am" took a living kitten and ripped it open with a pair of scissors before the children to show them how a living, beating heart looks. And in the *Journal of Physiology* we get the details of the vivisection of a dog by one Miss Elizabeth Cook. I think it highly desirable that a race that produces female vivisectors should be allowed to die out; lest it reach the state of evil pictured in Ignatius Donnelly's "Cæsar's Column."

^

It is a grave error to look upon the vivisectors as though they were endowed with human sympathies. For no picture of Cacodemon ever fancied by poet, or drawn by painter, can exaggerate the fiend in grain of men like Claude Bernard, Watson, Paul Bert, and Magendie; and no hell ever pictured by gentile or christian theologian can exaggerate their laboratories. Immense sensation is caused when some Jack the Ripper is found at work; but in comparison with the hundreds of vivisectors scattered throughout the length and breadth of the christian world, he is a swift and beneficent Angel of Death for a stroke of whose arm thousands of tortured animals in

the vivisection laboratories might thank Heaven. Those who seek to lenify or gloss or poohpoo the heinous and accursed deeds of the Black Brotherhood may some day, and on the table of some School of Torture have humanity awakened in them.

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The vivisector is the successor to the mediæval priest-inquisitor: the latter, to serve his "God," outraged man and beast; the former, to serve "Science," outrages beast and man. Substitute *Self* for "God" and "Science" and you learn whose servants these raw materialists were and are. Outrage Soul and Nature and they lie: in his torture-chamber, the priest-inquisitor "put the question," and the outraged Soul answered with a lie; in his vivisectorium, the vivisector "puts the question," and outraged Nature answers with a lie. Hence it is that both priest and vivisector live in delusion and lie: among musty volumes and mutilated carcasses, and that the Eudemons (Good Devas) cannot approach and influence and instruct them touching life and immortality. I know that in the church there are a few humane and noble men; not at all the less, when will the church itself, by humaneness and nobleness, redeem itself from the odium, nay, the hatred, contracted during the lapse of centuries?

Father John S. Vaughan, a romish priest, writes in the *Zoophilist*, May 1, 1894:

"...Vivisection "is not positively sinful in itself..." And, "I cannot condemn that [vivisection] which the church has not condemned."

I would blush deeply to have to confess that I serve a body that does not condemn, nay, anathematize, an ineffable crime. So also would I blush to see myself pictured as follows:

"Rev. Dr Rainsford of St. George's Episcopal Church, New York, is an enthusiastic sportsman, and would walk ten miles any day to find a good hunting ground. The Doctor is one of the finest wing-shots in the country."—Philadelphia "Record."

These are the men who, robed and perfumed, stand before men and read: "Be ye, therefore, merciful as your Father also is merciful." And, "we know that the whole creation (*pasa he*

thesis, every creature), groaneth and travaileth in pain together until now ; and not only they, but ourselves also."

^

It puzzles many persons, that though educational institutions steadily increase, crime does so also. But it would surprise me to learn that the sower of tares could become a reaper of wheat. Parents supply their sons with toy guns, swords, and uniforms ; with literature touching hunting and war ; hold up before them as examples sporting aristocrats, politicians, and ministers ; scatter about them newspapers with sickening details of immorality, crime, and execution ; encourage or permit them to rob bird's nests, and to kill the birds themselves ; to torture wild or domestic animals ; to witness butcheries ; and, worse than all, send them to schools where vivisection is practiced.

In this way the Human Entity is gradually banished, and its place is taken by a Cacodemon : and, to the amazement of all, symptoms of cacademoniac possession become manifest. The case of Carlyle Harris, the medical student lately executed in New York, illustrates our thesis : up to the time he entered the College of Physicians and Surgeons, and began to associate with vivisectors, learn their grewsome ways, and delight in them, he was no doubt animated by a Human Soul, of some degree ; but this Soul or Entity seems gradually to have left him, and to have been replaced by a Cacodemon ; possibly a departed Vivisector : for he deceived a school-girl, seduced her, committed two abortions upon her, and, finally, to rid himself of her, poisoned her with a subtle poison. But this was not all that testified to the absence of the Human in him, and the presence of the Cacodemon : for he devoted his last hours in prison to a *eulogy of vivisection*. This detested young kite was truly an honor to Paul Bert, Pasteur, Mantegazza, Victor Horsley, Flint, Brown-Sequard, and others of the cacademoniac fraternity. Could his deeds be called brutal ? Do brutes act so ? I would not slander them ! Could they be called human ? or angelic ?

Life manifests itself on four planes, as follows : 1. on the Divine ; 2. on the Light ; 3. on the Dark ; and 4. on (the playground of these three) the Physical. The deeds of men are the manifestations of the mind of entities in the inner worlds : but the precise location of any entity is here determinable only by the nature or effect of its deeds : do these cause felicity, elevation, humanization, and angelicalness ? or, pain, degradation, terror, and cacademoniasm ? Thus will the curious be answered.

Once I had a patient who told me that her "dearest friend" had, under suspicious circumstances, been committed to a mad-house. She had twice been to see her and found her "perfectly sane." As there is much ignorance, roguery, and perjury in connection with the commitment of people to these institutions, I was induced to accompany her to see her friend. I found nothing out of order about her. She conversed rationally on all subjects, and her look and demeanor were unexceptional. After a while, I and the keeper left the room to give the two friends a *tete-a-tete*. We had been outside but a few minutes, when we heard a thud and a scream. Rushing in we found the two women on the floor ; and the "perfectly sane" inmate in the act of clutching the throat of her friend. It took the keeper only a second to secure the maniac ; but it took my patient several weeks to get over the shock.

Was this maniac controlled by a Human Entity or by a deceitful Cacodemon awaiting a chance to murder ?

The vivisector is like this maniac : apparently rational, and sometimes even cultured, like Mantegazza, he moves, a scelestic Cacodemon, as a man among men. Selfish, gross-headed, and low, though most men are, when looked at from a higher point of view, yet, were they to have but a glance at the vivisector in his vivisectorium, they would not for a moment suffer him to be at large, or, perhaps, alive. I have not yet, though many years have since passed, overcome the painful impression made upon me by

a certain vivisector whom I met at the Cook County Hospital, Chicago: his cold, malignant eye was that of a fiend under restraint: he spoke in monosyllables, and handled the poor patients as though they were cadavers. I verily believe he hated all living beings but himself. I felt that, beside him, the worst convicts in our prisons are but novices in crime.

^

That stony-hearted old criminal Dr Brown-Sequard, who conceived the foul scheme of injecting into old men, for their rejuvenescence, the orchic fluid of animals, died himself, after all, *and went to his reward*. Perhaps the Eudemon, or Good Deva, was right, who, when asked if there can be any punishment at all commensurate with the crime of vivisection, answered: "You do not know how those in the Darkness suffer." By their iniquities the vivisectors have tellingly demonstrated to thinking men that the Merciful Heavenly Father of the christian theologian, is a figment of foolish heads; but they have not demonstrated that Nemesis-Karma or Nature's Retribution is so also.

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From gambling, drunkenness, scortation, or any other vice; from ordinary crime even; reclamation is possible and frequent, because the Human Entity is, with rare exceptions, present and touchable by other Human Entities, or by higher, Heavenly Entities; but from the crime of vivisection, when confirmed, reclamation is impossible, because the Human Entity, or Soul, is absent, and its place is, as in the case of true lunatics, occupied by a Cacodemon: an Entity from the Dark World. That the vivisector converses rationally, and sometimes even in silken language, on ordinary subjects, and moves as a man among men, does not disprove cacodemonic possession, since true lunatics and Jack the Rippers often do the same, especially when under the restraint of observation. I have heard a dangerous madman converse rationally under these circumstances. And under restraint

I have seen a vivisector tender of a wounded pauper.

^

It is not in the large medical centres alone, that the fiends of vivisection are encountered. Some years ago I happened to visit Rock Island, Ill.; where I was introduced to a young surgeon who had in his cellar several dogs, all of whom, as a preliminary experiment, he had made stone-blind. After a brief conversation I left him with this conviction that, among the many medical devillings I have met with, he would have been entitled to a place in the front rank.

