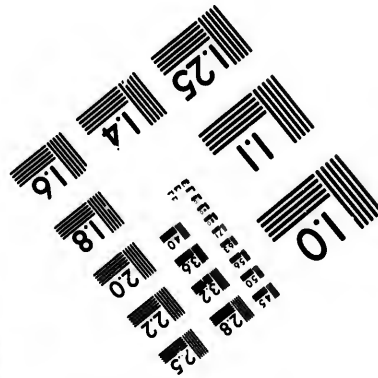
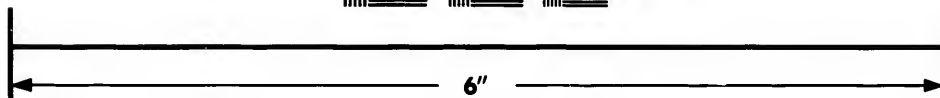
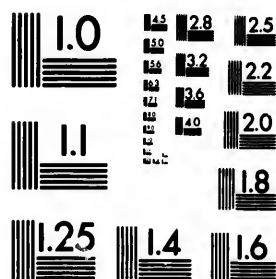


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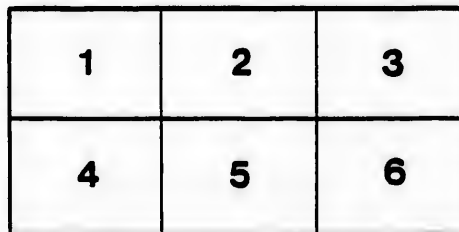
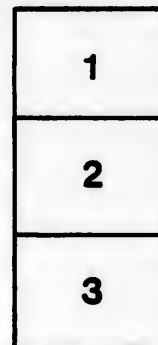
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PETITION

—AND—

PRAYER,

IN BEHALF OF

THE LOWER ANIMALS.

*Which, if granted, will materially lessen their sufferings
and at the same time, add to our health, comfort,
happiness and length of days to this
and future generations.*

Copyright August 19th, 1889.

Revised August 27th, 1890.

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To the Reading and Thinking Public.

1. The subject of these pages is one in which I have always felt great interest, and one well worthy the consideration of every thinking person.

2. The question I would draw your attention to is this: Why is it that 95 per cent. of the lower animals—whether wild or domestic—if fairly cared for and protected, will attain to a ripe old age; while the mortality of the human race, notwithstanding the advantages which he enjoys of education, scientific knowledge and medical skill, is such that not more than 10 per cent. reach the allotted period of three-score years and ten, and that even if we reduce the standard to three-score or even to two-score years and ten, the number is not materially increased? But the saddest of all sad things is—that death's richest harvest is from the cradle to middle-age.

3. Recognizing as we all must, that all things are under the governance of the great Creator; and that all physical and mental evil that happens to mankind; all disease, sickness and premature death is the result of the breach of some law of nature, we may well ask—what is the cause of this

terrible death scourge visiting the young? What law has been broken? What neglect of ours has entailed this punishment?

4. There can be no doubt that we are the authors of most of the ills that afflict us, that sickness, disease, premature death and decay are the results of ignorance of, or a want of due attention to the laws of nature.

5. It may at first sight appear a strange idea, but I am convinced that a little thought and consideration will convince any candid reader that I am correct, when I say that most of our trials and afflictions arise principally from our treatment of the lower animals, both domestic and wild; for, although it is true that all animals are created for our use, and are necessary to our existence, yet it is just as true that they exist for our benefit only, by a natural and well-defined law peculiar to themselves, and which it behoves us to be careful not to infringe upon.

6. For God, who is their Creator, as well as ours, will not allow us, even if we are lords of creation, to slash and trample under foot with impunity, any of His laws, or make sport of any of His creatures. It is a fundamental principle in the Divine government of the world, that every violation of the laws of nature, and of God, will be followed by the strictest justice and retribution; and that to this law there is no exception or hope of escape.

7. But, can it be said that mankind in general fulfil their part of this law? Do we find them acting humanely and

justly to these creatures which are entrusted to their care and charge? Is there not an amount of selfishness in our treatment of the lower animals? Do we not too often regard them as though they were created alone for our use and benefit, and forget that they have feelings and sympathies akin to our own, and that if we suffer ourselves to forget this, then we are acting in contravention of the laws of God, and will assuredly bring on ourselves his retributive justice?

8. It will be asked in what way have we failed in our duty toward these creatures? Were they not created to be used by us for food? We answer, they were created for our use; but whether the great Creator designed, or only man decreed that they were created for food I will leave it to the reader to decide, *but* we may rest assured under any circumstances we are responsible for the manner in which we use them. Every blessing, every privilege enjoyed by man entails a corresponding responsibility.

9. Nothing can be more heart-rending to a humane man than to see the lower animals treated with cruelty, or made to suffer unnecessary pain; and yet how common is this sin of cruelty; it may be said to pervade all classes of society.

10. We will, however, confine our remarks to one kind of cruelty. It is cruel and barbarous enough to take the lives of animals at any time; but of all the terrible crimes committed against nature and nature's law, the slaughtering of the young of all species, before they have attained to maturity, is the greatest. This of itself, if nothing else, must

of necessity re-act on ourselves, for it is just as necessary that they should be ripe and mature, as anything else we consume. I will endeavor to show this by asking two questions, which will be the key-note of this article.

11. First—Would bread from immature or frozen wheat, or any other immature food from inanimate nature consumed by us, keep up our system as vigorous and healthy as if it were properly ripened and matured ?

12. Secondly—Would veal, lamb, or other young animal food be as nourishing, in every way, as good beef, mutton, pork, or any other food ripened and matured ?

13. In answer to the above questions, it cannot but be admitted I think, by all, that all kinds of food, whether belonging to the cereal, vegetable, or animal kingdom, should be ripe and matured before being eaten.

14. Now, if this eating of immature food applied only to ourselves, it would probably not affect us so very much, provided we are already healthy ; but it extends much further ; it is a law of nature, that the food we eat, assimilates with our bodies, and from it springs the germ of life ; and is it not reasonable to conclude that the more nourishing and health-giving the food we consume, the more healthy and vigorous will be the off-spring evolved from us ? And may we not safely affirm that the more matured the food we eat, the stronger, healthier, more vigorous and long-lived will be the off-spring evolved from us ; we cannot make good flour from immature wheat, or

any good fabric from immature material, so as we eat, so shall we produce ; as we sow, so shall we reap ; that is the natural law laid down by our Creator.

15. As everything is founded on and governed by natural laws, there must then be a law governing the consumption of animal food, and every other article we eat, a scale by which it is regulated, and on our attention to this law, to a large extent, the length of our days here depends. For instance, it will take eight years for a beef animal to mature—that is half of its estimated natural life—that the eating and assimilating into our system, and a germ started from the animal at this age would give us ten years life for every year of the animal ; and other animals that mature sooner or later, in proportion to their natural life. The cereal, vegetable, and other things that we cultivate of this kind, would require to give us years for a week's growth. Thus, it comes to the simple rule of three : If every year of the animal gives us ten years life, what will nine months, six months and one month give ?

16. Although I consider beef animals are not ripe and matured and fit for food till they are eight years old, yet I will not assert this age as a positive fact as it may be considerably more or slightly less, but believing that the laws of nature operate in this manner and somewhere on this line, I will make this age the basis which, by this scale, would give us eighty years life ; four years old of the animal would give us forty years life, and so on down till we come to one month of the animal, which would give us ten months life.

This is all on the supposition previously indicated, that the germ that starts life is evolved from the animal and other food we consume at different stages of development. The age at which beef animals are slaughtered usually ranges from one month to four years, and any over that age are only an exception to the rule ; and animals of other species are slaughtered in the same manner. The more young and tender they are, the more are they slaughtered without consideration for age, sex, or condition—all to satisfy our lustful appetites and money-making propensities.

