[A]n unfeeling huntsman is forever boasting of the game he has slaughtered and is forever dilating upon the repulsive details of his butcheries.

*The Love Affairs of a Bibliomaniac © 1896*

Eugene Field (1850-1895)

American writer

................
Everybody, soon or late, sits down to a banquet of consequences.

Nothing more strongly arouses our disgust than cannibalism, nothing so surely unmortars a society; nothing, we might plausibly argue, will so harden and degrade the minds of those that practice it. And yet we ourselves make much the same appearance in the eyes of the...vegetarian.

We consume the carcasses of creatures of like appetites, passions, and organs with ourselves; we feed on babes, though not our own; and the slaughterhouse resounds daily with screams of pain and fear. We distinguish, indeed; but the unwillingness of many nations to eat the dog, an animal with whom we live on terms of the next intimacy, shows how precariously the distinction is grounded.

(In the South Seas © 1896)

Robert Louis Stevenson (1850-1894)
Scottish novelist, essayist, poet, travel writer

...............
I am the voice of the voiceless:
Through me, the dumb shall speak;
Till the deaf world's ear be made to hear
The cry of the wordless weak.
From street, from cage, and from kennel,
From jungle and stall, the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.

I am a ray from the centre;
And I will feed God's spark,
Till a great light glows in the night and shows
The dark deeds done in the dark.
And full on the thoughtless sleeper
Shall flash its glaring flame,
Till he wakens to see what crimes may be
Cloaked under an honoured name.

The same force formed the sparrow
That fashioned Man, the King;
The God of the Whole gave a spark of soul
To each furred and feathered thing.
And I am my brother's keeper,
And I will fight his fight,
And speak the word for beast and bird,
Till the world shall set things right.

Let no voice cavil at Science—
The strong torch-bearer of God;
For brave are his deeds, though dying creeds,
Must fall where his feet have trod.
But he who would trample kindness
And mercy into the dust—
He has missed the trail and his quest will fail:
He is not the guide to trust.

For love is the true religion,
And love is the law sublime;
And all that is wrought, where love is not,
Will die at the touch of time.
And Science, the great revealer,
Must flame his torch at the Source;
And keep it bright, with that holy light
Or his feet shall fail on the course.

Oh, never a brute in the forest,
And never a snake in the fen,
Or ravening bird, starvation stirred,
Has hunted its prey like men.
For hunger, and fear, and passion
Alone drive beasts to slay,
But wonderful man, the crown of the plan,
Tortures, and kills, for play.

......
He goes well fed from his table;
He kisses his child and wife;
Then he haunts a wood, till he orphans a brood,

Or robs a deer of its life.
He aims at a speck in the azure;
Winged love, that has flown at a call;
It reels down to die, and he lets it lie;
His pleasure was seeing it fall.

......
And one there was, weary of laurels,
Of burdens and troubles of State;
So the jungle he sought, with the beautiful thought
Of shooting a she lion's mate.
And one came down from the pulpit,
In the pride of a duty done,
And his cloth sufficed, as his emblem of Christ,
While murder smoked out of his gun.

......
One strays from the haunts of fashion
With an indolent, unused brain;
But his sluggish heart feels a sudden start
In the purpose of giving pain.
And the fluttering flock of pigeons,
As they rise on eager wings,
From prison to death, bring a catch in his breath:
Oh, the rapture of killing things!

......
Now, this is the race as we find it,
Where love, in the creed, spells hate;
And where bird and beast meet a foe in the priest
And in rulers of fashion and State.
But up to the Kingdom of Thinkers
Has risen the cry of our kin;
And the weapons of thought are burnished and brought
To clash with the bludgeons of sin.

