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VIVISECTION



FROM THE VIEWPOINT OF SOME GREAT MINDS



**THE LATE SIR ARTHUR ARNOLD, Writer, and Brother of
Sir Edwin Arnold**

The cause which you are invited to support, the cause of the suppression of cruelty and suffering, is a cause which is twice blessed. By working to relieve animals from cruel pain and horrible torture you not only relieve them, but you elevate mankind. You do more; you ennoble the great profession which devotes itself to the art of healing.

LORD BACON

It is a thing odious and barbarous.

BISHOP BAGSHAWE, R. C.

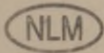
I think vivisection in practice wholly abominable and detestable, and most detestable to mankind. I do not believe it has produced any good results, but rather, many mischievous ones, especially that of diverting young medical men from legitimate study and dissection. It is impossible that even a hundredth part of the atrocious cruelties which vivisectors (by their own account of themselves) spend their days in inflicting on helpless living creatures can be practiced without turning a man into something like a cruel devil. The developed taste for blood and cruelty must in the end find its full satisfaction in the vivisection of human beings when they have the misfortune to come under the power of our future doctors. There is too much of it, I fear, going on already in our hospitals, and in practice among the poor.

HENRY WARD BEECHER

Why! if horses and dogs have not souls to be saved, what, in Heaven's name, will become of their masters? For fidelity, devotion, for love, many a two-legged animal is below the dog and the horse. Happy would it be for thousands of people if they could stand at last before the Judgment seat of Christ and say, "I have loved as truly and I have lived as decently as my dog," and yet we call them "only brutes."

NEW YORK

Anti-Vivisection Society,
2025 BROADWAY.



JEREMY BENTHAM

The question is not, Can they *reason?* nor, Can they *talk?* but, Can they *suffer?*

HENRY BERGH

Now it is against all these devilish abominations, inflicted on the defenseless brute, and the unfortunate members of our own race—deeds done in the outraged name of Science, and which challenges the iniquities of hell itself to surpass—that this appeal is made to public opinion, for the exercise of its sovereign power to suppress.

Is it not time that universal sentiment should put a stop to these horrid operations, which tend to harden the heart, extinguish those instincts which give man confidence in man, and make the physician more dreaded than disease itself? Once more and I have done. *Let that section of the law of 1867* [section 10 of the present law] *which the State Medical Convention succeeded in appending to our bill at that time*, be expunged therefrom, and in lieu thereof enact another, holding men of science equally responsible for their acts of cruelty as other citizens; and, further, legalizing the Society for the Prevention of Cruelty to Animals in this State, to send one of its officers, a member, to attend these lectures.

Let this be done, and these wicked "contributions to human knowledge," which humanity would be all the better off for never knowing, will cease, and civilization and religion be no longer disgraced by deeds which overshadow the barbarities of the most savage nations. * * * N. Y. Evening Post, 1874.

It is maintained by the most eminent physiologists of the world that vivisection is not only a cruelty but a scientific failure, since the information sought to be obtained thereby is no more attainable while the body is writhing in agony than the correct hour of the day can be recorded by the clock while its machinery is disordered. But I go farther, and declare that however accurate the results may be, the repetition of these deplorable butcheries is needless, for the reason that the knowledge thus acquired is already exhausted and given to the world in numerous learned treatises and visibly demonstrated by mechanical preparations rivaling the anatomy of Nature itself. Lifeless bodies furnish all the evidence necessary. At the best, therefore, these revolting scenes serve no other purpose than to procure for the young student the demoralizing excitement attendant on the enactment of a brutal, practical tragedy.

In a moral point of view, is it wise, is it safe to thus extinguish

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within the breast of the future practitioner—he that is destined at some time to penetrate professionally the most sacred privacies of domestic life—the holy instincts of pity and compassion through such terrible agencies? Humanity and public policy respond, No! Even though these living dissections were productive of all that their advocates claim for them, in the language of a learned writer on the subject, “Mankind have no right to information thus acquired.”

The beneficent Creator never designed that an immortal work of His hand should be thus tortured and disfigured even in the investigations of His physical laws. According to my informant, numerous races of animals are to be found within your operating premises, in various stages of mutilation and torture: “Some are to be seen with the cranium removed and the brain taken out;” another “its abdomen opened and the vessels leading to the liver tied in such a manner as to allow nothing to enter or escape by the main channel!” “The agony of this poor animal, in particular,” says the writer, “during this experiment, which was prolonged six weeks, was something excruciating, and its dismal howls were frightful to hear, as its whole frame was racked to pieces.” Another experiment is that of a goat with its back open to the spinal marrow, in the attempt to perform a fiendish operation which forty years before had been effected and known to all the medical world.

While reading these frightful atrocities, perpetrated on innocent, unoffending animals, the inquiry springs to the lips, can the perpetrators of them be human beings? Can the brain that conceives them, the heart that tolerates and the hand that executes them belong to the being who, it is said, was made in God’s own image.

As a natural and inevitable sequence to these dark deeds, of which the defenseless brute is the victim, rumor ascribes to the hospital in question the infliction of cruelties on the unfortunate human beings whom accident brings within its walls, as merciless in the extreme; and which, if true, merits that the denunciations of Dante should be inscribed over its terrible portals.
—(Letter to Dr. Austin Flint, Jr.)

ANNIE BESANT

Vivisection has been shown to be useless and misleading, but if it were as useful as it is useless, the righteous man and the righteous woman would refuse to benefit by it. * * * Public health at the price of cruelty is degradation to men and women.

BISMARCK

I have always shared your indignation against the excesses of vivisection, ever since they have been known to me; and, although I hold no special administrative power which would enable me to exercise a decided influence in this direction, I should already have endeavored to bring about the diminution of experiments which involve cruelty to animals, if the amount of working power which is still left to me were not so inadequate that I have already been obliged to relinquish official duties devolving on me.

WILLIAM BLAKE (Poet and Artist)

The dog on the vivisector's table makes all the universe unstable.

LORD BRAMPTON

My horror of vivisection cannot be too strongly expressed.

JOHN BRIGHT

Humanity to animals is a great point. If I were a teacher in a school, I would make it a very important part of my business to impress every boy and girl with the duty of his or her being kind to all animals. It is impossible to say how much suffering there is in the world from the barbarity or unkindness which people show to what we call the inferior creatures.

THE REV. PHILLIPS BROOKS

Theology and medicine, the minister and the doctor, make the same mistakes. Both of them are liable to lose sight of their ends in their means, and to elaborate their systems with a cruel heartlessness, forgetting for the moment the purposes of mercy which are their warrant for existence.

Thus theology has driven human souls into exquisite agony with its cold dissection of the most sacred feelings; and medicine has tortured sensitive animals in a recklessness of scientific vivisection which has no relation, direct, or indirect, to human good.

