

EVERY LIVING CREATURE

OR

HEART-TRAINING THROUGH THE ANIMAL WORLD

BY

RALPH WALDO TRINE

AUTHOR OF

“WHAT ALL THE WORLD’S A-SEEKING,” “IN TUNE
WITH THE INFINITE,” “THE GREATEST
THING EVER KNOWN.”

The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we so often indulge in.

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EVERY LIVING CREATURE,

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HEART-TRAINING THROUGH THE ANIMAL WORLD.

It is said that in Japan if one picks up a stone to throw at a dog, the dog will not run, as you will find he will in most every case here in America, because *there* the dog has never had a stone thrown at him, and consequently he does not know what it means. This spirit of gentleness, kindness, and care for the animal world is a characteristic of the Japanese people. It in turn manifests itself in all of their relations with their fellow-men; and one of the results is that the amount of crime committed there each year in proportion to its population is but a very small fraction of that committed in the United States.

In India, where the treatment of the entire

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animal world is something to put to shame our own country, with its boasted Christian civilization and power, there, with a population of some three hundred million, there is but one-fourth the amount of crime that there is each year in England, with a population of less than twenty million, and only a small fraction of what it is in the United States, with a population less than one-fourth the population of India. These are most significant facts; they are indeed facts of tremendous import, and we would do wisely to estimate them at their proper value.

We cannot begin too early in inculcating what I would term humane sentiments in the mind and heart of every individual. How early and almost unconsciously the mother, for example, gives the first lessons of thoughtlessness, carelessness, and what will eventually result in cruelty or even crime, to her child. The child is put upon the hobby-horse, a whip is put into his little hand, and he is told: "Now whip the old horse and make him go." With this initial lesson, continued in various ways, we find the eager desire the child has for whipping, when he gets the whip into his hands, in a wagon be-

hind a real horse. Or even when younger, the child stumbles over a chair, receives a knock, and bursts into crying. The mother, in some cases merely thoughtless, in others caring only for her own comfort and ease, in order to call the attention of the child away from the little hurt and greater rage and fright, says: "Did the mean chair hurt mamma's little boy? Go kick the old chair — kick it hard." The next day when the child falls over or bumps against the dog, sanctioned already by the mother in giving way to its anger, the dog in turn is the one to receive the kick; and still later when anything of the kind occurs in connection with a little playmate, the playmate receives the same treatment. And, so far as his relations with his fellow-men, when he is grown to manhood, are concerned, each one can trace them for himself.

We have sketched the thoughtless or the selfish mother. Let us look for a moment at the other type of mother, the one who is ever thoughtful, desirous of bringing the best influence to bear upon this little sensitive plate, if you will allow the expression, the mother who understands the great, almost omnipotent form-

ing-power of early impressions. The child stumbles over or falls against the chair. The mother, after smoothing the hurt place and kissing away the first impulse to anger and also the fright of the child, and thereby its tears, says : “ And now I wonder if mamma’s little boy has hurt the chair. Go bring it to mamma and let her smooth away its hurt also.” This is done, and all is now as if nothing had occurred. The next day, then, when the child stumbles over or bumps against the dog, after he has had his own hurt soothed by his mother, he in turn toddles off to soothe and comfort the dog ; and again, when the child bumps against his little play-fellow, after he has been soothed and kissed and thereby comforted by his mother, he feels for and sympathizes with the other little fellow, and brings him up to receive the same treatment. And again, each one can for himself carry the effects of this type of suggestion and training into the child’s later life and into his relations with his fellow-men. Many instances of this nature in the every-day life of the mother and child might be mentioned.

And to go back even farther — those mothers

who are beginning to understand the powerful moulding influences of pre-natal conditions will realize that every mental and emotional state lived in by the mother makes its influence felt in the life of the forming child, and she will therefore be careful that during the period she is carrying the child no thoughts or emotions of anger, or hatred, or envy, or malice, no unkind thoughts of any kind be entertained by her, but, on the contrary, thoughts of tenderness, kindness, compassion, and love; these then will influence and lead the mind of the child when born, and will in turn externalize their effects in his body, instead of allowing to be externalized the poisoning and destructive effects of their opposites.