......
For Christ, of a million churches,
Come near to the earth again;
Be more than a Name; be a living Flame;
"Make Good" in the hearts of men.
Shine full on the path of Science,
And show it the heights above,
Where vast truths lie for the searching eye
That shall follow the torch of love.
("The Voice of the Voiceless" Poems of Experience © 1913)
<>
Many times I am asked why the suffering of animals
should call forth more sympathy from me
than the suffering of human beings;
why I work in this direction of charitable work
more than toward any other.
My answer is that I believe that this work
includes all the education and lines of reform which are needed
to make a perfect circle of peace and good will about the earth.
(The Worlds and I: Autobiography © 1918)
Ella Wheeler Wilcox (1850-1919)
American author, poet, journalist
"Poet Laureate of Humanity"

...............

I regard [vivisection] as the ultimate horror
of man's unjust dealing with the animals.
I believe that secularists are prepared
to support legislation for its entire prohibition.
We are not in favor of any priesthood.
The old ecclesiastical priesthood
burnt men for the good of mankind;
the new medical priesthood
tortures animals for the same object.
But bad means never lead to a good end.
I suspect salvation that has to be promoted by murder.
I am not in love with health that has to be promoted by torture. Personally I do not want to find a little gold dust in the polluted troughs of cruelty. I would rather keep poor and clean. Nor will I be misled by cheap talk about the great principle of sacrifice. If some person, full of scientific zeal and burning with the enthusiasm of humanity, will offer himself to be vivisected, I shall respect his generosity, whatever I may think of his intelligence. But I object to his offering me. He must wait till I offer myself. And I object to his offering any other man—or any other animal.

(speech at The Humanitarian League, *The Freethinker*, March 1904)

**George William Foote (1850-1915)**

English writer, editor, publisher, lecturer, debater

O merciful Father, who hast given life to all things, and lovest all that Thou hast made, pour into the hearts of men the spirit of Thy own loving kindness, that they may show mercy to helpless creatures and glorify Thee by that gentleness which is in accordance with Thy holy will.

(*Prayer © 1929*)

**William Marlborough Carter (1850-1941)**

South African Anglican Archbishop of Cape Town

The old assumption that animals acted exclusively by instinct, while man had a monopoly of reason, is, we think, maintained by few people nowadays who have any knowledge at all about animals. We can only wonder that so absurd a theory could have been held for so long a time as it was, when on all sides the evidence of animals' power of reasoning is crushing. Let us not think that [vegetarianism] is the end in itself. It is a means only to an end, and we must not be content to be vegetarians only. The end is the civilization of the universal feeling of brotherhood, on which it rests, not towards animals only, but towards all men.

* * *
[O]ur treatment of our fellow-humans is largely reflected from our behaviour towards the sub-human races. As long as our ethics in this matter are based on barbaric cruelty and selfish tyranny it will forever be well-nigh impossible to attain a high and just social morality.

* * *

The man who is described as behaving "like a beast" would often in his behavior be a disgrace to any known animal. *(Summer School Papers, The Vegetarian Society)*

<> We cannot by any stretch of amiability say, or feel, that the meat-eater is actuated by any lofty motive in his choice. He has no unselfish ideal to work out in the matter. His whole effort is to defend or excuse that which his feelings all the time tell him is a selfish and cruel practice. He has to shut his eyes to much that he dares not face, to try to invent so-called scientific reasons to excuse that which in itself is obviously very undesirable and discreditable —"a painful necessity," as he sometimes calls it.

**Ernest Bell, Esq., M.A. (1851-1933)**
British author and reformer
President, International Vegetarian Union Congress

I cannot see how there can be any real and full recognition of kinship as long as men continue either to cheat or to eat their fellow beings. *(letter to Mahatma Gandhi © 1932)*

<> In spite of their boasted progress in sciences and arts, my countrymen are still practically ignorant of the real kinship which exists between mankind and the other races, and of the duties which this kinship implies. They are still the victims of that old anthropocentric superstition which pictures man as the center of the universe, and separated from the inferior animals—mere playthings made for his august pleasure and amusement—by a deep intervening gulf.