^

Once I asked the wife of a vivisector where he got the dogs he experimented upon; and she told me in confidence that he stole them at night in the streets (of Chicago); and that she lived in constant dread lest the owner of some valuable dog, thus destroyed, would find it out, and cause a scandal, or assassinate her lord. She told me also that the moans and cries of the tortured and mutilated animals in his vivisectorium often robbed her of her sleep.

^

I have stated that the outcome of vivisection is confusion and falsehood. And vivisector Horsley illustrates my statement, when, in the *Humanitarian* for June, he attacks bishop Barry for condemning vivisection. With glossy duplicity he poses as a lover of man and beast: he sneers at the bishop for having animals slaughtered for his table, while at the same time he condemns vivisection. I am *not* a customer of the butcher, and do not intend to argue in favor of the bishop's fleshy diet; but if Mr Horsley thinks to confuse my mind by putting the bloody butcher and the helly vivisector on a level, he errs greatly. The man who with one stroke of the ax, or one slash of the knife, kills a sentient being, is not to be compared with him who for hours, days, weeks, nay, months subjects it to tortures, the intensity of which, mind can neither fathom nor describe. Mr Horsley also grins and fleers upon Frances Power

Cobbe, the noble woman who, in England, does so much to save the helpless out of the hands of their fell tormentors, because she has advised her sex and sympathizers to shun the vivisectors. Had I a sister or a daughter who knowingly associated with, or married a vivisector, I would shun her. I know two american women who married and left vivisectors: one, an obscure american, the other, a notorious foreigner. Both supposed they married surgeons, and they paid dearly for their mistake. I had the confidence of one of these women, and learnt what a fiend a vivisector can be even in the bosom of his family.

The opposition to vivisection, Mr Horsley denominates "the campaign against scientific men." He apes here the priest-inquisitor who denominated the opposition to the torture of men, women, and children, "the campaign against religious men." Mr Horsley is, of course! unaware that a whole host of eminent scientific men have sternly set their faces against vivisection and look with contempt and loathing upon the vivisectors.

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Many years ago, as I was leaving a college-hospital, where I had witnessed the amputation, at the shoulder, of the arm of a poor woman, I was joined by a young doctor, toward whom I had no very warm feelings; first, because he was a vivisector, and, second, because he was harsh toward the poor. We fell to talking about the operation we had just witnessed; and he asked me if I had paid attention to the mannaed words of pity for the woman uttered by the Professor who had performed it. I answered that I had. "Yes," he continued, "the — old hypocrite had as much pity for her as for a dead tree: that snivel was gotten up to hoodwink the youths [students], so they can go home and tell their deludable mammas what a tender-hearted jewel he is; it brings him money; he would, without a scintilla of scruple, lop the arms and legs of the Mother of God, had he her in the dark of his laboratory." Coming from a vivisector I thought this enlightening.

On the Fourth of July, 18—, two aged women, ill with the same disease, were brought to the — Hospital, New York. They were placed in different rooms. The chief surgeon (a vivisector), an intern, and myself, were in attendance. We anæsthetised the first patient, the chief surgeon incised both eyes through the front (cornea), and all was well. The intern and I then went to the second patient and began to make preparations for the anæsthesia, when the operator came along and said it would not be needed. Knowing the operation to be very painful we hesitated a second, thinking there might be some misunderstanding, when he sternly commanded us to put away the apparatus. We had to obey, and without gainsay. Terror-stricken and trembling the poor, emaciated woman began to cry and pray for anæsthesia. But the apathetic miscreant told her with an oath to "hush and be still," and operated forthwith. Now, I lay that my readers cannot guess why he discriminated, though the cases were alike. Learn: the first patient was well-to-do and accompanied by her son, who paid him \$25.; whereas the second patient was alone and penniless. The weak, defenceless, and poor are the victims of the noble vivisector!

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I am aware that some of the uninitiated suspect that the humanitarians draw too dark a picture of the vivisector; and I admit that Mr Victor Horsley may not have committed the stupid atrocity, say, of that graceless villain Dr B. A. Watson, of Jersey City, N. J. who broke the back of 141 dogs, by hoisting them up by their tied legs and letting them drop 24 feet upon a pile of iron bars, solely to be able to write a pamphlet and thereby become known to the Black Brotherhood as a dehumanized confrere; but if he have not, ninety-five of his confreres have, and the picture is not too dark. I go so far as to say that the humanitarians cannot exaggerate, because they cannot picture states of suffering, whose profundity, intensity, and seeming duration no man can fathom, unless he has actually undergone them.



The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF ENLIGHTENMENT.

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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.

NOTES.

WE wish to call our readers' attention to an interesting booklet entitled, "The Nine Circles." It can be had of Mrs Fairchild-Allen, Aurora, Illinois; in paper, 15c., in handsome cloth, 30c. Cardinal Gibbons, who has read it, writes that it is wonderfully educating; and of this there can be no doubt.

—Of anti-vivisection magazines we have, among others, *Anti-Vivisection*, published monthly by Mrs Fairchild-Allen, Aurora, Ill.; 50c. a year. *The Zoophilist*, 20 Victoria St., London, W. C., England; 3s. 6d. And *The Animals Guardian*, 32 Sackville St., London, W., England; 3s. 6d. All buddhists should interest themselves in the anti-vivisection movement, and spread information concerning the inhuman and corruptive doings of the Black Brotherhood of Vivisectionists. Let our brethren in Japan keep an eye on those of their young countrymen educated in the Schools of Torture in the West.

—Send stamps or money-order to Mrs Fairchild-Allen for literature.

Some Experiments.

"O Love! thou hast by no means an end! Yes, I see no end in thee! Thy depth is immeasurable! Thou art allwhere: only, not in the grim Devils; they have destroyed thee in themselves!"—JACOB BÖHME.

"Vivisection is grossly abused in the United States... We would add our condemnation of the ruthless barbarity which is every winter perpetrated in the medical schools of this country. History records some frightful atrocities perpetrated in the name of religion; but it has remained for the enlightenment and humaneness of this century to stultify themselves by tolerating the abuses of the average physiological laboratory: all conducted in the name of science."—*Therapeutic Gazette*, Detroit, Aug. 1880:

Dr B. A. Watson, Jersey City, conceived the idea of hoisting a dog up to the ceiling and dropping it upon its back on iron bars, in such a manner as to produce concussion of the spine. Some dogs lived for a week or ten days. He experimented upon 141 dogs. The *British Medical Journal* for Nov. 15, 1890, comments as follows, on Dr Watson's "An Experimental Study of Lesions Arising from Severe Concussions": "The present pamphlet calls for our strongest reprobation, as a record of the most wanton and stupidest cruelty we have ever seen chronicled under the guise of scientific experiment. If this were a type of experimental inquiry indulged in by the profession, public feeling would rightly be against us; for, apart from the utterly useless nature of the observations as far as regards human surgery or pathology, there is a callous indifference shown in the description of the poor brutes, which is positively revolting. We trust no one in our profession or out of it, will be tempted by the fancy that these or such like experiments are scientific or justifiable. Badly planned and without a chance of teaching us anything, and carried out in a wholesale cruel way, we cannot but feel ashamed of the work as undertaken by a member of our profession."

From the *Thier-und-Menschen-Freund* No. 2, 1894 :

"One day Prof. Simon Stricker, of the Experimental Institute, Vienna, was preparing to show his audience (by no means for the first time) the horribly cruel and barbarous experiment of destroying the spinal cord of a dog with an iron probe. The animal was half narcotised and firmly bound on the table. The Professor introduced the experiment by the following 'heartfelt' words [crocodile tears]: 'I know that the experiment is cruel, but it is necessary (!) that my hearers should have its effects impressed on their minds.' After these words, evidently spoken in order to meet a possible protest from the more humane of the students and to let the operator's 'gentle nature' (!) appear to some extent, he thrust the iron probe backward into the spinal column of the animal, producing fearful convulsions. The dog, however, could not cry out, as, previous to the operation, its laryngeal nerves had been severed."

The *Deutsche Volksblatt*, commenting on this case, says :

"The atrocious nature of the incidents connected with the vivisection at the General Hospital, is sufficiently shown by this example. The authorities, all friends of animals, all good citizens of Vienna, in whose breasts a true human heart beats, in short, all noble-minded men and women (of whom, thank heaven ! there are many in our city) must act energetically in this matter ; these inhuman doings at the Institute for Experimental Pathology must be done away with at any cost, and the brutality of vivisection must be vigorously resisted."

