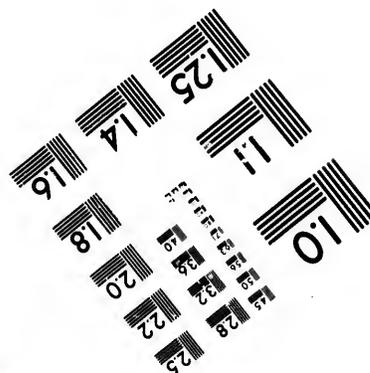
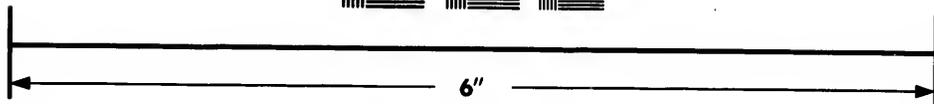
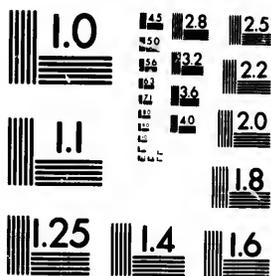


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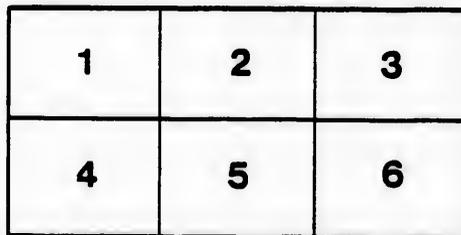
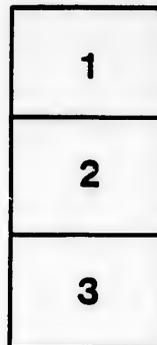
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THE SUBJECT
EXHIBITION OF HORRORS

A Sermon

ON THE SIN OF TORTURING ANIMALS,

PREACHED IN THE MIDDLE PARISH CHURCH, GREENOCK,
SCOTLAND, SEPT. 9, 1878; AND IN THE SCOTCH KIRKS
OF BAYFIELD AND YARNA, HURON,
CANADA, JULY 6, 1879.

BY THE

REV. JOHN MOFFATT,

MINISTER OF THE SCOTCH KIRK, BAYFIELD, CANADA.

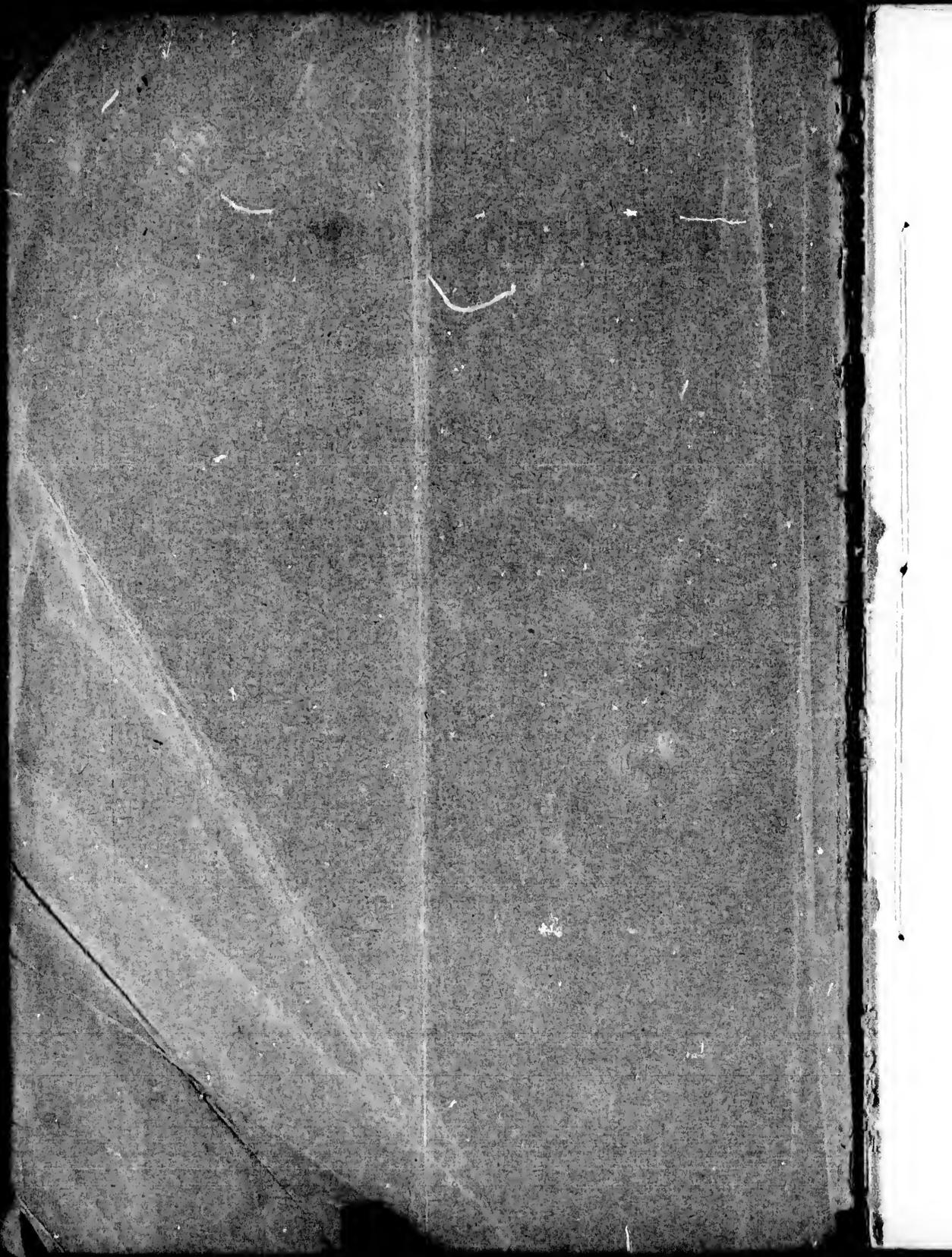
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Toronto:

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THE FRENCH
EXHIBITION OF HORRORS:

A Sermon

ON THE SIN OF TORTURING ANIMALS,

PREACHED IN THE MIDDLE PARISH CHURCH, GREENOCK,
SCOTLAND, SEPT. 8, 1878; AND IN THE SCOTCH KIRKS
OF BAYFIELD AND VARNA, HURON,
CANADA, JULY 6, 1879.

BY THE
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MINISTER OF THE SCOTCH KIRK, BAYFIELD, CANADA.

PUBLISHED IN AID OF THE CAUSE OF ANTI-VIVISECTION.

Toronto:
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MDCCLXXIX.

For the sake of brevity, the concluding particulars of discourse were much shortened when it was delivered in Scotland, and those referring to the late French Exhibition omitted generally when given in Canada.*

SCOTCH KIRK, BAYFIELD,
WEST CANADA,
Sept. 1st, 1879.

* Appendix A.

THE FRENCH EXHIBITION OF HORRORS:

A SERMON

ON THE SIN OF TORTURING ANIMALS.

NUMB. XXII. 28 : " And the Lord opened the mouth of the ass," &c., to the 32nd v.

I DRAW your attention to a subject most important involving the happiness or the misery of the whole sentient creation. For the subject of humanity to animals affects not merely the inferior creatures but also man. But apart from all considerations affecting man, the subject is of the highest importance as it affects the brute creatures themselves. That these are entitled to a humane treatment from us is unquestionable—yet, alas! how different is that treatment. Look abroad over the field of the world, and you will see that man has usurped a *tyranny* over them which their Maker never intended—that the state of happiness in which God originally created them has been changed by man into one of pain and anguish—that barbarities the most inhuman have from age to age been wantonly inflicted on them till now, in these latter days, the spirit of cruelty has reached its limit. Dreadful to tell—behold these innocent creatures at last stretched on a French dissecting table, and actually *cut to pieces alive!* And this dreadful torture, called vivisection, is, at length, introduced into England, and in danger of being legalized even in Scotland. Against this horrid barbarity, well does it become all men to lift their voice. Well does it become every one to do his utmost for its suppression and so advance the cause of humanity. To aid the cause a little is the object of discourse, and, in humble dependence on the Divine blessing, we observe—

- I. THAT THE LIGHT OF REASON TEACHES HUMANITY.
- II. THAT THE LIGHT OF REVELATION TEACHES HUMANITY.
- III. THAT THE BLESSINGS PROMISED TO THE MERCIFUL IMPLY THAT A CURSE AWAITS THE CRUEL.

(I.) *The light of Reason teaches humanity.*

If, for instance, you saw a wreck at sea with living beings on it you would hasten to their rescue. If you saw a house or a stable on fire

you would fly to save their inmates, whether man or beast. If you came upon any animal in pain you would try to relieve it. This is the light of Nature or of Reason teaching humanity.

In the passage before us we find both an ass and an angel reproving cruelty. This took place on a great and memorable occasion. The mighty host of Israel were now on their triumphant march to the land of freedom. The chain of slavery broken—their enemies overthrown in the mighty waters—Jehovah himself their guide—their long wanderings in the desert drawing to a close—they were now on the eve of entering the land promised to their fathers. But the nations on both sides Jordan were all in alarm. Moab, in particular, is distressed and sore afraid, and her terror-struck king, trusting more to arts than arms for safety, sends in haste to the far East for a famous soothsayer to help him in his extremity, and devote the invaders to destruction. The soothsayer, by name Balaam, being charged by God neither to go with the king's messengers, nor to curse the people which he had blessed, at first refused to go; but, being sent for a second time, the messengers being now princes of rank, and lured on by the hope of riches and honour, he at length went with them—ver. 22. "And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times?"

Here, as we have said, we find both an ass and an angel reproving cruelty—the one the humblest of creatures, the other the loftiest intelligence from the throne of God. *In the first place*, we have a "dumb ass," as Peter says, "speaking with man's voice, reproving the mad-

ness," or outrageous cruelty, "of the prophet." We find that, for a very slight offence, Balaam beat his poor animal three times in rapid succession—the third time most unmercifully—when God, manifesting His hatred of such cruelty, opened her mouth, and gave her the faculty of speech. This was certainly a great miracle, and it indicated, in the highest degree, God's displeasure at the sight of cruelty. The words put into her mouth prove this conclusively—words referring simply to the *pain he gave her*. God himself had, no doubt, *other* reasons of displeasure with Balaam, but of these the ass is supposed to know nothing. He does not make her reprove Balaam for his disobedience to God, for his proceeding on such a sinful journey, and so forth—no, nothing of this at all in the mouth of the ass. The Lord opens her mouth simply to reprove *cruelty*, making her speak to Balaam *solely on this subject*.

