

**The chain of love : the law of service towards fellow creatures / by the  
Duchess of Hamilton and Brandon.**

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# The Chain of Love

*The Law of Service towards  
Fellow Creatures.*

By

The DUCHESS of HAMILTON and BRANDON.



THE ANIMAL DEFENCE & ANTIVIVISECTION SOCIETY,  
35, Old Bond Street, London, W.1.

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**B**E not afraid nor dismayed by reason of  
this great multitude; for the battle is not  
yours but God's." (II. Chron. XX, v. 15.)

*"If we are thus saved by the love of Christ it is by Love also that we manifest Christ to others. If we have received freely we also give freely, shining in the midst of night, that is in the darkness of the world. For so long as this darkness prevails over the earth, Love hangs on His cross; because the darkness is the working of a will at variance with the Divine Will, doing continual violence to the Law of Love." \**

We all partake of the one great Divine Spirit. However much we may deny it with our outward intellect, there is that within us that acknowledges the Divine Source of all: "In the beginning was the Word, and the Word was with God and the Word was God ..... All things were made by Him and without Him was not anything made that was made."

It transforms our very inmost to feel in however slight degree the wonderful unity of Creation. "We have known and believed the love that God hath to us. God is Love; and he that dwelleth in love dwelleth in God, and God in him."

Thus we hear with no uncertain voice that the one great unifying power is Love.

The greatest spiritual experience of Love is the union with Him whom we adore above all others:—"In Him we live and move and have our being."

The nearest to this that most of us can attain in this life is that wonderful union in love with a fellow human being, in which thought mingles with thought, nay, very soul communes with very soul in silence.

There is also the union which we can have with other friends, human and sub-human. For instance, how much consoling help has not man received from dogs—those splendid comrades who give us such ungrudging devotion with a faithfulness even unto death. How often when our human friends have failed us have we not received from a dog a strengthening love, in spite of our failings—love which has enabled us to go forward courageously once more. Truly, in the words of Wang Foo, the Chinaman:—"To love with the heart of a dog one must see with the eyes of a God."

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\* "The Perfect Way," by Anna Kingsford.

Love is the universal inspirer. No plant or animal will thrive if tended merely from a sense of duty, even flowers and trees need the hand of love before they can give the best response to the gardener.

It is curious that the world should still be standing, as it were, outside the comprehension of the wondrous law of Love.

For nearly 2,000 years it has been taught that "God is Love"; yet still we have all the horrors that lack of love brings. We see their culmination in this last great war—the accumulated forces of hate generated throughout the ages—and clothed in the outward form of science as merely intellectual **Kultur**—for war is but the devastating result of selfish desires and interests, and, when bringing conscription in its train, is it not the Giant Vivisector?

The Great War is so recently over that we all still shrink from the bare idea of all that war means and brings, but do we feel these horrors strongly enough to make us determined to sweep out all that sets in motion the machinery of war?

Are we prepared so to order our lives that the disease and misery of the world shall be banished—that the disgrace of our slums shall shame us no longer—that the incentives to intemperance and other vices shall have no place among us?

Are we willing to fulfil the Law of Love in its entirety, not just a little, but to the very uttermost, taking our Blessed Saviour as our model and holding nothing back?

Are we anxious to be "true and just in all our dealings" with our humble brethren the animals, as well as with our neighbour man?

For as we seek and expect help from those above us, whether of this world or a Higher, so we in turn must reach out the hand of true fellowship to those lower in the scale than ourselves.

The apex of the triangle of Spirituality is Divine Love: the apex of the inverse triangle of Materialism is vivisection, the culminating point of cruelty, in that instead of being viewed with abhorrence it is deliberately practised and justified as a development of science, instead of an outrage thereof.

It is really amazing that any human being claiming to be a Christian, should, through indifference or doubt, hesitate to condemn an organised system of torture, on whatever plea it is instituted. It is of no use for the promoters of Vivisection to say that they have never seen cruelty—that merely means that they have some lack in themselves which prevents them observing when an animal is suffering. It is through our

sympathy and not our intellect that we are enabled to observe suffering in others. Take such an instance as is in the Government report for 1918, where one vivisector writes to apologise, **not for having been cruel**, but for not having had the proper licence that permitted that particular form of cruelty: he had kept goats from two to five days without food and he has the stupidity to say "They suffered no pain"!! His words have no meaning except that they show him as a man of such undeveloped sympathy that he is unable to perceive or imagine the pain that must necessarily follow from deprivation of food, felt even more cogently in an animal, since it is unable to distract its attention by reading or other intellectual occupation.