17. I will endeavor to make this plainer, and also show that there is a great similarity even in the deaths of animals and human beings, by a comparison, using as an illustration a case of not infrequent occurrence. We see a waggon driving in the street ; in that waggon is a calf which is bellowing in terror for its mother ; the mother, with ten times more affection than some of us have, is left at home inconsolable, for the loss of her young, which is as dear to her as ours are to us ; the driver, heedless of its grief takes it to the butcher, who hauls it roughly into the slaughtering pen, the poor creature, frightened and terror-stricken at the scene, receives the cruel knife, and dies with all these impressions electrified through its body ; even the cruel wound is ten times more deeply impressed, the flesh is consumed, assimilated and evolved, and the chain is continued with all these impressions ; and now suppose that a child originates from this consumption, and in the natural course of time is born, apparently vigorous and healthy ; but

just as a healthy-looking blade of wheat from a partially-matured germ, for the want of vitality, will wither and decay, so in the case of this child, for the want of vitality, it will in a few months—or it may be only weeks—die in the greatest agony. There will be a repetition in every particular of the scene just described, except that in this case nature is the executioner.

18. The question is asked: Why has this happened? How is it that this child, apparently healthy and vigorous, and from healthy parents is thus cut off? It is put down to the visitation of God; but it is because nature's laws have been cruelly outraged that this terrible retribution has followed. The laws of nature are inexorable, and any violation of them must be followed by a strict retribution—by a reasonable and natural law. So when we hear these afflicted mother cows wailing for their young, and their young when being driven to the slaughter houses, crying for their mothers, let us remember that the same consequence will follow and happen to us as to them.

19. Or, take another example: We see a herd of domestic cattle frisking and playing, everything appearing to them beautiful and lovely—they little dreaming that just at that moment an order is given to slay one or more of them; probably the finest and friskiest of the lot becomes the victim; they are slaughtered at the happiest and gayest time of their lives. I have actually seen them in their native fields jumping and frisking about going to their doom. Is

not this a familiar scene to us all? And now for a comparison : There are few amongst us who have not had some sad experience of this in the loss of some friend in some such way as this : We see a party composed of young and middle aged persons enjoying themselves, all appear to be happy ; in that company we see some blooming with health, and the gayest of the gay little dreaming that nature's course is drawing to a close ; but just probably in the brightest, happiest and gayest time of their lives, cruel death appears.

20. I merely mention this to show the striking similarity between the two scenes, which in my opinion results from the fact that the last scene originated from the first ; the chain between cause and effect is plainly visible, not broken, but continued by a natural and reasonable law.

21. I will mention a few other scenes of common occurrence which will suffice for our present argument. We all know the terrible cruelty dealt out to the wild animals of the forest and plain. A party of men for sport, fun and merry-making ; and no doubt also from a desire to gratify their appetite for food, set on a pack of hounds to run down a deer ; it takes hours and sometimes days to accomplish this. Now, just imagine the terrible state of the poor hunted animal, its state of anxiety and fear, feeling precisely as we would feel were we hounded in a similar manner by a pack of cannibals. I ask in all reason : Is the flesh of an animal killed in the highest state of fever, fright and excitement, fit

for food? Would not the result of this consumption be to throw the consumer into a state of fever by poisoning his whole system?

22. It is admitted by physicians and others, that when a child originates from a drunken orgie, it is not perfectly sane. If this be so, in the name of heaven I ask, what would be the effect on the health and vigor of a child, the product of such a barbarous outrage as this on one of God's creatures?

23. If all the powers of evil had combined to prepare a food that would probably destroy, or poison the present, but most assuredly the future generation, both physically and mentally, and fill our asylums with lunatics, they could not have found any way more likely to accomplish their purpose effectually than the providing as an article of food, the flesh of the animals that have been hunted down by these human fiends and hell hounds that find their amusement in running down and torturing the deer and other animals.

24. In many cases, our domestic animals of all kinds are treated just as roughly. I have seen these young beef animals forced from their homes—driven, punched and prodded on the road for miles, frothing at the mouth and in the highest state of fever and excitement, and when brought near the slaughtering house, and scenting the executioner and his apparatus, becoming frantic and wild, their eyes fairly bulging out of their sockets; and, when forced to execution, bellowing out in despair for mercy; but all the mercy shown his head is crushed in with imprecations and

curses for the trouble he occasioned. If ever a scene was photographed, electrified and impressed on an animal, in his last hours of agony, this is one that it would be impossible to eradicate, even in death. Although the animal is killed, and we think that all connection between us and him is destroyed, yet in a manner, he still lives—his flesh is that which we use to nourish us physically and mentally, and that which plays the most important part in originating the future generation. I ask, in the name of God—in the name of everything human—in the name of nature cruelly outraged—can food from an animal thus tortured be fit and proper for human food, or help to produce healthy and vigorous children? I say, emphatically, it is not; and furthermore, independently of the danger of sickness from this consumption, the effect on the future generation must be most disastrous. The death-bed scenes of those that originated from its consumption, should there be any, will be just as sad and heart-rending, and finally just as sudden; it will be called congestion of the brain, heart disease, congestion of the lungs, throat disease and many other names, and these may be all correct; but whatever was the last impression and death-sting in this animal, or other animals in their last agonies, will be the same in the human being, only multiplied beyond conception. Those who are accustomed to attend the sick can tell of the sad death-bed scenes they meet with.

25. Out of many reasons which might be adduced, I will now select some to show the cause of our asylums

and hospitals being filled. They may be called speculative, yet I think they are sufficient to convince any reasonable man that the cause of their being filled is to be found in our own actions.

26. I remember reading some years ago an account of an action that was brought against a man for cruelty to animals. The case was as follows: a butcher went into the country and purchased from a farmer a beef animal, when the butcher attempted to drive the animal away from his home he refused to go; they finally tied him behind the butcher's waggon, they pounded him, he laid down they dragged him, but go he would not, finally the butcher put out his eyes, (it is too horrible to relate the manner in which he did it), but this settled the animal and he was driven for miles in this state to the slaughter house, and in a few hours knocked on the head.

27. In sporting circles scenes similiar to the foregoing are of frequent occurrence. I have heard of a sportsman's bullet striking a deer's head and partially or wholly destroying his sight or other senses, or breaking his thigh, shoulder or a leg, and the maddened animal still went on plunging through the forest for hours before being killed. The flesh of these animals are consumed with all their fever and poison. Independently of sickness brought on by the consumption of the flesh of these animals would there not be very great danger that the consequences of these most foul and brutal acts would be that all who might originate from this consumption would have diseased eyes, be blind or deformed

as the case might be with the animal from the consumption of whose flesh they originated.

28. Is it not likely that this would be the the natural and reasonable consequence of all such outrages on any of God's creatures.

29. Let us now consider another case, a very common method of marketing ; when farmers prepare a calf for the butcher or market they allow it to run with its mother, and they become affectionately attached to one another ; finally, when the calf is ready, the butcher calls around, generally in the morning, the cow and calf are corralled, the calf is taken away. There never was a child knowing that he was stolen from his mother that ever made a more piteous cry than these calves make when forced from their mothers, and the loss of her offspring never evoked from a human mother a wail more pathetic and piteous than that uttered by these cows for the loss of their young.

30. The calf, if he do not fall down through fright, is thrown down, his front and hind legs are drawn together and tightly tied all together, he is then roughly thrown into a wagon. I have seen them driven along the road with their heads hanging out behind and in the greatest distress. The butcher arrives at his slaughtering house, it is early in the day and too warm to slaughter, this is generally done in the evening or after night. The calf is hauled out and flung into the slaughtering house and it falls flop and heavily on the floor fairly shaking the building ; the door is closed,

there it lies in the greatest agony with its feet still tied together tightly unable to stir, its limbs become paralyzed. Nearly dead with fever and trembling with fright it feebly moans for its mother until the butcher comes round and ends its trouble by cutting its throat. Sheep, lambs and other animals are taken to market in this way. I have seen them lie in wagons under the hot sun all day with their feet tightly tied together, unable to move panting in the greatest agony and fever, and in the evening or after night they are slaughtered.

31. When these animals are taken long distances to market the suffering is still greater, I have known them to be in this painful and distressing condition for nearly two days, their bodies and limbs becoming cramped and practically paralyzed so that if they should happen to be unloosed they were for some considerable time unable to move. In fact they frequently die on the road from pain and distress, but this does not prevent the flesh from going into consumption.