First, she complains of his *cruel abuse* of her, "What have I done unto thee, that thou hast smitten me these three times?" This is the cry of nature, and it has an echo in every heart. It is the light of reason even in a brute reproving cruelty and teaching humanity. It is the cry which man himself would utter in like circumstances. The complaint of the ass was just—Why hast thou cruelly beaten me these three times? What have I done to deserve it? Does not even the light of nature teach thee better? Seeing that I am flesh and blood like thyself does not even nature herself teach thee that I have the same acute feelings that thou hast, and feel pain and suffering in the same way that thou dost? Balaam, mad with rage, and, as a conjuror, probably accustomed to strange voices in his incantations, nothing startled by his ass speaking with human voice, only answers, with hardened insensibility, that he wished he had a sword to kill her with! So much for the outrageous cruelty of man! All the past services of his faithful beast are forgotten in a moment of fury, which may well be called "madness." It is indeed hard for brute creatures when they fall into the hands of unmerciful men.

But God not only enabled the dumb animal to speak to her master, but to reason with him in a manner which showed her for the time to be the more reasonable animal of the two! She points out, secondly, his *irrational* conduct in abusing what was his own: "Am not I *thine* ass. Why should you madly kill me, and destroy your own property, and even thereby defeat the object of your journey?" Thirdly, she intimates her right to his *protection*. "Am not I *thine* ass, a poor creature placed under thy care, and for whose life thou art responsible?" Let us remember that God has given man dominion over the inferior creatures for a beneficent purpose, that he may be their protector—not their oppressor, and that whoso abuses them frustrates the design for which it was given, and renders himself a violator of the law of God. Fourthly, she upbraids his *ingratitude* by pointing out how serviceable she had been to him, "On which thou hast ridden," or in the Hebrew, "Who hast ridden upon me ever since I was thine unto this day." As if she had said, "Have not I been to thee a very useful servant. Hast thou for-

gotten all my past services—all the thousand long journeys I have carried you across the rugged mountains that look down on the Tigris, and over the weary, barren deserts of Mesopotamia when I was fit to drop down with exhaustion, and yet I made no complaint?' Lastly, she pleads her being such a *sure-footed* creature—a fact which Balaam admits: "Was I ever wont to do so unto thee? Did I ever make one false step, or ever fall down under you before?—though, if thou sawest what I see—thou would'st know that in now doing so I have done thee not an injury but a kindness in saving thee from instant destruction. Why then hast thou cruelly beaten me three times, and now threaten to kill me with a sword?"

In the second place, we have an angel reproving cruelty, v. 31st, "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed his head and fell flat on his face. And the angel of the Lord said unto him, 'Wherefore hast thou smitten thine ass these three times?'"

To these words of the angel I call your special attention. They show there is a day coming when God will call cruel men to account for all their cruelties. As we have said, God had *other* reasons for displeasure with Balaam, but the immediate cause of God's anger was unquestionably *his cruelty to his beast*. God shows this in the most marked and positive manner by the first words uttered by the celestial messenger—words respecting not the sinful object Balaam had in view—but words simply of reproof *for his cruelty*: "Wherefore hast thou beaten thine ass these three times?"

As if the angel had said, "Why hast thou added to thy transgressions the aggravated sin of cruelty? Does not even the light of Reason teach thee humanity? Does not the law of mercy written on every heart by the finger of God condemn thee? Dost thou not consider that thy poor beast, being flesh and blood like thyself, is possessed of the same feelings that thou art? You may allege that you are pressing forward on an urgent business, and provoked by the frowardness of your beast, but that is no excuse for cruelty. See how the poor, faithful creature, after carrying you such a long distance, has at last sunk under your unmerciful strokes. What shameful cruelty! What a crying sin in the sight of God! What an abuse of his useful creature doing its utmost to serve thee! But your cruelty will appear in all its odiousness when you now see that by turning from me, as she did, she actually saved your life; for, had she not done so, 'surely I had slain thee, and' mercifully 'saved her alive.' Many sins have I to reprove thee for, because thy whole 'way is perverse before me;' but this thy sin of cruelty is itself sufficient to arraign and condemn thee—for this alone I denounce thee from the throne of God: Wherefore hast thou smitten thine ass these three times?"

But, my Christian friends, are there not many Balaams among ourselves? How many act the part of Balaam without his urgent excuse. How many we see maltreating their poor animals, and, forgetful of all

their past services, requiting them only with blows and fury. Wherever we turn our eyes we are shocked with sights of cruelty much greater than that which called forth the righteous rebuke of heaven. How well might the poor hired horse, overdriven by wicked men—or the stage or street horse, starved and staggering under the heavy load or overcrowded car, especially in our large towns, remonstrate with his oppressor in the same words which God put into the mouth of the ass: "What have I done unto thee, cruel man, that thou art abusing me thus? From early morn till dewy eve, have I not over-strained myself dragging a load far beyond my strength, and yet, since that sun arose, thou hast lashed me not *three* times merely, but three hundred times three! Does not even the light of nature teach thee that being flesh and blood like thyself I have the same feelings that thou hast, and am subject to hunger and thirst, to pain and weariness in the same way that thou art?"

In short, by what countless modes of cruelty does the brute creation "groan and travail in pain"—by oppressive toil—by the lash—by starvation, by neglect, by cruel slaughtering, by the gun, trap, or snare—by sport, as it is impiously called—above all, by that infernal torture known by the execrable name of vivisection. Oh! horrid scene where every sight and sound is dreadful, and cries to heaven for *vengeance on the wicked torturer*—every gaping wound of the lacerated victims, every imploring look, and piercing cry accusing the vivisectionist with trumpet tongue: "O horrid monster, what have we ever done to thee that thou art tormenting us with these cruel knives? Kill us at once—torment us not. What right have you to torture us? Our Maker never made us to be tortured thus by our fellow-worms. Unfeeling monster, does not nature herself teach thee to feel for creatures flesh and blood like thyself—how would *you* like to be cut to pieces alive! Cowardly monster, you do to others what you would shrink from yourself. Surely our common Maker, who hears our groans, will record our agonies, and lay them to thy account at last!"

I ask wicked vivisectionists what answer they would make if it pleased God to open the mouths of their tortured victims? And certainly He could do so every instant just as easily as he opened the mouth of the ass. What fear and trembling would seize upon them! How would they melt with guilty terror—their bloody knives dropped from their hands—their cheeks blanched and pale as death—their knees smiting one against another like those of the Babylonian tyrant when the mysterious fingers appeared writing his doom on the wall—and "fall flat on their face," as did Balaam before the rebuking angel! And if struck dumb by the reproof of a brute, what answer will they make at the bar of God. Surely if Balaam's sin was great the sin of vivisectionists is a thousand times greater who, by cruelty the most wanton and atrocious and outraging every feeling of humanity, sin against the first dictates of Reason and the voice of Conscience itself—who, therefore, stand self-condemned in the sight of God, into whose ears the groans of his creatures have ascended and gone up.

(II.) *The light of Revelation teaches humanity.*

The word of God, wherever it touches on this subject, inculcates lessons of mercy. Kindness to the inferior creatures is inferred from the very spirit of our holy religion, even without any laws on the subject. But we actually have such laws. God says, "Thou shalt not muzzle the ox when he treadeth out the corn.*" "If thou see the ass *even* of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him."† "On the seventh day thou shalt rest, that thine ox and thine ass may rest."‡ "If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days."§ Such merciful laws, in which *certain* creatures are mentioned, were specially promulgated by the Creator to teach humanity towards *all* his creatures. They enforce but one duty—*humanity to dumb animals*—requiring of us the performance of all acts of mercy, and forbidding all acts of cruelty or harshness towards them—the promise, moreover, of temporal blessings annexed to such commands testifying God's approbation of humanity, and His abhorrence of cruelty. We find also special commands against the use of blood, and eating "fish with the life thereof," teaching man not to be cruel and carnivorous;|| and that, in his state of innocence, he was strictly commanded by God to eat only of the fruit "of the trees of the garden,"¶ and that, even after his fall, for two thousand years, his food was still limited to "the herb of the field."** And at their creation God blessed the inferior creatures as well as man, and God instituted the Sabbath rest for them as well as for man, and God established his covenants of mercy with them as well as with man, and His bow in the cloud was to be a token of His mercy to them as well as to man.

God's providential care, therefore, over the inferior creatures ought to teach us humanity—His covenants of mercy testify to its importance—His special laws positively command it. We argue, therefore, that the light of Revelation teaches humanity, and condemns cruelty to animals.

But the passage before us abundantly corroborates this position. For in the reproof of Balaam by the angel we have the revealed will of God on the subject. The angel is regarded as the Angel of the Covenant, and we have, therefore, as it were, the voice of God Himself denouncing cruelty: "Wherefore hast thou struck thine ass these three times?" And the solemnity of this rebuke is enhanced by the time and circumstances in which it was given. The period had arrived when, after a series of the most wonderful events, the seed of the faithful, as the stars of the sky in multitude, were about to enter their promised rest, and

* Deut. xxv. 4. † Exod. xxiii. 5. ‡ Exod. xxiii. 12. § Deut. xxii. 6.
|| Gen. ix. 4. ¶ Gen. ii. 16. ** Gen. iii. 18.

the terror-struck nations were marshalling their hosts for the last struggle for life and liberty. The moment had almost come when the mightiest achievements recorded in history were about to take place—when ancient kingdoms, nations, and dynasties were to be subverted and annihilated, and a power set up out of which should arise a Star and Sceptre to command the world—yet, amid all these great events, the beneficent Ruler forgets not the humblest of His creatures, but comes to its defence: “Why hast thou struck thine ass these three times?”

While a voice from heaven itself, as well as express laws, thus teaches mercy to the brutes the same duty is taught by the greatest of inspired writers. “A righteous man,” says Solomon, “regardeth the life of his beast; but the tender-mercies of the wicked are cruel.”* On the one hand he describes the character of the righteous, the children of God, as particularly distinguished by *mercy to the brute*. “The righteous,” or godly “man regardeth its life;” that is, he holds it in consideration at once from a regard to the Creator and the creature itself. The man who fears God bears in mind that the brute creatures, as flesh and blood, have the same feelings, and are liable to the same sufferings with himself—that he is responsible to God for the way he treats them—and every sentiment of humanity and religion leads him to treat them mercifully even as he desires mercy himself from God at last. And no matter what sort of animal may be in his keeping, beast, bird, or fish, he has a regard for its life, its feelings, and requirements—not even a worm will he torture.

On the other hand, Solomon describes the character of the wicked, the children of the devil, as particularly distinguished by *cruelty to the brute*. “The tender-mercies of the wicked are cruel;” that is, “the wicked man,” who neither fears God nor regards man, has, of course, no “regard for the life,” or feelings of any beast in his power. A monster of a vivisector declared on evidence that for the agonies of the poor tortured creatures he cut to pieces he had “no regard whatever!”† The wicked man uses his beast as if it were a mere machine or senseless matter, not suffering flesh and blood like himself. Even the mercies of such a class are only cruelties. But if their very mercies are cruelties, what must their cruelty be! It is left for imagination to conceive, but cannot be described. Thus, according to Solomon, mercy to the brute is a mark of God’s children, and cruelty the mark of the children of the devil.

