

sure that "want of decency is want of sense"—as Pope had said—as that a want of humanity is a want of culture. Rudeness, ignorance, want of education, were much more surely connected with cruelty than was cowardice. All children pretty nearly were cruel—that is to say, they were capable of performing acts which adults, at least of the upper classes, shrink from. Most, if not all, persons in the lower order of society concerned in the capture of animals were pretty nearly invariably cruel; and, if reproved for cruelty, they would often be unable to understand what was meant. Gamekeepers, again, killed anything which possesses life, unless they knew they could be prosecuted for so doing, or were paid for preserving it. Cruelty, then, usually flowed from want of thought, want of culture, and want of refinement. Was it probable, then, that men of a science demanding much thought, much culture, and not a little education, should resemble persons lacking all these things in the very points most directly characteristic of such deficiencies? Let him state, too, great facts against which no amount of writing or of demonstration could be of any avail, except by ignoring them. The facts were—first, experiments on living animals very frequently cause their death instantaneously; secondly, when this is not the case, there was chloroform, which was almost invariably employed. In vivisection, as it was called, frequently the first step was the destruction of life, and that in a way as speedy, to say the least, as by the ordinary methods of destruction at the command of either the sportsman or the butcher. Now, surely a life might as well be sacrificed for increasing knowledge as for the production of flesh-<sup>food</sup>, or for what was called sport. Experiment, too, was tedious and toilsome, and was, therefore, rarely undertaken out of wantonness, or for the gratification of malignity. Undertaken for the ends of science, it had as good a claim to our sympathy as the practices of the "gentle craft" of anglers, to say nothing of those of the destroyers of warm-blooded animals. Vegetarians, it was true, but they alone, could meet this argument on principle. They could say, "Your 'Tu quoque' has no gagging force when used to us; we deny that two blacks make one white. You cannot experiment as you choose—find out how to create life; and nothing can justify you in taking it away." He did not see how this could be met, at least on vegetarian principles. But from what he had already seen in Newcastle, he judged that the vege-