It is an established fact that the training of the intellect alone is not sufficient. Nothing in this world can be truer than that the education of one's head, without the training of the heart, simply increases his power for evil, while the education of his heart, along with the head, increases his power for good, and this, indeed, is the true education.

Clearly we must begin with the child. The lessons learned in childhood are the last to be forgotten. The potter moulds the clay only when it is soft ; in a little while, when it begins to harden, he has no more power over it. So it is with the child. The first principles of conduct instilled into his mind, planted within his heart, take root and grow, and as he grows from childhood to youth, and from youth to manhood, these principles become fixed. They exert their influence. Scarcely any power in existence can change them. They cling to him through life. They decide his destiny. How important, then, that these first principles implanted within the child's heart be lessons of gentleness, kindness, mercy, love, and humanity, and not lessons of hatred, envy, selfishness, and malice ! The former make ultimately our esteemed, law-abiding, law-loving citizens ; the latter law-breakers and criminals. Upon the training of the children of to-day depends the condition of our country a generation hence.

In crimes against the person the passions play the most important part, and this is true, also, even in many crimes against property. How

important it is, then, that the child be taught to govern its passions! How important that it be taught to be kind, gentle, loving, and humane, and in all the range of human thought there is not a better, wiser, or more expedient way of accomplishing this end than by teaching kindness towards God's lower creatures. If children are thus taught they will have instilled into their hearts those principles of action which will make them kind and merciful not only to the lower animals, but also toward their fellow-men as they attain to manhood. Let them be taught that the lower animals are God's creatures, as they themselves are, put here by a common heavenly Father, each for its own special purpose, *and that they have the same right to life and protection.* Let them be taught that principle recognized by all noble-hearted men, that it is only a depraved, debased, and cowardly nature that will injure an inferior, defenceless creature, simply because it is in its power to do so, and that there is no better, no grander test of true bravery and nobility of character than one's treatment of the lower animals.

It is impossible to overestimate the benefits



resulting from judicious, humane instruction. The child who has been taught nothing of mercy, nothing of humanity, who has never been brought to realize the claims that dumb animals have upon him for protection and kindness, will grow up to be thoughtless and cruel toward them, and if he is cruel to them that same heart, untouched by kindness and mercy, will prompt him to be cruel to his family, to his fellow-men. On the other hand, the child who has been taught to realize the claims that God's lower creatures have upon him, whose heart has been touched by lessons of kindness and mercy, under their sweet influence will grow to be a large-hearted, tender-hearted, manly man. Then let the children be trained, their hands, their intellects, and above all their hearts. Let them be taught to have pity for the animals that are at our mercy, that cannot protect themselves, that cannot explain their weakness, their pain, or their suffering, and soon this will bring to their recognition that higher law, the moral obligation of man as a superior being to protect and care for the weak and defenceless. Nor



will it stop here, but this in turn will lead them to that highest law — man's duty to man.

So great do I believe are the influences of the inculcation of humane sentiments early in the life of every individual that I shall endeavor to make as concrete as possible the suggestions which are to follow; for criminal training or humane training can be and is continually given in numbers of ways.

As a parent, in the first place, I would teach the child the thoughtlessness, the selfishness, the heartlessness, the cruelty of hunting for sport. I would put into his hands no air-guns or instruments or weapons by which he could inflict torture upon or take the life of birds or other animals. Instead of encouraging him in torturing or killing the birds, I would point out to him the great service they are continually doing for us in the destruction of various worms and insects and small rodents which, if left to themselves, would so multiply as literally to destroy practically all fruit and plant life. I would have him remember how many lives are enriched and beautified by their song. I would point out to

him their habits of industry, their marvellous powers of adaptability, their insight and perseverance. Therefore I would teach him to love, to study, to care for and feed them.