And a greater than Solomon is our guide on this subject, for mercy and love are the *sum and substance of the Gospel itself*. The advent of the Messiah was indeed the glorious event, longed and looked for, that was to compensate the sufferings of a fallen world, and inaugurate an age of joy and triumph. Patriarchs and prophets rejoiced to see his day afar off. Even heathen lands heralded his approach, and, in Sibylline strains, sung of Him under whom “a golden age should arise over

* Prov. xii. 10.

† Klein, in the Brown Laboratory, London.

the whole world."* In the most beautiful colours it is described in prophetic song as a new era of happiness—as effecting a renovation of nature herself, and the restoration of Paradise even to the inferior creatures. "The wilderness and the solitary place shall be glad : the desert shall rejoice and blossom as the rose."† "The wolf also shall dwell with the lamb, and the leopard lie down with the kid."‡ The song of the angels, "peace on earth" proclaimed mercy even to the brutes.§ Those innocent creatures, millions of which had suffered in sacrifice on man's account, were thus to suffer no more, for by one great sacrifice of Himself for sin He abolished sacrifice for ever.

But the blessed Author of our religion is not only the great Promoter of humanity by removing the curse of sacrifice—the same end is accomplished by his life and doctrine. His life spent in works of mercy—going about doing good—he was himself the bright impersonation of love and mercy to a suffering world. "Be merciful," "be humane," seems the burden of every precept. "Blessed," he says, "are the merciful, for they shall obtain mercy."|| And the merciful spirit required in his followers necessarily respects the brute as well as man. For, since it is impossible for the same person to be both *merciful* and *unmerciful*, it follows that no one can be merciful towards man and unmerciful to the brute. And hence the truth of the saying, "A merciful man is merciful to his beast." We must conclude then that the mercy required of us by our Lord must be unrestricted as to its objects—that the Saviour beheld with compassion even the lower creatures "groaning and travelling in pain" for man's sin—that his unbounded goodness extended even to them—and that when he inculcated the great lesson of mercy, "not one of them was forgotten;" but that they were entirely comprehended in his extensive and universal views of benevolence.

His glorious Gospel is the great instrument for humanizing the world. As its light penetrates the "dark places of the earth, the habitations of cruelty" disappear.¶ Its principles of love and mercy soften the hard and stony heart, awakening charitable feelings towards our fellow-men, and diffusing feelings of compassion even towards the brutes. And since it is the direct tendency of the Gospel to inspire such feelings towards even the inferior creatures as well as man, we cannot doubt that it was the intention of its beneficent Author that it should really do so. Mercy to the brute, as well as love to man, necessarily flows from the teaching of Him who taught his followers to "be merciful even as their Father in heaven is merciful"—that compassionate Saviour who spoke so tenderly of all the varied tribes of creatures, representing them as all objects of his heavenly Father's care—who, even on his triumphant entry into Jerusalem, suffered its mother to accompany .he young ass which

* Virg. Seuton. Tacit.

† Isa. xxxv.

‡ Ib. xi. 6.

§ Luke ii. 14.

|| Matt. v. 7.

¶ Ps. lxxiv. 20.

he rode, so as not to cause them even a pang of separation*—who, in illustrating the care of God over his children by his kindness to the fowls of the air, or his own everlasting love to man by the affection of a hen gathering her chickens under her wings,† or by the tenderness of a good shepherd leading his flocks to the green pastures and pure springs of water, and carrying the lambs in his bosom‡ by drawing his beautiful similitudes from the affection of the inferior creatures and the kindness bestowed on them, taught, at the same time, the most useful lessons of humanity.

Thus both the Old Testament dispensation and the New show that mercy to the brute as well as man must ever characterize God's children. Nay, if humanity was recognized under the law, much more is it in accordance with the Gospel of mercy. "A righteous man sheweth mercy," says David; and again, "A righteous man is ever merciful;" and to prevent the possibility of our mistaking the object of our mercy, the son of David and the wisest of men expressly states: "A righteous man regardeth the life of his beast!" Here, as we have seen, the great duty of mercy to brute creatures is distinctly laid down—here it is distinctly stated that it is part of the Christian's duty to attend to their welfare; and it implies that whoso neglects this duty is not righteous—is not Christian. Here the character of the Christian is plainly described as that of being *merciful to the brute*, for we are as much entitled to take the statement of Solomon as a true test of that character as any other statement of inspiration; while David's Son and Lord and great Antitype disposes of the question by pronouncing such "merciful ones" peculiarly "blessed," and sanctioning with his Divine authority those very works of mercy enjoined by the Mosaic law: "Doth not each of you," says Christ, "on the Sabbath loose his ox or his ass from the stall to watering?"§ and again, "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day will he not lay hold of it and lift it out?"|| And such works of mercy the Saviour pronounces to be "good works," and "doing well," even though done on that day kept so sacred by the Jews. To the law of mercy which extended even to the wild birds our Saviour seems to allude, when he says, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God;"¶ a doctrine farther taught by our Lord in those incomparable words: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them."***

But not only by the *laws*, but also by the *example* of God are we taught humanity. We find in the very dawn of creation the merciful Creator making all things "very good," and all his brute creatures happy. We find them placed under the dominion of a being holy and innocent made

* Zech. ix. 9; Mat. xx. 17.

† Mat. xxiii. 37.

‡ John x. 11; Isa. xl. 11.

§ Luke xiii. 15.

|| Mat. xii. 11.

¶ Luke xii. 6.

** Mat. vi. 26.

in the very likeness of God himself—a dominion, therefore, like that of his Maker, to be exercised with gentleness and goodness. We find Paradise with all its beauty and happiness prepared for them as well as for man. The terrestrial globe, with all its wonders, is formed for them as well as man. The seasons, as they revolve, shed their sweet influence for them as well as for man. The flower of spring, the bloom of summer, the green mantle of the groves arrayed in nature's richest beauty is for their gratification as well as ours. "He blesseth the springing" of the earth for them as well as for man—a large proportion of its products is for their use alone. "He causeth grass to grow for cattle" as well as "herb for the service of man."* He crowneth the year with his bounty for them as well as for man. "The beasts of the field cry unto him;"† and "he giveth to the beast his food, and to the young ravens which cry."‡ He listens to the cries of all his creatures—He knows all their wants and wishes—understands all their different languages—and grants all their many-tongued requests. He supplieth the wants of all with a love which is never weary—with a beneficence which is never exhausted. "The Lord is good unto all, and his tender mercies are over all his works." Myriads of creatures beyond the reach of man, amid the pathless forest and the lonely wilds, live and enjoy themselves by the goodness of God. Infinite wisdom is displayed in the formation, and infinite goodness manifested in the preservation, of the least of them as well as of the greatest. Almighty power is unfolded in the mechanism of an insect as well as of an elephant. He makes ample provision for the shelter and comfort of all. He tends alike the lion in the desert and the lamb on the flowery lea. He gives the "foxes their holes and the birds of the air their nests." Some by the murmuring streams, where trees are green, find thickets for their nests, and some repair to the lofty elms that they may enjoy themselves by "singing among the branches." Scenes of surpassing beauty and delight, with ample capacities of enjoyment in his creatures, attest the Maker's will that they be happy. To be a refuge for his more gentle creatures his grandest and loveliest works are formed and adapted. The mountain caves are a retreat for some—the umbrageous forest extends her leafy arms to shelter others: as for the "stork the fir trees are her house."§ The rock opens its cleft for the gentle dove,|| the earth her bosom for the timid to fly into. "The high hills are a refuge for the wild goats, and the rocks for the conies."¶

Nor is God's providential care over the inferior creatures confined to the varied tribes of earth and air—it extends to the countless myriads of ocean disporting themselves among the coral caves of the tropical sea or the ice-bound caverns of the polar regions. "There," says the Psalmist, "are things innumerable, both small and great beasts: there is that leviathan whom thou hast made to play therein."** The tenants

* Psalm civ. 14.

† Joel i. 20.

‡ Psalms cxlvii. 9. Job xxxviii. 41.

§ Psalm civ. 17.

|| Song of Solomon, ii. 14.

¶ Psalm civ. 18.

** Psalm. civ. 26.

of air, earth and sea are all under his protection—"the beasts of the forest, the fowls of the mountain, and the cattle upon a thousand hills.* O Lord, how manifold are thy works! in wisdom thou hast made them all!" How beautiful are thy creatures, Lord! how wonderful † their instincts, and sagacity, ‡ serviceableness, kindness, and affection! "These all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand—they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works."§ The new formed globe he crowned with beauty for his inferior creatures as well as for man—the capacious ark he built for their safety as well as his||—on one occasion we find the merciful Creator even sparing a city of guilty men partly because there was "much cattle" therein.¶

From the instances adduced, and many more that could be added, we see the wonderful care of God over his creatures, and learn the importance of the subject. We thus find that the Bible teaches humanity both by the express laws and example of God—by his blessings bestowed on the inferior creatures—by his covenants of mercy with them—by his Sabbath rest—by his rebuke of Balaam—by setting forth mercy to the brute as a mark of the righteous, and cruelty the mark of the wicked—by the humane genius of the Mosaic law—by the merciful Gospel of Christ, by the example of the Saviour, and by the whole spirit of our holy religion. We find the inspired volume speaking even affectionately of the lower creatures,** extolling their sagacity, industry, and affection, directing man to take lessons from them†† and even giving magnificent descriptions of them, their strength, beauty, and courage.‡‡ We find no instance of cruelty authorized in the whole word of God. The sacrifices under the law, abolished under the Gospel, were exceptional; but the very suffering attending them, which set forth in awful significance the suffering of Christ for our sins, at once demonstrated the exceeding sinfulness of sin, and the importance of humanity. Thus the *light of Revelation*, as well as that of Reason clearly teaches humanity to the brutes. It teaches us indeed that God, who significantly styles himself the "Preserver of both man and beast," is deeply interested in their welfare. "Doth God take care for oxen?" §§ asks the apostle, drawing the attention of the christian world to this remarkable fact. In short in the written word, as in the volume of nature, we everywhere behold the merciful Creator teaching humanity—we hear as it were, the voice of the great Father of all continually calling on us to be merciful to his dumb creatures. How great then is the sin of

* Ps. 1. 10.

† Isa. i. 3.

‡ Jer. viii. 7.

§ Psalm civ. 31.

|| Gen. vi. 19.

¶ Jonah iv. 11.

§§ 1 Cor. ix. 9; 1 Tim. v. 18.

** Job xxxix.

†† Job xii. 7—Prov. vi. 6.