32. I am particular in describing this as I wish to draw the reader's attention to the danger of, and the evil effects that may and will follow this system of torture.

33. Everyone must be aware that there are thousands of children born every year with deformed limbs and other imperfections, these deformities and imperfections are the result of some breach of the laws of nature.

34. Now, for the sake of argument let us suppose that we were pained and cramped in the same manner as these

animals were. We know the pain is in a certain place, but it permeates our whole system, physical and mental, and we are thrown into a high state of fever. The same law applies to the animal. There would be a redeeming feature about it, if they were only unloosed and allowed some time to recover from the cramp, paralysis and fever before being slaughtered. But this is not done; the convenience of having them ready, the greed of gain, the desire to be in the market at the earliest time, all operate to lead to these tormented and tortured creatures having their throats cut while in this terrible state. How can we escape from that just retribution which we have brought on ourselves by so brutally outraging the laws of nature? Is it at all remarkable, or extraordinary that children are born daily with imperfectly developed bodies and deformed limbs when such deeds as this are perpetrated?

35. I will give another case nearly similar: supposing we hunted for food one of those animals that will fight for their lives; take for example a wild hog, he is first hunted probably for hours by dogs for sport and fun, he turns to bay and fights savagely, frothing at the mouth and looking terrible in his death struggle. I have seen domestic hogs used just as roughly; when farmers are about to kill their pigs they invite their neighbors and tell them to bring their dogs with them to catch the pigs, this is called a pig sticking bee; the dogs are set on to catch one, when this has been done the pigs understand what is going to happen, and they make for the woods or the fields, the dogs following, there are

generally among them an old male or mother sow who has had many a tussle with dogs. I have seen them go half a mile or more, they will get into a corner of the fence and face the dogs and fight frothing at the mouth, looking terrible and desperate. The pig stickers appear, they urge the dogs on. After considerable manœuvering the dogs finally catch them by the ear or the hind leg, and the stickers jump on them, they tie a rope to their hind leg to avoid their wandering while being driven near to the scalding barrel to be killed, the poor creature with its ear nearly torn off and otherwise torn and bleeding refuses to go, two men take their place one on each side of him who kick the sides of his face to keep him straight while more kick him behind to drive him forward, and he is cursed for his stubbornness, he all the while sobbing and crying for mercy as piteously as a human being would under similar circumstances. He is despatched in the unutterable misery of despair. It has taken two hours or more to accomplish his death. The owners of the dogs laugh and joke on the pain they have inflicted on the poor animal with the most cold-hearted brutality. One will say how splendidly my bull-pup acts, how he tore off the ears of one or more of the pigs. Another will say did you see how my "Jack" caught him by the cheek and held him or another by the leg. I ask now is it possible or would it be just that such outrages as these can go unpunished or that nature cruelly outraged will forget. Sometimes for a finale the dogs get fighting and their masters take part, taken as a whole a more brutal scene it would be difficult to imagine.

36. I knew a man when kicking a pig, made desperate in the manner I have stated, on the side of his face, to have his foot caught by the pig and bitten, the bite was but a slight one, yet the foot was poisoned and a portion of it had to be amputated and for months the man's life was despaired of. He had to leave the neighborhood to go to some hospital in the United States and I never heard whether he recovered or not. I mention the circumstance merely to show the poisoned state of the animal, a kind of hog hydrophobia that was to be incorporated into all that would consume it. I ask would there not be very great danger that food that had been prepared from the flesh of animals that had been treated in the most hellish and fiendish way possible, would it not have a deleterious effect upon the consumer, if the mere bite of an animal that had been so treated produced such disastrous effects, what must be the effect on the consumer of its flesh? And what would be the effect of eating such food on the progeny of those assimilating such food? Would there be anything to cause wonder or surprise if their progeny should be fiendish in their nature, has not everything possible been done to bring about such a result.

37. I will now proceed to point out the evils that result from this system of wanton cruelty, and point out the remedy for them. There may be some repetition, but the matter is so important that, even at the risk of being tedious it will be necessary for me to enter into it as fully as I am able

38. We left the mother cow bewailing the loss of her young. Through our selfishness and greed we have deprived her in the most cruel and barbarous manner of all that was a comfort and pleasure to her. Although her young will make us suffer untold misery and anguish, she will also make us suffer for interfering with her right and privilege which, by the laws of God, belong to her.

39. For the first few weeks of her grief she goes up and down through the fields, night and day, in the greatest fever and excitement, crying for her young; nothing will console her; she becomes troublesome and noisy with her bellowing, and she is dogged away from the premises sometimes in a most cruel manner—no pity for her, she is only a cow; but, notwithstanding this, she is brought home, morning and evening, to be milked for our nourishment; and, for months, she never passes the place whence her young was taken from her, but she wails and looks for it. No human mother ever displayed greater affection, or more loving remembrance, than this dumb animal. I ask, in all reason, would there not be very great danger in the first few weeks of this grief-stricken and fevered cow, that the milk given by her would be more likely to poison than to nourish. I am aware that those who are accustomed to milk cows, can tell when the milk is fevered by the peculiar sickly smell and odour from it. It fairly steams with fever. May not much sickness that cannot be accounted for, be set down to this cause? I think it has been admitted that persons have been poisoned by taking milk and cream. It may not affect strong, healthy and vig-

orous persons so very much ; but what effect would it have on a person already in fever and near unto death ; or, if given to delicate and sickly children—by adding fever to fever—it would, most assuredly, hasten them on to their eternal doom.

40. I knew a humane farmer who would not on any account separate the calves from their mothers for at least a month or six weeks, and then he weaned them gradually, by letting them get a portion in the regular way for a month or six weeks longer ; and when they were finally weaned and separated from their mother, the fence was so constructed that the mothers were allowed to see them and lick their faces night and morning, to satisfy themselves that they were all right and cared for, and it made them happy, and the milk was always sweet and healthy, when, had they been deprived of this privilege, the milk would have been fevered and unhealthy. For this reason, he never sold a calf nor killed one, as one fevered cow would destroy the milk of the balance.

41. Although this farmer did not make so very much from the milk, yet he was doubly compensated with fine, healthy calves, which grew and thrived, and became large animals at maturity, while the result of weaning them at one or two days old, is to stunt their growth all their lives ; in proof of this, we have only to notice animals raised by their mothers, and those raised on sour milk—one is fine and healthy looking, the other is rough, sour and sickly-looking.

42. And, would it not be reasonable to think that the properly fed animal up to maturity would be the most nourishing and life-producing ?

43. It is a common thing for dairy companies to slaughter the calves, so that they can have the milk for sale, or manufactured into cheese or butter. We may ask, how much fever they manufactured, for certainly one cannot be manufactured without the other ; poison lurks in every such violation of God's laws.

44. Having shown how fever originates from eating fevered flesh, would it not be reasonable to say that our dream would be influenced by the food which we consume ! It is a common remark made by some member of the family nearly every day of their existence, after having partaken of flesh meat on the previous day : "What a fearful and terrible dream I had last night—did you not hear me ? Why did you not awaken me out of the dream ? I was very weak, feverish and perspiring, probably the effects of the fever remain ?" And the question is asked : "What could have caused the dream ?" It is finally put down to having eaten tough and indigestible meats, or to the stomach being out of order, and a physician may be called in to adjust the matter.

45. Whereas the dream is identical with the terrors of the animal in his last hours or days of trouble and agony. It does not take much to disturb these animals and make them uneasy as to their fate. I have seen them when taken

from their homes and driven quietly and kindly along the street, trembling with fear and terror ; if they are thus affected by gentle handling, what must be their physical and mental suffering when taken thousands of miles in railway cars and steamships, exposed to heat and cold, jammed and bruised, pounded and prodded in the most shameful manner, that when they reach their final destination and doom, they are diseased and unfit for food.

46. It is said by eminent physicians and others, that many persons die in their dreams. Is there anything remarkable about that, especially considering that we have done all in our power to prepare the animal to bring about this result. We must not think that because the animal is killed, that we have eradicated the impression, fever and poison from the flesh—that is impossible. It is all there, just as we prepared it, and if we escape from its evil effects it is because we are strong enough to counteract it. Even the milk in any form from a fevered cow, will have an effect on our dreams, and, considering the manner in which we use these animals—fiends could not have used them worse—our dreams certainly could not be of a pleasant character.