Hunting for sport indicates one of two things — a nature of such thoughtlessness as to be almost inexcusable, or a selfishness so deplorable as to be unworthy a normal, sane human being. *No truly thoughtful manly man or truly thoughtful womanly woman will engage in it.* And when we read of this or that woman, be she well known in society or the wife of this or that well-known man, so following her selfish, savage, cruel instincts, or her desire for notoriety or newspaper comments, as to take part in a deer-hunt, a fox-chase, or in a hunt of any type, we have an index to her real character that should be sufficient.

But a few days ago my attention was called to a minister in one of our New England cities, who had come out in the papers with an article on hunting as a most excellent pastime and recreation for the members of his calling, and urging them to take it up, as he already had. Think of it, what it means, — a man who has

gotten no farther into the real spirit of the gentle and compassionate teachings of the Christ whom he professes to follow, to say nothing of the humane teachings of the gentle Buddha, whom this reverend gentleman would, by the way, refer to in his pulpit and his prayer-meetings as the heathen ! Shall we refrain from saying, inexcusable thoughtlessness, or brutal, deplorable selfishness ? I cannot refrain in this connection from quoting a sentence or two from Archdeacon Farrar which have recently come to my notice :

“Not once or twice only, at the seaside, have I come across a sad and disgraceful sight — a sight which haunts me still — a number of harmless seabirds lying defaced and dead upon the sand, their white plumage red with blood, as they had been tossed there, dead or half-dead, their torture and massacre having furnished a day’s amusement to heartless and senseless men. Amusement ! I say execrable amusement ! All killing for mere killing’s sake is execrable amusement. Can you imagine the stupid callousness, the utter insensibility to mercy and beauty, of the man who, seeing those bright,

beautiful creatures as their white, immaculate wings flash in the sunshine over the blue waves, can go out in a boat with his boys to teach them to become brutes in character by finding amusement — I say, again, dis-humanizing amusement — by wantonly murdering these fair birds of God, or cruelly wounding them, and letting them fly away to wait and die in lonely places ? ”

And another paragraph which was sent me by a kind friend to our fellow-creatures a few days ago :

“ The celebrated Russian novelist Turgenieff tells a most touching incident from his own life which awakened in him sentiments that have colored all his writings with a deep and tender feeling.

“ When Turgenieff was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman throbbing through his veins, he raised his gun and fired, wild with excitement when the creature fell fluttering at his side. Life was ebbing

fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought, — and never to his dying day did he forget the feeling of cruelty and guilt that came to him in that moment, — the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

“‘Father, father,’ he cried, ‘what have I done?’ as he turned his horror-stricken face to his father. But not to his father’s eye had this little tragedy been enacted, and he said: ‘Well done, my son; that was well done for your first shot. You will soon be a fine sportsman.’

“‘Never, father; never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it.’”

And so instead of putting into the hands of the child a gun or any other weapon that may be instrumental in crippling, torturing, or taking

the life of even a single animal, I would give him the field-glass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly and princely type of man, rather than the careless, callous, brutal type.

Another practice let us consider that is clearly hardening in its influence — a practice that children and older students are here and there called upon to witness. I refer to the practice commonly known as vivisection — the cutting, freezing, burning, tearing, torturing of live animals for purposes of scientific “investigation.” After making a most careful study into this matter and its claims, getting the opinions of many of the ablest physicians and surgeons in the world, I have been forced to come to the same conclusion that most of them have come to — that practically nothing of any *real* value has come to us through this channel that could not and would not have come in other ways

without this great torture and sacrifice of life, to say nothing of the cruel and hardening effects upon those who resort to these methods.

Personally, I should allow no child of mine to attend or remain at any school where it is carried on, and moreover, I should raise my voice and exert my influence against it at every opportunity. I should teach the child the great fact that we are so rapidly learning to-day ; namely, that the mind is the natural protector of the body, and that there are being continually externalized in the body, effects and conditions most akin to our prevailing mental states and emotions. I should teach him that it is unwise as well as cowardly to bring diseased conditions into the body through the poisoning, corroding effects of anger, hatred, jealousy, malice, envy, rage, fear, worry, lust, intemperance, and then seek to find an aid to the remedy through the torture of even a single dumb fellow-creature.