REV. STOPFORD BROOKE

I look upon any injury done to man's natural or developed tenderness to animals as an injury done to the whole State, as a degradation to humanity, as a grave wrong to morals, and a worse wrong to the ideals of gentleness and courtesy which is at the root of so much of national honor.

Much has been done of late with regard to animals, but the more we have done the more vividly ought we to see the enor-

mous evil which still remains; the more we ought to contend against all cruelty to animals from whatever quarter it comes, and whatever excuses are made for it, from the side of our amusement, our sport, our luxury, or our science.

ROBERT BROWNING

I would rather submit to the worst of deaths, so far as pain goes, than have a single dog or cat tortured on the pretence of sparing me a twinge or two.

[Mr. Browning also said that if he had an only son, and that son's life could only be saved by some agonizing experiment upon an animal, he would rather that his son should die than that he should take upon his soul the awful cowardly crime of allowing a perfectly innocent animal to go through that pain for him.]

GIORDANO BRUNO

There is a difference, not in quality, but in quantity, between the soul of man, the animal and the plant.

Among horses, elephants and dogs there are single individuals which appear to have almost the understanding of men.

With what understanding the ant gnaws her grain of wheat, lest it should sprout in her underground habitation! The fool says this is instinct, but we say it is a species of understanding.

ROBERT BUCHANAN (Poet, Novelist and Dramatist)

I prefer to believe that the men who torture dumb animals would torture the talking ones quite as readily, and quite as selfishly, if they only had the chance, all their wish and aim being to gratify, at the expense of humanity, a morbid personal curiosity, while excusing their savagery under the cloak of humanity.

LUTHER BURBANK (October, 1909)

If, as we know, the creatures with fur, feathers or fins are our brothers in a lower stage of development, then, their very weakness and inability to protest, demands that man should refrain from torturing them for the mere possibility of obtaining some knowledge which he believes may be to his own interest.

LEWIS CARROL (Rev. C. L. Dodgson)

When I hear of one of these ardent searchers after truth giving, not a helpless dumb animal, to whom he says in effect, "You shall suffer that I may know," but his own person to probe and to the scalpel, I will honour him as acting up to his principles.

"But the thing cannot be!" cries some aimable reader, fresh from an interview with that most charming of men, a London physician, "What! is it possible that one so gentle in manner, so full of noble sentiments, can be so hard-hearted? The very idea is an outrage to common sense!" And thus we are duped every day of our lives! * * * When vivisection shall be practiced in every college and school, and when the man of science, looking forth over a world which will then own no other sway than his, shall exult in the thought that he has made of this fair green earth, if not a heaven for man, at least a hell for animals.

Who preach of Justice—plead with tears that Love and Mercy should abound—while marking with complacent ears the moaning of some tortured hound.

GILBERT K. CHESTERTON

I am a strong anti-vivisectionist. * * * The vivisectionist, for the sake of doing something that may or may not be useful, does something that certainly is horrible. * * * Now whether torturing an animal is or is not an immoral thing, it is, at least, a dreadful thing. It belongs to the order of exceptional and even desperate acts. Except for some extraordinary reason I would not grievously hurt an animal; with an extraordinary reason I would grievously hurt him. If (for example) a mad elephant were pursuing me and my family, and I could only shoot him so that he would die in agony, he would have to die in agony. But the elephant would be there. I would not do it to a hypothetical elephant. Now, it always seems to me that this is the weak point in the ordinary vivisectionist argument, "Suppose your wife were dying." Vivisection is not done by a man whose wife is dying. If it were it might be lifted to the level of the moment, as would be lying or stealing bread, or any other ugly action. But this ugly action is done in cold blood, at leisure, by men who are not sure that it will be of any use to anybody—men of whom the most that can be said is that they may conceivably make the beginnings of some discovery which may perhaps save the life of some one else's wife in some remote future. That is too cold and distant to rob an act of its immediate honor. That is like training the child to tell lies for the sake of some great dilemma that may never come to him. You are doing a cruel thing, but not with enough passion to make it a kindly one.

THOMAS M. CLARK, D.D., LL.D. (Late Bishop of Rhode Island)

It is difficult for us to comprehend how it could have been pos-

sible for men of former ages to deliberately have hacked each other in pieces on slight provocation; but it is still more unaccountable that in this humane and enlightened age, the poor creatures who have no articulate voice with which to express their agonies should be subjected to such awful and deliberate tortures as are now in the name of Science inflicted upon them.

LORD CHIEF JUSTICE COLERIDGE

In all human action we have to choose and balance between opposing good and evil; and in any change of law to determine that which we propose, or that which exists, *is upon the whole* the best. On this principle I do not hesitate to support the Absolute Prohibition * * * of Vivisection.

AUGUST COMTE

There can scarcely be imagined any experiment less capable of true scientific success than those of vivisection, though they have been the most frequent. We must not consider our rights (over animals) as absolutely unlimited.

CUVIER

Nature seems to have supplied the means whereby we learn that which experiments on the living body never could furnish. It presents us, in the different classes of animals, with nearly all possible combinations of organs; and it only suffices to examine closely the effects by the reunions, and those which result from their partial or total absence, to deduce any possible conclusions as to the nature and use of each organ and each form of organ. Thus is it far more satisfactory, than when we rudely attempt to expose them by the knife, amid struggling and perverted action, figuring to ourselves that we are witnessing what goes on when nature is undisturbed; as well might a stranger attempt to describe the domestic and political institutions of a people as they exist during peace, were he suddenly brought among them when all was tumult and rebellion.

REV. ARCHDEACON JAMES H. DARLINGTON

I believe the practice of vivisection to be both useless and unnecessary. Great scientists do not need it, and young students ought not to be permitted to practice it. It inevitably tortures the poor, dumb victim, and hardens and brutalizes the vivisector.

DE QUINCEY

The groans and screams of this poor persecuted race (cats) if gathered into some great echoing hall of horrors, would melt the heart of the stoniest.

CHARLES DICKENS

Will the Society for the Prevention of Cruelty to Animals please look after the Royal Inhumane Society? According to an official report, nearly a hundred cruel experiments have been made upon the lower animals for the purpose of investigating the subject of suspended animation. * * * The duration of the heart's action was ascertained by means of a large pin inserted through the thoracic wall into some part of the ventricles. So long as the heart continued to beat, the pin moved and its motions were thus recorded for some time after the cardiac sounds had ceased to be audible. Passing over sixteen other cases of neat throat cutting and nicely contrived suffocation, accompanied by insertions of pendulums in the heart, we arrive at the experiments in choking and drowning. When I came to the double performance of cutting the throat and drowning afterward, I was fain to believe that experimental surgery for the benefit of mankind could go no further, but I was mistaken. On turning over the page I found "horrors on horrors hard accumulating!" Now, no one will go so far as to declare that the slow suffocation of cats and dogs, the cutting of their throats, the piercing of the ventricles of their hearts, are not acts of cruelty. The necessity of these experiments I dispute. Man has no right to gratify an idle and purposeless curiosity through the practice of cruelty.