47. The scene I am about to depict I have already given in another form, I give it now because I wish to connect it with the other scenes, so as to show that the saddest of all sad deaths to the human family may, and will result from our barbarous treatment of the lower animals.

48. One autumn some years ago in Ontario a party went to the backwoods on a hunting expedition, this is the sports-

man's festive season and he longs for it as the mariner longs for home, or the Christian longs for heaven. The scene of their operation was close to a lumber camp in which I was interested, the dogs got on the scent of what proved to be a large buck and pell-mell they started off, the forest ringing with their baying and yelping, this was kept up for three or four hours, the hunters got on the shore of a small lake with a boat knowing that when the animal was run down and tired out he would make for the water and that when he was swimming across they would follow with the boat and kill him. I went with them as a spectator, at length we heard the deer coming plunging through the wood towards the lake, the hunters were enabled by the baying of the dogs to follow every movement of the terrified animal, all was excitement, but before he reached the lake the dogs caught him, he was a powerful animal and handled some of them roughly, the hunters go to the assistance of the dogs, which they do yelling and howling more like fiends than human beings. They urged the dogs on by cries of "stick to him, Watch," "stick to him, Jack," "good dogs," &c. He could not be shot for fear of killing the dogs so he was finally dispatched with an axe. Never shall I forget the brutal scene, the pitiful look of the animal as he made his mute appeal to us for mercy, crying and the tears trickling down his face, in the most terrible agony. No human being ever made such an appeal for mercy, and met with refusal, and no Indian ever rejoiced over the scalp of his most deadly enemy as did these hunters over the death of this innocent, harmless and blameless creature.

49. Although what is called still hunting is practiced by some, the mode I have described is the general way of killing deer in the woods of Canada, and every other country where they are hunted. This kind of treatment of the lower animals, both domestic and wild, is an every day occurrence in some of the slaughtering hells that are established in villages, towns and cities. The sickening scenes that are enacted on these animals beggars all description, no language can be found sufficiently strong wherewith to denounce it. Suppose we were treated by a higher power in a similar manner what would be our state physically and mentally, how often even from domestic, financial and other troubles we are thrown into a fever so malignant that our very breath endangers the whole community. The same law applies to the animal creation, what must be the state of these animals who have been tortured in every way that the cruelty of man can invent? Must not the same results follow? As I have already stated we must not think that because the animal is killed and prepared to be eaten by us there is the end of him. Would there not be great danger that the flesh of the animal thus prepared would carry with it the seeds of disease which would endanger the lives of all partaking of it, and which would spread to such an extent that no science or skill could possibly eradicate it. I have already pointed out in these pages the many dangers of eating flesh prepared and killed in this manner. But there is one more view of the case I would adduce, it may be called extravagant but I leave it to the judgment of the candid reader. Is there not

a reasonable probability that if any should originate from the consumption of this diseased and vitiated food, that the chain will be continued just as we prepared it, that all the terrible scenes and agony, even the death sting of the animal will appear again in the progeny of those who have fed on it, only heightened and multiplied to an untold and unimagined extent so that they will appeal to God to spare their lives. But though avarice, greed and the love of sport have led men to trample under foot every principle of justice and mercy towards the lower animals, and by so doing has shortened and made almost unbearable the number of his own days, an inexorable law which he has thus cruelly outraged, against which there is no appeal, and from whose working there is no escape, will cause them to become frenzied with terror and demented with horror at the scene which will loom up before their minds, finally the death sting that was inflicted on the animal will appear, with all of its terrible pain at the same spot in the human being, and in despair they will take their own lives by sending a bullet, knife, or some other weapon right into the spot, or they may take their lives in some other way, should they not do this, their day will be shortened and their last hours, hours of torture and agony, independently of this, might there not be very great danger to even those consuming food prepared in this way that it would bring about such a result, if it did not it would most assuredly assist very materially in doing so, or prepare their days for days of gloom, "this is how nature cruelly wronged" is revenged.

I have no hesitation in saying that one of the chief causes of murder and suicide, for these two go together, and nearly every other misfortune that happens to mankind has its origin in his maltreatment of the lower animals.

50. Just as our ancestors, by their misuse of the lower animals, have entailed disease and death on us so do we leave the same to our children.

51. I will give another case : my attention was drawn to a cow which had a sore under her lower jaw near the neck, it appeared to me of the nature of a cancer and it had a most sickly and ugly appearance, in other respects the animal was in fair condition and she was being milked. Some time afterwards I enquired what they had done with the diseased cow and I was informed that shortly after I had seen her they ceased milking her, but as the sore did not heal up or cease running, they determined to make what they could out of her carcase, so she was killed and sold for food. In order, as they thought, to prevent the poison from the running sore influencing the flesh, they resorted to the expedient of beheading the animal, certainly a novel and peculiar way of slaughtering an animal, and getting rid of poison. It was a new settlement, meat was scarce and the flesh of this animal was distributed through the neighborhood and although I am not prepared to say that this was the cause, there was a great deal of sickness in the locality. This kind of disease is very common among cattle, and this kind of flesh is regularly sold on the market, but what I wish particularly to point out is the danger which we incur from eating such

diseased food, danger involving not only ourselves but our offspring, and which shows itself in cancer, scurvy and other catanious disease.

52. I will give another example of our dealing and which doubtless has come under the observation of nearly every one.

53. I have known domestic animals carried in open cattle cars for hundreds and sometimes thousands of miles, the thermometer often ranging from 20 to 40° below zero and frequently a furious blizzard raging, causing the trains to be delayed for hours and even days, the sufferings of these harmless creatures crammed together and unable to move are something too terrible to describe. Although no fault of theirs that they were created animals and subject to man, they are treated with all the savagery possessed by his nature, and death would be relief. Large numbers of them through their blood congealing from the intense cold, fall down and are prodded till they rise, and many never rise but freeze to death.

54. But what I wish particularly to point out is that the lower animals are subject, from exposure, to colds, coughs and other kindred ailments just as we would be under similar circumstances. I have seen them on their arrival at their final destination and their doom coughing, sneezing in a high state of fever, and the disease running from their nostrils as badly as from a glandered horse. In this terrible condition they are driven to the slaughter house and in a few hours are

knocked on the head, the flesh (disease included) goes into consumption and is incorporated into our own systems ; we might as well have eaten part of a glandered horse.

55. Man's greed of gain will also cause him, being indifferent who may suffer from its consumption, to dispose of in some way or other the flesh of those animals which were frozen to death.

56. Probably some of those animals have been our domestics which we have remembered with affection for the faithful services rendered in assisting us to make our daily bread, but this greed of mammon steals away from us every remembrance, every affection, every pity, and robs us of everything that is humane, just, pure, merciful and god-like that is within us, all are sacrificed to this ungrateful and unprincipled thief ; and we think that if we can only build up this sordid dross, it will be sufficient to protect us from that just retribution we so richly deserve and which will sooner or later, most assuredly, overtake us.

57. Is there anything to cause wonder or surprise that coughs, disease and death, visit our homes and frequently when and where least expected ; it will be called bronchitis, diphtheria, scarlet or other fevers, la grippe and many other names, but have we not done everything in our power to prepare and manufacture the material which brings it about.

58. There is another view I would adduce. How frequently while pretending to be friendly toward the lower animals, with one hand rubbing and patting them, saying

good "Boss," or good "Buck," as the case may be, making them believe we do so with affection, and with the other hand we steal on them and take their lives in a savage and brutal manner. Our actions and the very crimes we commit against them are photographed and impressed in them in their last struggle, and in their despair and agony they appeal and cry to the God of nature who exists within them. Our treachery and crime is sealed in their blood and flesh and becomes incorporated and a part of ourselves, which will never be lost sight of. Would there be anything to cause wonder or surprise if the progeny of these who fed on this animal would be thievish and fiendish in their natures, and might there not be very great danger that it would even nourish those that fed on it to similar deeds against their own species; have we not prepared the material to bring it about? I have no hesitation in saying that this would be the reasonable and natural consequence of any and all such violations of the laws of God and nature.