In the next place, as an object lesson, I should point out to the child what is indicated at the sight of a dock-tailed horse. It indicates one of two things — weakness of individuality and hence slavery to custom, or that all too-

prevalent vain desire through parade to attract attention, because the owner of the animal is conscious of the fact that there is not enough in himself to attract it, even if he is not sufficiently large mentally not to desire it, and also because he is utterly devoid of those finer sensibilities of the heart through whose promptings one is restrained from all acts of cruelty and torture, from all acts that will give pain to any living creature. I would point out to the child the torture that is inflicted upon the animal during the process of the sawing and the burning of the tail, and also that this acute pain and torture is but little compared to the after-torture that is to follow during the balance of the horse's life.

The skin of the horse is exceedingly sensitive to the bites and the stings of the flies and other pestiferous insects that harass him during the heated term of the year, and which without this natural arm of defence make his life almost unendurable. I would point out to the child how cruelly the animal is maimed for life, and how foolhardily its beauty is forever destroyed.

The practice has already by statute been made

a crime in a number of States, punishable by both fine and imprisonment, but still the idiotic, cruel, and deplorable practice goes on to a greater or less extent; and not until public sentiment is thoroughly aroused against it will it entirely cease. If the one who has it done were compelled to stand for but half a day in the hot summer weather, with his back bare to the bites and the stings of the flies and sweat-bees and other insects that would drive him almost frantic, if his hands were so fastened that he could not drive them away, then he might be brought partially at least to his senses.

And the man who had the tail of his fine, sensitive horse sawed off in this way, so that it was one day driven almost to madness by the stings and bites it was powerless to protect itself from, especially as it was farther maddened by that fiendish device of torture the high check-rein, so that it finally became unmanageable and dashed down the road a runaway, hurling its owner to death and his wife to the bed of an invalid and cripple — it may seem unkind to say it — but it certainly served them right. They reaped only what they themselves had

sown, as every one must in some form or another, for such is the law of the universe.

And again, as an object lesson, I would point out to the child the men who each year engage in cattle-starving on our Western plains; for on the various ranches thousands of head of cattle many winters starve and freeze to death, because left to themselves when they can no longer find sufficient food on the ranch, this plan being adopted by many cattle-raisers because it is cheaper for them to lose a certain portion of the herd each winter than it is to furnish them suitable food and shelter. Thousands of cattle have so perished during the past winter. I would show that such a man is a criminal and deserves restraint as such, the same as a man who would cause a part of his stock to starve to death in a stable or on a farm here in our Eastern States.

I would teach the child the same in regard to those responsible for the careless, cruel, mercenary methods of transporting cattle, sheep, and horses from the West to the East, or to England and other countries in the cattle ships, where sometimes as many as a quarter or even as a third of the animals are found dead on their arrival, and

numbers of others so mangled and crippled that they have to be killed as soon as they are taken from the vessel.

There is another excellent opportunity for humane teaching, and one that comes especially near to every woman. It lies in the thoughtless, cruel, and inexcusable practice of wearing the skins and plumage of birds for millinery and other decorative purposes. The enormous proportions of this traffic are simply appalling. In the course of a single day last year in London, and from a single auction store, the skins of six hundred thousand birds were sold. This number represented the sales of but one store of one city on a single day.

Millions of birds are destroyed annually to supply the demands that fashion venders, who become wealthy thereby, have created in the minds of women for this purpose. Whole species of birds have already become practically extinct by this wholesale slaughter, while others are rapidly becoming so. For example, that beautiful bird the white heron, commonly known as the egret, — in Florida but one can now be seen here and there by the tourist where thousands

could be seen but a few years ago. This bird is killed and its plumage taken only at that season of the year when its dress becomes a little more brilliant than usual, for it is its nesting-time, and Nature seems to be recognizing this, the marriage season, by preparing for it its wedding garments.