‡‡ Job xxxix. 19.

cruelty as opposed to the dictates of conscience, reason, humanity, and God's merciful example, and as a positive disobedience to his commands. How great the sin of those who, blessed not only with the light of Reason, but with a Revelation of his will so clearly teaching humanity—with the love of Christ to influence them—God's merciful example set before them, with his law of mercy not only promulgated in his word, but written on their hearts and consciences—and his *great mercy* to themselves as sinners to constrain them, yet harden their hearts by deeds of cruelty. And what words shall express the guilt and condemnation of those monsters, called vivisectionists, who deliberately torture to death his creatures, flesh and blood like themselves—who perpetrate atrocities condemned alike by the voice of nature, conscience, reason, and revelation. God certainly never made his creatures to be tortured to death by vivisection. Such fiendish cruelty is directly opposed to God's merciful laws—is an open defiance and contempt of his commands—a wanton abuse of his creatures—a horror against nature—a blasphemous marring of his works calling aloud to God for vengeance. Surely if God poured out his vengeance on the ignorant heathen because of their cruelties—if Balaam, though living in a dark age, yet miserably perished because of his sin—what vials of wrath must be in store for those execrable monsters who, by tortures the most dreadful, and at which nature and humanity revolt and shudder, trample all mercy beneath their feet, and sin against the clearest light not only of Reason, but of Revelation itself.

(III.) *The blessings promised to the merciful imply that a curse awaits the cruel.*

Having seen that both the light of nature and the revealed will of God teach humanity and condemn cruelty to animals, we come now, in the last place, to show that while he who is possessed of the one which implies innocence of the other, is blessed of God, he who is destitute of the one, which implies guilt of the other, by sinning therefore against the clearest light not only of Reason, but of Revelation itself, necessarily exposes himself to the wrath of God—that God who “will reward every one according to his deeds”—who emphatically declares that “with the merciful he will show himself merciful,”* but that “he who hath showed no mercy shall have *judgment without mercy*.”†

That this fearful doom will be the reward of the cruel is evident even from the blessings promised to the merciful, as, for instance, by our Lord himself in the words to which we have already referred. For in the beatitude where the merciful are pronounced peculiarly blessed even from limiting the blessing of eternal mercy to such a class, our Lord gives us to understand that the unmerciful or cruel shall have no part in that blessing. And having seen that the case of the brute creatures, as regards

* II Sam. xxii ; Ps. xvii. 25.

† James ii. 13.

our treatment of them, is entirely comprehended in his extensive and universal views of mercy, that he inculcated a merciful spirit with respect to them as well as man, it follows that, while those who are humane towards them shall participate in the blessing promised to the merciful, those who torture them, being excluded from that blessing, are necessarily cursed, whose fearful doom is never to "obtain mercy."

Without dwelling at present on this point, and assured you all agree with me as to the heinousness of the *sin of cruelty* and the necessity of employing all means for its prevention, I shall now point out some of the *chief causes* of cruelty, with a view to their suppression. These are :—

The subject not being prominently brought before the public ;

Society at large indifferent with regard to it ;

Parents and teachers not instilling into the minds of the young sentiments of humanity ;

Ornaments of dress, involving the barbarous torturing of multitudes of birds of beautiful plumage, and other creatures ; *

Cruel amusements : bull-fighting, shooting, battues, racing, and such like ;

The fierce passions of men that, like Balaam, wreak their fury on the innocent brutes, and often involve them in the horrors of war ;

The pursuit of gain—the cruel transit of animals by sea and land ; †

The luxury of the palate—involving the torturing to death of many creatures ; †

Zoological collections, etc., where animals are unnaturally confined, etc., especially the diabolical wickedness of giving the hydras live food. §

Above all—that *last crowning piece of diabolism*, already referred to, known by the execrable name *vivisection*, which brands with infamy the name of France. From that land I lately returned from visiting the Grand Exhibition of the Arts and Industries of all Nations—a spectacle of unrivalled beauty and magnificence worthy of France and of Paris. But there is another exhibition, not far from the other, of a very different character, to which my attention was directed—an Exhibition of the pangs and tortures of all Animals—a spectacle of horrors—the disgrace of France and of mankind. You approach that den of horrors disguised under the name of Alfort Veterinary School, attracted by the howls and groans of its mangled victims. You recoil from sights that fill you with terror, and must not be described—animals of all kinds, horses, cattle, dogs, &c., all writhing in agony on the racks to which they are nailed, undergoing the most exquisite torments which a hundred knives can inflict—and this slow torture, protracted for hours, even days, together on the same, poor, distressed, mutilated sufferers, till excess of agony has wrung out the life !!!

Most monstrous cruelty ! most infernal wickedness ! most wanton

* Ap. B.

† Ap. C.

‡ Ap. D.
|| Ap. E.

§ Letter to New York *Tribune*.

abuse of God's creatures! Surely the perpetrators of this tremendous crime, destitute of mercy, will "perish without mercy!" Surely the vials of blood which from age to age have been poured out on unhappy France are the just judgments of God upon that guilty nation for their ceaseless torture of his innocent creatures whose cries have gone up to Heaven for vengeance.

And what, you may ask, is the object of all this torture? It is to obtain, if possible, the smallest particle of physical science at the expense of infinite physical suffering!—which smallest particle, however, is still unattainable, and can never be attained. A host of our most eminent physicians, including the late Sir W. Ferguson and others, whose evidence was taken before the Parliamentary Committee, denounced the horrible tortures of vivisection as "infamous and altogether useless," while they demonstrated that every branch of medical science can be sufficiently attained without it. No end then is gained by these horrible tortures.* But supposing it were otherwise, and that all the science in the world could be obtained by such "infamous" practices, such attainments would not justify their commission. No wretched pretence of obtaining knowledge can justify such diabolical iniquity, or ought to shield from condign punishment the monsters that practise it.

But France, though the head-quarters, is not the only country where this "infamous" crime is perpetrated. Shame! shame to England that is not guiltless in the matter. Shame alike to the Government that authorizes and the miscreants that perpetrate such deeds of darkness, whose names (as the Home Secretary lately showed Mr. Holt in the House of Commons) dare not be published. Surely if their deeds were right they would not be afraid to have their names known! But, of course "they that do evil hate the light, neither come to the light, lest their deeds be reproved." Such evil-doers are right to skulk in darkness, for they know that all nature cries out against them—that all men will rise up against them. God grant that England may rise in her might and put down this atrocity in her midst. I learn that the "infamous" Act is to be extended to Scotland. I pray God that Scotland rise as one man and dissolve the National Union with England rather than permit the terrible torture to cross the Tweed. I trust that from one end of Britain to the other one yell of indignation against vivisection will ascend from the whole British people that will compel Government to abolish entirely the "infamous" wickedness, and repeal every law on the subject. Public opinion has accomplished much—introduced reforms—overthrown abuses—and why not overthrow this most clamant abuse—the torturing of animals? This is our most pressing and bounden duty as a Christian nation. As Christianity progressed in the Roman Empire, the sanguinary combats of men and beasts gradually ceased. Shall Britain, by "infamous" Acts and "infamous" deeds, degrade herself beneath the level of pagan Rome—even to the level of

* Ap. F.

the godless semi-barbarians of Southern Europe? For who are they that chiefly practice vivisection? The same savages that gloat over the agonies of disembowelled horses and mangled bulls on the arena of Madrid,* that plunge the stiletto on the streets of Rome and Naples, and blaspheme their Maker in the land of Voltaire and Robespierre, saying "there is no God to avenge it!" Shall Christian Scotland and Christian England, the lands of Gospel light and liberty, the lands of Sabbaths, of Bibles, of ministers, and religious ordinances, imitate the worst vices of the Sabbath-breaking, Bible-burning, bull-fighting, assassinating, unbelieving Spaniards, Italians, French, Hungarians, and such-like nations unblessed by the light of a Reformed Religion and a pure Gospel. Introduce the horrors of vivisection into Scotland and what is the Reformation worth? Even infidels may laugh at it, and Spaniards maintain that their bull-fighting is harmless compared to our vivisection. No arguments which Government may advance to palliate this monstrous crime must be listened to for one moment. No Government has a right to license atrocity—no power on earth may sanction what the voice of God and of universal nature denounces. No legislature can make right what is morally wrong—no laws of man can blazon evil deeds or consecrate a crime.

Cruelty to animals having thus reached such a tremendous height it is high time that the fact were fully known, and public indignation roused against it. The subject, indeed, affects not merely the inferior creatures, but man himself. For, even in this life, the exercise of a humane or of a cruel spirit extends its sway for good or for evil to all around. For he that is humane or is cruel to a brute will manifest a like spirit towards his fellows. The man who can torture a dog, a cat, or such like creatures, will torment a wife, a child, a dependent, and would act the cut-throat and slave-driver to his fellows if he could. It has been shewn on evidence that vivisectionists have attempted horrible experiments even on poor invalid people placed at their mercy in our hospitals and infirmaries. Vivisection not only debases the individual, is valueless as regards science, and is now the great hindrance to religion and civilisation—but of all vices it tends most to corrupt the morals of a people, and draw down the judgments of God on a nation. The cruelties of the French, in last century, culminated in the dreadful Revolution of 1793; and their cruelties in the present have entailed on them many national judgments. England, I fear, has falsified her position as a Christian nation by sanctioning vivisection, and, unless she abandon it, may also look out for national judgments—disaster and defeat at home and abroad.† What we complain of is not the *use*, but the wanton *abuse* of God's creatures by a system of refined torture unknown even to savages. We complain that creatures having the same physio-

* Ap. G.

† Vivisection is said to prevail also in the United States in North America to their shame and ruin.

logical organization—the same wonderful vertebrated and nervous system as ourselves, and, possessed therefore of the same acute feelings that we have, and capable of suffering the severest pain, should be delivered up to be tortured by merciless savages as dead to religious as they are to humane feelings. We protest against any animal being given up for torture to serve *any purpose whatever*. We protest against it on every ground of humanity, morality, and even of common justice ; for no one animal has a right to suffer to save others from suffering, if that were possible—which it is not. We protest against tortures needlessly inflicted under the lying pretence of discovering some small particle of science, which, in fact, is lost by the horrid process like the golden treasure in the bird which the fool in the fable wickedly cut up to find. It is said that three of our Scottish Universities are licensed to practise the terrible torture, and that the new buildings of Edinburgh University are intended for the purpose. May our Scottish Universities be levelled with the dust, before one of God's poor creatures shall be tormented within their walls. Let the patrons of our Universities, professors, and students, unite as one man in preventing the demoralizing spectacle of animal suffering—so corrupting to youth—disgracing our ancient seats of learning. Let Edinburgh vindicate her character as the assertor of right, by giving the would-be vivisectors the doom they deserve, and let the whole kingdom resist to the death the introduction of this monstrous wickedness, so fraught with evil to Scotland, so calculated to draw down upon her the judgments of God. To abolish this horrid barbarity, is, we repeat, the first and most pressing duty of all who love their God, their country, their fellow-men, and who feel for the poor creatures writhing in agony under the most appalling tortures. O, my Christian friends, if you saw these tortures, one glance would fill you with terror, another would impel you to slay the bloody tormentors on the spot. You would forget everything else—you would sell your lands and houses, and give all you have to put down such atrocity—yea—to overturn, if possible, every power that upholds it. Friends of humanity, arise, combine your strength against this work of the agents of hell. Rest not till every temple of Moloch is overturned—his worshippers overwhelmed in their ruins, and the hideous horrors of vivisection for ever banished from this fair world. To abolish this wickedness influential societies, I am glad to say, are now formed both in England and Scotland composed of men of all parties and denominations, for this is a subject in which all good men are at one. Gladly would I see auxiliary societies formed here to aid the same good cause—the cause of humanity and mercy. Let us all endeavour to aid it both by our prayers and every means in our power. God expects every man to do his duty. Let us do it with all our might, and, so far, at least, as our own country is concerned, let us not rest till the gigantic iniquity be swept away—let us determine, at least, that there shall be no Exhibition of Horrors on British soil, or throughout the British Empire.