* * *

[I]t does not so greatly matter whether this or that particular form of cruelty is prohibited; what matters is that all forms of cruelty should be shown to be incompatible with progress.

* * *
It is not *this* bloodshed or *that* bloodshed that must cease, but all bloodshed—all wanton infliction of pain or death.

* * *

Reformers of all classes must recognize that it is useless to preach peace by itself,... or anti-vivisection by itself, or vegetarianism by itself, or kindness to animals by itself. The cause of each and all of the evils that afflict the world is the same: the general lack of humanity, the lack of the knowledge that all sentient life is akin, and that he who injures a fellow-being is in fact doing injury to himself.

*(Seventy Years Among Savages, an autobiography © 1921)*
<>
The emancipation of men from cruelty and injustice will bring with it in due course the emancipation of animals also. The two reforms are inseparably connected, and neither can be fully realized alone. (Cruelties of Civilization © 1897)
<>
Humaneness is not a dead external precept, but a living impulse from within; not self-sacrifice, but self-fulfillment. (The Creed of Kinship © 1935)
<>
What appeal can be made to people whose first instinct, on seeing a beautiful animal, full of joyousness and vitality, is to hunt or eat it?
* * *
Of all the fictions with which mankind has allowed itself to be fooled, none is vainer than the belief that the "instinct" of animals is absolutely different from the "reason" of men, and that the lower races are dumb and soulless automata, separated from the human by a deep and impassable gulf.
* * *
When we have grasped the great central fact about animals, that they are in the full sense our fellow beings, all else will follow for them; and we shall know, and act upon the knowledge, that in the words of Howard Moore, "They are not conveniences but cousins."

(The Story of My Cousins: Brief Animal Biographies © 1923)

<>

The animals, you say, were "sent"
For man's free use and nutriment.
Pray, then, inform me and be candid
Why came they eons before man did?
To spend long centuries on earth
Awaiting their Devourer's birth?
Those ill-timed chattels, sent from Heaven
Were, sure, the maddest gift e'er given—
"Sent" for man's use (can man believe it?)
When there was no man to receive it!
("The Sending of the Animals")

<>

To pray for animals, the Bishop vows,
Is not canonical. Who prays for cows?
But prey upon them—that's the road to take.
Behold the Bishop blessing his beefsteak!
("Grace")

<>

When the huntsman claims praise for the killing of foxes,
Which else would bring ruin to farmer and land,
Yet so kindly imports them, preserves them, assorts them,
There's a descrepance I'd fain understand.
Hark you, then, whose pastime is killing!
To dispel your benignant illusions I'm loathe;
But be one or the other, my double-faced brother,
Be slayer or savior—you cannot be both.
("Mr. Facing Both Ways")

<>

If we are ever going to do justice to the lower races...
[we] must recognize the common bond of humanity
that unites all living beings in one universal brotherhood.
It is convenient of us men to be deaf
to the entreaties of the victims of our injustice;
and, by a sort of grim irony, we therefore assume that it is they
who are afflicted by some organic incapacity
—they are "dumb animals," forsooth!
although a moment's consideration must prove that they have innumerable ways,
often quite human in variety and suggestiveness,
of uttering their thoughts and emotions.
The present condition of the more highly organized domestic animals
is in many ways very analogous to that of the negro slaves
of a hundred years ago:
look back, and you will find in their case precisely
the same exclusion from the common pale of humanity:
the same hypocritical fallacies, to justify that exclusion;
and, as a consequence,
the same deliberate stubborn denial of their social "rights."
If "rights" exist at all—and both feeling and usage
indubitably prove that they do exist—
they cannot be consistently awarded to men and denied to animals,
since the same sense of justice and compassion apply in both cases.
Animals have rights, and these rights consist in
the "restricted freedom" to live a natural life—a life, that is,
which permits of the individual development—
subject to the limitations imposed by
the permanent needs and interests of the community.
(Chapter 1: "The Principle of Animals' Rights")
* * *
An incalculable mass of drudgery,
at the cost of incalculable suffering,
is daily, hourly performed for the benefit of man
by these honest, patient laborers
in every town and country of the world.
Are these countless services
to be permanently ignored in a community
which makes any pretension to a humane civilization?
Will the free citizens of the enlightened republics of the future
be content to reap the immense advantages of animals' labor,
without recognizing that they owe them
some consideration in return?
* * *
But the human mind is subtle to evade
the full significance of its duties,
and nowhere is this more conspicuously seen
than in our treatment of the lower races.
* * *
There is an accommodating elasticity in our social ethics
that permits of the justification of almost any system
which it would be inconvenient to us to discontinue.
We have taken the animals from a free, natural state,
into an artificial thralldom, in order that we, and not they,
may be the gainers thereby;
it cannot possibly be maintained that they owe us gratitude on this account, or that this alleged debt may be used as a means of evading the just recognition of their rights. The average life of our "beasts of burden," the horse, the ass, and the mule, is from beginning to end

