

# Vegetarianism: The Vegilent Imperative

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## Abstract

Over the course of recent history, two seemingly unrelated trends have gained favour within Western culture: vegetarianism and gun-related violence. These two disturbing social blights can be identified through a comparison of temporal phenomenological incidents and their respective increase in magnitude. This valuable study exposes the intrinsic motivation of vegetarians to possess firearms and comes at a time when society is capable of affecting a change in the course of history by limiting crimes of *vegilence*.

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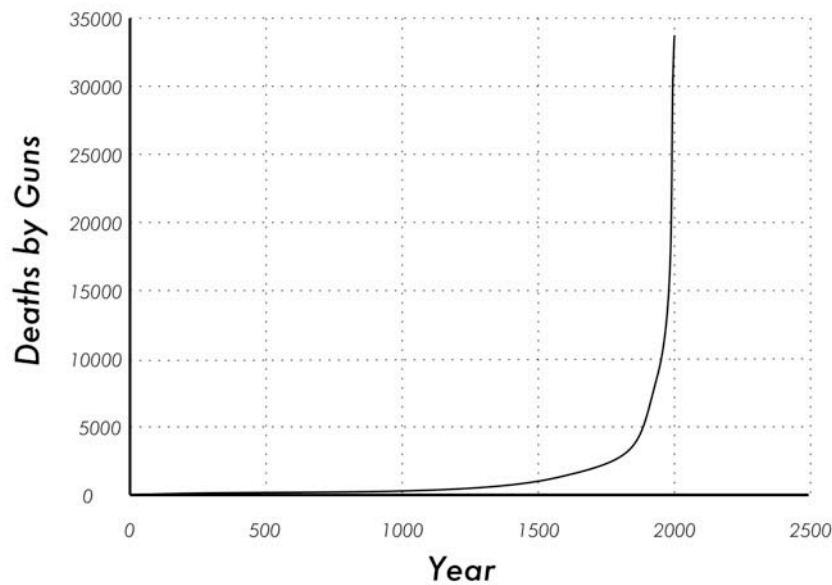
## Introduction

As Western culture evolves, it shows evidence of becoming more violent (Heidt, 1993). Residents of North America have expressed concern that children are more inclined to acts of violence, and show alarming levels of desensitisation to violent crime (Morden, 1997). This paper addresses the trend of increased gun-violence by correlating it to its root cause: vegetarianism. The evidence for this trend is evaluated and suggestions are made to stem the tide of ballistic violence.

The nature of this study requires a thorough understanding of the origins of vegetarianism and the explosive phenomenon of gun-related violence. The *Almanac of Olde Gunnes* (1854) proves to be the most extensive

resource for the history of firearm violence. According to the *Almanac*, the relative silence of firearm-derived violence was broken in the Western world around the middle of the fifteenth century. This period heralded the beginning of western black powder violence, as trade routes with the Orient were being established. In the early 1980s, Heidt (1993), using advanced algorithms, reported through his research in the emerging area of post-microcausal interpolation that gun-related violence has since then increased in frequency at an alarming rate (*Figure 1*). Heidt's enlightening investigation quickly became the subject of much political scrutiny (Government, 1989), yet his findings proved accurate despite the government's attempts to prove

**Figure 1.** 2000 Years of Western Gun-Related Deaths



otherwise in order to justify the lawful sale and taxation of firearms.

In a seemingly unrelated study (Unrelated Study, 1972), it was exposed that vegetarianism likewise made its first foray toward acceptance during the fifteenth century with the introduction of Chinese tofu into the Western diet. Tofu sales and consumption have since been correlated reliably with vegetarianism in Western cultures (Food Calculations, 1985). It is clear that the popularity of tofu—a chief meat substitute—has risen significantly since the mid-fifteenth century, and along with it, a cult-like following of herbivorous dietary lifestyles has developed (Figure 2).

A correlation study (Correlation Study) was conducted in 1999 between the above noted vegetarian cultural trend

of tofu sales and gun-related violence. The conclusive mathematical similarity between the upsurge of gun-related violence, and vegetarianism is both convincing and startling.

The next level of investigation into violence perpetrated by vegetarians, or *vegilence* (OFCE Newsletter, 2001), reflected on the brutality and apparent reckless abandon that so often categorises *vegilent* behaviour. It was determined through random sampling of three (Strømme, *in press*) violent crime case reports (Public Documents, 1901–1996), that the vast majority of wound patterns described seemed nonsensical given common mammalian morphology (Figure 3). Evidently, trends toward gunshot wounds to the legs, feet and groin indicate intent to kill, with a poor understanding of human physiological

systems. Metacalcunostics explains that the concentration of gun shot wounds clearly indicates a pattern of herbicidal malevolence. The Vegetation Protection Agency (VPA) notes that "...57.34% of terrestrial plants and fungi would be mortally wounded by gunshot wounds of 12-gauge shots located anywhere below the medial branches" (VPA, 1985, p. 16). This tendency to 'shoot from, or below, the hip' supports the *Vegilent Imperative*.