* As to France the present is a favourable opportunity for pressing the subject upon the French people when representatives from all nations, with many from these Scottish shores, are now attending the Universal Exhibition in that land, and all subjects are discussed tending to promote philanthropy and humanity. Let visitors to Paris, while enjoying the Exhibition of Happiness, think of the tortures going on in the Exhibition of Horrors, and "open their mouth for the dumb." Let our commissioners to the Exhibition employ their influence to have vivisection abolished. Let our Princes and lords remonstrate with President MacMahon on the subject, and urge him to suppress it.† Let our members of Parliament and magistrates do the same. Let our Societies for the Prevention of Cruelty to Animals use all their means to obtain the same end. Such means may be blessed of God, and prove effectual for the pulling down of the strongholds of Moloch. One word from the Chief-Magistrate of France will put down the abominations of Alfort, and visit with condign punishment the monsters who practise them. Against this horrid barbarity, let all Churches, Catholic and Protestant, cry aloud—let all nations and tongues, Jew and Gentile, even the united voice of the world, demand its abolition—and let its overthrow be another triumph to the cause of Christianity, of civilization, and humanity. The congress of nations at the World's Exhibition at Paris presents a favourable opportunity for laying the matter before the French Government, and urging its immediate abolition both in France and wherever it exists.

Above all, let us implore the All-Merciful Creator to stop the crying sin of vivisection, and bless the means employed for its suppression—may he soften the hard and stony hearts of men, and hasten the glad time when Christ's unsuffering kingdom shall come, and there "shall be nothing to hurt or to destroy in all his holy mountain."‡ Let us labour to advance it by works of piety, love, and mercy. Let magistrates punish with all severity every act of cruelty. Let ministers, parents, teachers, ever inculcate the great lesson of mercy to the brute. Let the young be taught to be feeling and humane, and adorned with that loveliest ornament of youth—tenderness and humanity. Let those who have charge of animals treat them mercifully; let animals for slaughter be killed with as little pain as possible, and those for labour receive kind attention, sufficient food, rest and shelter. Let Christian men beware of the sin of abusing, over-driving, over-loading, racing, check-reining, or otherwise cruelly treating their horses; of shooting and baiting, or tormenting even what are called domestic vermin. If such must be destroyed let them be killed instantly, but on no account captured and tormented. Let Christian women abjure all ornaments obtained by the torturing of birds or other creatures; let an end be put to all torturing of animals whatsoever, whether for sport, gain, appetite, adornings, or science falsely so called. Let no doctor be employed till it

* Omitted in Canada.

† Ap. H.

‡ Isa. xi. 9.

be certified that he is guiltless of vivisection. Let us remember that the brute creatures have feelings as well as ourselves; that the meanest insect received its life from God, and must not have its little sphere of bliss destroyed. Let man remember that, like himself, they have but a short day to live; like him, they die and return to the dust, and that it does not become a fellow-worm—himself crying to God for mercy—to treat *them* unmercifully. Let us remember that the eye of the great Master is on us all, and that we must have compassion on them, if we expect pity from him. Let us remember that the great God has placed them here; that they were the first occupants of the earth, and have a better right to it than we have. Let us think of the debt of gratitude we owe them; what a desolation this world must have been but for them—no works accomplished, no arts attained, no cities reared, no fields cultivated, we must, but for them, have been wretched barbarians, running wild in the forest. Let us remember that it is because of *our* sins that *they* suffer, and that, therefore, we are bound to alleviate—not add to—their sufferings. Let us remember that cruelty to animals is a heinous sin—most perilous to the soul, and most provoking unto that God who watches so tenderly over all his creatures—whose eye is observant of the fall even of a sparrow, and *who is now marking every act*, whether of kindness or of cruelty. “Be ye, therefore, merciful” unto all his creatures, “even as your Father in heaven is merciful.”

Many motives to humanity, as suggested by the example of the greatest and best men,* and having respect at once to the interests of time and eternity, and arising also from the many admirable qualities of the lower creatures themselves—their wonderful instincts and sagacity, usefulness, fidelity, kindness and affection,—I could easily adduce if time permitted. The baseness, cowardice, wickedness, infamy, and sin of torturing animals, as well as the pleasure and advantages of cultivating a merciful spirit might easily be dwelt upon—but I prefer concluding only with the powerful motive held out to us by our Lord himself—the glorious hope of eternal mercy promised to the merciful: “Blessed are the merciful for they shall obtain mercy.”

Let the thought also of the fearful doom that awaits the unmerciful in the life to come deter from cruelty. For—as implied even from our Lord’s words—as surely as the merciful will be blessed, so surely will the cruel be cursed. As surely as every act of mercy will be remembered in favour of the merciful—so surely will every act of cruelty be recorded to the condemnation of the cruel in another world. God in Christ is full of mercy to the merciful, but he is a consuming fire to the unmerciful. Let vivisectionists think of that awful day when God will call them to account for all their cruelties—let them remember that *their* day of torment is approaching when a just God will serve them as they have served his creatures—that, though they may escape from man the punishment they so richly deserve, they will assuredly not escape

* Ap. I.

the righteous judgment of a just God who will "reward them according to their deeds." Let them think of that burning lake which awaits them, and of that inexorable severity with which they will be consigned to those regions of everlasting woe "where the worm dieth not, and the fire is not quenched"—where "they who show no mercy shall perish without mercy."

This terrible doom is denounced as the fit recompense of cruelty or unmercifulness, because this sin, exceeding every other in magnitude, must have a corresponding punishment. Vivisection is that terrible violation of Nature's laws and the laws of God—that "scarlet and crimson sin"—which is the condensation of all other sins. For all other sins there may be some excuse—but no man can plead an excuse for torturing inoffensive brute creatures. The man who takes a horse, dog, or other animal, and actually '*cuts it to pieces alive*'—be his pretence or authority what it may,—is a fiend richly deserving the damnation of God—a reprobate for whom you must not pray*—a monster against whom all nature cries out: "Let him be anathema maranatha—banished from the presence of man—and blotted from the book of the living."†

When indeed the whole horrors of vivisection present themselves to view,—the terrific scene presented in the bloody shambles of Moloch into which God's innocent creatures are dragged, not to be slaughtered, but slowly tortured to death by the sons of perdition—when I see the terror-struck victims nailed to the blocks, and the savages brandishing in their eyes the instruments of torture—when I see them tormented in every possible way, lacerated with unbridled cruelty in the *most tender parts of the body*, and hear their cries of mortal agony that pierce the heart, as they undergo the most terrible martyrdom, the most excruciating anguish that a hundred knives and red-hot irons can inflict—their agony evinced by torrents of bloody sweat running down to the ground—the deep heaving of their hearts, and their horror-struck eyes starting from their sockets—not a drop of water, not an ounce of chloroform allowed them by their mercenary, merciless tormentors all gloating and glorying in their tortures—and these dreadful tortures of crucifixion, mutilation, and burning protracted for days together—often a dozen of fiends cutting into different parts of the same victim at once—one operation repeated after another on the same, poor, distressed, mangled sufferers till excess of agony has wrung out the life!!!—when I see all this infernal wickedness I lift my soul to heaven, and thank God there is a hell for vivisectionists! Amen.

* 1 John v. 16.

† Ps. lxxix. 28.

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APPENDIX.

A.

From *The Greenock Advertiser and Clyde Commercial and Shipping Journal*,
Sept. 9th, 1878.

"CRUELTY TO ANIMALS."

SERMON BY THE REV. JOHN MOFFAT, CANADA.

Yesterday afternoon the Rev. John Moffat, minister of the Scotch Church, Bayfield, Canada, preached a sermon on "cruelty to animals," in the Middle Parish Church, to a large congregation. The Rev. gentleman took for his text Numbers, 22nd chapter, and the latter portion of the 28th verse, "What have I done unto thee, that thou hast smitten me these three times?" He observed that the spirit of cruelty had reached its limits on the French dissecting table, where animals were cut to pieces alive. The dreadful torture called vivisection was at length introduced into England, and there was a danger of its also being licenced in our own Scotch Universities. Against this horrid barbarity it became all churches and churchmen to lift up their voices, and aid those benevolent societies which had been recently formed for its suppression. To aid the cause which these societies had taken up was the object of the discourse. He would point out (1) that the light of nature or of reason taught humanity; (2) that the light of Revelation taught humanity; (3) and that blessings peculiarly great were promised to the merciful. Mr. Moffat, under the first heading, remarked that if they saw people struggling in the water, or a stable on fire and animals suffering, they would at once try to rescue life. That was the light of nature, or of reason teaching humanity. In the passage of Scripture in which the text was contained they found an ass and an angel reproving cruelty—the one the humblest of creatures, and the other the loftiest intelligence from the throne of God. It was hard for the dumb creatures to fall into the hands of unmerciful men. God gave men dominion over the creatures for a beneficent purpose, to protect, not to torture them. He thought cruelty to animals one of the greatest sins of our country—cruelty with respect to labouring animals, to those doomed for slaughter, to those considered only as food for powder by unfeeling men, and to those which were considered the victims of vivisection—all of which cruelties were opposed to the teaching of nature and to the light of reason. Speaking on the second heading—the light of Revelation taught us humanity—Mr. Moffat observed that the Word of God, when it touched on this subject, inculcated mercy, and taught them to love each other, and he gave numerous instances of this fact. "The blessings of God" he said, "were to extend to universal nature, for the wolf was to lie down with the lamb," &c. Blessings peculiarly great were promised to the merciful; for our Saviour says, "Blessed are the merciful, for they shall obtain mercy." Mr. Moffat

concluded by saying that he had lately returned from a visit to the great Exhibition of arts and industries of all nations in Paris ; but there was another exhibition to which his attention was called—the torture inflicted upon animals in these schools of vivisection in France. Many influential societies had been formed both in England and Scotland for the suppression of vivisection. It was a practice altogether unjustifiable, and was condemned by men of the highest medical standing in our country, who stated on evidence that vivisection was altogether useless, worthless and infamous. The Scotch Society for the suppression of this cruelty met at No. 5 St. Andrew's Square, Edinburgh, and he would like very well to see auxiliary societies formed in all the towns of the kingdom to aid the central society in Edinburgh in carrying on the very excellent work which it now advocated.

From *The Huron (Canada) Star*, July 11th, 1879.

BAYFIELD.