59. I will give another example of our actions. Some few years ago I, with another party, went duck shooting and not being a "shootist" I was to collect the ducks after they were shot; we crept and stole up to a pond of water and when we arrived at the margin there was a mother duck with a brood of fledglings just at an age when they could fly short distances between wind and water; the mother duck did not appear to be much disturbed at our appearance, the fledglings crowded around her feeling confident in her protection, no doubt they gained confidence from frequent visits

from these human fiends who were only waiting and watching till the law allowed them to do their devilish work ; the only difference being that we succeeded in getting there before them.

60. My friend fired and knocked over a few of the young birds and wounded the mother duck breaking her wing, these not killed or wounded flew a few rods; the "shooter" followed after the balance of the birds, while I went after the mother duck, she dodged, dived and flew around with one wing and finally after considerable time and being nearly exhausted I caught her and was proceeding to wring her neck ; great God, the look she gave me, the saddest and most sorrowful that ever pierced the heart of man. I was unable to execute her, and the question arose in my mind, are these actions of ours in conformity with the Creator's will? I was convinced that these devilish acts *must* react upon ourselves.

61. I lately told my experience to a trapper and he replied that some years ago he had caught a mother silver fox in a steel trap ; but the greed of mammon was too strong in him to allow him to release the animal and she was sacrificed but the appeal she made for her life and the despairing and agonizing look she gave him still rankles in his breast.

62. Over 30 years ago I killed a mother racoon in a field of oats. It was the fashion then and I fear the same prevails to-day to kill, for fun and sport, every ornament of nature that we meet with, but I still and will remember while I live the mute and sad appeal she made for her life and was

refused. These are experiences we remember with regret. but they may not be altogether valueless if they only teach us to be humane.

63. Can we imagine anything so devilish as the setting of these traps for the capture of these ornaments of nature ; they are caught by the paw or foot and held for hours and even days suffering the most terrible torture. It would be a merciful provision if they were only killed outright ; the animal from despair, pain and agony is thrown into a fever, every part of it, even its very hair becomes affected. We clothe and embellish ourselves with their skins and I have known and heard of persons who have been poisoned from wearing the pelt of animals which resulted in death. Poison lurks in every and all such violations of the laws of God and nature. And which through a natural sequence will deal with us as we have dealt with them.

64. I will now recount a fishing scene. I am credibly informed by persons who have had opportunities of seeing, that the fishermen of Lake Winnipeg when they capture sturgeons in their nets and to keep them alive until they are required for market, bridle them by means of a rope which is run through their gills and out through the mouth, tie them to a stake which is driven in the lake, and they are kept for days in this horrible manner until such time as is suitable for the fishermen to take them to the market for disposal, and then are killed.

65. Can we imagine any deed so full of devilish ingenuity, in fact it is difficult to find language suitable to apply to these fiends in human shape.

66. The only way to arrive at what would be the suffering of these fish is to imagine a cord being run up our own nose and brought out at our mouth, and ask ourselves if we were kept in this manner for days what would be our sensations of physical and mental agony ; it appears to me that it would be too terrible to describe, this very same torture is applied to these fish what then must be the state of their flesh ? The only reasonable and just conclusions to arrive at would be that the action of these inhuman fishermen becomes a part of the fish and is afterwards transferred with all its pent up agony and fever to take vengeance upon all that consume the flesh.

67. I will give another example of many. I merely do so to contrast and to show how inconsistent we deal with some of the lower animals compared with others. Some time ago in this city a shop-keeper had in his window a squirrel running a wheel and to make it attractive to the public the shop-keeper attached the wheel to a sewing machine which the little animal had to work ; this excited the sympathy of the passers by who were loud in their condemnation of this cruelty and letters were written to the press denouncing it. Even this kind of sympathy if properly exercised is to be admired, but it is to be feared that while trivial acts of cruelty are severely commented upon and even punished, other

offences so criminal that language cannot describe are suffered to go unproved and unpunished. Why? Because unfortunately for our domestic and other animals just at this squirrel point our lustful appetites and money making propensities commence, and immediately our sympathy ceases just where it should begin. If those estimable and sympathetic people would only consider and follow up in the same spirit and ask themselves how it is that they have more sympathy for an animal that was not much injured and of no service to them, while for their domestic animals which assisted them in many ways to make their daily bread there is no thought, consideration or sympathy—all is erased for the almighty dollar.

68. If this greed of mammon was not too strong in them they might with profit to themselves and others visit some of those slaughtering hells and they would see if they took this squirrel as an example of cruelty, scenes that should make their blood curdle within them with horror at the sight. Probably while there they would see of many scenes an animal which may have been one of their domestics, which was bartered away for filthy, sordid lucre; an ox which toiled for them, or it may be one of their foster mother cows being driven toward the executioner, and when some distance away, probably an eighth of a mile, the animal scents the slaughter house. Some of these animals are very sensitive and thoroughly understand what is going to happen, then the agony of the animal commences, such a scene, they cry in despair and terror, their eyes bulging out get as red as

fire and they refuse to proceed, they are then forced, prodded and beaten till they arrive within 30 or 40 yards of the slaughter house when their terror is such that they cannot go further and sometimes lie down.

69. The butcher understands all this and is prepared for such emergencies, having a windlass ready to which a rope is attached and which is placed around the animals horns, and I have heard of cases where the animal was more than ordinarily refractory, having a hook placed in its nose and they are dragged or hauled to the slaughtering stand, the animal all the while crying for mercy, when knocked on the head.

70. Some few months ago I read in one of the newspapers a circumstance that happened in a western town in the Province of Assiniboia. A young beef steer was being driven into the town to be slaughtered, the poor animal trembling with fear and terror at his surroundings when being forced forward, scented the slaughter house, broke away and went tearing crazy through the streets, upsetting everything in his course, creating quite a howl of excitement. Rifles were brought into requisition and the article described a splendid shot, how to the delight, pleasure and laughter of the onlookers the bullet struck the animal fair in the hind quarter, traversed his whole body and passed out at his head. The animal made strange freaks and finally fell over dead, and the rifleman was complimented upon his good shot. What a deed to make fun and sport of. I have no hesitation in stating that for such crimes and the ones I have described

in the previous paragraphs (and they are an every day occurrence) there will be many a sigh and many a tear shed. The flesh of the animal is brought on to our tables and God is asked to bless this food. Could God bless such a crime? It would be fitter for us to ask him to deliver us from all such brutal and hellish acts. We may lose sight of these crimes but the eye of nature which never slumbers or sleeps, will never do so; retribution must follow, a natural retribution; there will be no direct effort of nature to bring it about, it comes from a natural consequence from our own preparation and by a reasonable and just law. Nature has no other course left but fulfills the law in every particular

71. Is it not strange that while all other species of God's creatures live in harmony and peace among themselves, mankind, the highest of his creations, is in turmoil and trouble, in war with each other ending in bloodshed and death; our actions partaking more of fiends than human beings; and prayers are offered up to the Most High, one thanking Him for this glorious victory, the other asking Him why has He afflicted us thus. We might well ask are these God's laws, and are these actions of ours in conformity with His will. No. God never created mankind to punish them, that would be contrary to His nature as a God of love and mercy. We bring this upon ourselves by the abuse of the lower animals. If all the powers of hell had combined to prepare a food that would make men fiends, they could not have found any way to accomplish their purpose more thoroughly than the providing as an article of food the flesh

of the animals that had been driven, forced, punched and terrorized along to feed these human fiends that make war on each other, by this process they ferment, distill and prime an article of food that will fire and poison their blood to deeds of vengeance against their own species. Nature's infallible law, sorely grieved and cruelly wronged, has no other course left but to deal with the transgressors according to their transgressions. What a preparation and scene for priests to invoke the Most High and for Him to look down upon.