REV. DR. MORGAN DIX, (March, 1908)

(Late Rector of Trinity Parish, New York)

I have read accounts of the tortures inflicted in the name of science on the creatures committed to our care or placed in our power by a Divine Providence, and they have made me sick at heart for weeks together. I shall never peruse these frightful statistics again. I have also read what arguments are made in extenuation or recommendation of the practice, and their only effect has been to strengthen my conviction that man is capable of becoming the most barbarous and most merciless of all agents.

What you tell me about the scheme to purchase and maintain a farm [Rockefeller, or Hell farm, as it is called] on which to keep animals intended for vivisection, amazes me. The idea strikes me as equally grotesque, grewsome, and ghastly. It makes me think of a book which I read some years ago, entitled, "The island of Dr. Moreau," one of the most diabolical stories ever penned. I wish that the projectors of the said farm could be compelled to read, mark, learn and inwardly digest "The Island of Dr. Moreau."

THOMAS UNDERWOOD DUDLEY, D.D., LL.D. (Bishop of Kentucky)

I write to thank you and those laboring with you, for your efforts against the barbarous practice of vivisection. It is a shame that under the protection of the sacred name of Science such barbarities are permitted.

BISHOP OF DURHAM (Brooke Foss Westcott)

If He who made us made all other creatures also, and if they find a place in His providential plan, if His tender mercies reach to them, and this we Christians certainly believe—then I find it absolutely inconceivable that He should have so arranged the avenues of knowledge that we can attain to truth, which it is His will that we should master, only through unutterable agonies of beings which trust in us. (Sermon in Westminster Abbey, August 13th, 1899.)

THE DEAN OF DURHAM (Dr. Kitchin)

Not treating man's nature as so much above them, we shall refuse to allow man's selfishness to have its way; we shall never venture to maltreat the animal world, under the hypocritical profession that we are extending man's knowledge, and sacrificing them that their pain may work out our health; the so-called discoveries for man's benefit are little, if anything, more than the reproduction, at any cost of misery, of facts well known, such as the circulation of the blood, or action of nerves, and the like, to enliven their lectures, and interest and harden their students. It is not at this price of suffering that true knowledge is advanced; man has no right to be the tyrant because he alone combines strength of mind and body.

THE MOST REVEREND ARCHBISHOP FARLEY.

Of course, like every clergyman, I am opposed to the excesses of vivisection.

MRS. FISKE

There are some phases of immorality so dark that men speak of them in whispers or do not speak of them at all. Vivisection is one of these phases of immorality. No prisons, no death cells, no obscure haunts of vice ever have sheltered beings who have so perfectly achieved the annihilation of the common sense of mercy as the vivisectioners have achieved it. All cruelty to helpless things is cowardice, but to my mind the exquisite cowardice of the vivisectioner is the most perfect thing in immorality that the mind of man can conceive.

PROF. FREEMAN (Historian)

Is it lawful to do for the sake of acquiring and communicating knowledge, acts which would be confessidly wrong, if they were done for a smaller motive? I think all would allow, in the case of all other studies, that it is not lawful. Can then physiology claim any privilege above other studies? * * *

It might be argued that, if physiology can be studied only by means of acts which, in any other case would be unlawful, that does not prove that those acts are thereby made lawful, but rather that physiological study is itself unlawful. * * * As it seems so very doubtful whether vivisection has lessened human suffering or not, I can only go in for a complete forbidding of the practice. * * *

HAMLIN GARLAND (January, 1909)

I have a horror of all forms of pain producing experiments, and for vivisection in general I have but the barest tolerance. Any organism capable of suffering acutely deserves humane treatment, even from men of science.

Every case of vivisection which has not for its justification an immediate and grave and humane application of the knowledge gained is to me only another ghastly form of torture.

I am inclined to think most of it has no such intent and to that degree I am opposed to it.

WM. LLOYD GARRISON (January, 1909)

Even if I believed that the torture of animals would lead to discoveries beneficial to human beings, I could not for myself desire benefits so procured.

The applications of deliberate suffering on creatures devoid of speech seems to me an act of cowardice as well as cruelty.

While physicians of the highest repute deny the efficacy of the practice, the benevolent claims in its behalf may well be questioned. That the noblest feelings of humanity must be blunted by it is undoubted. The rights of animals have yet to be vindicated.

CARDINAL GIBBONS

It affords me pleasure to invoke a blessing on the good cause * * * the cause of anti-vivisection, which had the warm approval of the late Cardinal Manning.

ELLEN GLASGOW

It is easy for me to understand that sensitive men and women

have died from vicarious suffering forced upon them by the horrors of vivisection. * * * I would willingly give my life if I could put an end to this evil!

JOHN WILLIAM GRAHAM, M.A., (Owen's College, Manchester)

If I were convinced that vivisection is right, it would, in my mind, constitute a difficulty in the way of harmonizing the teaching of Jesus with other facts; Christ and this torture are as far apart as is the east from the west. I can fancy I see a figure wandering among the moaning dogs tied in their troughs in the deserted laboratory in the darkness of the long hours of night—the figure of the sorrowing Christ.

REV. HUGH PRICE HUGHES, M.A., (Formerly President of the Wesleyan Conference)

I am in full sympathy with the anti-vivisection movement, and am more and more convinced that all the legitimate objects of physical science may be achieved without resorting to a practice, which causes a moral injury to all concerned, out of all proportion to the problematical physical benefits which its advocates hope to obtain.

SARAH GRAND

Cruelty can only continue so long as the majority of mankind refuses to recognize that cruelty is being inflicted. There would be no more war if men and women generally had the courage to master the details of the horrors of war; neither would there be any more vivisection.

BOLTON HALL

For myself, cruelty is so inextricably mixed with perverted appetites that, under present conditions, the evils of vivisection and a certainty of its abuse seems to me to far outweigh any benefits which may come from it.

But even if not, we should not be willing to countenance anyone in doing for our benefit what nothing could induce us to do directly for ourselves.

REV. DR. NEWMAN HALL

I consider that the lower animals are, with ourselves, on a humbler scale, creatures of God, under His inspection and care; that many of them have intelligence, some in a high degree; and are capable of reciprocating affection, and are sensitive to the

reverse, besides being capable of pain equally with ourselves; and that, therefore, reverence for our own nature, compassion for them especially as unable to plead with us in language, and responsibility to God, to whom we must give account, demand that we care for them, and avoid causing them any unnecessary pain.

THOMAS HARDY (May, 1909)

The discovery of the law of evolution, which revealed that all organic creatures are of one family, shifted the centre of altruism from humanity to the whole conscious world collectively. Therefore the practice of vivisection, which might have been defended while the belief ruled that men and animals are essentially different, has been left by that discovery without any logical argument in its favour. And if the practice, to the extent merely of inflicting slight discomfort now and then, be defended on grounds of good policy for animals as well as men, it is nevertheless in strictness a wrong, and stands precisely in the same category as would its practice on men themselves.