There are very many other cases of palpable suffering in the practice of what its promoters call "painless experimentation." Such, for instance, as the experiments in which dogs were opened and gall-stones forced into their gall ducts; the animals were then sown up and allowed to live in what must have been great agony. Then there are the experiments with rickets, illustrated accounts of which have been published by the Government. But indeed suffering is inseparable from the whole practice.

Is it not terrible that man, who should rightly, with all his intelligence, try to improve and lead higher, should produce such travesties of the Almighty's work as these things?

When one dwells on the Spirit of Christ it is hard to imagine how any follower of Christ can see suffering in man or beast and not try and relieve it—think, therefore, of their calling themselves by that sacred name and actually intentionally inflicting suffering which is not for the benefit of the sufferer!

It would appear that the difference in the attitude of the Promoter of Vivisection and the Follower of Christ is that the first says practically, "Live as you please, according to the desires of the flesh; over-indulge in every way, do not bother about slums, if the children there become diseased we will inoculate them and they can continue to live in the slums. Indeed, you need no longer fear the result of vice, since we can always find some counteracting poison."

Whereas the second teaches, "If you would be pure and wholesome in body, you must first make your spirit pure and selfless, that it may become fit to receive the influx from the Divine Source."

Science has from time to time admitted that all things spring from one common substance. This is precisely what the old alchemists strove to teach under the guise of their

curious symbology, seeking to explain that since all was reducible to a common substance variations were caused by Spirit alone and so could again be transmuted by Spirit.

Change the life-force that inhabits each particle of the body, and there will be a corresponding change from disease to health.

One rejoices to see a ray of light in the gradual approach of Science towards its twin—Religion—from whom she should never have been divorced.

Science and Religion should be two branches of one stem, or two halves of one whole—or using the tree as a simile, Religion the life-giving sap, and Science the outward growth.

The divorce of these two parts of one whole has made for so much that is retrograde. For Science, separated from its vitalising life becomes Materialism, which tends more and more to develop the lower self—the self that grasps for itself, fights for itself, and oppresses for itself—away from that greater self, the Christ within us all, who alone can co-ordinate all things to work together for the good of the whole, and whose name is Love.

All came forth from Him, all must eventually return to Him.

It is Love alone that can accomplish this union. For only where love is perfect is sympathy perfect, and only where sympathy is perfect can the understanding completely enter into the suffering of others. So may one only say of Christ:—

“The wrongs of others wound me, and the stripes of others fall on my flesh. I am smitten with the pain of all creatures, and my heart is pierced with their hearts. There is no offence done and I suffer not, nor any wrong, and I am not hurt thereby. For my heart is in the breast of every creature, and my blood is in the veins of all flesh. I am wounded in my right hand for man, and in my left hand for woman; in my right and left feet for the beasts of the earth and the creatures of the deep; and in my heart for all.”\*

The principle that the weak, the helpless and immature should be sacrificed to that which is more evolved is the antithesis of Christ's teaching. In Christ we see the voluntary sacrifice of the Highest for the lowest, “the Just for the unjust,” for “even the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many.”

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\* “Clothed with the Sun,” by Anna Kingsford.

He taught His disciples how to heal, promising the true believer that even "greater works than these shall ye do." Christ's method was not to seek help by looking down to the animal world, but by entering into communion with the Father in order to receive the outpourings of Divine Life and Energy. Almost His only reference to the animal creation (except in symbols) was to point out the infinite care of our Heavenly Father for even the superfluous little sparrow, for "one of them shall not fall on the ground without your Father."

If men are truly to find salvation and become free of such evils as war and disease, assuredly they must purify themselves from the clogging doctrine of materialism; they must revolt from the egoism that permits the cruel sacrifice of a lower race, whether or no they believe that material benefits may thereby accrue to themselves.

Shedding the egoism of the individual is the first and lowest step leading away from that state of separation from the Divine Principle that love of self involves, but egoism of family, nation, race or species, still keeps us far below the height where stands the Christ.

Christ's Law is the Law of Love and we should not dare to call ourselves His disciples until we banish cruelty from our midst.

Cruelty has been defined in various ways. The best definition would appear to be "pain purposely given not for the benefit of the recipient."

Anything is impure that taints the flow of pure love, even the intellect is impure when developed for itself alone instead of being devoted to the service of Love, for "though I possess all knowledge and understand all mysteries and have not love, I am nothing." \*

In dealing with disease we should go to the source of disease and remove the causes. If only the manifestations thereof are patched up, the world will always be confronted with fresh variations of disease.