The birds at this season are apparently very innocent of harm and very tame, and are found near together, taking care of their young. At times hundreds of birds are to be found near together in one roost among the tall trees of the swamp-lands, so that the bird-catcher finds it an easy task to conceal himself and pick them off as they are returning to their nests with food for their young, — sometimes to the extent of several hundred in a single day; and every bird killed at this season means the starving to death, on the average, of four or five of its young. It behooves every woman, then, who wears even a single egret plume to remember that she has been the cause of the sacrifice of at least five birds.

“But,” says the gentle lady, “I had nothing to do with the killing of the birds.” True, had you to do with it personally you would not

wear what you now wear. But were it not for multitudes of ladies like yourself, Bill Jones, bird-catcher, would turn his cruel mind and brutal energies to other avenues, for he would no longer have a demand and hence a market each year to supply.

I know of one bird-catcher who, with his assistants, in a single season slaughtered and took the skins of over one hundred and thirty thousand birds. Think what this means when we take into consideration the few days of the very short season devoted to this!

And what does this indicate in women? I would not be unfair, and so I will say that to me it indicates chiefly thoughtlessness and lack of imagination on her part. If the one who now decorates herself with the plumage of her slaughtered fellow-creatures could be on the spot with Bill Jones and see the crimson life-blood that the bleeding heart is pulsing out, staining even the feathers that she herself will wear, if she could see the agonies of the death struggle, and then see the gaping mouths of the starving young ones in the nest, waiting in vain for the return of the parent bird with food,

then I am sure she would no longer be a victim to this foolish, thoughtless, heartless habit. No, I have too much respect for and faith in the finer sensibilities of woman to believe that she would. Once in a while, it is true, we will find a woman so wrapped up in her vain, selfish, insane desire for show that, notwithstanding the realization on her part of all we have just said, she would nevertheless demand this sacrifice to minister to her vanity.

Were I a woman I certainly should want to be among the forerunners in the movement that has already begun along this line. I would rather be a leader in setting a good fashion than a follower of a poor and positively bad one.

And you will be surprised what beautiful hats and bonnets can be devised by the woman of a little ingenuity, without the aid of birds' plumage or feathers of any kind. And when skilful minds and hands are once turned in this direction we shall wonder that this relic of barbarism mode of adornment, even though it be a somewhat modified form of it, has lasted so long.

As a mother I would keep or lead my daughter out of this heartless and needless practice by first abandoning it myself. Children are so quick to see inconsistencies. Said a little fellow to his mates the other day: "I know why teacher don't want us to rob the birds' nests and kill the little birds. She wants 'em to grow up so she can wear 'em on her bonnet." And when one sees, as I have seen, a teacher with the skins of two and the feathers of more birds on her hat, we will realize that, after all, teaching by example is better than by precept, or, putting it in another form, teaching by precept without its being reënforced by example is of but little value.

But for the people's sakes, as well as if not even more than the bird's, I would urge attention to and action along this line. The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we so often indulge in. Even from an economic standpoint, the service that birds render us every year so far as vegetation is concerned is literally beyond computation. Were they all killed off, the world

would soon become practically uninhabitable for man, because vegetation each year would be so thoroughly blighted or even consumed by the hoards of insects that would infest it. It is but necessary to realize how rapidly even during the past several years insect life has been increasing in some quarters, so as to tax to the utmost the skill of the farmer, the gardener, and the fruit-grower. Instead, then, of schooling the child to be the destroyer of bird life, let it be guided along the lines of being its lover and its protector.

A word now in regard to another matter that is of far more importance than is generally supposed — the matter of the excessive flesh-eating that is continually going on in our country. After studying carefully into the matter, and after several years' experience in its non-use, I can state without hesitancy that, contrary to the prevailing opinion, the flesh of animals is not necessary as an article of food. But few are better off for its use, while the great majority are the worse off for it, and especially is this true when it is so excessively used as we find it on every hand.