W. D. HOWELLS (April, 1909)

I should apply the Golden Rule to animals as well as men, and not vivisect as I would not be vivisected, even in the cause of science.

JULIAN HAWTHORNE

Torture is neither a legitimate nor a trustworthy source of knowledge. Inferences from the animal to the human body are not sound, and when the former is agonized by suffering, inferences are nothing more than guess work.

ELBERT HUBBARD

The worst effect of vivisection is not, I believe, the fact of the cruelty to the animal, but the evil reactionary effect on the man who practices it. The vivisector suffers whether he knows it or not. He has immersed his hands in innocent blood. * * * Life has become to him cheap and common. Something divine has died in his soul.

VICTOR HUGO

Vivisection is a crime, it can only be excused by hypotheses, and hypothesis as a basis for such a practice is horrible and shocking. * * * The science which uses it as a pretext is culpable. * * * The human race must repudiate such barbarous practices.

HUMBOLDT

Cruelty to animals is the characteristic vice of a vulgar, base nation or individual.

REV. DR. W. R. HUNTINGTON (March, 1908. Grace Church Rectory)

The apparent hopelessness of a good cause we must never allow to check enthusiasm for it. In opposing unrestricted vivisection, you and your friends have right on your side, and, in spite of the ninety-acre farm, may hope to conquer in the end.

One element in the long debate over vivisection has never seemed to me to have been sufficiently emphasized. I refer to the ugly fact that cruelty is a human instinct, being a perversion of the natural love of power; and until mankind shall have completely "moved upward, working out the beast and let the ape and tiger die," it will be necessary to guard sternly against the outbreaks of it. When a young man just out of college, I started in to study medicine, and shall never forget the horror with which, at a lecture by a distinguished physiologist, I saw an unchloroformed dog put instantly to death merely for the sake of showing how skilfully the killing could be done. There was no pretense whatever at demonstrating a new truth or even of confirming a half established hypothesis. It was, or at any rate seemed to me, brutality pure and simple. That sort of a thing ought to be stopped.

FATHER IGNATIUS

I am not able, from a scientific point of view, to give any opinion on the subject of vivisection, but from a Christian and humane standpoint I should shudder to be in the same company with a vivisector.

INGERSOLL

The vivisectors, those who cut, torture and mutilate in the name of science, disgrace our age. They excite the horror and indignation of all good people. * * * It is impossible for the ingenuity of man to say anything in defence of cruelty—of heartlessness. Vivisection should be controlled by law. No animal should be allowed to be tortured. Those who are incapable of pitying animals are incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, dividing

them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity. To settle some theory, he would trifle with the life of any patient in his power. By the same reasoning he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die; and that it is far better that one patient should die, if through the sacrifice of that one, several may be saved. Brain without heart is far more dangerous than heart without brain.

SIR HENRY IRVING

Well, I've a dog too, and my feeling about vivisection is this, that if I came into a room and found a man, scientist or not, sticking a knife into my dog, he would very quickly find that knife sticking in him.

PROF. EDMUND J. JAMES, Ph.D. (University of Pennsylvania)

I regard such experiments as barbarous and calculated to do far more harm from an educational point of view than they can possibly do good. Any vivisection for mere purposes of illustration, either in public schools or medical schools, ought to be prohibited by law. I can hardly trust myself to express my feelings on this subject.

WILLIAM JAMES, M.D., LL.D., (Prof. of Philosophy, Harvard University, 1909.)

The rights of the helpless, even though they be brutes, must be protected by those who have superior power. The individual vivisector must be held responsible to some authority which he fears. The medical and scientific men who time and time again have raised their voices in opposition to all legal projects of regulation, know as well as any one else does the unspeakable possibilities of callousness, wantonness and meanness of human nature; and their unanimity is the best example I know, of the power of club opinion to quell independence of mind. No well organized sect or corporation of men can ever be trusted to be truthful or moral when under fire from the outside. In this case, the watchword is to deny every alleged fact stoutly, to concede no point of principle, and to stand firmly on the right of the individual experimenter. His being "scientific" must, in the eye of the law, be a sufficient guarantee that he can do wrong. * * *

JEROME K. JEROME

With the object of saving humanity a single ache to its dry bones, they are willing to corrupt its immortal soul with the seeds of cowardice, selfishness and cruelty. Allowing every assertion made by the vivisectors to be irrefutable, their contention comes to only this: that to mitigate the pains of his body man is justified in degrading his spirit to the level of a savage's. To contemplate with calmness the horrors of vivisection, at the same time while retaining the instinct of pity or the sense of justice, is impossible.

DR. SAMUEL JOHNSON

Vivisectors are a race of wretches, who, with knives, poisons, and many other devilish contrivances of torture, pretend to get knowledge, though at the expense of their own humanity. * * * The idlers, who sport with inanimate nature only, may claim some indulgence; but there are so-called scientific wretches whose lives are varied by varieties of cruelty; whose favorite amusement is to nail dogs to tables, and open them alive, to try how long life may be continued in various degrees of mutilation, who examine whether the burning irons are felt more acutely by the bone or the tendon; and whether the more lasting agonies are produced by poison forced into the mouth, or injected into the veins; men who are ever dabbling as they imagine, in science by "Dropping buckets into" empty wells and growing old in drawing empty buckets.

THE LATE DEAN OF LLANDAFF

(Dr. Vaughan, Master of the Temple)

There is a reverence due to life as life. Suffering inflicted for the bare chance that something may come of it—suffering inflicted on peradventure and in the dark, on the speculation that nature may reveal this, that, or anything, you know not and care not what, to a blind and unscrupulous explorer—this is cruelty, this is impiety. God who gave you your life gave that other. For that life, invaded, experimented upon, tormented, depend upon it, an account must be rendered: first in conscience; secondly in consequence; thirdly in the judgment.* * * You must settle the morality of the means before you can urge the importance of the end.

LONGFELLOW

Among the noblest in the land—
Though he may count himself the least—
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand,
The friend of every friendless beast.

LORD LOREBURN (Lord Chancellor of England)

The ethical side of this matter turns wholly upon the consideration.—Are we justified in putting them to the torture under any circumstances? Now, I say we are not justified, in my opinion, in putting them to the torture, and I do believe that the great bulk of wholesome-minded people, when they have this matter brought before their attention, would concur in that opinion. The other is a selfish creed. It means in substance, if you analyse it, that men are not willing to bear their share of pain in the world, but are prepared to inflict vicarious suffering upon unoffending creatures in the hope that they may thereby escape some part of the pain themselves. And mark the adroitness with which the plea is put. * * * They remind you of your wives and children. Well, I suppose it is very likely that a good many men, if they believed in time of great trouble that some relief could be offered to their wives and children in actual suffering, might give way, although they knew it was wrong; but then, they might do a good many things that were wrong. If any of us were persuaded—(it is imagining an absurdity, I grant) that we could relieve the intense pain and suffering of some one very near and dear to us by setting fire to the nearest cathedral, I have no doubt that some of us might yield to the temptation. The fact is, that under strong emotions, a great many good men do bad things. But what we are asked to do is to do bad things in cold blood.