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From the *Star*, March 9, 1894 :

"I read of a German physiologist who tortured rabbits and cats chemically far beyond what the vivisector's knife could do [?], by compelling them to inspire highly noxious and corrosive gases. Their lungs were simply skinned ; i. e., the burning acid vapor destroyed the lining membrane of the air passages with a violence of inflammation of which one can scarcely con-

ceive. The very blood-vessels were laid bare."

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From *The Animals Guardian*, April, 1894 :

"Professor Schiff, of Florence, when he had horrified the surrounding neighborhood of his school of vivisection, by the shrieks and groans of his victims, stoutly asserted that he only operated under the use of anæsthetics ; but he now cuts the vocal nerves of his victims and they [suffer] and die in silence."—E. Haughton, M. D., etc.

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From "A Clinical and Experimental Study of Massage," by Dr A. Castex, in *Archives General de Medicine*, Jan.-Feb. 1892 :

"Thanks to Dr C. Richet, I made in his laboratory various experiments on dogs :

First Experiment. Large watch-dog. Extended on the vivisection table on its stomach : the four limbs and head fastened, but not too tightly... With a large empty stone bottle I strike a dozen violent blows on the thighs. The animal, by its cries, more and more violent, indicates that the bruise is great, and vividly felt.—p. 9.

Second Experiment. Large hound. The animal is fixed like the former. Placing myself at a certain height, that my mallet may strike with greater force on the part to be experimented upon, I give with all the strength of my right arm 12 successive blows with a great wooden mallet, some on the deltoid, some on the shoulder, some at the back, some in front. As in the first case, this dog indicates by his cries that the bruises are very painfully felt, after which he falls in a sort of sleep, broken by moans, for ten minutes. After this again he awakes agitated, and seems to suffer more than the first dog.

Sixth Experiment, July 18, 1890. A large watch-dog. I try, at first ineffectively, to dislocate the shoulder. I only succeed in dislocating the elbow and in fracturing the right carpus by torsion. (Four days afterwards) : The animal is worse, has diarrhœa, the eyes are glazed.

Seventh Experiment. Large bitch. We proceed without anæsthetics... The animal is fastened on the vivisection table. I dislocate successively both her shoulders [jerk them out of their sockets], doing it with some difficulty. ... The animal which appears to suffer much, is kept in a condition of dislocation for about half an hour. It struggles violently in spite of its bonds..... The autopsy shows that on the left shoulder there had been a tearing out of the small tuberosity and all the adjoining skeleton.

Eighth Experiment. Poodle dog. I dislocate his two shoulders. The animal utters screams of suffering. I hold him for 20 minutes, with his two shoulders dislocated and the elbows tied together behind his back.

Dr Spry performed a number of experiments on animals by pouring molten lead down their throats.—*Philosophical Transactions*, Vol. xlix. p. 282.

Dr Von Lesser's Experiment 31, consisted in plunging a dog for 30 seconds into boiling water. The animal died 44 hours after the scalding.—*Virchow's Archiv.*, Feb. 12, 1880, p. 248—289.

Heiman, with the permission and aid of Professor Kronecker, constructed a round disc or circle with high edges. This apparatus could be turned by gas-power 2 to 300 times a minute, and the revolutions repeated 3 or 4 times with pauses of 1 minute. Dogs, frogs, guinea-pigs, and rabbits were bound to this disc, belly downwards; their legs stretched before and behind; the head and under-jaw lying in such a way on the disc that one-half of the skull was peripheral and the other central to the revolutions. Most severe dizziness was the first result; a flow of saliva; nystagmus [oscillatory movements of the eyeballs], etc. Then resulted paralysis on that side of the animal nearest the middle of the disc. On being released, the creature fell on the paralysed side, no longer able to walk or move. Various experiments, with variations, were performed on these animals. For instance, prussian blue

was injected into the arteries by means of an india-rubber tube, and driven partly by centrifugal force into the head of the animal. Others had half their blood drained away; holes were made in the brains of others, into which cork was put.—*Du Bois Raymond's Archives*, 1884, p. 579.

Dr Brachet says: "I inspired a dog with the greatest aversion for me by plaguing and inflicting some pain or other upon it, as often as I saw it; when this feeling was carried to its height, so that the animal became furious as soon as it saw or heard me, I put out its eyes. I could then appear before it without its manifesting any aversion. I spoke, and immediately its barkings and furious movements proved the passion which animated it. I destroyed the drum of its ears, and disorganised the internal ear as much as I could; and when an intense inflammation which was excited had rendered it deaf, I filled up its ears with wax. It could no longer hear at all. Then I went to its side, spoke aloud, and even caressed it, without its falling into a rage,—it seemed even sensible of my caresses." Dr. Brachet repeated the same experiment on another dog, and assures us that the result was the same.—*Human Physiology*, by John Elliotson, M. D., p. 450.

Prof. Go'tz says it was "marvellous and astonishing" to find that a dog that had served for some seven experiments, whose breasts had been cut off, whose hind quarters were completely paralysed, and whose spinal marrow had been destroyed, the animal suffering afterward from fatal peritonitis, was still capable of maternal feelings for its young. "She unceasingly licked the living and the dead puppy [born on the vivisection table], and treated the living puppy with the same tenderness as an uninjured dog might do."—*Pflüger's Archives*, Vol. ix, p. 564.

Prof. Peterman flayed dozens of dogs alive to learn if they could live without their skin.—*Nowoje Wremja*, No. 4,584.

From an Address read before the Massachusetts Medical Society, June 7, 1871, by Dr H. J. Bigelow, Professor of Surgery in Harvard University :

"My heart sickens as I recall the spectacle at Alfort, near Paris,... of a wretched horse, one of many hundreds, broken with age and disease resulting from lifelong and honest devotion to man's service, bound upon the floor, his skin scored with a knife like a grid-iron, his eyes and ears cut out, his teeth pulled, his arteries laid bare, his nerves exposed and pinched and severed, his hoofs pared to the quick, and every conceivable and fiendish torture inflicted upon him, while he groaned and gasped, his life carefully preserved under this continued and hellish torment from early morning until afternoon for the purpose, as was avowed, of familiarizing the pupil with the motions of the animal."

From the New York *Herald*, Feb. 21, 1892 :

At the University of Pennsylvania, the eyewitness says he "was ushered into a room with windows far above the ground, to debar the curious from looking... A horse was before him tied with a halter. The first pupil was told to drive a seton into the shoulder of the horse, a most painful operation; the second was asked to perform tracheotomy (making an opening into the windpipe); and a third to drive a seton into the hind flank. By this time the horse had been so tied that it could not move, and the next student was told to dissect the various nerves of the foot. No anæsthetic of any description was given to the horse, and when the demonstrations were finished, and the Professor was asked by the visitor what would be done with the animal, he answered: 'We leave it here, and if it is alive in the morning we go on with other experimentations.'" Prof. Zuill is a graduate of Alfort, near Paris, where as many as 12 horses are operated upon each week, and if the horses live to endure them, 64 operations are performed on each.

From "Light in Dark Places," by Frances Power Cobbe :

"Signor Paolo Mantegazza [the Italian physiologist] to study pain properly, it was necessary, so he thought, to create the most intense pain he could possibly contrive; and with this object in view he devised various combinations. One, which he found excellent consisted in 'planting nails sharp and numerous, through the feet of the animal, in such a manner as to render the creature almost motionless, because in every movement it would have felt its torment more acutely'. Further on he mentions that, to produce still more intense pain (*dolore intenso*) he was obliged to employ wounds followed by inflammation. Going a little further, he devised, and, with the help of an ingenious machinist in Milan, brought into working order... a machine which enabled him to grip any part of an animal with pincers with iron teeth, and to crush, or tear, or lift up the victim, 'so as to produce pain in every possible way.' The first series of his experiments Signor Mantegazza informs us, were tried on twelve animals, chiefly rabbits and guinea pigs, of which several were pregnant. One poor little creature, 'far advanced in pregnancy,' was made to endure *dolori atrocissimi* [most atrocious pains], so that it was impossible to make any observations in consequence of its convulsions. In the second series of experiments twenty-eight animals were sacrificed, some of them taken from nursing their young, exposed to torture for an hour or two, then allowed to rest an hour, and usually replaced in the machine to be crushed or torn by the Professor for periods of from two to six hours more. In the table wherein these experiments are summed up, the terms *molto dolore* [much pain] and *crudeli dolore* [cruel pain] are delicately distinguished, the latter being apparently reserved for the cases when the victims were, as the Professor expresses it, larded with nails (*lardellati di chiodi*). In conclusion, the author informs us (p. 27) that these experiments were all conducted with much delight and patience [*con molto amore e pazienza*."]—pp. 29-31.