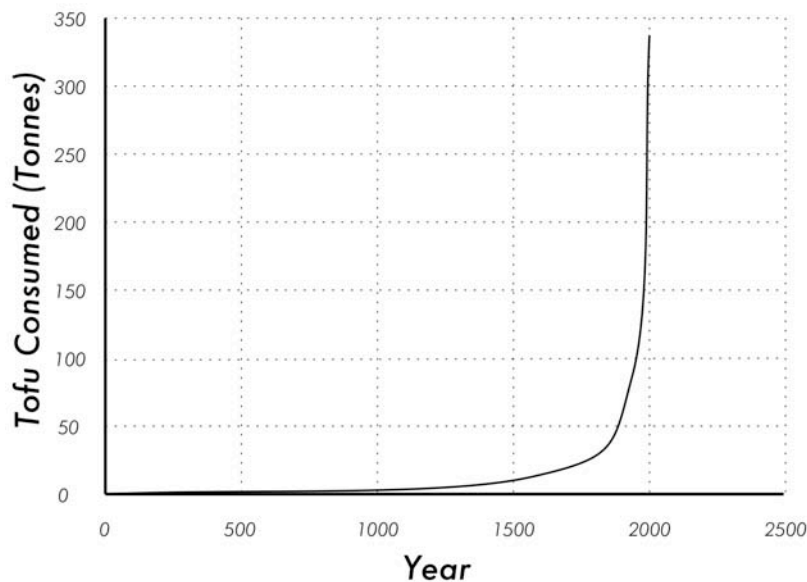
This overwhelming sequence of "coincidences" sets the stage for the following causation study that conclusively exposes the base desire of vegetarians to possess loaded, functioning firearms in socially-unbiased environments.

**Method**

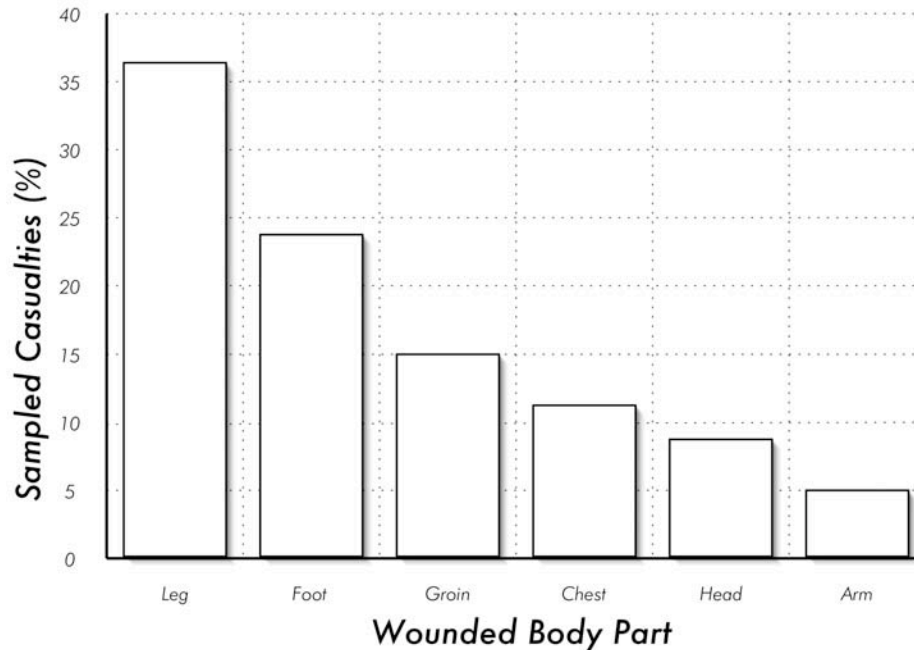
It was necessary to establish a

procedure that would test the true intent of human action within a vacuum of social pressure (Livenburg, 1955). This study utilises a single blind test, in which three subjects, (Strømmen, *in press*), one vegan, one lacto-ovo-vegetarian and one fruitarian, were blindfolded and exposed to varying stimuli. Surgical grade blindfolds were used and subjects were placed a distance of 2 metres away from three objects of varying potential for desire: a chicken kebab, a cube of tofu and a loaded gun. To accommodate the necessary social conditions outlined earlier, all subjects' senses were suppressed. In doing so, subjects would exclusively employ their unbiased *base-desire* as the single stimulus for choosing one of the three aforementioned objects. To this end, each object was modified to have a consistent mass of 457 g, to eliminate

**Figure 2.** 2000 Years of Western Tofu Consumption



**Figure 3.** Distribution of Wounds in Gun-Related Offences



the attractive effect of gravitation (Burdenko, 2003). Similarly each object was charged to have a magnetic attraction of less than 0.3 mN at a range of 10 cm. The objects were arranged in alphabetical order, such that the chicken and the tofu were at 30° angles from the median line of the subject (Figure 4). The objects were also sprayed with 27 ml of the aromatic compound Benzene (45% solution), to remove any olfactory stimulus that could influence or increase the social pressure to choose one item over the other. Subjects were documented as to which object they chose to move towards, as a measure of their socially-unbiased base desire. The results of this study are shown in Table 1.