A sermon on the duty of humanity, and the sin of cruelty to dumb animals was preached on Sabbath last in the Scotch Churches of Bayfield and Varna by the Rev. Mr. Moffat. Speaking from Numbers, 22nd chapter and 28th verse, where Balaam is rebuked for cruelty to his beast, Mr. Moffat observed that many acted the part of Balaam without his urgent excuse. Wherever we turned our eyes we were shocked with sights of cruelty. Well might the poor toil-worn horse staggering under the heavy load utter his bitter complaint in the same words which God put into the mouth of the ass. By countless modes of cruelty did the brute "creation groan and travel in pain," especially by that dreadful torture known by the execrable name of "Vivisection," which obtained chiefly in France. When visiting Europe last year he went to Paris to see a "Grand Exhibition of Arts and Industry," but was horrified by the dreadful spectacle presented by another exhibition near the same city, of a very different character, an Exhibition of the pangs and tortures of all animals in the School of Vivisection. In that den of horrors the most exquisite torments were inflicted for hours, sometimes days, together on the same poor, distressed, mangled victims, till excess of agony wrung out the life. Vainly he remonstrated with some of the authorities in Paris as to the sin and enormity of this monstrous cruelty. He earnestly desired the prayers of God's people for its suppression. Societies were now formed in Britain for this end, some of whose meetings he had attended, and they were doing a noble work. Mr. Moffat concluded by showing the greatness of the sin of cruelty to animals as opposed to the dictates of conscience, humanity, and the light of Reason and of Revelation, and that mercy to brute creatures was taught both by the Mosaic Law and the Gospel of Christ.

From the *Huron (Canada) Expositor*, July 11th, 1879.

"CRUELTY TO ANIMALS."

A sermon on the sin of cruelty to animals was preached in the Presbyterian Churches, at Bayfield and Varna, on Sabbath, by the Rev. Mr. Moffat. Taking his text from Numbers xxii. 28, where the ass reproves her master

for his cruelty towards her, he remarked that humanity was implanted in every heart by the All-merciful Creator, and that mercy to the brute was taught both by the light of reason and of revelation. He observed that there were many Balaams in the world, who, forgetful of all the services of their poor dumb animals requited them only with blows and hardships, and that the poor, starved, over-wrought horse—especially in our large cities—might well remonstrate with his driver in the same words which God put into the mouth of the ass. Kindness to dumb animals was taught both by the laws and example of God. It was inferred from the very spirit of our Holy Religion and enforced by the inspired writers. Solomon taught that “a righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.” And the Saviour sanctioned, with His Divine authority, those very works of mercy enjoined under the Mosaic law. Great was the sin of cruelty as opposed to the dictates of conscience, the light of reason and of revelation. Countless were the modes of cruelty by which the brute creation “groaned and travailed in pain.” Mr. Moffat then referred to the horrors of vivisection, which prevailed chiefly in France, as the crowning wickedness of our age. During his late visit to Britain, he received fearful accounts of the atrocities of that system, and, in visiting Paris, he vainly endeavoured to remonstrate with the patrons of the vivisection schools, and other authorities as to its wickedness and inhumanity. Societies now formed in Britain for its suppression were doing a good work; and he would desire to see auxiliary societies formed also in Canada for the same laudable object. He desired the prayers of all God’s people for the abolition of this monstrous cruelty.

B.

SLAUGHTER OF BIRDS FOR THEIR PLUMAGE.

From the *London Spectator*.

Mr. Alfred Newton writes a striking protest to the *Times* against the wholesale slaughter of birds for the sake of ornamental feathers. He quotes the proceedings of a single sale of feathers to show that to supply that sale alone 9,700 herons (or egrets) must have been destroyed. All these feathers are said to have come from India last autumn. Mr. Newton observes that no country could supply 10,000 herons in a single breeding season without nearly rooting out the stock. Moreover, 15,000 humming birds and upwards were included in the sale, of which 740 were of a single kind. As far as we know, none of these birds really diminish the stock of food available for man; so that in destroying them for *mere show* we deprive the husbandman of their invaluable services in destroying noxious grubs, and emptying the world absolutely of a certain portion of its beauty and happiness, while the beauty is certainly by no means made up in the ornamentation of feminine toilets which is thus procured.

..... Another writer says, “These poor birds are subjected to the most inhuman torture in order to obtain ornaments for the female toilet, *being barbarously flayed alive for the purpose*. Surely if Christian women think of this, the *dreadful torture* inflicted on poor birds for their gaudy feathers, they will renounce such ornaments for ever.”

C.

On his appointment to Canada, some years ago, by the Church of Scotland, the writer had frequently occasion to remonstrate regarding the sufferings of animals on steamers and trains. In the former might be seen poultry, pigs, sheep, calves, &c., tied all fours piled over each other with reckless barbarity, exposed to the tread of horses and the heat of the scorching funnel; while in the latter animals would be jammed up for days together without food or water in the long railway transits. Nor was their suffering over when they reached Montreal and other towns. Dashed down again on the hot pavement and exposed to the dread heat of a summer sun, many were left to lie hour after hour struggling in pain, torn by dogs, or trampled on by the passers-by, while they vainly uttered the bitter cry, and licked the dirty stones and gnawed their parched tongues in their agony of thirst. The writer at last drew attention to the subject (with reference also to various other cruelties) in a few letters which were published in some of the Montreal, New York, and other papers, with the view of inducing the corporations of large towns to provide water troughs at the different markets for the use of animals. On his return to Canada, after an absence of some years, he had great pleasure in being informed by members of his former congregation at Laprairie, East Canada, that the Corporation of Montreal had provided ample water-troughs for animals throughout that city.

Shocking details of the sufferings of cattle by sea, on the passage to England, are given by recent writers on both sides of the Atlantic, and show the necessity of putting a stop to the inhuman practice of importing cattle so far to suffer a thousand deaths on the terrible ocean, and then to be slaughtered without mercy on reaching the English shore. Mr. J. McGregor, M.A., Trinity College, Cambridge, in an interesting volume, entitled, "The Rob Roy in the Baltic," graphically describes the awful treatment of cattle imported from the Baltic; while a writer in the *Toronto (Canada) Mail*, February 1st, 1879, forcibly describes the still greater horrors of the Atlantic passage, when "ninety poor animals in one vessel, the *Ontario*, after the most dreadful suffering amid tremendous seas, were thrown overboard, following at least a thousand others in only about two months from various steamers."

D.

DREADFUL WICKEDNESS INVOLVED IN COOKERY.

There is something approaching to *wickedness* in the culinary art, if we are to take literally what we read of as necessary in connexion with the cooking and preparation of the meats served up at many of the best modern tables. Crimped cod, we are told, only possesses half its virtue if the steaks are not cut whilst the fish still lives. And that infamous artist of the kitchen, Ude, has laid it down as a fact proved by long practice, that eels should be thrown on the fire alive, before they are skinned, so that the oil may pass into the skin, and be removed with it. Calves have to be bled gradually to death, to secure veal white enough for respectable tables; whilst the *foies gras* of Strasburg is only attained in perfection by cramming geese with food, nailing their feet to a plank, fixing them near a great fire and denying them drink, that their livers may become of the right size and quality to please the palates of modern epicureans.—*Good Words*.

E.

HORRIBLE CRUELITIES OF VIVISECTION.

The *Veterinarian* gives the following account of vivisection, as practised in France; almost too horrible to be published, yet so horrible that the practice requires to be publicly denounced:—"In a building or shed, open to the air on one side, lay six or seven living horses, fixed by every possible mechanical contrivance by the head and feet to pillars, to prevent their struggling, and upon each horse were six or seven pupils employed in performing different surgical operations. The sight was truly horrible. The operations had begun early in the forenoon; it was nearly three o'clock when we entered the place—so that the poor wretches, as may be supposed, had ceased being able to make any violent struggles. But the deep heaving of the still panting chest, and the horrible look of the eyes, when such were remaining in the head, whilst the head was lashed to a pillar, was harrowing beyond endurance. The students had begun their day's work in the *least vital parts* of the animal; the trunks were there, but they had lost their tails, ears and hoofs, and the operators were now engaged performing the more important operations, as tying up arteries, trephining the cranium, cutting down the more sensitive parts—on purpose, we were told, that they might see the retraction of certain muscles, by pinching and irritating the various nerves. One animal had one side of his head completely dissected, and the students were engaged in laying open and cauterising the hock of the same side when we entered.—*Pull Mall Gazette.*"

F.

VIVISECTION USELESS.

OPINIONS OF EMINENT SURGEONS AND PHYSICIANS.

A correspondent has forwarded for insertion in the *Bristol Post*, the following extracts, &c., from a letter lately written by Professor Newman to a resident in Bristol:—

"I can attest that, between the years 1835-40, my late friend, Dr. James Cowles Prichard (then, by reason of his joint literary and medical eminence, an intellectual leader in Clifton and Bristol), assured me that vivisection had added nothing whatever to the physician's power of healing. . . . If anyone now assert the contrary, we can adduce what the great French surgeon Nélaton asserts—that there is no such thing as scientific medicine, and that every source of information is delusive which is not derived from direct observation of the patient. . . . 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, nervous body; and so has every vertebrated animal, especially the warm-blooded. If we have no moral right to torture a man, neither have we a right to torture a dog. If any surgeon or professor can do it without himself feeling agony, he has hardened his heart, and is wholly untrustworthy as to the sufferings of another. He does not observe them so as to know them when he feels nothing. We have to add to our morals a new chapter on the Rights of Animals. Men who teach to trample them down, are teachers of hard-

heartedness and real enemies of mankind, while they undertake to promote human welfare. The practice of vivisection, in order to learn science, is comparable to the mediæval idea of selling one's soul to the devil. The contents of a witch's cauldron were once esteemed curative. We have to unlearn artificial modes of health, and learn to strengthen vitality as the only chance of restoration. Without common sense we cannot get any sound science."

The author of "The Memorials of Captain Hedley Vicars" requests us very earnestly to press this subject on our readers, as a matter for prayer to God, especially with reference to the Bill now before the British Parliament. We should be glad indeed to know that our domestic animals were rescued from the vivisection brutality; but is it not a merely refined selfishness which proposes to spare *our* pets while it would torture without pity God's wild creatures?

SIR CHARLES BELL says:—"Experiments have never been the means of discovery. The opening of living animals has done more to *perpetuate error* than to enforce the just views taken from anatomy and the natural sciences."

DR. T. MCWHIRTER says:—"I abhor the dissection of living animals, on account of their want of just feeling, as well as of sound philosophy."

DR. CARPENTER says:—"I do not believe that experiments can give trustworthy results."

DR. ABERCROMBIE said that "experiment had given no result which might not have been obtained from clinical and pathological observation."

SIR PHILIP CRAMPTON says:—"The public exhibition of torturing experiments on animals exercises a corrupting influence on the minds of those who witness them, and ought not to be tolerated. The natural feelings of Commiseration which we entertain for the sufferings of a helpless and unoffending animal are entwined with the best and tenderest sympathies of our nature, and we cannot part with the one without tearing up the other by the very roots."