"Hurt not others with that which pains yourself."—UDHANAVARGA, v, 18.

The Vivisectors of To-Day.

An Address by PHILIP G. PEABODY,
A. M., LL. B., of the Massachusetts Bar,
at the Annual Meeting of the Victoria Street
Society for the Protection of Animals
Liable to Vivisection. June 14, 1893.

"Mr Chairman, Ladies, and Gentlemen :... I look on the work of opposing the detestable and cowardly crime of vivisection as the most important work, especially at the present time, in which any human being can take part. And inasmuch as this language is frequently used for the sake of impressing an audience almost as a figure of speech, I may be permitted to intimate that I want to be understood literally exactly what I say.

If vivisection were productive of precisely the same results as it now produces without causing suffering to any animal, assuming for the moment that that were possible, I would still say, as now, that I believed it to be the most important of all crimes to be attacked....

There is no human being who has become so depraved, who has fallen so low, who has so unfitted himself for the society of man and brute, that I cannot find it in my heart to make some defense or excuse for him, or to imagine how under the influence of certain inborn traits, and under certain circumstances, not always the same perhaps as with him, I might myself have been tempted and fallen, as he had done, except those monsters, insane, I believe, with the lust of cruelty, whom we call Vivisectors. Believing as I do, that every man (and I include vivisectors, perhaps improperly, under that generic term) is the product of his natural disposition and his surroundings, and does exactly as he must, being, in no sense, a free agent, I can have, even toward these wretched men, no feeling of revenge or even of anger. My sentiment, and I believe it to be just, is one of profound abhorrence and contempt. I look on these men, for more reasons than one, as the most dangerous of all foes to mankind.

I believe the moral precepts on which they work, and on which alone they defend their course, are dangerous, erroneous and absolutely untrue.

I believe that they are persistently and systematically endeavoring to poison the minds of men, and ultimately, and at no distant day, unless they are put down, will first beg, and then demand human beings for vivisection.

Those of us who can read between the lines, already see this demand formulated; but I can have no feeling as regards them, wicked, deceitful and dangerous though they be, but one of disgust and contempt: absolutely none of anger. I dwell somewhat on this point because I hope to be understood as speaking wholly dispassionately. Furthermore, I can make the excuse for the vivisector, that, owing to a natural disposition, and elements of character largely, I believe, due to prenatal influences, and certainly to circumstances for which he is in no wise responsible, he does, as do all men, exactly as he must. And he is to be commiserated, rather than blamed, that he should spend his life in committing a series of crimes of inconceivable atrocity, unparalleled certainly at the present day, and probably in the history of the world, since man has kept a record of events.

He may, occasionally, do this, as do other criminals commit their crimes, with a fairly good motive, although to those who have seen him at his pursuit in his laboratory, as I have done, this seems hard to believe; for he takes such an evident pleasure in this awful pastime! Far more often he hypocritically defends his work by the pretense of his love of humanity.

And, right here, let me say something about this element of hypocrisy which is one of the evils of vivisection: relatively small, but actually enormous. If it is not a result of "assuming a virtue when they have it not," of continually preaching about their love of mankind driving them to vivisection (and my remarks here apply chiefly to the British vivisectors, for their foreign confreres laugh at them for this pretense, and openly declare its falseness)

how happens it that they are so notoriously unreliable as regards the matter of veracity? That they are so, is so proverbial, and it is so well known that they are almost unanimous in this dishonesty, that it is really a very remarkable trait of character. Of course, I do not include all vivisectors in what I say, though the exceptions are marvelously few.

This hypocrisy has become almost a part of these men, and their disposition to falsehood, and in some cases to perjury, seems to have followed it so closely that at times they even deceive themselves, I fully believe. If this is not a result of their hypocrisy, whence comes it?

It is too usual a thing to be called accidental. All criminals are not liars. Other criminals frequently condemn falsehood, especially when it is not successful, but I have yet to learn of any word of condemnation from any of this brotherhood for such falsehoods, told either by them or in their interest, as, for example, that valuable discoveries have been made by means of vivisection; that vivisection causes very little suffering; that anæsthetics are always used; that the number of animals vivisected is trifling; that the use of ether was discovered through vivisection, as also the circulation of the blood; that Pasteur has saved over a thousand lives, or perhaps over ten thousand, it makes no difference which; and others too numerous to mention.

I fully believe that almost any other band of criminals who cared to retain the appearance of respectability would indignantly drive from their midst, confessed falsifiers (one a perjurer) such as at least two famous, or rather infamous vivisectors, whose names I forbear to mention in the presence of ladies, but which to all friends of the anti-vivisection cause are familiarly offensive.

To a stranger to your country what I mention seems sufficiently amazing, but it is surpassed by the fact that one of these men not only is not openly execrated by his fellows; but was, after his offense (which has been published to the world), practically retained in his former position of employment in

spite of the protest made by people who disliked perjury.

Not only to direct misstatement does this assumption of virtue lead, but every disingenuous art and trick and quibble has been and is approved, so far as we can tell from any visible sign, by the members of the brotherhood. Were it not for the evident fact that the defenders of vivisection are, as a rule, surprisingly weak in, or to speak correctly, ignorant of, logic, and unable to see wherein consists evidence and proof, words which I use, not in their legal, but in their colloquial senses, our cause would have been far more embarrassed by this dishonesty than it has been. Not only every lawyer and every logician, but every thoughtful man who has followed this movement, sees that not one of these men can for one moment defend his side of the case without running into errors of fact and logic unworthy of his freshman year in college.

For a single example I will refer to the case of the vivisector who was pertinently asked if (as was inevitably the result of his argument) he would vivisect a child if permitted, and who heroically replied: Yes, I would operate on a child *for its benefit*, even if it caused it pain. Whether this reply was born of dishonesty or stupidity matters little. Probably both entered into it...

For another example, I will allude to the desperate attempts on the part of the vivisectors to persuade the public that the late post-laureate of England was not an anti-vivisectionist, in the face of the most positive proof that he was, and that he befriended our movement in every practicable way to the day of his death....

Absolutely no argument can be devised in favor of vivisection that will not apply far more forcibly to the vivisection of man than of animals. It is a very significant fact that in every case, and there were several such, when this fact was brought to the attention of witnesses who favored vivisection before the Royal Commission, no pretense of a reply was made. It was every time evaded, although, if I re-

collect aright, not quite so stupidly, as in the case I have just recalled. Now, what means this evasion? Had these men taken counsel together on this point beforehand, and agreed that to claim the same right to vivisection as animals would be premature in 1875? If so, is it still premature? If so, when will it cease to be?

This great question, I believe, concerns every human being. That these men do not give themselves the greater luxury of human victims is due to nothing but their cowardice. Absolutely no argument which will apply to the vivisection of animals will fail to apply, with at least as great and usually with greater force, to the vivisection of men. Why will not these men explain themselves and their wishes as regards human victims? *They dare not.* They know that we know their wishes in this regard, and to their knowledge, that, but for our opposition, the stupidity and selfishness of mankind might leave them nothing to fear in openly demanding what they ardently desire, is chiefly due to their venom towards us. The cases of cancer grafting and of other human vivisection of paupers in hospitals are familiar to us all, but they fail to satisfy the ardent vivisectioner.* A few vivisections secretly perpetrated no doubt gratify him, but he will not long be satisfied with anything short of a regular system of human sacrifices.