The origin of disease lies in the ignorance and vices of mankind. All must be enlightened and cleansed before the pure spirit of health can enter completely. Spirit must connect with spirit for soul and body to be whole. Everyone who purifies, even if it be only a little, opens the door a little wider, but no one, except he be a Christ, can be so completely purified that his own body is in perfect health in spite of the disease of others. Even He must suffer a painful death because of the

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\* I. Corinthians XIII.



wickedness of those who refuse Him—for all others, even if they be veritable saints, the vice and disease that are in the world send their manifestations into their bodies, in spite of their souls striving Heavenwards, but that striving has its result in giving out the Leaven of Heavenliness to others:—"It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." \*

Surely, since we are divine, having emanated from the Divine Source, all true healing must be done by means of that Divine Spark which is within us all, nay, within every atom of our being.

The most advanced members of the Medical Profession acknowledge this when they admit they cannot cure, that they can but try and help Nature. By this they mean the Principle of Life, which I prefer to call the Divine Life.

Orthodox Medical treatment usually involves one of the following methods:—

- (1) Attempting to call forth the body's powers of resistance by putting animal and human poisons into the blood in the form of serum and vaccine.
- (2) Surgically, by cutting away diseased parts.
- (3) Medicinally by:—
  - (a) giving preparations made from animal organs.
  - (b) giving essences of herbs and minerals.

Let us examine the foregoing:—

1. The use of sera and vaccines, involving the direct introduction into our blood stream of poisonous products from lower organisms or diseased matter from our own bodies should be revolting and repulsive to all thinking people. Indeed, apart from the cruelty † inevitably involved in the production of serum, it seems to be as retrograde a movement as it would be to teach people to be selfish. Selfishness plays a part in individualising the savage, but it has no part in the making of a Christian.

2. Though at our present stage of development surgery is often a necessary means of relief, it should be regarded not as the ultimate triumph of the Art of Healing, but as a makeshift, resulting from the failure of medicine.

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\* St. Luke XIII.

† The cruelty lies, not in the initial "pin-prick," but in the suffering during the days, weeks and months that follow.

3. (a) In regard to the giving of preparations made from animal organs, this practice takes one back to the darkest ages of medical practice. In ancient prescriptions, cray-fishes' eyes, crushed snails, and the excreta of animals figure largely.

3. (b) In the giving of essences of herbs and minerals, it is when these contain the life-building force that they prove beneficent and healing.

Immense possibilities, but little tried as yet, lie in the field of healing by means of the mind, indeed, almost as little understood as Spiritual Healing. For, though the Medical Profession as a whole is beginning to realise there is something to be found along those lines, it is slow to move. Psychoanalysis, it is admitted, gives relief in certain cases of nervous disorder, but Monsieur Coué's simple advice with regard to auto-suggestion is often derided, one cannot help suspecting because it is so simple. By him we are emphatically encouraged to heal ourselves. To some of the learned of the Medical Profession the enthusiasm which greeted him during his visit to this country in 1922 appeared as the ridiculous effusions of the ignorant ! Yet, might not these same learned ones do well to pause and think how ignorant are the most worldly learned among us in respect of the real constitution of man. Can they answer such questions as:—How does the Spirit enter Man ? Where does the Soul of man reside ? By what means does the Spirit work on the mind and body of man ?

Surely the welcome Monsieur Coué received from the people should tell them something of the hunger in the human heart, the striving after the Eternal, the desire to leave the merely material, even if it be only the one step of comprehending the mental.

*But why should we put any limits to the art of healing ?*

Why do we not reach up to the Divine that is all around as our beloved Master taught us to do when He said " Greater things than these ye shall do." All those wondrous powers He used are still there for us to find, but we must be prepared to live the life He taught us and to drink the cup that He drank of in order that our human frame may be a fitting receptacle, and then :—" Knock, and it shall be opened unto you ; seek, and ye shall find."

Surely it is time we realised that the vision of the future can only be found by looking upward, not by searching in the entrails of the past, for has He not also told us:—" Seek ye

first the Kingdom of God and His Righteousness and all these things shall be added unto you."

So let us look up to the Highest with intense desire and by that radiant Light take our place as elder brethren in the chain of Love that should unite all Creation. Then, and then alone, can full wisdom and understanding (our rightful heritage as sons of God) come to us.

"Beloved; let us love one another, for Love is of God and everyone that loveth is born of God, and knoweth God."  
(1 John IV, v. 7.)

"For to know perfectly is to love perfectly, and so to love is to be partaker in the pain of the beloved.