SIR THOMAS WATSON, who has attained such high eminence in the medical profession, after nearly fifty years' experience, declared on evidence that he had never practised, nor even witnessed one experiment of vivisection.

A host of medical authorities similarly condemn vivisection.

CARDINAL MANNING, speaking as a member of the Deputation to the Home Secretary from the Society for the Protection of Animals liable to Vivisection, also says:—

"I think it greatly to the honour of England that there is a law in the Statute-Book punishing cruelty to animals. That law seems to express the great moral principle that people have no right to inflict needless pain. The plea of scientific enquiry and research appears to present the most refined pretext of cruelty in violation of that law. The infliction of needless pain is a moral wrong; and to say that we owe no moral obligations to the lower animals is simply odious and detestable, because a moral obligation is due to their Creator. Then comes the question whether, in the pursuit of science and the treatment of human disease, it is lawful to inflict pain for purposes of discovery. The pain is certain, but the scientific advantage of the vivi-

section uncertain, so that a limitation ought to be imposed, making it unlawful to inflict pain unless the certainty of some useful result could be attained. Cruelty in the streets comes under the notice of the public, but in lecture-rooms and private establishments any amount of pain may be inflicted on the lower animals without check or limit, and for that reason prompt legislative interference ought to take place."

G.

VIVISECTION IN ITALY.

CRUEL PROPENSITIES OF THE LATIN NATIONS.

From a Correspondent of the *Glasgow Herald*, June 11th, 1878.

ROME, 4th June, 1878.

One of the most sinister features in the character of the great triad of Latin nations, and one, which by contrast acts as a foil to the many noble and brilliant qualities these peoples are endowed with by nature, is a latent ferocity, ready, on the slightest provocation, to break forth with the fury of a volcano, and loving, even unprovoked, to gloat over the sufferings of its defenceless victims. This trait appears, perhaps, in the boldest relief in the Spaniard. In the country which gave birth to the horrors of the Inquisition, even the fair sex are notoriously infected with this morbid propensity; and you can well understand how in the good old times Beauty could bend her eye on scenes like the fiery *auto-da-fés*, when to this day, bull-fights are considered fit spectacles to grace the nuptials of Alphonso and his royal bride, when to touch the opposite extremes of the social scale, you find kitchen-maids making miniature *auto-da-fés* of the vermin they trap about the premises. The same love of gratuitous cruelty distinguishes the Italians, who, in a seaport town like Leghorn, will close round some drunken English sailor as he staggers helplessly along, and riddle him with their *stiletts*, whilst they drown his dying shrieks with their songs. You may trace the workings of the same atrocious propensity in the boy, who, unrebuked by his parents, tortures vermin, insects, &c. Christians will see how urgent is the need for Societies for the Prevention of Cruelty to Animals in this country. There are now a few. That at Rome presided over by the distinguished Senator, Count Torelli, has had its attention drawn to the mode in which vivisection is practised in Italy. The honour of having directed attention to it, belongs to Mr. James Cowie, a Scottish gentleman who has lately been travelling through France and Italy, with a view of directing the attention of the governments of both countries to the gross cruelties practised on animals in the way of vivisection, and to curb by legislative enactment the unbridled license of French and Italian vivisectionists.

H.

Being greatly shocked, when in Paris, at the atrocities of French vivisection the writer remonstrated with some of the magistrates and other authorities as to its wickedness and inhumanity, but without effect. At last he felt constrained to write to the Chief Magistrate of France on the subject. With earnest prayer that God, who has the hearts of rulers and princes in his power, would influence him to stop these barbarities he hastily wrote him as follows :—

To His Excellency MARSHAL MACMAHON, *Duke of Magenta,*
President of France,
Palais d'Elysée.

SIRE,—It is with sentiments of profound respect that I address myself to your Excellency. I entreat your Excellency's clemency towards a deeply injured class of your subjects, not the least deserving, but deprived of the power of telling their wrongs. And may the love of God, the grace of Jesus Christ, and the comfort of the Spirit be with you.

I thank God, whom I serve in the spirit of His blessed Evangel, hearing of all thy mighty acts, and especially of thy beneficence and charity, that these bespeak your Excellency's Christian feelings of sympathy for the suffering. So that I have the more confidence to write unto your Excellency assured that in behalf of the helpless you will hear me of your clemency a few words. I beseech you for the dumb animals in your dominions subjected to a cruel tyranny which their Maker never intended, nay, subjected to the most appalling and inhuman tortures too dreadful to describe. I refer to the diabolical atrocities of vivisection in this country which fill the civilized world with horror, and the cry of which has gone up to Heaven.

To your magnificent Capital multitudes, with myself, from all parts of the world now direct their steps to see the Grand Exhibition of the Arts and Industries of all Nations, a spectacle of unrivalled beauty and magnificence, worthy of France and of Paris. But there is another Exhibition not far from the other, of a very different character, to which my attention has been directed—An Exhibition of the tortures and agonies of all animals—a spectacle of horrors, the disgrace of France and of mankind. You approach that den of horrors—that temple of Moloch—disguised under the name of Alfort Veterinary School, attracted by the howls and groans of its lacerated victims. You recoil with horror from streams of living blood—open the door—what a picture of hell—the savage worshippers of the bloody Idol, professors and students, smeared with blood, all plying their infernal trade—animals of all kinds, horses, cattle, dogs, &c., all writhing in agony on the racks to which they are nailed down, undergoing the most excruciating torments which a hundred knives can inflict, and this slow torture of crucifixion and mutilation protracted for hours, even days, together on the same poor, distressed mangled creatures, till excess of agony has wrung out the life !!!

Most monstrous and diabolical cruelty ! most infernal wickedness ! What an abuse of God's creatures the most useful and sagacious, and possessed of the most acute sensibilities, and even of kindness and affection. What agony is pictured in the poor creatures' eyes while their bodies are dismembered ! The piteous howling of the dogs, sometimes tearing themselves from the blocks and leaping into the arms of their tormentors imploring mercy, is most heartrending, while the groans of the horses, with the piercing cries of the more gentle sex, lacerated in the *most tender parts of the body*, by the fiends

around them, are quite dreadful—their agony evinced by torrents of bloody sweat running down to the ground—the deep heaving of their hearts, and their imploring, horror-struck eyes starting from their sockets—Enough! enough! hasten from the den of horrors—the thought is too dreadful—what then the dread reality!

O, horrible! to cut up living creatures, flesh and blood like ourselves, as a butcher cuts up dead meat. Surely the monsters who perpetrate this tremendous crime, destitute of mercy, shall perish without mercy. Yet such atrocities are actually perpetrated under your Excellency's sway! How astonishing that your Excellency suffers such abominations to exist for one moment! How disgraceful to the name of France, how unworthy of a brave people, cowardly to torture helpless victims unable to defend themselves! How surprising that the French do not rise as one man, and wipe from their country a stigma that brands her with infamy, and sinks her beneath the lowest barbarians. If such barbarities indeed were perpetrated in heathen lands the civilized world would be justified in sending forth its armies, and sweeping the savages from the face of the earth. Bruce, the traveller, records it to the eternal disgrace of the Abyssinians that they cut flesh from living animals,—which filled all Europe with incredulity and horror! In our day he would not have required to go so far as the Nile, but only to the banks of the Seine, to have witnessed the same horrid spectacle at the hands of like savages! Will civilized Europe tolerate this barbarity in her midst!

And what is all this torture for? Science? Let it not be degraded by the execrable name of vivisection. A host of the most eminent surgeons both in France and England, including the great French Surgeon Nélaton, have denounced vivisection as "infamous and altogether useless," declaring that it had added nothing whatever to the physician's power of healing—that all that is needful for us to know in physical science can be obtained without it—that anatomy can be sufficiently studied by the dissection of *dead* bodies, and that all other information must be derived from observation of the patient himself. They must be a very low, stupid, as well as barbarous class of surgeons—and had better give up their profession as hopeless—that have recourse to barbarities revolting to every right feeling, and from which men of the highest medical standing in Europe shrink with horror. The healing art in all ages has been studied with the view of alleviating pain—in France it is prostituted for its most dreadful infliction. A thousand times rather let us have no medical science at all than have it at the fearful expense of suffering and wickedness involved in vivisection. No end then is gained by these horrible barbarities but the corrupting of the youth of your land by the demoralizing spectacle of animal torture, and the hellish art of inflicting it—most debasing to the individual and most injurious to society at large. But supposing it were otherwise, and that all the science in the world could be obtained by such infernal practices such attainment would not justify their commission. What cannot be known innocently it is unlawful to know; and there are mysteries in nature, known to God only, which we must not try to penetrate by the action of devils. Romances tell of those who sold themselves to the devil to obtain a certain science; but the black art they attained was a poor compensation for the loss of their souls. The fool in the fable wickedly cut up the goose to find golden eggs, and found nothing! Vivisection is that profitless search for science which marks the maniac and the fool—it is that terrible outrage on the works of God which bespeaks the monster and the fiend—it is that blasphemous contempt of His merciful laws and example which stamps the reprobate—that horror of cruelty against which all nature cries out, and which calls aloud to heaven for vengeance—that unpardonable sin against

the light of reason and of revelation, against the teaching of Christ and his blessed Spirit that curses the perpetrator in this world, and damns him in the next. No crime on earth so loudly calls for condign punishment from the civil magistrate—no lying pretence of obtaining knowledge can palliate such atrocity, or shield from the doom they deserve the monsters who practise it.

But vivisection is not only valueless as a science, and fraught with ruin to its followers, it is calculated also to draw down the judgment of God on the nation that sanctions it. All history shows that national judgments have overtaken the cruel nation. And considering the enormity of the sin of vivisection I tremble for the fate of France. Eleven years ago, at the last Great Exhibition here,* I remonstrated—in vain—with several of the French authorities as to its wickedness, urging the abolition of it even in the *interest of France herself*, as it was calculated to draw down upon her the judgments of heaven. France was then the glory of kingdoms—Paris the beauty of Europe's excellency—the star of Napoleon had culminated—and the Empire in the zenith of its power promised to endure for ever. Yet how soon thereafter did God bring the sword upon your land and smite the nation of vivisectionists! And as surely will the Republic, of which you are the head, fall and pass away, unless ye remove from it that accursed thing that is in your midst—the curse of vivisection. Had the Republic, when it usurped the seat of Royalty, and professed to redress wrongs and abuses, abolished the crying abuse of vivisection, it had commanded the esteem of mankind; but having sanctioned that horrible crime it merits only their hostility. The same causes will produce the same effects—the crying sin of vivisection has again gone up to Heaven—again the vials of wrath are full—and God's terrible hand is holding them over the cruel nation. Ah! how often have these vials been poured out on your country! Is there not a cause? Go to the den of Alfort, and witness the ceaseless torture of innocent victims whose cries have gone up to God for vengeance, and there you will see the secret of the calamities that have befallen unhappy France.