That freedom from torture is the right of a being, is dependent not on its form, or intelligence, or ability to speak and defend itself, or muscular strength, but on its possessing a nervous system capable of feeling pain, is a self-evident proposition, an axiom, to every one not only with ideas of the rights of animals, but to every moderately intelligent man. [Applause.]

Manifestly, it is an infinite outrage to take and tie to a table an animal, capable of suffering, but unable to speak or otherwise defend itself, and slowly

dissect it alive. Wherein, would these men say, lies the difference between man and brute that justifies this? Is it in intelligence? Is it in ability to speak? Is it in color? It cannot be in shape, for that would justify the vivisection of a deformed man. It cannot be in weight, for that would justify the vivisection of a man larger or smaller than the average. It cannot be in intelligence, for that would justify the vivisection of idiots, lunatics, and many of the vivisectioners. [Laughter.] It cannot be in ability to speak, for that would allow the vivisection of deaf and other mutes. It cannot be in color, for that would allow the vivisection of negroes and others.

Then wherein lies, wherein can lie, the difference between man and brute that makes it lawful to vivisection the latter and not the former. I answer, that *there is absolutely none*, the two being to all intents and purposes similar in nervous system, that is, in ability to suffer: which is the only matter of the slightest consequence in this discussion.

Hence it follows that the only reason the "experimenters" vivisection animals and not men is that they are wretched cowards, seizing and cutting up a helpless animal from which they have nothing to fear, provided they secure it in the most approved way (the dog's most violent demonstration frequently being to lick the hand that wields the knife), and refrain from doing the same with men because they dare not, and for absolutely no other reason.

I am personally acquainted with at least two of the world's greatest and best known vivisectioners, and with many obscurer ones. I know something of this matter of which I speak. More than one vivisectioner has confessed the truth of it to me, and indeed, its truth needs no confession. Every one with the slightest knowledge of human nature or of the vivisectioners, knows that it so, and that it must be so. In a little paper, intended apparently for little readers, although it purported to have been read at a recent Church Congress I observe that the writer, speaking of the rights of animals, says he is "at a perfect loss to know in what these

*M. McGowan has brought suit against the city of San Francisco for 7 strips of skin each $1\frac{1}{2} \times 8$ inches, stolen from his body, for skin-grafting, while a patient at the City Hospital.—"Examiner," June 6, 1894.—ED.

rights consist." This is manifestly true of him and his confreres, and I thank him for the admission.

Now, what follows? It would not be unreasonable to expect him to defer somewhat, on a subject intimately affecting the rights of animals to those, and fortunately they are not few, who do know something about them. He goes on to say, however, that ordinary mortals cannot decide about the justifiability of vivisection; and finally caps the climax of insolent stupidity by declaring that only he and his confreres can decide. This writer also incidentally slandered the people of this great [English] nation by declaring that there does not exist any national conscience as regards cruelty.

Now he presumably made the best defence of vivisection of which he was capable. This is hard to believe, but I think we must so consider it. In basing his case then, on the erroneous assertion that there exists no national conscience against cruelty, he admits that if there is a national conscience against cruelty he is absolutely without ground to stand on....

The lack of amiability, not to say decency, of these men, is also a proof to the world of one of the results of their practices. The astonishing venom, recently shown, of one of them, Prof. Huxley, the disgrace of whose acquaintance became naturally so abhorrent to one of the founders of this movement that she simply dropped it, ceased to know him; agreed to disagree without one unkind word, is a case in point, as showing this; so piqued was this man that he has, in a most unusual manner, gone out of his way to make of this incident a quarrel. His act was harmless, and is to my mind highly gratifying, for it shows that these men chafe and writhe under the personal obloquy and contempt, which they feel that all estimable men and women (including millions who are as yet publicly unidentified with our movement) who are aware of their occupation, feel for them solely on account of their vile trade.

This feeling, heretofore greatly underestimated, I have reason to believe,

on both sides, is, I feel, ultimately to be a most useful power for us. The world is beginning to observe smaller things than heretofore. The embryo-doctor [Carlyle Harris] who suffered the penalty of death in New York a few days ago, for the murder of his child-wife, under circumstances of unusual atrocity, spent the latter part of his life in making an enthusiastic defence of vivisection. He doubtless defended vivisection on the same grounds as those on which he justified the murder of his wife. This has been noticed, I think, far more than would have been the case ten, or even five years ago....

When the public attention, always most difficult to reach in a matter affecting neither the comfort nor the pockets of the public, is a little more enlisted, I believe that the movement will progress with a speed that will surprise its most hopeful friends...

So many things combine to make this cowardly crime hateful to every lover of justice. A man need have no great mercy in his mind to hate vivisection. If he be passably honest, passably just, he must condemn it; far better would it be to have every disease run riot through this world; far better I believe, to have human existence itself cease, than to prolong it at the cost of such detestable, loathesome, and cowardly crimes as those in which vivisection, for the most part, consists.

The continual falsehood and deception to which vivisectioners in this country are driven to defend their trade, is alone enough to deprave these men and condemn their practice. The errors to which it has led in medical and surgical practice, waste of time and energy, the distress caused to us, who are not "at a perfect loss to know in what these rights of animals consist," at the perpetration of injustice on them, the infinite cowardice of tying an animal and rendering it incapable of self-defence, a cowardice, I have no hesitation in saying that no one but an utterly contemptible coward could perpetrate more than a single time (more than one man has confessed to me how he despised himself for this particular thing at first,

until he was sufficiently depraved to do it without thought) all these elements once known to and heeded by the public, together with the more important facts that the number of animals vivisected is practically infinite; will combine to bring to destruction the vile system and the abject cowards who live by it. Their monstrous pretence that [physical] life is more important than anything else, that every crime may be perpetrated to prolong it, that this object condones every offence, is one most dangerous to mankind at large.

In explanation of my allusion to the largeness of the number of animals vivisected, I may say that in two institutions, which I have within a few days visited in Paris, in each of which I was expressly told that they keep *small* supplies for daily use only, and replenish the stock every day or two, I nevertheless saw, I should say, over a thousand animals intended for vivisection or actually undergoing it; including horses, dogs, monkeys, rabbits, chickens, ducks, pigeons, rats, mice, guinea pigs, frogs, and fish, and was told that they had cows and cats also; the small cages *alone*, in each institution, intended, remember, for one day's supply, would easily hold, I believe, five thousand animals, each the size of a medium sized dog.

Relative to anæsthetics, I will say that out of a large number of vivisections extending over several days, and including various different kinds of animals, no anæsthetics or pretence of it was used in one single case. I saw no anæsthetics in or about the institution, and feel sure that none is ever used, except perhaps in some unusual case. When a dog is convulsed with agony, he is readily soothed by a caress so as not to disturb his tormentor, and usually licks the hand of his torturer. Anyone who will observe a vivisector at work, will see not only that, as one infamous perjurer inadvertently confessed, he is absolutely regardless of the suffering to his victim, but that it must be so. His cutting, mangling, burning, is frequently, I may say habitually, just exactly the same in the

case of the living dog as in the case of the dead one.

I have within one week seen animals operated upon on Saturday afternoon, when the vivisectors left their laboratory, left alive there evidently, and as I was told by the operator, to remain until the morning, perhaps Monday morning, unless released sooner by an accidental death, before undergoing the conclusion of the experiment.

The simple matter of securing an animal for experiment, so hard does it struggle at times, is of itself, a thing causing intense suffering. The ropes are frequently drawn so tightly as to dislocate its limbs.

To commit such appalling acts, as I have witnessed, which are not by any means worse than the average, men must be such infinite monsters, such cowardly scoundrels, as no fiend which the imagination of man has yet depicted could even faintly resemble. If their disposition to this awful crime did not unfit them for the society of their fellows, surely their practice of it would. Insane or criminal, or both, penal servitude for life, to which far better men have often been and are daily being condemned, would be too lenient a punishment. These men are, in my judgment, guilty not of breaches of good taste, or of misdemeanor only, but of the most monstrously frightful crimes of which we can conceive, and the effect of their doctrines on mankind could hardly be worse if they were leagued in a conspiracy to debauch its morals to the uttermost.

The late Henry Bergh, a profound student and recognized authority, wrote me in 1880, that he fully believed that the suffering caused by vivisection exceeded all suffering caused by all other causes collectively. If that were true then, as I fully believe it was, it is probably one hundred times greater now...