MAARTEN MAARTENS (June, 1909)

Nine-tenths of the vivisection freely practised in this country to-day by any irresponsible seeker, who thus chooses to instruct or divert himself, must unhesitatingly be condemned as unnecessary, even uninforming, and alas!—brutal, with a hideous brutality beyond any conception by the casual passer-by.

**CHARLES C. McCABE, D.D. (Bishop of the Methodist Church,
New York)**

The cause of Anti-vivisection is a holy cause. It must finally prevail. It is not the poor animals alone that suffer. Men who practice vivisection are demoralized, and learn to look without pity upon the most intense suffering. This unfits them to practice their profession among human beings.

GEO. MACDONALD, LL.D.

May my God give me grace to prefer a hundred deaths to a life gained by the suffering of one simplest creature. He holds his life as I hold mine, by finding himself where I find myself. Shall I quiet my heart with the throbs of another heart? sooth my nerves with the agonized tension of a system? live a few days longer by a century of shrieking deaths? It were a hellish wrong—a selfish, hateful, violent injustice.

THE BISHOP OF MANCHESTER (Dr. Moorhouse)

If a man could hear with cold and callous heart the cry of the poor dog which was suffering tortures caused and continued by the experimenter, that man must become more hard and brutal in character. He is gaining his knowledge by the degradation of his moral character.

CARDINAL MANNING

I take the first opportunity that has been offered to me to renew publicly my firm determination so long as life is granted me, to assist in putting an end to that which I believe to be a detestable practice without scientific results, and immoral in itself. * * * I believe the time has come, and I only wish we had the power legally, to prohibit altogether the practice of vivisection. Nothing can justify, no claim of science, no conjectural result, no hope for discovery, such horrors as these. Also it must be remembered that whereas these torments, refined and indescribable, are certain, the result is altogether conjectural—everything about the result is uncertain, but the certain infraction of the first laws of mercy and humanity. [Cardinal Manning used to ask prayers of his nuns for the cessation of vivisection.]

JAMES MARTINEAU, D.D.

I should have been very sorry not to join in the protest against this hideous offense.

RT. REV. W. H. McVICKAR, D.D. (March, 1908)

I am heart and soul with you and others, who are in favor of limiting the practice of vivisection. I don't believe that we have any right to inflict torture on any one of God's creatures. It may be pardonable in very exceptional cases when human life is dependent upon it, but certainly only then. Its wide practice in the medical college and elsewhere I believe is brutalizing and deleterious to those who practice it, and so far outweighs in its evil effects the little good that it may occasionally accomplish.

REV. DR. H. PERIERA MENDES

As neither my religion nor Christianity, as I understand it, countenance cruelty, heartlessness and inhumanity, I join hands with all Jewish and Christian ministers in denouncing the barbarities of vivisection.

MICHELET

The child disports himself, shatters and destroys; he finds his happiness in undoing. And science, in its childhood, does the same. It cannot study unless it kills. The sole use which it makes of a living mind is, in the first place, to dissect it. None carry into scientific pursuits that tender reverence for life which Nature rewards by unveiling to us her mysteries.

SIR LEWIS MORRIS

Surely a man should scorn
To owe, his weal to others' death and pain!
Sure, 'twere no real gain,
To batten on lives so weak and so forlorn!
Nor were it right, indeed,
To do for others what for self were wrong.
'Tis but the same dead creed—
Preaching the naked triumphs of the strong.

And for this Goddess, Science, hard and stern,
We shall not let her priests torment and burn.
We fought the priests before, and not in vain;
And as we fought before, so we will fight again.

CARDINAL NEWMAN

Does it not sometimes make us shudder to hear tell of them!
[cruel experiments on animals]. * * * It is the cold
blooded and calculating act of men of science, who

make experiments on brute animals, perhaps merely from a sort of curiosity. * * * Now what is it moves our very heart, and sickens us so much at cruelty shown to poor brutes? I suppose this: first, that they have done us no harm; next that they have no power whatever of resistance; it is the *cowardice and tyranny* of which they are the victims which makes their sufferings so especially touching; * * * there is something so very dreadful, *so Satanic in tormenting those who have never harmed us*, and who cannot defend themselves, who are utterly in our power.

PROF. FRANCIS W. NEWMAN

Evidently the reason why it is wicked to torture a man is not because he has an immortal soul, but because he has a highly sensitive body; and so has every vertebrate animal, especially the warm-blooded. If we have no moral right to torture a man, neither have we a moral right to torture a dog. We have to add to our morals a new chapter on the Rights of Animals.

WILLIAM WOODRUFF NILES, D.D. (Bishop of New Hampshire)

I am very strongly opposed to vivisection and all its attending horror.

OUIDA

Physiologists have tortured for three thousand years, and every century has ridiculed the observations and deductions of its predecessors.

REV. DR. C. H. PARKHURST

So long as it is a question whether vivisection really renders any service to humanity, and so long as it is an undoubted fact that vivisection is of use to man only in exceptional instances, I want to be distinctly understood as belonging to the ranks of the Anti-Vivisectionists. I would not knowingly be attended by a physician who was not himself caused acute pain by the torture he inflicted upon any dumb beast. I should expect the sensibilities of such an one to be so benumbed that he would not be averse to playing any little experiment upon my body that he thought would escape detection and satisfy his professional curiosity. I do not want to be cared for by any one that is without heart, and

I will not give any one credit for heart who can without quailing witness the prolonged and acute agony of any little piece of animal innocence. When done for professional amusement it is no less fiendish for a physician to stick needles into a rabbit's eye or lacerate the spinal cord than it is for a boy to set fire to a kerosened cat.

ALEXANDER POPE (Poet)

How do we know that we have a right to kill creatures that we are so little above, as dogs, for our curiosity or even for some use to us.

LOUIS F. POST (Editor, "Public Opinion," December, 1908)

I have read the extracts you send, which give reports from vivisectors upon their operations and turn from them with absolute horror. The only thing that deters me from expressing myself upon them for publication is that I cannot believe that such experiments are persisted in.

They seem to come out of the Middle Ages, and I almost hesitate to say that much, for it seems like an unjust reflection upon the humanities of the Middle Ages. * * *

There is nothing I could possibly say, it seems to me, which would fully express my loathing of this species of wanton cruelty.

HENRY C. POTTER, D.D., LL.D., (Bishop of New York.)

My sympathies are very heartily with any effort to discourage the savagery of vivisection.