We will find numerous articles of food, as we study into the matter, that, so far as body nourishing, building, and sustaining qualities are concerned, contain twice and in some cases *over* twice as much as any flesh food that can be mentioned. The liability to mistake in this matter lies in the fact that flesh foods when taken into the stomach burn, oxygenize, more quickly than most other foods do, and this short stimulating effect, resembling more or less the stimulating effects of alcohol, is mistaken for a body nourishing and sustaining effect.

Flesh foods stimulate the passions, and more, acting as a stimulant in the body, they call for other stimulants to feed and satisfy the appetites thus aroused, and many of the world's most eminent physicians, who have looked carefully into the matter, are declaring that the excessive amount of whiskey and beer drinking, with its attendant drunkenness and crime, will never be done away with, or materially lessened, so long as this excessive eating of flesh continues. Numerous other things, such as the irritability it causes in some natures, and the dangers attending its use on account of the dis-

eased or poisoned conditions of meats many times, might be mentioned, were we going more thoroughly into this immediate subject.

“But is not flesh-eating natural?” I hear it asked. “Does not man in his primitive, savage state make use of it *naturally*? Do not animals devour one another?” Yes, but we are not savages, nor are we purely animals, and it is time for us to have outgrown this attendant-of-savage-life custom. The truth of the matter is that considerably more than one-half of the people in the world to-day are not flesh-eaters. And many peoples, whom large numbers in America and in England, for example, refer to as the heathen, and send missionaries to Christianize, are far ahead of us, and hence *more Christian* in this matter. And one reason why missionaries in many parts of India, among the Buddhists and Brahmins, for example, have been so comparatively unsuccessful in their work is because the majority of those keen-minded and spiritually unfolded people cannot see what superiority there is in the religion of the one whom it allows to kill, cook, and feast upon the bodies



of his or her fellow-creatures, which they themselves could not do.

In Bombay, to have the carcasses of animals exposed to public view, as we see them in the stores and markets here, and at times scores of them decorating their windows and entire fronts, is prohibited by law.

No, experience will teach you that if you do away with flesh-eating and get in its place the other *valuable* foods the time will quickly come when you will care less and less for it; then again, the time will come when you will have no desire for it, and finally, you will grow positively to dislike it and its effects, and nothing could induce you to return again to the flesh-pots. And as for those who think that the ones who are not flesh-eaters are necessarily weaklings, I should like to match a friend of mine, an instructor in one of our great American universities, and who for over eighteen years has eaten no flesh foods,—I should like to match him with any whom they may send forward, when it comes to a test of long-continued work and endurance.

In London alone there are already between forty and fifty restaurants where no flesh foods

are served; in Berlin there are already in the vicinity of twenty, and their number is continually increasing. It is a matter of but a short time when there will be numbers of such in our own country. The only really consistent humanitarian is the one who is not a flesh-eater; and great, I am satisfied, will be the results, both to the human family and to the animal race, as children are wisely taught and judiciously directed along this line.

In order to be as concrete and as practical as possible we have been considering concrete cases of carelessness and abuse and torture to the animal world from our hands. But I think we have seen sufficiently clearly already the fact that whenever and every time we sin against or do violence to these, our fellow-creatures, we ourselves, in some form or another, reap of the kind that we sow. This is inevitably and invariably true, and there is no escape from it. And so instead of being the arch-enemy of, let the children be taught to become friends to, to care for and protect, these, their fellow-creatures.

Let them be taught to give them always kind

words, and kind thoughts as well. Some animals are most sensitively organized. They sense and are influenced by our thoughts and our emotions far more generally than we realize, and in some cases even more than many people are. And why should we not recognize and speak to the horse as we pass him the same as we do to a fellow *human* being? While he may not get our exact words, he nevertheless gets and is influenced by the nature of the thought that is behind, and that is the *spirit* of the words. Let them be taught to become friends in this way. Let them be taught, even though young, to raise the hand against all misuse, abuse, and cruelty. Let them be taught that the horse, for example, when tired, or when its load is heavy, needs encouragement the same as a man or a woman needs it, and that the whip is not necessary, except, indeed, in cases where he has not been taught to respond to words, but only to the whip. The whip is now used ninety-nine cases out of a hundred where it is not only unnecessary, but entirely uncalled for.