Vivisection has caused incalculable mental pain to all lovers of justice who know of its existence. Those who love justice are, of course, the best and fairest of our race. The suffering of these people alone far, far, exceeds in importance any possible results of a beneficial nature. In comparison with it

all the vivisectors of the world are of trifling importance. Fortunate it is that no discovery of value has ever been made through it.

I can imagine few greater evils to man than the prolongation of the lives of those who are willing to live by means of vivisection. Those men live too long as it is. It has caused many millions to doubt the existence of God: millions to disbelieve. Not only does the hardening of the conscience caused by the habitual disregard of justice unfit the vivisector for deciding any question, the decision of which requires a just and equitable mind, but the fact that his living is made by the commission of this very crime, alone would thus unfit and prejudice him. Few are the men even among those who honestly try to be just (which vivisectors do not), whose judgment is not more or less obscured by their interests. That physiologists, and their mainstay, the doctors, are not always to be found among these few, is proven by the wild enthusiasm with which they hailed the advent of Pasteur's poisonous broth, and Koch's filthy (so called) lymph. How came almost the entire body of the physiologists and [alloœpathic] medical profession so stupidly to run astray after these absurd nostrums, if it were not for the hope that the physiologists would have more excuse for vivisection and that the doctors would speedily be employed in inoculating vast multitudes at remunerative wages?

....I have within a few days looked upon, without exception, the most repulsive scenes that I have ever witnessed... I have been in many railway accidents (some appalling ones) and I have seen men and women killed, mutilated and dying in almost every possible way. I have seen and assisted in many surgical operations, when anæsthetics were and were not used. I am pretty thoroughly accustomed to scenes of blood and agony, so much so that I have supposed that, however much my sympathies might be excited, I would and could see nothing in the way of suffering that would greatly move me. I have recently learned, however, that I was mistaken. I have

lately seen sights that surpassed in repulsive hideousness all that has ever hitherto come across my path.

In one case, in a small animal fastened to a board by four pins, one in each foot, and a rubber band on its body, an opening about $\frac{5}{8}$ of an inch square was made, through which the heart was forced out, so as to determine the action on the heart of a poison which had previously been administered. When its heart's action became faint, its toes were cut, its eyes were pricked and pain was otherwise caused. It was finally released, and moved about with its intestines exposed for an hour.

A guinea pig to which the same drug was administered, was cut open with scissors, and lived ten minutes.

A very large dog was fastened to a table with ropes tied to each foot and to its head. An incision was made over the region of the carotid artery about four inches long. It was dissected out from the surrounding organs, ligatured above, and a glass tube inserted for the collection of blood. A sharp probe was driven through its skull. Its head was then released and a wire probe put through its side to the heart. To the two probes in brain and heart electricity was applied for several minutes. The operation lasted over one hour.

A small dog which had been operated on some days previously, had its eyes experimented on. One side of its head was cut open, exposing the nerves of the ear and eye, which were dissected out. Electricity was applied to the nerves. This operation began at 3 P. M. and was still in progress at 4.30.

The most painful part of all this business was the utter disregard of the suffering inflicted. In the physiological laboratory, to which I was invited by the presiding genius [demon?], the living dog was in every respect treated precisely like the dead one. The rough handling and pulling of the cut and mutilated tissues, the electrifying of the nerves, all was done without the slightest regard, apparently, to the fact that each touch caused agony.

Respecting the very common pastime of vivisections, of conducting electricity over a nerve: two things are noticeable. First, the nerve is carefully dissected away from the surrounding tissue, so that the current must pass directly over the nerve itself, and can, by no possibility be diverted elsewhere. Second, an animal so near death, or so stupified, from any cause as to be absolutely impervious to ordinary cutting and mangling, will nevertheless give evidence of suffering the most inconceivable agony as the electricity comes in contact with the nerve.

When we consider that it is common experience that the slightest touch, or even jarring the threadlike nerve-fibre of a tooth causes excruciating pain, we may form some very slight idea of what it is to have a large nerve trunk thus irritated; for example the sciatic or spinal nerve. The pain of touch compared with passing a current of electricity over it is apparently trivial. Except by such comparison it must seem almost infinite to the victim....

The cowards who perpetrate these hideous crimes would soon be doomed if we could only convey one-tenth part of the truth to the public. Therein must be our work in the immediate future. Let us leave nothing undone to bring about this desirable condition. Then it must "follow as the night the day," that these wretches will be driven, as generations ago they should have been, to some other less cowardly and less hypocritical means of livelihood, and the words Vivisector and Criminal become interchangeable terms. So far as in us lies let us each do his utmost to hasten the work. The time is surely coming when man will look back on the work of the past, and will be appalled at its contemplation. Then and not until then will the world be fit for a civilized race to inhabit, and we will have reached the dawn of the ever-nearing day.... [Applause.]

◆◆◆◆◆

Friend: Are you doing anything, or, will you do anything, for the deliverance of your fellow-creatures out of the hands of their demoniac tormentors?

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Heart and Head.

"Science lays many eggs, but few are hatched. Science boasts much, but accomplishes little; is vainglorious, puffed up, and uncharitable; desires to be considered the root of all good, whereas it is the Heart that civilises, and never the Head."—F. MARION CRAWFORD, "Paul Petoff," p. 117.

In the (London) *Light*, July 16, is an article translated from the german of Dr Carl du Prel, anent psychology and science. In this he calls vivisection a "moral villainy," and states that large sums of public money are granted towards the building of "torture-chambers," and that experiments have been made upon human beings. "The readers can prove this for themselves, from the following papers: 1. Divisionpfarrer Richard Koche's, 'The Scientific Torture Chamber.' Hanover 1883; 2. Dr. Koch's, 'Medical Experiments on Living Men. Public Accusations against Dr Ziemzen and Others.' Leipzig 1893. These writings contain accusations sufficient to make one's hair stand on end. I will quote a few lines from the first: 'A doctor martyred slowly to death a young girl, sixteen years of age, named Alice Ducthorns, whom he had stolen from her parents, by placing her naked and gagged under an air-pump. This 'scientific experiment' of this monster in human form, Dr Emerole, lasted sixteen days, and was only brought to light through the fidelity of the girl's dog.'

Dr du Prel relates also, upon the authority of the notorious Dr Koch, that a vivisector, who found it too expensive to inject the poison of black-pox into calves, "obtained permission of the head doctor [also a vivisector] to continue it upon fourteen children in a Foundling Hospital, injecting the poison day by day... Since such things go on unpunished over the whole of Europe, and no authority finds the courage to step forward, it only remains for the public to protect itself as well as it can, and treat vivisectors socially as what they are, and for which every reader may find for himself a fitting term. He will be able to hit upon it

all the better, when he obtains Prof. Zoellner's book, 'Concerning the Scientific Misuse of Vivisection.' Professor Hyrtl (Manual of Anatomy, 15th ed. p. 20) has declared the worthlessness of vivisection, and has expressed himself in favor of a legal prohibition of it, and calls the vivisectors Flayers."

Not only anatomists like Hyrtl, but also surgeons like Lawson Tait and Sir Charles Bell, abominate vivisection. I have met many eminent surgeons both in this country and in Europe, and among them I have found some of the gentlest and humanest of men who would have taken it as an insult had they been asked to attend a vivisection.

Dr du Prel states that the public in Europe "are turning away from [orthodox] medicine in a manner that resembles a general flight," to seek quacks and miracle-mongers; a fact discernable also in this country.

Mainly through the misdeeds of the Flayers, and the fanfaronade of inflated scientists in general, has the orthodox or allopathic medical profession lost faith in psychic means and in nature's finer forces as curative agents, and has filled the air with imbecile ravings about "deadly" bacteria. To see our medical fanatics running after the will-o'-the-wisps of the viviseptive Kochs of Germany and Pasteurs of France is serio-comic. Dr L. L. Lawrence, the editor of the St Louis' *Medical Brief*, (July) commenting upon these goose-errands, says: "The colossal credulity of the medical profession, in some instances, is past belief." Indeed, the greatest medical quacks in the world, the chinese, are often surpassed by our native "savants."