a rude negation of their individuality and intelligence; they are habitually addressed and treated as stupid instruments of man's will and pleasure, instead of the highly-organized and sensitive beings that they are. Slavery is at all times hateful and iniquitous, whether it be imposed on mankind or on the lower races. Apart from the universal rights they possess in common with all intelligent beings, domestic animals have a special claim on man's courtesy and sense of fairness, inasmuch as they are not his fellow-creatures only, but his fellow-workers, his dependents, and in many cases the familiar associates and trusted inmates of his home.

(Chapter 2: "The Case of Domestic Animals")

* * *
To take a wild animal from its free natural state, full of abounding egoism and vitality, and to shut it up for the wretched remainder of its life in a cell where it has just space to turn round, and where it necessarily loses every distinctive feature of its character—this appears to me to be as downright a denial as could well be imagined of the theory of animals' rights. Nor is there very much force in the plea founded on the alleged scientific value of these zoological institutions, at any rate in the case of the wilder and less tractable animals, for it cannot be maintained that the establishment of wild-beast shows is in any way necessary for the advancement of human knowledge. For what do the good people see who go to the gardens on a half-holiday afternoon to poke their umbrellas at a blinking eagle-owl, or to throw dog-biscuits down the expansive throat of a hippopotamus? Not wild beasts or wild birds certainly, for there never have been or can be such in the best of all possible menageries, but merely the outer semblances and simulacra of the denizens of forest and prairie—poor spiritless remnants of what were formerly wild animals.
It is sometimes contended that a menagerie
is a sort of paradise for wild beasts,
whose loss of liberty is more than compensated
by the absence of the constant apprehension and insecurity
which, it is conveniently assumed, weigh so heavily on their spirits.
But all this notion of their "gaining by it" is in truth
nothing more than a mere arbitrary supposition;
for, in the first place, a speedy death may, for all we know,
be very preferable to a protracted death-in-life;
while, secondly, the pretence that wild animals enjoy captivity
is even more absurd than the episcopal contention
that the life of a domestic animal is
"one of very great comfort, according to the animal's own standard."
If we desire to cultivate a closer intimacy with the wild animals,
it must be an intimacy based on a genuine love for them
as living beings and fellow-creatures,
not on the superior power or cunning
by which we can drag them from their native haunts,
warp the whole purpose of their lives,
and degrade them to the level of pets, or curiosities,
or labor-saving automata.
(Chapter 3: "The Case of Wild Animals")
* * *
Comparative anatomy has shown that man
is not carnivorous, but frugivorous, in his natural structure;
experience has shown that flesh-food is wholly unnecessary
for the support of healthy life.
The importance of this more general recognition of a truth
which has in all ages been familiar to a few enlightened thinkers,
can hardly be overestimated in its bearing
on the question of animals' rights,...
in view of the mass of evidence, readily obtainable,
that the transit and slaughter of animals
are necessarily attended by most atrocious cruelties,
and that a large number of persons have for years
been living healthily without the use of flesh-meat.
Fifty or a hundred years ago,
there was perhaps some excuse for supposing
that vegetarianism was a mere fad;
there is absolutely no such excuse at the present time.
Where the weaker animal is often the prey of the stronger...
the weaker races at least live their own lives
and take their chance in the game,
whereas the victims of the human carnivora
are bred, and fed, and from the first
predestined to untimely slaughter,
so that their whole mode of living is warped from its natural standard.... It brings them into life for no better purpose than to deny their right to live.