I beseech your Excellency, then, by every sentiment of patriotism, religion, and humanity, to abolish the crime of vivisection, as fatal to the interests of France. Say not that it is sanctioned by your Governner—I deny that your Government, or any power on earth has a right to sanction atrocity, or legalize what the voice of God and of universal nature denounces. A heavy responsibility rests with yourself in this matter, inasmuch as your Excellency, as Supreme head of the State, has full power to abolish it throughout the French dominions, and so confer inestimable blessings both on your own country and the nations that follow her example. And how glorious will France then appear as the leader of this humane movement! As she leads the nations in the beautiful arts, she will also lead them in the higher paths of humanity and mercy, and command the admiration of the world. I believe that if your Excellency only saw the atrocities of vivisection you would be the first to condemn it—nay—a single glance at these tortures would impel you to draw your sword and slay the torturers on the spot. Only think that these poor creatures given up for torture are flesh and blood, and have the same feelings as ourselves—think how dreadful is the torture of being cut to pieces alive—how would man like to undergo it? Oh, let their inconceivable agonies excite your pity—let their heart-rending groans and cries reach your heart, and obtain from a brave and generous Hero, what is denied them by their base

* App. AA.

and cowardly tormentors. May a merciful God lead you to rescue them from torture—throw down the bloody altars of Moloch, the schools of vivisection, and overwhelm in their ruins the monsters who practise it, and so remove this heavy curse from your country.

Earnestly let me implore you, Most Noble President, to accomplish without delay this great work of humanity—which will promote the true glory of France, and add an immortal diadem to your many laurels.

Praying that you will excuse the liberty I take in addressing your Excellency,

I have the honour to be,
May it please your Excellency,
Your obedient servant,

JOHN MOFFAT,
Minister of the Scotch Kirk, Bayfield, Canada.

Hotel de Bretagne,
Paris, July 24th, 1878.

AA.

At the time of the former French Exhibition, in 1867, the writer, then officiating in a parish in Shetland, Scotland, also wrote a letter to some of the leaders of the French government, in which, remonstrating with them as to the wickedness of vivisection, he simply gave it as his belief that national evils were likely to ensue to France, if she did not abolish it—a copy of which letter he sent also to a clerical friend in Canada, who is deeply interested in the subject of humanity to animals. That gentleman has since informed him, that he sent it some years ago for publication to an English periodical, accompanied by the following letter, but it was uncertain whether either of them ever appeared in print or not :—

VIVISECTION—A CAUSE OF THE NATIONAL CALAMITIES OF FRANCE.

To the Editor of the "Animal World."

SIR,—At the present time, when so much is said about the crime of vivisection, allow me to send you a copy of a remarkable letter in my possession, written some years before the French war, and addressed to the leaders of the French government. Its writer was a Scotch minister then residing in Shetland Isles, Scotland, and who was appointed soon after to a different field of labour, and came out to this country several years ago. His letter, a copy of which I send you, is dated in 1867, and is remarkable as speaking almost prophetically of the terrible calamities which befel France a few years afterwards, in the late war, when the "streets of Paris were actually drenched with blood." The writer represents vivisection as the great cause which would lead to such national judgments.

This fact is worthy the consideration of Englishmen. For if the late awful calamities and sufferings of France are traceable even in part, to the monstrous crime of vivisection, England has much need to take a lesson of warning

from the fate of France, and beware of even countenancing a crime which, under the government of an All-just God, may draw down similar judgments and calamities on her head.

I am, Sir,
Respectfully yours,

A MINISTER OF THE GOSPEL.

Niagara, Canada West, June, 1875.

P. S.—You can make what use you think proper both of my note and the enclosed verbatim copy of Mr. Moffat's letter. As advocating the cause of humanity, I think the publication of his letter might do good.

I.

Passages in support of this, sufficient to fill a volume, might easily be selected from the writings of the most distinguished authors both ancient and modern, from the time of Homer, who immortalized the affection of the faithful dog of Ulysses, down to that of Burns, who lamented so pathetically over the mouse,

“Wee, cowering, sleekit, timorous beastie !”

whose little house of leaves and stubble he accidentally overturned with his ploughshare. From Shakespeare, Cowper, Pope, Addison, Samuel Johnson, Dean Swift, Sir Walter Scott, Lord Carnarvon, Dr. Geo. Wilson, Dr. Brown,* Dr. Chalmers, Cardinal Manning, and a host of other *Christian* writers, ample quotations might be taken—illustrative of the humane feelings of the greatest men; but the writer would rather take a passage from a *heathen* author of antiquity, as standing in striking contrast to the utterances and shocking barbarities of *modern vivisectionists* :—

“A good man,” says Plutarch, “will take care of his horses and dogs, not only when they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called Hecatompodon, set at liberty the beasts of burden that had been chiefly employed in that work, suffering them to pasture at large, free from any further service. It is said that one of them came subsequently of its own accord to work, and placing itself at the head of the labouring cattle, marched before them to the Citadel. This so pleased the people that they made a decree it should be kept at the public charge as long as it lived. The graves of Cimon's mares, with which he thrice conquered at the Olympic games, are still to be seen near his own tomb. Many have shown particular marks of regard in burying of the dogs which they had brought up and cherished, and among the rest Xanthippus of old, whose dog swam by the side of his galley at Salamis, when the Athenians marched from their city. This faithful creature was afterwards buried by his master upon a promontory to this day called, ‘The Dog's Grave.’ We certainly ought not to treat living creatures like shoes, or household goods, which, when worn out with use, we throw away; and were it only to teach benevolence to the human kind, *we should be kind and merci-*

* Author of “Rab aud his friends,”

ful to other creatures. For my own part, I would not sell even an old ox which had laboured for me."

This tender-hearted consideration for the lower animals on the part of an ancient Greek philosopher, is in striking contrast to the unfeeling, merciless, horrid cruelty of vivisectors in modern times, and should put them to shame. His last observations reminds us of the words and breathes the humane sentiment of Scripture:—"Thou shalt not muzzle the ox when he treadeth out the corn." "Plutarch's Lives"—translated from the Greek by Langhorne.

USE OF CHLOROFORM IN VETERINARY OPERATIONS.

To the Editor of the Sporting Gazette.

SIR,—Some years ago a discovery was permitted to us, having since proved, perhaps, the greatest blessing for which suffering humanity has ever had reason to feel grateful. The merciful boon, however, in the benefit of which all the animate creation of civilized countries might and, indeed, ought to participate, man has, with more than usual selfishness, almost exclusively appropriated to his own especial use. Not an hospital now exists but when an operation becoming necessary, a patient is enabled, through the medium of the invaluable agent referred to, totally to escape the pain he would otherwise undergo; yet what an incredible amount of heartlessness do we evince towards those animals over whom we are ready enough to claim dominion, whose nerves and sinews we do not hesitate to rack, torture and use up, when refusing to accord them a share of that immunity from suffering we so greedily grasp at ourselves? Chloroform is now so extensively and cheaply manufactured, that it really becomes a question how far, either individually or nationally, we can justifiably defend ourselves from the charge of wanton cruelty to which we are fairly exposed, by our egotistical monopoly of its blessings. Believing, however, that there are many who would willingly make use of so merciful a preparation did they know but how little is the trouble or expense incurred, and how it simplifies severe operations, especially such as ordinarily are of a difficult and dangerous character, may I request those of your readers who take a kindly interest in the subject to allow me shortly to describe a well-known, every day, although fearful, operation, upon an animal which we, above all people, profess to love and cherish as much as we certainly admire and value him?

After a due amount of physicking, bandaging, &c., &c., it has then, we will suppose, been decided to fire, say, a hunter, for a lameness of which he cannot otherwise be cured. As his master gazes at the handsome and intelligent creature by whom he has so frequently been willingly and gallantly carried, a generous impulse of pity and sorrow, induced by the thought of the agony proposed to be inflicted, prompts an involuntary exclamation of "poor fellow." The grooms, helpers, country veterinary, assistant, the irons and fires prepare to do their horrid work.

A few bundles of straw arranged upon the spot where it is proposed to cast or throw the horse, the animal is led forth and placed upon the edge of the bed thus improvised. Now with a running accompaniment of coaxing, patting and soothing, the hobbles which are to render him powerless in the hands of his tormentors, are unsuspectingly and insidiously buckled into

their places, and during the process of this manœuvre it is instructive to observe, and even study, the expression of the poor creature's eye. Reader, have you ever had an opportunity of noticing the wild, yet timid, eager, yet resigned, fearful, frightened, yet appealing glances which flash and flit, come and go, with painful rapidity, and supernatural earnestness of expression in the eye of a human subject about to undergo an operation. All this, in a mitigated form, is unmistakably presented here also. The horse can reason sufficiently well to dread the something unusual which is about to befall him; strange faces surround him; a fearful anticipatory consciousness of approaching danger oppresses him; when suddenly at a given signal he is cast helpless on the straw, strong men are pinioning his legs together, while others force his head to the ground. Vainly and frantically he struggles, as with quickened pulsation, staring eyes, and heaving flanks, groaning and snorting, he piteously gazes around. Upon ordinary occasions, while in this state of agonizing fright, the red hot iron is applied to quivering flesh and muscle; now, however, we will step forward, and in mercy administer the chloroform.

Having buckled around the sufferer's head a common wire muzzle, in order to avoid a blistering of the nose and lips, which would to a painful extent ensue, were the fluid allowed to touch parts so sensitive, there is poured upon a small sponge, from a three or four ounce glass bottle, about half an ounce of chloroform, which is then placed over one nostril and outside the muzzle. A piece of flannel or linen cloth is then quickly and lightly wrapped around the whole jaw, in order, as much as possible, to retain the rapidly evaporating fluid; thus the animal breathes with one nostril through the cloth and muzzle, while with the other he inhales through the sponge also. It not being deemed advisable too speedily to administer so powerful an agent, one channel for breathing is thus left comparatively free. After the lapse of a few moments, another half ounce may be poured upon the sponge, and so on from time to time until the dilation of the pupil of the eye gives warning of approaching unconsciousness. The operation may commence, and the sponge be temporarily removed. And now the assistant hands to the surgeon a red hot iron, the depressed or cutting edge of which glows like, and is about the thickness of, a new penny piece. With a movement at once firm but slow, this is drawn over the part to be fired, and as each tool rapidly chills it is replaced by another fresh from the fire. Under this fearful treatment the skin contracts, turns brown and seethes. Although the hair has been clipped as close as possible, the little that remains occasionally flames, a strong odour of burning flesh pervades the atmosphere; and as line after line is produced, the animal is narrowly watched when, if the slightest tendency to flinch is observed, the replenished sponge is for a few moments re-applied. One half the work completed, the horse, apparently in the soundest slumber, is by main force hauled over, in order that the remainder may be concluded.

Reader, let us picture to ourselves what this animal's sufferings would have been without the intervention of chloroform, and reflect whether we are not guilty of wanton cruelty in parsimoniously and selfishly declining on similar occasions to make use of from one to three shillings worth of so cheap and so easily procured a material. Let everyone who has animals obtain this simple, invaluable, and ever blessed misery alleviator."