Passionate greed and ambition, prostitution, the sexual excesses of the married and their dirty habit of sleeping together, vaccine virus, an excess of starchy or animal food, intoxicants, sewer-gas, the foul air of bedrooms, offices, workshops, theatres, and churches, impure drinking water, and personal uncleanness, etc.; are the principal causes of disease, and not bacteria. I have before me the latest medical dictionary: it contains 30 pp.

of names of the bacteria already discovered ; for all of whom I have contempt ; since no man who lives a temperate, natural life, can become a *nidus* for these little bugbears.

As the orthodox medical profession loses faith in psychic means and nature's finer forces, the Germicide of the commercial chemist and the Knife of the vivisector, become their only resources for the cure of disease : and poor resources they are !

Dr Hahnemann experimented upon *himself* for some 40 years to ascertain the curative effects of various poisons ; and though his *similia similibus curantur* may not be absolutely true, yet through his single and potentised, or, shall I say, psychologised, spiritualised remedies, he has done royal service to his fellow-men. I might here mention, that among his followers, I have not found one real vivisector.

The doctrine of Dr Schussler, that disease is *hunger*, through the lack of some inorganic salt in the body, may be only partially true ; nevertheless, through his Twelve Tissue Remedies, or his Biochemic Treatment of Disease, (singularly simple, rational, and efficacious) he has become another benefactor of mankind : a natural healer of healable disease.

A vivisector at a sick-bed is as appropriate as a crocodile at a bathing-place. Bear in mind that experimentation, not cure, is uppermost in his mind, and that he may select *you* for the trial of some poison, or some new instrument. Thousands of poor patients lose their lives through clandestine experiments of the vivisectors. Both in private practice and public hospitals have I seen them do deeds worthy of the blackest of the mediæval black magicians.

The root of all cruelty, be it to man, or to beast, lies in Selfishness : the rule of which stupifies the heart, or deadens the still, small voice of the Divine in man, and makes him an intellectual reprobate, inferior to every animal, a candidate for damnation. It is lamentable that western education tends to the evolution of commercial, political, and scientific reprobates.

Some Testimonies.

—"The opening of living animals has done more to perpetuate error than to enforce the just views taken from anatomy and the natural sciences."—SIR CHAS BELL, "On the Nerv. Syst."

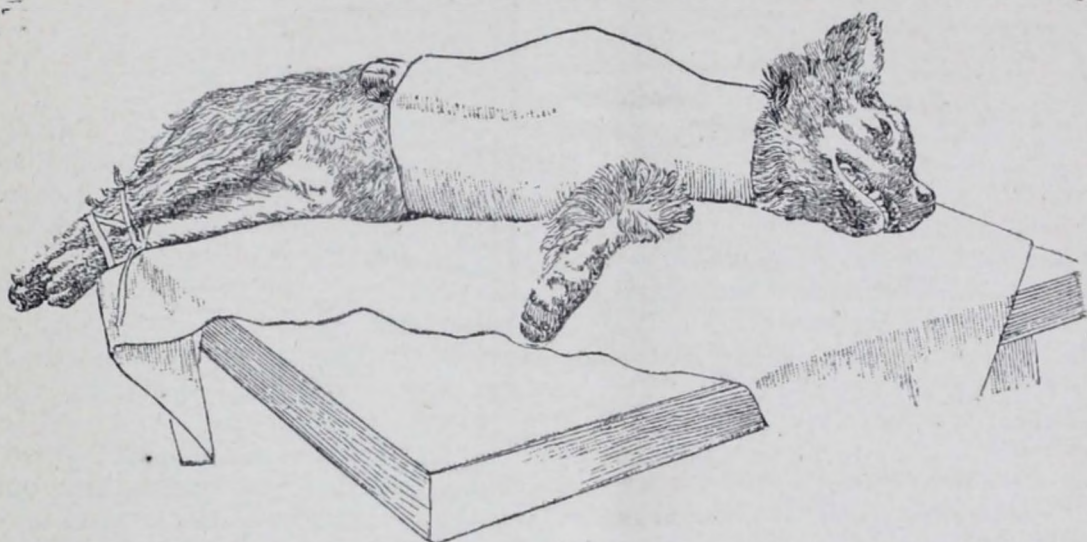
—"No good ever came out of vivisection ever since the world began ; and, in my humble opinion, no good ever can."—DR C. BELL TAYLOR, F. R. C. S.

—"In the art of surgery, the practice of vivisection has done nothing but wrong."—LAWSON TAIT, F. R. C. S. E.

—"I have been trying for many years to find out what the blessings are which vivisection has conferred on the race, but I have not succeeded."—DR EDWARD BERDOE, M. R. C. S.

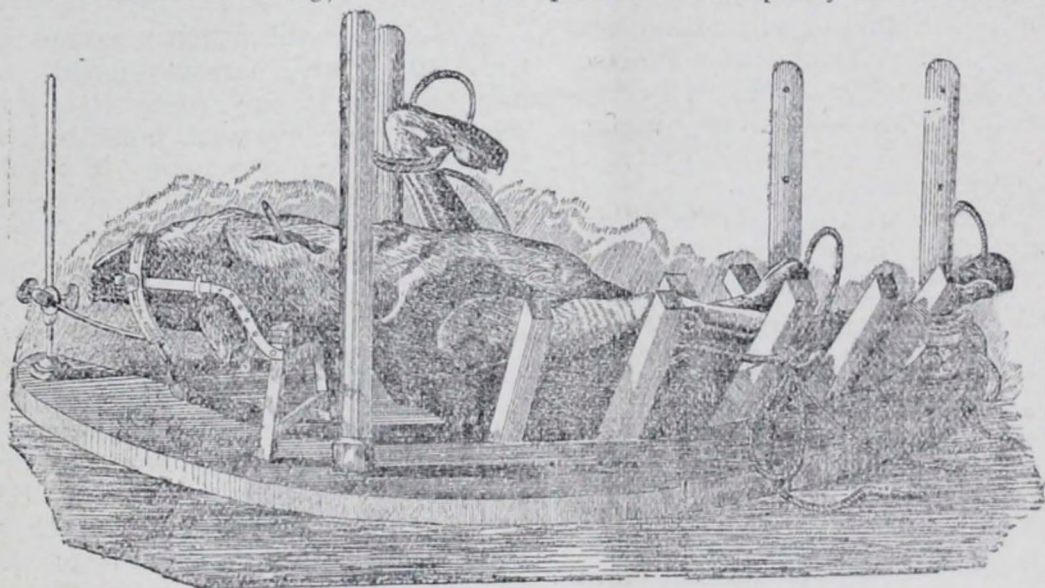
—"More useful information can be obtained by observing the force of the heart as indicated on the delicate dial of a balance chair, than from all the experiments of vivisection."—JAMES MCCAULEY, A. M., M. D., 'Prize Essay.'

—"I am convinced that whatever is bad, erroneous, narrow-minded, or hard-hearted in my profession, has some root drawing evil nourishment from the vivisectioning school. In *physiology* it is materializing, and, violating life, is in direct contravention of all the real truths of life. The burglar of organism, it can know nothing of the properties of organization. In *therapeutics*, or the action of medicines upon human beings, it misleads by lack of analogy ; and by the poisoning of animals, it conducts to violent experiments upon patients. It is the opposite to the mild and gentle treatment which is possible and most successful in the treatment of disease. In *surgery* it is unjustifiable, and no bold and skillful surgeon ever waits to be instructed by it. Every new surgical operation, nay every surgical operation, is an experiment, and the instructed surgeon who is fit for his work has a right to experiment with his knife on every case in hand, without delaying or dallying over the mangled bodies of animals."—DR J. J. GARTH WILKINSON, F. R. C. S., in the *Animals Guardian*, April, 1894.



This represents a dog whose right front leg has been tied in a painful and unnatural position to produce ankylosis of the joint. To keep him from gnawing off the bonds, he has been encased in a bandage of plaster-of-Paris. It is the work of an american vivisector, Dr A. M. Phelps of New York. He kept one dog in this painful position 6 weeks ; another, 3½ months ; a

third and a fourth, 5 months each, before he killed them. While thus torturing these sensitive creatures, he enjoyed life, being troubled neither by shame nor conscience nor heart : the usual attributes of human beings. This diabolic experiment, like all the rest of the vivisections, taught nothing that was not known before. It was a new proof of the stupidity of the vivisector.