An American traveller, when riding one day with Tolstoi, noticed that he never made use of

a whip when driving, and remarked to him to that effect. "No," he replied, with a slight spirit of disdain, "I talk to my horses. I do not beat them." Let us be taught by and let us carry to the children the example of this Christ-like man.

Were I an educator, then I would endeavor to make my influence along the lines of humane heart-training my chief service to my pupils. The rules and principles and even facts that are taught them will, nine-tenths of them at least, by and by be forgotten, but by bringing into their lives this higher influence, at once the root and the flower of all that is worthy of the name "education," I would give them something that would place them at once in the ranks of the noblest of the race. I would give not only special attention and time to this humane education, but I would introduce it into and cause it to permeate all of my work. A teacher with a little insight will be able to find opportunities on every hand.

M. de Sailley, an eminent French teacher, who for a number of years has been giving

systematic humane instruction in his school, says :

“I have long been convinced that kindness to animals produces great results, and that it is not only a powerful cause of material prosperity, but also the *beginning of moral prosperity*. My manner of teaching it does not disturb the routine of the school. Two days in the week all our lessons are conducted with reference to this subject. In the reading class I choose a book upon animals, and always give useful instruction and advice. My copies for writing are facts in natural history, and ideas of justice and kindness to animals. I prove that by not overworking them, and by keeping them in clean and roomy stables, feeding them well, and treating them kindly and gently, a greater profit and larger crops may be obtained. I also speak of birds and certain small animals, which are very useful to farmers.

“The results are exceedingly satisfactory. The children are less disorderly, and more gentle and affectionate to each other. They feel more and more kindly to the animals, and have ceased to rob nests and kill birds. They are touched by the suffering of animals, and the pain they feel

when they see them cruelly used moves others to pity and compassion.”

Mr. George T. Angell, President of the American Humane Education Society, has said :

“Standing before you as the advocate of the lower races, I declare what I believe cannot be gainsaid, — that just so soon and so far as we pour into all our schools the songs, the poems, and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots, not only of cruelty, but of crime. . . .

“A thousand cases of cruelty can be prevented by kind words and humane education for every one that can be prevented by prosecution.”

And let us hear another sentence or two from another educator, a superintendent of schools in one of our New England States, — a sentence or two from an appeal to his fellows in connection with humane education :

“Fellow-teachers, let us make our teaching stronger and richer. Let us give our pupils something varied and inviting. Let us reach out more. Let us reach out for and take in humane education. Too much so-called teaching is un-

skilled labor. Too many of us are buried in our text-books — are mechanical hearers of lessons, are mere word-jugglers, fact-peddlers, and mind-stuffers. Let us put away all these things and *teach*. Let us put brains and heart into our work. Let us become character-builders. Such work will compel people to realize the grandly important truth that teaching is the profoundest science, the highest art, the noblest profession.”

Then, were I a mother, I would infuse this same humane influence into all phases of the child's life and growth. Quietly and indirectly I would make all things speak to him in this language. I would put into his hands books such as “Black Beauty,” “Beautiful Joe,” and others of a kindred nature. I would form in my own village or part of the city, were there not one there already, a Band of Mercy, into which my own and neighbors' children would be called ; and thus I would open up another little fountain of humanity for the healing of our troubled times.

We have recently been at war with another nation. There is to-day much unrest and un-

certainty in connection with our foreign relations and policies. These matters, vital as they are, are of but small import compared with the questions and the conflict in connection with the social situation within our own borders that we shall be compelled squarely to face within the coming few years; the beginning of this time is indeed already at our very doors. The state of affairs referred to, as also its rapidly increasing proportions, is sufficiently well known to all to make it unnecessary for more to be said in regard to it. Many who will have a hand in the solution and adjustment of these matters are now in our schools and on our streets, and we are educating them. We can educate them to patience, kindness, equity, and reason, or to hot-headedness, rashness, cruelty, and anarchy. And if these questions are not adjusted peaceably and through the influence of those of the former qualities, then they will be precipitated, and through conflict and a terrific destruction of life and property, at the hands of those of the latter qualities.