"And inasmuch as a man loves and succours and saves, even the least of God's creatures, he ministers unto the Lord.

"Christ is the Perfect Lover, bearing the sorrows of all the poor and oppressed.

"And the sin and injustice and ignorance of the World are the nails in His hands and in His feet.

"Oh, passion of Love that givest thyself freely, even unto death!

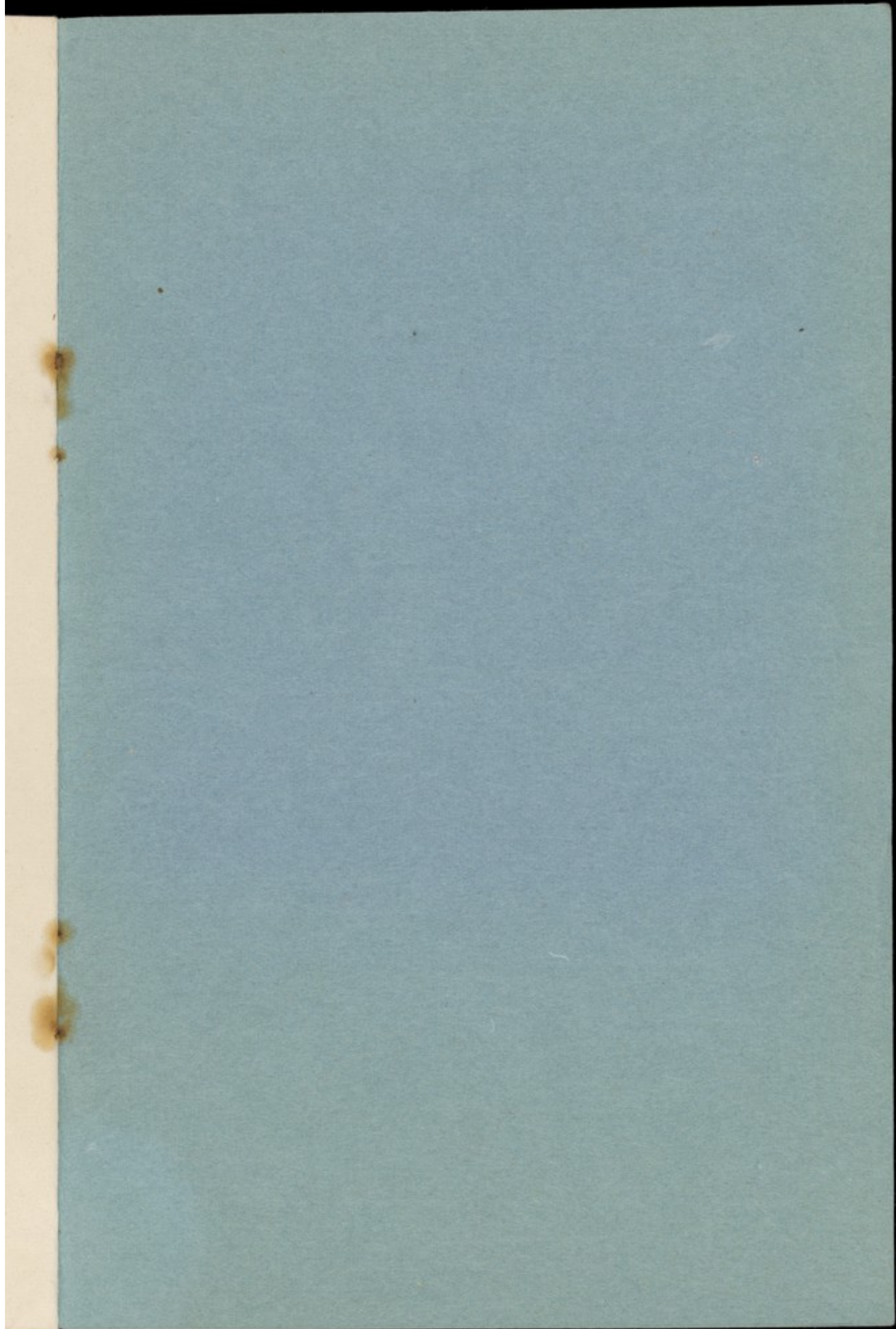
"For no man can do Love's perfect work unless Love thrust him through and through.

"But, if he love perfectly, he shall be able to redeem; for strong Love is a Net which shall draw all souls unto Him.

"Because unto Love is given all power, both in Heaven and Earth;

"Seeing that the will of Him who loves perfectly is one with the Will of God:

"And unto God and Love all things are possible."



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