(Chapter 4: "The Slaughter of Animals for Food")

* * *

Now, on the very face of it, this amateur butchery is, in one sense, the most wanton and indefensible of all possible violations of the principle of animals rights. If animals—or men for that matter—have of necessity to be killed, let them be killed accordingly; but to seek one's own amusement out of the death-pangs of other beings, this is saddening stupidity indeed! The sporting instinct is due to sheer callousness and insensitivity; the sportsman, by force of habit, or by force of hereditary influence, cannot understand or sympathize with the sufferings he causes, and being, in the great majority of instances, a man of slow perception, he actually finds it much easier to follow the hounds than to follow an argument. That "it would have to be killed anyhow" is a truly deplorable reason for torturing any animal whatsoever; it is an argument which would equally have justified the worst barbarities of the Roman amphitheater.

(Chapter 5: "Sport, or Amateur Butchery")

* * *

It is evident that in this case, as in the butchering trade, the responsibility for whatever wrongs are done must rest ultimately on the class which demands an unnecessary commodity, rather than on that which is compelled by economic pressure to supply it; it is not the man who kills the bird, but the lady who wears the feathers in her hat, who is the true offender. But here it will be asked, is the use of fur and feathers unnecessary? Now of course if we consider solely the present needs and tastes of society... the world, as alarmists point out to us, might have to go to bed without candles, and wake up to find itself without boots. It must be remembered, however, that such changes do not come about with suddenness, but, on the contrary, with the extremest slowness imaginable; and a little thought will suggest, what experience has already in many cases confirmed, that there is really no indispensable animal substance
for which a substitute cannot be provided,
when once there is sufficient demand,
from the vegetable or mineral kingdom.
The fur trade, insofar as it is a supply of ornamental clothing
for those who are under no necessity of wearing fur at all,
is a barbarous and stupid business.
It makes patchwork, one may say, not only of the hides of its victims,
but of the conscience and intellect of its supporters.

Murderous, indeed, is the millinery which finds
its most fashionable ornament in the dead bodies of birds
—birds, the loveliest and most blithesome beings in nature!
(Chapter 6: "Murderous Millinery")

Let us assume (a large assumption, certainly,
controverted as it is by...weighty medical testimony)
that the progress of surgical science
is assisted by the experiments of the vivisector.
What then? Before rushing to the conclusion
that vivisection is justifiable on that account,
a wise man will take into full consideration the other,
the moral side of the question
—the hideous injustice of torturing an innocent animal,
and the terrible wrong thereby done
to the humane sense of the community.
Nothing is necessary which is abhorrent, revolting, intolerable,
to the general instincts of humanity. Better a thousand times that science should forego or postpone the questionable advantage of certain problematical discoveries, than that the moral conscience of the community should be unmistakably outraged by the confusion of right and wrong. The short cut is not always the right path; and to perpetrate a cruel injustice on the lower animals,... then attempt to excuse it on the ground that it will benefit posterity, is an argument which is as irrelevant as it is immoral. Ingenious it may be (in the way of hoodwinking the unwary) but it is certainly in no true sense scientific. (Chapter 7: "Experimental Torture")

