the standard of justice are, thank Heaven, not the unchangeables we once used to think them. Also, because I have learned that the sentiment and the justice of any particular time or class of persons can persuade itself that sacrifices of others are really sacrifices of oneself and one's tenderest feelings, for higher aims, &c. These are, after all, questions of moral taste, which, I repeat it with gladness, is liable to fashion. Has not one of the humanest and most puritanic scientific moralists, Professor William James, ever found no better argument (vide his "Will to Believe") for explaining away the problem of Evil than by observing the Supreme Being to a physiologist, the benevolent proceedings the vivisected dog would plowingly accept if his poor canine intelligence were able to compass their meaning?

Well, I imagine that had Professor William James and all the other physiologists, biologists, and experimental psychologists, had, had their very insignificant reader and admirer Vernon Lee flourished in the time of, say, Marcus Aurelius, we should all of us have profited quite enormously by the obvious method of testing hypotheses concerning human beings by direct trial on human beings; particularly all those delicate matters of brain and nerve localisations, those nice and crucial questions about pain, which are so much obscured by the unfortunate inarticulateness of animal sounds. Why, human vivisection would have settled "psycho-physical parallelism"; it would almost have unified the subjective and objective in one inquiry!

As I write these words the "Doctor Moreau's Island" horror oddly fades out of my mind; and I actually catch in myself a glow of enthusiastic regret. Oh, if only antiquity had cultivated the biological sciences! If only Professor James had flourished at the time that bons-vivants could feed lampreys with second-rate cooks how many medical and educational problems would have been solved! How many diseases of body and soul would have been spared! How long ago would madness, prostitution, criminality have been eliminated! How healthy, how wise, how good we should all be!

This is no irony. The good qualities of the present are born very often of qualities which —well, which the present would send us to prison for possessing. I do not believe, as I have said, in fixed standards: I believe in progressive ones.

And now for the second reason for my particular attitude. I do not believe that a vivisector, even a Continental, uninterfered with vivisector, a physiologist familiarised with cutting up, baking, poisoning, and electrifying live animals with no anaesthetic but only that convenient paralysing drug curare through every stage of his education as other boys are familiarised to declension and sums—I do not believe that the most callous vivisector need be a cruel man. Did not Marcus Aurelius, already mentioned as a convenient Hero of Humanity, look on at worse things than vivisections every holiday at the amphitheatre, and silence the sentimental selfishness of Christian saints by making them contribute with their persons to those beneficial amusements of the poor hard-worked people with which they so illiberally interfered? I do not believe that vivisectors need be cruel men, because I have known of some