72. In order that I may prove what I have already stated I will select a few more examples from my own observation. Take for instance animals that have been prepared for food, if they have been regularly and properly fed with wholesome food the flesh will be regular, solid and even, but when they are fed irregularly by fits and starts, with good or inferior food, as the case may be, the streaks in the flesh are as plain and visible as the yearly rings in a tree and similarly placed in layers, and experts can even tell the kind of food and whether good or inferior with which the animal has been fed, and if the flesh was diseased or not, and when they have been fed for a considerable time on inferior food. I have seen a vacuum in the flesh of stringy matter with very little cohesion and sufficiently large to allow a persons finger to be put in and easily separate the flesh, then again I have seen a streak with a blue unhealthy look and some of these streaks or rings when the flesh was separated, I imagined there was something about it not con-

sistent with healthy flesh, though these streaks are visible in all kinds of flesh it is most apparent in pork which, when fried in a pan, will shrink almost to nothing dividing the slice into two or three pieces, as the case may be, and although the other part of the meat seems to be wholesome and palatable, yet this streak what was left of it has a bitter taste ; the remark is made that it was not properly cured, which may be correct, but I concluded being always unhealthy neither salt or spice, or anything else, could cure it. I merely mention this to show how the food given to animals is incorporated into them, and how the same law must apply to ourselves, as we eat so shall we be healthy or otherwise. The different stages of development of what we consume, whether ripe or unripe, matured or partially matured, old or young, strong or weak, good or inferior, healthy or diseased, kindly used, abused, or mutilated in any manner will be assimilated accordingly. Our bodies cannot take out more longevity, vitality, strength or health than just what the material contained, and in the manner it was prepared. It behooves us then to be very careful what kind of material we use and how we prepare it, for as it is to be incorporated into our system everything depends on its quality and its preparation. Let us then imagine the effects this diseased, vitiated and unwholesome food would have on us physically and mentally, might it not exert an influence for evil. Now, suppose one lung or some other part of our body was weak, and we partook of food similar to that which caused those unhealthy streaks in the animal, would there not be very great danger that it would still weaken and

destroy the fabric, whereas had it been wholesome and properly prepared would it not have exerted a beneficial influence on us and our posterity likewise.

73. We will now proceed to show that, independent of the foregoing danger, the eating of immature food of any kind is injurious to our physical nature. It certainly cannot be of much service to us. I am aware of the scale laid down by physicians of the length of time it takes for different kinds of food to digest. And, physicians and others say, because some food requires more time for digestion than others—veal for instance—it must therefore be of more service to us physically. But this is not necessarily so, nay, I maintain the very contrary to be the case. I will put my view of the case in the plainest manner possible. We will say our stomachs act very much on the same principle as a flour mill; our stomach prepares the food and sends it on to the bolts to extract the different elements, expelling all that is useless. For a comparison, suppose we take to a miller two kinds of wheat—one is really fine and well matured, the other frosted and immatured—and ask him which is the easiest to grind into flour, he will answer that it is much easier to grind the good, which would give a splendid yield, with every portion of it useful, because in the frosted and immature grain the yield will be smaller—and poor at that—and the quantity of useless matter much larger. It is impossible for our bodies to get nourishment out of an article that has nothing in it, most of it being expelled as useless, and what is assimilated more likely to poison than to

nourish us. For proof of this we have only to take notice of the time of year when veal, lamb, young pigs, new potatoes and other trash is consumed ; it is just the season when the undertaker has the richest harvest. What I mean by trash—everything we eat ripe, should not be eaten unripe.

74. There are some vegetables such as lettuce, celery, chives, radishes and numerous other summer plants we consume which do not appear ripe, yet they are when we use them, quick growers and seem to be specially created to protect us in summer from many dangers and diseases, just as cabbage, carrots, beets, turnips, etc., are specially created to protect us in winter, they are of the bulbous family and they must be used and taken out of the ground at the proper time or they will run to seed and be useless for food. The same law applies to the different kinds of grasses on which the cattle feed, some are specially created for grazing purposes, others are designed for winter use and which, if we allow them to get too ripe lose their nutriment. Cereals, vegetables and fruit, which are wholesome when eaten ripe should never be partaken of in an unripe state.

75. Now, if we wished to build a substantial house we would not take the saplings of inanimate nature for the foundation and then raise the superstructure with old and well-seasoned timber, nor would it be safe to repair the buildings with these saplings, would there not be great danger of the whole building falling down, and if it was entirely built of saplings it must be a fabric of short duration. This will

serve as an illustration of the way in which our bodies are to be built up, and waste and decay repaired, the sappings of animate or inanimate nature, even though recommended by physicians are powerless to build or repair.

76. We also know as a fact, that if we feed domestic animals on frozen or immature wheat, they will not fatten or breed, and large numbers will die. If it should happen that they do breed, their young die shortly after their birth; the reason for this is evident—the germs from which they originated were too weak to maintain life.

77. Although this is the natural consequence of this law, yet lives may be shortened by abuse, and in many other ways. And is it not reasonable to think that lives started from weak germs will be more liable to epidemics, etc., and I think probably, that on the same rule only reversed, that by assisting nature, by attention and care, by using only the best of matured food, this breach of nature may be bridged over, provided that the germ whence the life started was well advanced towards maturity.

78. On the principle that if we sow wheat, or any other plant which is not quite matured, we may, by enriching the soil and assisting nature, make it to mature.

79. What I have said hitherto in these pages I have to some extent left the subject to the judgment of the candid reader. It could have been said in fewer paragraphs and probably with less repetition, but, the subject is so important that I am desirous every scene even though they all lead to

nearly similar results, should come under the attention of the intelligent readers, so they can form their own conclusions singly or as a whole, as no doubt many of them will have observed the very same or similar scenes and passed them over without ever considering or even giving them a thought, hence my reason for giving them in their detail.

What I will say in the following paragraphs will fully indicate the conclusions I have arrived at and I will do so by first asking the following question, viz.: In the way of food, is there or can there be anything finer or more nourishing than what the laws of inanimate nature creates and provides for our use in the perfect ripe cereal fruits, vegetables and hundreds of other varieties of the soil too numerous to mention, which in the consumption there is no violation or shock to nature because they are the natural product of a reasonable and just law, containing if properly matured positive testimony in their very appearance that they are ripe and were created for food and which if properly prepared never failed to benefit and fulfil every desire and want of mankind, physically, mentally and spiritually, extending their days to days full of years in love, peace, harmony and good will to all men, these are the special properties of inanimate nature; they contain everything that is pure and everything that is God like. But in taking the lives of the lower animals to supply us with food, can we imagine a more vicious and horrible shock to nature and nature's laws. What proof or assurance have we that these animals are ripe or were created for food; the only justification we could

possibly have for taking their lives would be positive proof demonstrated to us in their very appearance that they are ripe and were created for food, and which nature in them does not furnish ; then reason should teach us, that where there was not positive proof manifested to us in some way similar to that given to us by inanimate nature, it must then be a violation of the laws of God and nature to take their lives, and that animals which have affections and sympathies similar to our own, and love for their young which would put us to shame must belong to our own division of nature and therefore were not created for food.

80. It may be asked what then were they created for? In answer to this we might ask, what were we created for? But just to fulfil the mission and purpose of the design of the Most High, and which none but He can solve, and we can rest assured that this world was not made for us only but that the lower animals and everything else created, whether animate or inanimate, fulfil the mission and purpose they were designed for, just as fully and as perfectly as we do, and have as much right here and are just as necessary to this world as we are. It would be a dismal and gloomy place without them, as they regulate, beautify and ornament nature and form the most important part of the grandeur and glory of the world, testifying to us the mighty power that designed and brought them forth.

81. But through our gluttonous appetite, terrible greed of gain and devilish love of sport, all fed by brutal acts, we

have smashed and trampled under foot every principle of justice and mercy, every law human and divine towards the lower animals and have not left them a resting place on the face of the globe.

82. We eat the ox that toiled and labored for us, we eat the mother cow that produced the ox, and otherwise nourished us, we eat the sheep that produced the wool that clothes us, we eat the ornaments of the field and forest that we have killed in fun and sport, and what we do not eat we kill for our sordid purposes. We might as well have eaten the trees that produced the fruit, the roots or stalks that produced the cereals, they would be just as nourishing and not so dangerous. Nature's laws whether animate or inanimate, only designs and furnishes one reasonable service from any of her creations. We cannot eat the trees, roots or stalks, neither can we, without violating the laws of God and nature, eat those animals that were designed to labor and have done good service. What I mean by this is we cannot get labor, food or raiment from the same animal.