We have now such agencies as will in the hands of a small body of hot-headed, heartless

men, burn half a city in a single night. Though one is a wealthy parent, his son may be the poor man and the anarchist. Though another parent is poor, his son may be the millionaire, and one of such a type as to be hated by the great toiling classes. Time has a strange method of changing conditions. Both need to be humanely educated, the one equally with the other; and upon how thoroughly they are so educated, will depend the orderly adjustment and peaceable solution of this rapidly coming time.

One of the most beautiful and valuable features of the kindergarten education, which comes nearer the true education than any we have yet seen, is the constantly recurring lesson of love, sympathy, kindness, and care for the animal world. All fellowships thus fostered, and the humane sentiments thus inculcated, will return to soften and enrich the child's and later the man's or the woman's life a thousand or a million fold; for we must always bear in mind that every kindness shown, every service done, to either a fellow human being or a so-called dumb fellow-creature does us more good than the one for whom or that for which we do it. The

joy that comes from this open-hearted fellowship with all living creatures is something too precious and valuable to be given up when once experienced. To feel and to realize the essential oneness of all life is a steep up which the world is now rapidly coming. Through it ethics is being broadened and deepened, and even religion is being enriched and vitalized. Many, in all parts of the world, whose thoughts and sympathies have reached this higher plane are giving abundantly of their time to push forward this much belated humane element in human life. Others are giving abundantly of their treasure, through which many thousands of humane publications are being circulated, homes for animals are being established, humane education is being fostered, and the work of the various humane organizations is being enlarged in its scope and possibilities.

The strongest and noblest types of men and women are never devoid of this tender humane sympathy, which is ever quick to manifest itself in kindness and care for every living creature. There is a little incident in the life of Lincoln which I found a few days ago in a most valuable

little book recently published, entitled "Songs of Happy Life":

"In the early pioneer days, when he was a practising attorney and 'rode the circuit,' as was the custom at that time, he made one of a party of horsemen, lawyers like himself, who were on their way one spring morning from one court town to another. Their course lay across the prairies and through the timber; and as they passed by a little grove where the birds were singing merrily they noticed a little fledgling which had fallen from the nest and was fluttering by the roadside. After they had ridden a short distance, Mr. Lincoln stopped and, wheeling his horse, said, 'Wait for me a moment. I will soon rejoin you;' and as the party halted and watched him they saw Mr. Lincoln return to the place where the little bird lay helpless on the ground, saw him tenderly take it up and set it carefully on a limb near the nest. When he joined his companions one of them laughingly said, 'Why, Lincoln, what did you bother yourself and delay us for, with such a trifle as that?' The reply deserves to be remembered, and it is for this that I have told the story. 'My friend,' said

Mr. Lincoln, 'I can only say this, that I feel better for it.' "

Let us go from this to one other incident in his life. During that famous series of public debates in Illinois with Stephen A. Douglas in 1858, Mr. Douglas at one place said: "I care not whether slavery in the Territories be voted up or whether it be voted down, it makes not a particle of difference with me." Mr. Lincoln, speaking from the fulness of his great sympathetic heart, replied with emotion: "I am sorry to perceive that my friend Judge Douglas is so constituted that he does not feel the lash the least bit when it is laid upon another man's back."

Such are the strong, the valiant, the royal men and women, those with this tender soul-pathos, loving, caring, feeling for, sympathizing with, both their fellow human beings and their so-called dumb fellow-creatures; recognizing that we are all parts of the one great whole, all different forms of the manifestation of the Spirit of Infinite Life, Love, and Power that is back of all, working in and through all, — the life of all.