JOHN RUSKIN

For one secret discovered by the torture of a thousand animals, a thousand means of health, peace and happiness were lost, because the physician was continually infecting his students, not with the common rabies of the dog, but with the rabies of the man; infecting them with all kinds of bare curiosity, infecting the whole society which he taught with a thirst for knowing things which God had concealed from them for His own good reasons, and promoting amongst them passions of the same kind.

(Ruskin resigned his chair as Slade Professor of Fine Arts, in the University of Oxford, as a protest against the inclusion of vivisection among its methods of teaching.)

RT. REV. JOHN SCARBOROUGH (March, 1908)

I have long been an enemy to vivisection and am so still * * *
I would like to see it totally abolished and made an offence against the law. The wanton waste of life and the cruelties practised in the name of science, have been a blot on the boasted civilization of our time.

I am heartily in sympathy with the effort, not *only to reform* but *to destroy*, and root out altogether, this sin against the life of innocent creatures.

SCHOPENHAUER

The unpardonable forgetfulness in which the lower animals have hitherto been left by the moralists of Europe is well known. It is pretended that the beasts have no rights. They persuade themselves that our conduct in regard to them has nothing to do with morals, or (to speak the language of their morality) that we have no duties towards animals; a doctrine revolting, gross, and barbarous. * * *

SIR WALTER SCOTT

The Almighty who gave the dog to be the companion of our pleasure and our toils, hath invested him with a nature noble and incapable of deceit. He forgets neither friend nor foe, remembers with accuracy both benefit and injury. He hath a share of man's intelligence but no share of man's falsehood. You may bribe an assassin to slay a man, or a witness to take away his life by a false accusation, but you cannot make a dog tear his benefactor.

ERNEST THOMPSON SETON (1909)

Whatever our attitude towards the animals we may rest assured that kindly consideration will augment to a maximum any and every service they can do us.

THE LATE EARL OF SHAFTESBURY

We are bound in duty, I think, to leap over all limitations, and go in for the total abolition of this vile and cruel form of idolatry, for idolatry it is, and like all idolatry, brutal, degrading and deceptive.

(Extract from a letter).

No physical pain can possibly equal the injury caused by the moral degradation of the feelings which such barbarous experiments must naturally induce.

(Speech in the House of Lords).

The thought of this diabolical system disturbs me night and day. * * *

(Diary Vol. III., p. 137.)

SHAKESPEARE

The Queen in Cymbeline

I will try the forces
Of these thy compounds on such creatures as
We count not worth the hanging (but none human)
To try the vigor of them, and apply
Allayments to their act; and by them gather
Their several virtues and effects.

Cornelius

Your Highness
Shall from this practice but make hard your heart;
Besides, the seeing these effects will be
Both noisome and infectious.

We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

GEORGE BERNARD SHAW (July, 1909)

I decline altogether to explain why I am not a vivisectionist. It is for the vivisectionists to explain their conduct, not to challenge mine. I am on the jury, not in the dock. We have not yet reached a pass at which normal sanity, kindness and regard for the honour of science can be way-laid and called to account by sadism, ethical imbecility, and invincible ignorance.

PROF. GOLDWIN SMITH (1909)

The information now obtained by vivisection might, I suppose, conceivably be obtained by other methods. Scientific investigation works miracles, and might set itself to working them in this case if an end were put to vivisection. Vivisection is surely worse, if anything, for the vivisector, who is a moral being, than for the vivisected.

REV. C. H. SPURGEON

I wish evermore the utmost success to all protests against

the inhuman practices of vivisection. It does not bear to be thought of. * * * It is singularly sad that there should need to be an agitation on such a question, for one would think that the least enlightened conscience would perceive the evil of such a cruelty, and the most hardened heart would retain sufficient humanity to revolt against it.

FRANK STEPHENS (Lecturer)

Whether it is worse, morally, to torture the animals than man who can in some measure defend himself I do not know, but it is incomparably meaner and more cowardly.

PROF. GEORGE B. STEVENS, Ph.D., D.D. (Yale University)

Respecting vivisection, I will only say that I deem it wantonly cruel and abhorrent to all human feeling.

SIR LESLIE STEPHEN

The medical student knows that the man of science has cut up a hundred cats to discover an infinitesimal fact. Why should he not cut up a single cat to verify an established fact?

His studies have familiarized him with the sight of blood and suffering, and he has therefore no instinctive repugnance to overcome. If he is a man of brutal nature, the disgust may even be replaced by a faint sense of pleasure. He regards his victim with a vague feeling of complacency or triumph.

REV. JAMES W. STRONG, D.D. (President of Carleton College, Minn.)

I can use no language too emphatic to express my condemnation of vivisection, not only because of its horrible cruelty, but also because of its demoralizing effect upon both those who practice it and those who witness it. It benumbs the finer feelings, and tends to obliterate the moral sensibilities. It is unnecessary as well as inexcusable.

HARRIET BEECHER STOWE

We should remember in our dealings with animals that they are a sacred trust to us from our Heavenly Father. They are dumb and cannot speak for themselves.

SIR HENRY TAYLOR

Pain, Terror, mortal agonies that scar
The heart in man, to brutes thou wilt not spare;
Are theirs less sad and real? Pain in man
Bears the higher mission of the flail and fan;
In brutes 'tis truly piteous.

LORD TENNYSON

I could think he was one of those who could break their
jests on the dead,
And mangle the living dog that had loved him and fawned
at his knee,
Drenched with the hellish ourali—that ever such thing should
be.

We shudder but to dream our maids should ape
Those monstrous males, that carve the living hound.

They then touched on vivisection, my father expressing his conviction that without anaesthetics no animal should be cut open for the sake of science.

I have been reading, he said, of the horrible and brutal experiments in Italy and France, and my whole heart goes out to a certain writer in the Spectator who declared he had yet to find out mankind was worth the cruel torture of a single dumb animal.

("Memoir of Tennyson," by his son, page 328)

THOREAU

Animals are but undeveloped men, standing on their defence, awaiting their transformation. * * *

TOLSTOY (July, 1909)

What I think about vivisection is that if people admit that they have the right to take or endanger the life of living beings for the benefit of many, there will be no limit for their cruelty.

RALPH WALDO TRINE

I believe most thoroughly in a certain suitable and I would say, imperatively demanded regulation, or restriction, in animal experimentation, and those who oppose such regulation will not, I am sure, be able to do so successfully very much longer.

MARK TWAIN

I believe I am not interested to know whether vivisection produces results that are profitable to the human race or doesn't.

To know that the results are profitable to the race would not remove my hostility to it. The pain which it inflicts upon unconsenting animals is the basis of my enmity toward it, and it is to me sufficient justification of the enmity without looking further.

It is so distinctly a matter of feeling with me, and is so strong and so deeply rooted in my make and constitution, that I am sure I could not even see a vivisector vivisected with anything more than a sort of qualified satisfaction.