83. Let us remember and not forget the fact that God lives through all nature. If we recognize this law (which all should) how then could we abuse or cruelly wrong our trust without nature's law being cognizant of the fact, we cannot even wound a tree without the wound becoming a fixture and if necessary becoming a silent but truthful witness against us. The same law applies to the lower animals but with greater force, our actions and the very crimes we com-

mit against them throughout their lives are not lost sight of, every grief and mutilation, every stroke and prod, every blow and stab is impressed and becomes a part of them, registered and sealed in their blood and flesh and afterwards transferred and becomes incorporated and a part of all that consume the flesh and which will testify against us in the same manner as we prepared them.

84. To show more clearly how our deeds will follow and witness against us, I will bring forward another view, viz. : how is it that our actions towards our own species partakes of our actions to the lower animals, it is because there is a fundamental principle in the government of nature that we cannot do violence against the lower animals without it reacting upon ourselves, corresponding to the crime and sin committed, and especially so when we consume the material which is not designed for this purpose, and which is so chemically formed and by us so compounded and prepared, that it will nourish us mentally to plan, scheme and betray our own species just as we planned, schemed and betrayed them, and it will also direct our actions when in strife and mortal combat to strike our foe in the most vital part, crush his brain, cut his throat, stab him to the heart, just as we struck, cut and stabbed them, and what is most singular with a similar weapon, and should we escape this violent death, believing as I do that nature cruelly wronged will not lose sight of us but will be avenged in a thousand other ways. We may go to the ends of the earth but we will carry with us testimony that marks the period of our days,

testimony that will impel, direct and lead us whether naturally or unnaturally with unerring aim to the goal of our destruction, and in a manner just as heartrending and when and where we least expect it, so that few of us ever reach the promised period of three score years and ten, taken altogether and as a whole a perfect counterpart of our actions to the lower animals, in fact a perfect boomerang upon ourselves. Have we not an every day evidence and application of this? What better proof could we have than in taking the history of the world of every age, we find when mankind lived entirely (or nearly so) on the flesh of animals, brutally killed, the more brutally they slaughtered them, the more blood thirsty the human fiends the consumption of the flesh produced, fiends who were in constant warfare exterminating each other, nations, races and tribes disappearing from the face of the earth, the same rule and law applies even to this day. We all know that animals who live entirely on prey are ferocious and savage to every other species but their own, to which they are kind and affectionate, because they consume the food that nature designed for them. Man is the only fiend of an animal who glories and rejoices in killing and destroying his own species, because he has partaken of the forbidden food that poisons his blood to these fiendish acts, so that when we hear of a person being possessed of one or seven devils, we can rest assured that we put them there through our own devilish acts.

85. I will give, in another form, a few more reasons why our brutal deeds testify against us.

For instance: for our lustful appetites we kill, whether wild or tame, the wild in fun and sport, the four-footed

animals, the fowls of the river, plain and forest at every age and at every season of the year, without any consideration for their condition or domestic felicities. which retaliates upon the consumer by firing their blood to every vice and crime.

86. But we even commit a more brutal crime against our domestic animals. To prepare them for food, farmers and others who raise stock, when the animals are young, destroy in the males their organs of generation, and I have known them to do this to the females; but generally they allow some of the males to reach middle age or beyond it before doing this fiendish act, and for hellish brutality it would be difficult to find a parallel. I, of course, cannot relate in these pages, the various ways in which these operations are performed, and if I could, it would be too brutal to describe but suffice to say that they are brought to the verge of death and many, both young and old, die from this fiendish act and those that survive suffer a thousand deaths, which suffering becomes a part of them—engrafted into their very natures which will never be lost sight of even in their death. In about three months they are supposed to have recovered from their severe illness, caused by this inhuman act, and in a short time afterward, their brains are crushed and their flesh goes into consumption, or probably some are spared for months, or it may be even years, to toil and labour, and when old, rheumatic and broken down from hard work are then dispatched and their flesh consumed; but it has become of late years almost the rule for farmers, rather than perform this brutal act on these animals, to sell them to

butchers who frequently kill them by the novel way of destroying their generative organs and allowing them for hours to slowly bleed to death. The butchers state, and I have heard butcher-farmers say, that this mode of slaughtering improves the flesh of these old male animals.

We frequently have heard of the fiends of hell, but could hell itself furnish more brutal ones than we have among ourselves ; for no one but a fiend of the lowest and blackest type could have originated such inhuman deeds against the laws of God and nature.

Is there anything to cause surprise and wonder that such deeds are perpetrated when clergymen of every creed teach us, and I have known some of them to lead the van in fun and sport and say that the lower animals were created to be used in this manner and that these actions of ours are in conformity with the laws of God. What blasphemy to connect the name of God with such brutal deeds ! He never created or designed his creatures to be treated in this manner: it is only man's lust, brutal love of sport and greed of gain, which has blinded him to every principle of justice and mercy, and leads him to do many fiendish acts to accomplish low and sordid ends.

If we believe there is a God who takes cognizance through his laws of every good and perfect act, as well as of every evil and brutal crime, how then could we escape the just retribution of this fiendish of all fiendish acts against His law.

I am particular in describing all this as I want to draw the reader's attention further on to the danger of, and the evil effect, that does and will follow this brutal system.

I ask in all reason how could we divert nature's law from the course it was designed to pursue without it re-acting upon ourselves corresponding to the devilish act and crime committed, would there not be a reasonable probability that through a natural law the same consequences would follow and happen to us, as to them, that the progeny of those, who, fed on this animal, or other animals, similarly dealt with, would have kidney, Bright, diabetes, and other diseases, and might there not be a danger that these actions would generate disease which would extend to generations still unborn, and even destroy the fecundity of the race, has not everything been done to bring about such a result?

To illustrate this more fully, for the sake of argument, we will say that we could in the same manner destroy or take away from the vegetable, fruit or cereal kingdoms one of their chief organs, remember that all the kingdoms of nature are so organised that they furnish us with food containing every element that originates, feeds, develops systematically and altogether, every individual organ in our system, but if we destroy or mutilate any of them at different stages of their development how could they develop and mature for food in a proper manner? Would there not be through our actions a very important and necessary element lacking that our systems in assimilating could not

find, consequently our systems could not extract, originate, build or repair from what was not there. The very same law applies to the lower animals, if we destroy any of their organs, whether it may be their generative, sight, or other organs, the same results must follow the progeny of those that consume their flesh, and to show more clearly how these foul deeds do follow and testify against us I will bring forward another view and in doing so it will be necessary for me to draw the readers attention to paragraph 16 of this work, in which I have given a scale (which will be a key to most all diseases and to all natural deaths that happen to the human family) in which I show that as we originate from animate or inanimate nature at different stages of their development, the period of our days (if we escape the many other dangers I have described) will be according to this scale and believing as I do that nature acts upon this plan and law in every particular, I will take as an illustration a case of frequent occurrence, the disease of Bright's or diabetes, to-day we see a healthy looking man in his prime of manhood and full of lusty life but how frequently it does happen that probably to-morrow or a few days thereafter we find him in a bed of sickness in the greatest pain and in the agony of despair and on the verge of the grave. A physician is called in who pronounces the disease Bright's or diabetes, or by some other name akin to these, and gives his opinion that his patient is very low and will probably die, or to save his life he may have to undergo an operation, or he may partially recover and live a year, or may be three or four, and they have been known to live

many years, a disorganized physical wreck. I have heard men say, who were suffering from these diseases, that they suffered a thousand deaths.

87. When we consider the peculiar and many forms of the disease, the agony and the different operations of the surgeon, is there not a striking similarity between the two scenes? In my opinion the last and similar scenes and most all other diseases and premature deaths which mankind is heir to, originate from the first brutal acts; the chain between cause and effect is plainly visible, not broken, but continued by an inexorable law in nature that has been brutally diverted from the course it was designed to pursue, and which has reacted upon this man and upon others whether young or old, male or female, and does its work just as effectually by prolonged perplexing and complex ways. And when the period of their days expire as defined by this law, their deaths, whether days, weeks, months or years thereafter, will (if they escape the many other dangers) be just as sudden.