This represents a living dog tied and clamped and cut open for experiments upon the internal organs. It is from Paul Bert's 'La Pression Barometrique' in which more than 500 experiments are detailed. He experimented upon thousands of animals, and had himself

photographed in the act of performing the most atrocious experiments conceivable. It is verily mirific that the vivisector glories when he can outdo his confreres in sacrilege, or when he has succeeded in blotting out every trace of pity in a student's heart.

As THE BUDDHIST RAY represents the oldest and most pronounced humanitarian movement in the historic world, it is pertinent that the stranger into whose hands

these pages may fall, should learn its attitude toward the ANIMAL world. The following passages have, therefore, been taken at random

From the Buddhist Scriptures.

"I would not give a straw for that man's religion whose very dog is not the better off for it."

—ROWLAND HILL.

"The practice of religion involves as a first principle a loving, compassionate heart for all creatures."—FO-PEN-HING-TSIH-KING, Ch. 21.

"How can a system requiring the infliction of misery on other beings be called a religious system?... To seek a good by doing an evil, is surely no safe plan."—FO-SHO HING TSAN KING, v. 905.

"The member of the BUDDHA'S order... should not intentionally destroy the life of any being, down even to a worm or an ant."—MAHAVAGGA, kh. i, ch. 78.

"My teaching is this, that the slightest act of charity, even in the lowest class of persons, such as the saving the life of an insect out of pity, that this act.. shall bring the doer of it consequent benefit."—T'SA HO HOM KING, sutta 2.

"Whosoever harms living beings, and in whom there is no compassion for them, let us know such as a 'base-born.'"—VASALA SUTTA, vv. 4, 5.

"Whoso hurts not living creatures, be it those that tremble or those that are strong, nor yet kills nor causes to be killed, him do I call 'high-born.'"—VASETTA SUTTA, v. 36.

"Even so of all things that have life, there is not one that the buddhist ascetic passes over; he looks upon all with deep-felt love. This, verily, is the way to a state of union with God (Brahma)."—TEVIJJA SUTTA c. 3.

"Causing destruction to living beings; killing and mutilating, stealing and lying, fraud and deception, these are what defile a man."—AMAGANDHA SUTTA, v. 4.

"Whether of the higher class of beings, as a perfect man, a teacher, or father, or of the lower class of beings, as a grass-hopper or the smallest insect: in one word, whatever hath life thou shalt not kill."—SHA MI LU I YAO LIO.

"I love living things that have no feet.... four-footed creatures, and things with many feet... May all creatures, all things that live, all beings of whatever kind, may they all behold good fortune."—KULLAVAGGA, v. 6.

"When first I undertook to obtain wisdom. Then also I took on me to defend the weak. All living things of whatsoever sort Call forth my compassion and pity."

—TA CHWANG YAN KING LUN, 6.

"Doing no injury to anyone, Dwell in the world full of love and kindness."—MILINDA, iv, 3, 35.

"If it happen that thou see anything to be killed, thy soul shall be moved with pity and compassion."—SHA MI LU I YAO LIO.

Hints.

HYDROPHOBIA and RABIES : Hydrophobia is not a disease of dogs; but Rabies is, though it is a very rare one. Epilepsy, phrenitis and other nervous disorders being generally mistaken for Rabies. Spurious or Symptomatic Hydrophobia, following the bite of an animal not rabid, nor even sick, is the outcome of the fabrications of vivisectors and newspapers acting upon hysteric imaginations. According to the *Zoophilist*, up to April 25, 259 persons died after the inoculative, or "preventive" treatment of vivisector Pasteur: the majority, no doubt, of "Pasteur rabies" (*rage du laboratoire*). When any one has been bitten by a rabid animal, "hold a red hot iron or a live coal directly over and as near the wound as can be borne without too great pain, or without burning the skin, having previously smeared the surface around the wound with a little oil, grease, or soap, which must be renewed whenever the skin becomes dry. Continue the action of the heat upon the wound until shuddering is produced, or for an hour; and carefully remove whatever exudes from the wound."

Then give the patient, once a day, and for three days, hot-air baths, by enclosing him in a box, with a hole for the head, and in which a chair and a lamp may be placed. Let him sweat copiously; say, for an hour; and give him all the water, or other drink, he wants; and end with a cold sponging.

CHOLERA : As a prophylactic take of (homopathic) Arsenic, 6th trituration, 2 grains, morning and evening. Put also a pinch of powdered Sulphur in each shoe or boot worn.

SMALLPOX : This is caused by an outbreak through the skin of the filth of a thick, too sweet, too rich blood, and may be prevented by a diet of consisting chiefly of man's natural food: fresh and dried fruits and nuts, with an occasional pinch of Salt. Vaccination, even a dozen times, cannot be depended upon, since filth is not preventable by filth.

CONSUMPTION, SCARLATINA, TYPHOID FEVER, and the other filth diseases, are preventable only by pure air, pure water, and general cleanliness.

from the materialisms and idolatries of religion to the truths of their own Inner Self in which alone the solution of the mysteries of life and salvation are to be found.

§ The Three (Exoteric) "Guides" of the buddhist are:

- I follow the BUDDHA as my guide.
- I follow the Doctrine of Enlightenment as my guide.
- I follow the Brotherhood of the Select as my guide.

(The first as the Teacher; the second as the Written Truth; and the third as the Virtuous Example.)

§ The Five Vows of the buddhist are:

- I vow not to take the life of any man or animal.
- I vow not to steal.
- I vow not to commit unlawful sexual intercourse.
- I vow not to lie.
- I vow not to use intoxicants and narcotics.

These are taken by all: a few additional are taken by householders on special occasions; and many others, more stringent, by monks, for the regulation of their life.

§ The earliest buddhist writings are the following: 1. *Vinaya Pitaka*: rules for monks. *Sutta Pitaka*: instructive discourses for householders. And *Abhidhamma Pitaka*: metaphysics. These three scriptures have been summarized thus:

1. "To cease from all sin (selfishness),
2. "To get virtue, and
3. "To cleanse one's own heart;—
"This is the doctrine of all the BUDDHAS."

The later writings are very numerous, and treat of other beings, conditions, and worlds; of mental magic; of saints and their wonderful works, etc., etc.

§ A buddhist *Upasaka* is one who believes in the BUDDHA's teaching, but who, because of natural ties, cannot in all things follow Him; a *Bhikshu* is an ascetic mendicant buddhist monk; an *Arhan* is a monk of great enlightenment and psychic power; a *Bodhisatva* is an aspirant for Buddhahood; a *Pacceka-Buddha* is an Arhan that has enlightened and saved himself, but is not able directly to contribute to the enlightenment and salvation of others; and a BUDDHA is a fully self-enlightened and self-saved Bodhisatva, developed at long intervals of time (when the path to NIRVANA has been forgotten), a rare flower on the human tree, a Teacher and Guide of mankind.

§ There are many schools of buddhists: mystic, symbolic, metaphysic, "atheistic," and ritualistic: exoteric and esoteric; but each of these breathes more or less of the spirit of the system out of which they alike have grown: that of the LORD BUDDHA.

§ The BLESSED ONE has many disciples in Asia: still, it is incorrect to speak of any one country there as "buddhistic": since idolaters, materialists, and religionists are generally in the majority; the true sons of SAKYA, in the minority.

§ Certain teachings and practices of some modern buddhist schools are not sanctioned by the well-known principles of the MASTER, nor by Reason: they are accretions from the eastern or western religions.

§ The buddhist does not worship the LORD BUDDHA, in the sense the various religionists worship their respective gods: in Him they only revere the greatest of teachers.

§ The buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes: he discredits the theory that they have been created for the use of man, and that he has any right over them.

§ From the day of the LORD BUDDHA to this, the attitude of His sons, even when in power, toward the various "believers" and "unbelievers" about them, has been tolerant: they have never been "everything to everybody" (cringing and jesuitic), nor despotic; and, as they have always cherished good-will to unbelievers, and discouraged and withstood cruelty, persecution, and war, they have been the Great Peace Society of the World.