I do not say I should not go and look on: I only mean that I should almost surely fail to get out of it the degree of contentment which it ought, of course, to be expected to furnish.

PROF. CHAS. MELLIN TYLER, A.M., D.D.

I am clearly of the opinion that the gains to science through the practice of vivisection do not compensate humanity for the dreadful sufferings of our congeners, the animals, and for the cruel indifference to suffering that is gradually engendered in the minds and hearts of students.

PROF. W. S. TYLER, D.D., LL.D.

It would seem impossible for any human being, with one spark of humanity in his bosom, to perform such experiments in vivisection as you have published in your circular. Such experiments ought to be prohibited by law.

THE REV. HENRY VAN DYKE (Princeton, N. J., October, 1909)

Vivisection is defended as a necessity for the advance of medical science; a tax of suffering is laid upon the lower animals in order to prolong the life of man.

Very well, then, the least that we can do is to insist that the lines of defense shall limit the practice.

- I. Reduce the horrible tax to the minimum by the use of anaesthetics.
- II. Restrict the practice of vivisection to scientific research in the hands of authorized investigators.
- III. Stop the use of vivisection in schools and colleges for purposes of teaching and demonstration of facts already known.

Here is a programme that cannot be called unreasonable or inhuman.

QUEEN VICTORIA to LORD HARROWBY

The Queen hears and reads with horror of the sufferings which the brute creation often undergo from the thoughtlessness of the ignorant, and *she fears also sometimes from experiment in the pursuit of science.*

VOLTAIRE

What a pity and what a poverty of spirit, to assert that beasts are machines deprived of knowledge and sentiment, which affects all their operations in the same manner, which learn nothing,, never improve. * * *

Is it because I speak to you, that you judge I have sentiment, memory, and ideas? Well, suppose I do not speak to you; you see me enter my room with an afflicted air, I seek a paper with inquietude, I open the bureau in which I recollect to have shut it, I find it, I read it with joy. You pronounce that I have felt the sentiment of affliction and of joy! that I have memory and knowledge.

Extend the same judgment to the dog who has lost his master, who has sought him everywhere with grievous cries, and who enters the house agitated and restless, goes up stairs and down, from room to room, and at last finds in the closet the master whom he loves, and testifies his joy by the gentleness of his cries, by his leaps, and his caresses.

Some barbarians seize this dog, who so prodigiously excels man in friendship, they nail him to a table, and dissect him living, to show the veins. You discover in him all the same organs of sentiment which are in yourself. Answer me, machinist, has nature arranged all the springs of sentiment in this animal that he should not feel?

Has he nerves and is he incapable of suffering? Do not suppose this impertinent contradiction in nature.

BARON VON WEBER

The greater part of the experiments on animals are now devoted toward the brain and its reference to the nervous system; and hence the poor animals while being tortured to death, are not even allowed the benefit of anaesthetics, as these would interfere with the inferences drawn from experiments.

ALFRED RUSSELL WALLACE, F.R.S., D.C.L. Oxon., LL.D., (May, 1909)

I am opposed to vivisection on moral grounds. I also believe that what is fundamentally *immoral* cannot be justified by any considerations of expediency.

RICHARD WAGNER

The thought of their sufferings penetrates with horror and dismay into my soul, and in the sympathy evoked I recognize the strongest impulse of my moral being, and also the probable source of all my art. The total abolition of the horror we fight against must be our real aim. In order to attain this our opponents, the vivisectors, must be frightened, thoroughly frightened, into seeing the people rise up against them with stocks and sudgeis. Difficulties and costs must not discourage us.

WM. WATSON

Wild nature not by kindness won, because
So seldom wooed that way;—thou melodist,
That singest only the eternal songs,
And changeless through the ages, conquerest Time;
Thou white-winged Joy, skimming the white-lipp'd sea;
Thou antlered forest lord: nor ye alone—
The eminent and splendid ones of Earth—
But creatures nearer to Man's daily walk;
Thou timorous fugitive, obscurely housed
In populous abyrrinth under hillock and holm;
Thou noble hound, with thy immortal gift
Of loving whom thou servest; dear allies,
Friends, and co-heritors of Life with me;
What Power devised and fashioned you I know not;
I know not, for my faith hath failed me sore;
But this I know: *whatever natural rights
Be mine, are yours no less, by native dower:*
If none entitled is to bind *me* down.

And rend, and mar, and *rack*, and break and flay me,
None hath a title so to ravage *yon*,
Saving such title as defames alike
Him that bestows and him that uses it.

This is the thing I know and doubt not of ;
And this none taught me, but I drank it deep
From the pure well-spring of my mother's breasts,
Nor shall it die within me till I die.

ELIZABETH STUART PHELPS WARD

Man has no right to any profit which he gains at the expense of tortured animals—I do not say of swiftly, mercifully slain animals, but of tortured animals.

CORTLANDT WHITEHEAD, D.D. (Bishop of Pittsburg)

It is incredible that such cruelty can be practiced by men claiming to be in any sense humane and Christian. While our souls are stirred by the reported cruelties of the Turk in far-away Armenia, and by the severities of Spanish rule in the Island of Cuba, we may well protest even more strongly against those fiends in human shape in these United States, who, under the guise of scientific research, are forfeiting all claim to consideration as devotees of truth.

THE VEN. BASIL WILBERFORCE, D.D. (Archdeacon of Westminster)

For myself, I believe that no graver cruelty is perpetrated on this earth than that which is committed in the name of science in some physiological laboratories. I gratefully allow that there is less cruelty in English laboratories than in many laboratories abroad. But in many of these Dantian hells on the Continent there prevails a prying into the movements of life by cutting open and torturing living animals, which, if the general public once realized the truth, would be swept away in the torrent of indignation that would pour forth. * * * The popular superstition that vivisection produces benefit to the human race—a superstition which degrades humanity by exalting physical above moral interest—is breaking down. * * *. The cause which we are championing is no fanatical protest based on ignorant sentimentality, but a claim of simple justice not only on the transcendent truth of the immanence of the divine truth in all that lives, but also upon the irrefutable logic of ascer-

tained fact. (Extract from a sermon delivered in Westminster Abbey, July 11, 1909.)

RIGHT REV. JOHN WILLIAMS (Bishop of Connecticut)

I hardly know words strong enough to express my utter abhorrence of any and all forms of vivisection. * * *

WORDSWORTH

Never to blind our pleasure or our pride with sorrow of the meanest thing that feels.

WU TING FANG (September, 1909)

You ask me for an opinion on the subject of vivisection. I believe the trend of public opinion is towards condemnation of recklessly killing animals without sufficient cause, and in my humble opinion it would require a very strong justification before I would allow an animal to be killed, even for physiological investigation.

EMILE ZOLA

Why does the suffering of a dog so upset me? * * * Why are all the animals of creation my relations? Why does the very thought of them fill me with pity, tolerance and tenderness.