We may rest assured that nature which is always just and exacting, even to the very quintessence of justice, never fails to do her work, whether our actions are good or evil, fair or foul, to reward or punish us in accordance with our deeds. From my view the reward will be small and the punishment great, especially so when through our actions we have become the brutal chemists of nature in preparing, compounding and manufacturing an article of food, which in the consumption will, does and must bring about by a reasonable and just

law these very identical results which I have described as a whole in this work. And when in our agony and sore distress we appeal to the throne of God to spare our lives, our prayers and supplications will be of no avail, because in our mad race for pelf and gain, and love of sport, we smashed and trampled under foot the throne of mercy within ourselves, becoming the authors of our own punishment, our actions testifying against us and closing the gates of mercy, after which there is no appeal.

88. There is another view. We know that persons who are addicted to alcoholic stimulants are flesh eaters. There are some foods and drinks which counteract the evil effects of the other, but flesh and alcohol which are similarly fermented seem to act and stimulate together. For proof of this we will take the Indian for an example. His system is entirely built up or nearly so on the flesh of animals. His whole ambition, object and aim in life is how to procure this stimulating poison. Everything is sacrificed to this end, and though I take the Indian as an example, I am sorry to say it will apply to many of ourselves. I have no hesitation in saying that this, the greatest of all curses and all the other evils that mankind is afflicted with, is caused by their participation in these brutal acts I have described in the previous pages ; and which, if by their attention to the precepts I have mentioned in so far as the use of the various natural foods are concerned, would soon counteract all their preponderance to excess in all the vices too numerous to name and also on the same rule many of the diseases that mankind are afflicted with would also disappear.

89. In closing this article, I wish again to impress upon the intelligent reader the great danger that results from the abuse of, or cruelty to the lower animals.

90. For the sake of argument, we will say, supposing we wished to convert a healthy animal into a mass of poison, which even death itself could not eradicate. Is there any other way, or can we conceive of any other way, which would so effectually bring about this result than that of hounding and torturing it to death?

91. Is it not singularly strange that when the sporting season opens out in autumn, then typhoid and other fevers commence, both in towns and country districts, and in some localities in its very worst form. From twenty years' observation, I have come to the conclusion that one of the chief factors in the production of typhoid fever is the consuming of the flesh of animals that have been killed in the chase; and that sport on the lower animals and typhoid fever go together.

92. I have witnessed the death of most dumb animals both domestic and wild. When domestic animals are removed from their homes to be slaughtered they thoroughly understand that something is going to happen, and they become very much alarmed, so much so indeed that no human criminal on being led to the place of execution ever displayed more fear and gloom than do these faithful animals when being driven to the slaughter house, when, however, they are slaughtered at home this fear is not so observable.

93. But since man and only man has decreed that it is just to take their lives let us have it done without alarming them and with the least possible pain. This will at least protect us from the many dangers that follow in its train, and we must not forget that the scale, if we escape the many dangers I have described, defines the period of our days, and our deaths will be similar, quick and sudden, without many of those accompanying evils I have described.

94. When we consider the attachment, the affection displayed by many of these animals to those who have the charge of them ; the cow after being cruelly deprived of her young becoming the foster mother of the family and most faithfully does she perform this duty and after doing this for years she is killed for food, probably she may be considered too old and tough for their own use and she is sold and driven away from her home, to suffer untold misery. Can we imagine a meaner or more brutal return for services faithfully rendered and performed ? Can it be a matter of wonder and surprise that just as we use these animals, well or ill, we shall be rewarded or punished, that if we abuse our trust the same consequences will follow and happen to us as to them ? Although we may forget, nature never does ; the acts we have performed become in her hands a scourge that we ourselves have made wherewith our neglect of her laws will be punished. Our actions influence our destiny, they become part of ourselves, and we reap in our own bodies and those of our posterity the harvest we have sown. Sowing the wind we reap the whirlwind. Do we not every day see instances of this ? Father and mother brother and sister,

grieving over some deformity, or some fault or crime committed by some member of the family, or weeping and refusing to be comforted because they are not, and all this the result of the betrayal of the trust which God has committed to our care.

95. If we wished to inform dumb animals that we were going in a few hours to execute them, is there a way in which we could so effectually imprint this idea on their minds as by torturing them and degrading them in the manner I have described ?

96. Would it be possible to treat the most savage, dangerous and ferocious animal that ever lived, worse than we treat these innocent, harmless and blameless creatures, whose lot is thus rendered so hard, because man has conceived that, because an all-merciful Creator has put all animals under his control, he has a right to torture and ill use them ? He may do so, but he does it at his peril ; and, as assuredly as there is a God who rewards virtue and punishes vice, so assuredly will men reap in themselves, and in a debilitated, diseased and deteriorated offspring, the harvest of their abuse of the power with which they have been endowed. These animals, who for the many good services they render and perform to man, have every right to look to him for care and protection, instead of which they too commonly receive nothing but abuse, cruelty and death in its worst and most painful form. Can we imagine anything more devilish than the torturing of the lower animals for what he calls sport ? Noble sport, men call it : rather ignoble, degrading and devilish.

97. Let us now place ourselves in the position of these animals, and let us imagine what would be our sensations of physical and mental agony, if we were placed in the same circumstances as they are. And, remembering the intimate connection that exists between mind and body, matter and spirit, how the one affects the other, what must be the effect on the flesh of these animals of the mental torture they endure ; and what will be the effect on our bodies, of eating and assimilating flesh thus fevered, and rendered unwholesome and pernicious by our own acts.

98. As truly as there is a God in Heaven, and Who is the God of all nature, whose laws are so perfect and just, that every violation of them will find its own punishment in every particular corresponding to the sin committed, so surely will the consumption of these animals prepared and killed in this manner fill our houses and hospitals with fever, sickness and death. There will be an exact repetition of the suffering inflicted on these animals. Man has made his own punishment, forged the chain that binds him. The strong and healthy may escape with their lives, some may be able to counteract the evil altogether ; but the weak, afflicted and troubled will be the victims of these foul deeds, and even the strongest will not always escape.

99. And off-springs of those who have assimilated such food will largely go to fill our blind, deaf, dumb, and other asylums with every variety of disease and deformity and our jails and prisons with every variety of criminals. And if all these evils and misfortunes which I have described in

these pages, that happen to mankind, are not sufficient to compensate nature cruelly outraged, then pestilence, plagues and epidemics will carry on the doleful work until there is perfect restitution and satisfaction made to nature as a whole for our brutal deeds committed against her laws. The great God of Nature says these are the penalties for every violation of My natural, reasonable and just laws. "Heaven and earth could as easily pass away, as for us to escape these punishments."

100. I do not say that there are not other causes of premature death, and of our hospitals, asylums, jails and prisons being filled, but of the many, those which I have given are the principal ; but would it not be reasonable to say and to think that the same law that caused children to be born blind, deaf and deformed, should also apply to the lower animals ; but singular to say, we seldom ever hear of the young of animals being born blind, deaf or deformed, it might possibly happen through our maltreatment of them the only reasonable conclusion to arrive at why they escape these dangers, is because they consume the food that nature designed for them.

101. Let us then remember that for every violation of the law of kindness towards the lower animals, on our parts, we shall have in a thousand ways to pay the penalty ; and that every act of kindness, pity and mercy shown by us towards them, will be rewarded to us a thousand-fold.

102. In conclusion, I have just this to say, that being only one of the laity, it may be thought presumptuous for me to

attempt to examine a question which has been so thoroughly examined by the great thinkers of every age. The only excuse I can offer is, that I think it the duty of every man who has an idea on any subject, to make it known, as only in this way can perfection be attained.

103. There may be some slight errors in this article ; but there is one thing we may rest assured of—that the laws of God are based and founded on these principles, and all I ask is, for everyone that reads these pages, to think, observe and reflect ; if they do, I have no doubt that they will arrive at the same conclusion as myself.

ARCHIBALD McBEAN.

*Winnipeg, Man.,
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