### Results

In the case of vegetarian unbiased-base desire testing, the vegetarian subjects were placed at a distance of 2 metres from three objects. Each subject was asked to select one object a total of three times over three separate trials (Strømmen, *in press*). In one hundred percent of trials, the vegan, the lacto-ovo-vegetarian and the fruitarian selected the handgun. Interestingly, each subject expressed shame and anger when they discovered that they desired firearms.

### Conclusions

With overwhelming evidential support for the vegetarian desire for guns coupled with the clear correlation of firearm-related violence to

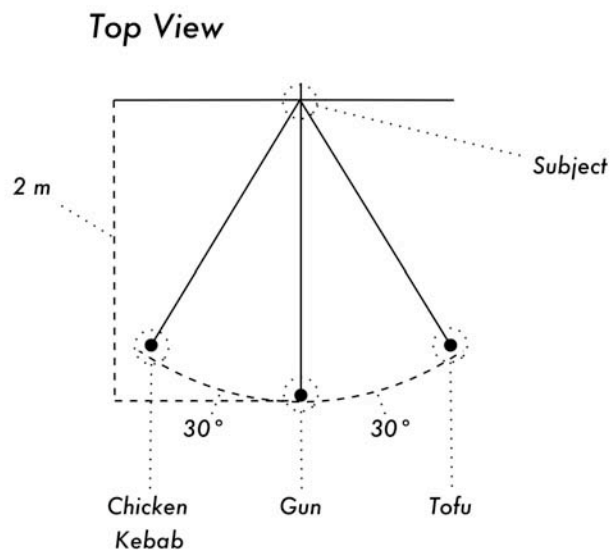
vegetarianism, it is surprising that vegetarians worldwide claim innocence when confronted with the inherent culpability that is associated with vigilance.

The common argument is that vegetarians, by and large, do not own firearms (Almethyst, 1988), which according to arguments presented in the literature, absolves vegetarians from any acts of violence perpetrated in conjunction with guns. This argument is hollow and flies in the face of logic, not to mention empirical data evaluated by this study (Torgenson, 2003). It has been well documented by reliable researchers (Reliable Researchers, 1985) that violent crimes are primarily perpetrated by unregistered firearms, which by definition are owned, or “possessed,” by individuals or organizations who gain social advantage by maintaining a

“firearmless” image (Greater Upper California Vegetarian Registry, 1989). Naturally, productive law abiding people who register guns—hunters, law enforcement professionals, and meat-eaters in general—have nothing to gain from crimes committed with firearms, as they would clearly be suspect of such crimes due to the stigma of gun ownership. Yet, it is clear that the affinity of vegetarians for firearms makes this segment of society ripe for acts of vigilance.

All evidence points the bloody finger of gun-related crime back at vegetarians. Clearly there are many layers of evidence (Circumstance, 2001) that need to be investigated prior to the resolution of this social trend. It seems unlikely this will be investigated directly, given the dangerous concentration of vegetarian “strongholds” focused along the southwestern seaboard. The

**Figure 4.** Objective Desire Testing in Vegetarians



**Table 1.** Propensity of Subjects with Varying Dietary Limitations to be Intimately Close to Firearms

Subject's Dietary Propensity	Attraction to object (%)		
	Chicken Kebob	Handgun	Tofu
Vegan	0	100	0
Lacto-ovo-vegetarian	0	100	0
Fruitarian	0	100	0

potential violence directed towards researchers required to investigate such hostile factions would be high.

A clear mandate (Torgenson, 2003) has been established to reduce the prevalent trend towards vigilance. The obvious direction to amend constitutions the world over, in hopes of eliminating vegetarianism, seems somewhat premature. It is this researcher's opinion that carnivorous education is key in the current struggle, and such education must begin at an early age in order to stem the tide of vigilance. Further research (Torgenson, *future*) establishes grounds to experiment in mandatory gun registration. It is also clear that concentrated regions of unregistered firearms would become relatively less dangerous by increasing the number of registered firearms. This could be easily achieved by government funded 'registered gun lotteries,' where registered guns would be subsidized. These actions would reduce acts of vigilance by decreasing the overall concentration of unregistered firearms, thereby increasing the safety of peaceful carnivores, and to a lesser extent, omnivores.

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