From the very large number who have spoken and written favorably on the subject of anti-vivisection the few following names are given for publication. The number of physicians, who have also declared themselves opposed to the abuses of vivisection, is so large that their names have been reserved for a future publication.

PROF. NATHAN ABBOTT, LL. B.

LADY ABINGER.

DEAN ALFORD.

GEORGE T. ANGELL.

SIR EDWIN ARNOLD.

MATTHEW ARNOLD.

THE LATE SERGEANT BALLANTINE.

THE BARONESS BARNEKOW.

BISHOP BARRY, D.D., D.C.L.

DAN BEARD, Animal painter.

PRES. E. BENJAMIN BIERMAN, Ph.D., Lebanon Valley College,

PRES. CHARLES A. BLANCHARD, Wheaton College, Ill.

GENERAL BOOTH.

PRES. JOHN BRADEN, Central Tenn. College.

REV. DR. AMORY H. BRADFORD, Associate Editor of "The Outlook."

MISS RHODA BROUGHTON.

MRS. FRANCES HODGSON BURNETT.

JOHN BURNS, M.P.

MONA CAIRD.

THE LATE ARCHBISHOP OF CANTERBURY.

THOMAS CARLYLE.

PRES. C. W. CARTER, D.D., Centenary College, La.

PRES. McK. H. CHAMBERLIN, LL.B., McKendra College, Ill.

SIR FRANCIS CHANNING, BART., M.P.

REV. J. C. CLAPP, D.D.

FRANCIS POWER COBBE.

PROF. GEORGE L. COLLIE, Beloit College, Beloit, Wis.

REV. DR. ROBERT COLLYER.

PRES. JAMES T. COOTES, A.M., Washington College, Tenn.

MARIE CORELLI.

PROF. HIRAM CORSON, L.L.D., Prof. of English Literature,
Cornell University.

RT. REV. FREDERICK COURTNEY, Bishop of St. James, New
York.

WALTER CRANE.

ERNEST H. CROSBY.

MICHAEL DAVITT.

THE DUCHESS DE FRIAS.

MRS. DESPARD.

THE MARCHIONESS OF DONEGALL.

MADAME EMMA EAMES.

AMELIA B. EDWARDS, The Distinguished Egyptologist.

DR. HENRY FRANK.

JAMES ANTHONY FROUDE.

SENATOR GALLINGER OF N. H.

SAMUEL S. GARST, M.D., Ph.D.

THE PRINCESS GHICA.

PRES. J. P. GREEN, D.D., L.L.D.

JOHN WILLIAM GRAHAM, M.A.

G. G. GREENWOOD, M.P.

PRES. H. N. GRIER, M.A.

PROF. EDWARD E. HALE, State University of Iowa.

PHILIP GILBERT HAMERTON.

THE DUCHESS OF HAMILTON.

J. KIER HARDIE, M. P.

REV. DR. HIRAM C. HAYDEN, Vice-Pres. Western Reserve
University.
LORD ARTHUR HERVEY, Bishop of Bath and Wells.
PRES. GEORGE HINDLEY, Ridgeville College, Ind.
PRES. L. L. HOBB, A.M., Guilford College, N. C.
THE VERY REV. E. A. HOFFMAN, D.D., D.C.L.
PRES. G. W. HOLLAND, Ph.D., Newbury, S. C.
PRES. DAVID C. JOHN, D.D., Clark University, Ga.
PRES. JESSE JOHNSON, A.M., Muskingum College, Ohio.
TOM JOHNSON, Mayor of Cleveland, Ohio.
PRES. W. P. JOHNSON, D.D., Geneva College, Penn.
HER EXCELLENCY THE PRINCESS KARADJA.
SIR GEORGE KEKEWICH, K.C.B., M.P.
BENJAMIN KIDD, Author of "Social Revolution."
PRES. H. J. KICKHOEFER, A.M., Northwestern College.
CHARLES KINGSLEY.
ARTHUR LEE, M.P., Late Civil Lord of the Admiralty.
LORD LEIGH.
CANNON LIDDEN.
W. S. LILLY, L.L.M.
THE EARL OF LONSDALE.
PIERRE LOTI.
JUSTIN McCARTHY, M.P.
MAURICE MAETERLINCK.
W. H. MALLOCK.
BISHOP OF MANCHESTER, (the late Dr. Fraser).
PRINCESS MARIE LOUISE, of Bourbon.
PRES. T. P. MARSH, Mt. Union College.
GEORGE MEREDITH.
JOHN STUART MILL.
J. A. MITCHELL, Editor of "Life."
SIR MOSES MONTEFIORE.
REV. ARCHDEACON J. D. MORRISON, D.D., L.L.D.
PRES. HENRY MORTON, Ph.D., Stevens Institute of Technology,
N. J.
THE EARL OF MUNSTER.
THE LATE BISHOP OF OXFORD.
HER EXCELLENCY LADY PAGET.
EX-SENATOR THOMAS W. PALMER, of Michigan.
WM. H. PAYNE, L.L.D., Chancellor of the University of Nash-
ville, Tenn.
PROF. J. L. PATTERSON, Union College, Schenectady, N. Y.
SIR ROBERT PERKS, Bart., M. P.
REV. MADISON C. PETERS.

PLATO.

PRES. ISAAC N. RENDALL, Lincoln University.

AGNES REPPLIER.

HENRY S. SALT.

LORD SAYE AND SELE.

GEORGE R. SIMS, author.

WM. F. SHEDD, acting Pres. Little Rock University, Ark.

PHILIP SNOWDEN, M.P.

REV. C. H. SPURGEON.

PRES. JOHN VAN NESS STANDISH, L.L.D., Lombard University.

DEAN STANLEY.

SIR JAMES STANSFIELD, M.P., P.C.

DEWITT TALMAGE.

WM. TEBB, F.R.C.S.

LORD TENDERDEN.

VISCOUNT TEMPLETOWN.

RT. REV. HUGH MILLER THOMPSON, D.D., Bishop of Mississippi.

MAJ.-GENERAL SIR ALFRED TURNER, K.C.B.

REV. WM. VIBBERT, S.T.D., Late Vicar of Trinity Chapel.

HER EXCELLENCY THE COUNTESS VON WEDEL.

HER EXCELLENCY THE COUNTESS VON DER GROEBEN.

MADAME COSIMA WAGNER.

PROF. FRANCIS J. WAGNER, A.M., D.D., Pres. of the Morgan College, Baltimore.

WILLIAM WATSON.

GEORGE F. WATTS.

DR. WELLDON, Late Bishop of Calcutta, formerly Head Master of Harrow.

DEAN OF WESTMINSTER, (Dr. Stephen).

PROF. A. M. WHEELER, M.A., Prof. of Hist., Yale University.

PROF. G. C. WHEELER, B.S., Ph.D., Cornell University.

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THE LATE DEAN OF WINCHESTER.

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