* * *

To advocate the rights of animals is far more than to plead for compassion or justice towards the victims of ill-usage; it is not only, and not primarily, for the sake of the victims that we plead, but for the sake of mankind itself. Our true civilization, our race-progress, our humanity (in the best sense of the term) are concerned in this development; it is ourselves, our own vital instincts, that we wrong, when we trample on the rights of the fellow-beings, human or animal, over whom we chance to hold jurisdiction. It is not human life only that is lovable and sacred,

but all innocent beautiful life: the great republic of the future will not confine its beneficence to man.
The isolation of man from nature, 
by our persistent culture of the ratiocinative faculty, 
and our persistent neglect of the instinctive, 
has hitherto been the penalty we have had to pay 
for our incomplete and partial "civilization"; 
there are many signs that the tendency 
will now be towards that "Return to Nature" 
of which Rousseau was the prophet. 
But let it not for a moment be supposed 
that an acceptance of the gospel of Nature 
implies an abandonment or depreciation of intellect— 
on the contrary, it is the assertion that reason itself 
can never be at its best, can never be truly rational, 
except when it is in perfect harmony with the deep-seated 
emotional instincts and sympathies which underlie all thought. 
Above all, the sense of ridicule that at present attaches 
to the supposed "sentimentalism" of an advocacy of animals' rights 
must be faced and swept away. 
The fear of this absurd charge deprives the cause of humanity 
of many workers who would otherwise lend their aid, 
and accounts in part for the unduly diffident and apologetic tone 
which is too often adopted by humanitarians. 
We must meet this ridicule, and retort it without hesitation 
on those to whom it properly pertains. 
The laugh must be turned against 
the true "cranks" and "crotchet-mongers" 
—noodles who can give no wiser reason 
for the infliction of suffering on animals than 
that it is "better for the animals themselves"; 
—the flesh-eaters who labor under the pious belief 
that animals were "sent" to us as food; 
—the silly women who imagine 
that the corpse of a bird is a becoming article of head-gear; 
—the half-witted sportsmen who vow 
that the vigor of the English race 
is dependent on the practice of fox-hunting; 
—and the half-enlightened scientists who are unaware 
that vivisection has moral and spiritual, 
no less than physical, consequences. 
(Chapter 8: "Lines of Reform") 
(All the above chapters are from Animals' Rights 
Considered in Relation to Social Progress © 1892) 
<> 
Where slaughter's beasts lie quivering, pile on pile 
And bare-armed fleshers, battled in bloody dew, 
Ply hard their ghastly trade, and hack and hew,
And mock sweet Mercy's name, yet loathe the while
The lot that chains them to this service vile,
Their hands in hideous carnage to imbrue;

Lo, there—the preacher of the Good and True,
The Moral Man, with sanctimonious smile.
"Thrice happy beasts," he murmurs, "'tis our love,
Our thoughtful love that sends ye to the knife
(Nay, doubt not, as ye swelter in your gore.);
For thus alone ye earned the boon of life,
And thus alone the Moralist may prove
His sympathetic soul—by eating more."
("The Moralist at the Shambles"
The Logic of Vegetarianism © 1906)
<>  
Of all mistaken notions concerning humanitarianism,
the most mistaken is that which regards it
as some extraneous artificial cult,
forced on human nature from without;
whereas in truth it is founded on an instinctive conviction from within,
a very part of human development.
When we talk of a man "becoming a humanitarian,"
what we really mean is that he has recognized a fact
that was already within his consciousness
—the kinship of all sentient life—
of which humanitarianism is the avowed and definite proclamation.
* * *
[T]he principle of humanness is based on the broad ground of universal sympathy, not with mankind only, but with all sentient beings, such sympathy being, of course, duly proportioned to the sensibility of its object. Humanitarianism is not to be confused with philanthropy—love of mankind—on the one side, or with zoophile—kindness to animals—on the other; it includes and comprehends them both. Again, when we turn to the protection of animals, we sometimes hear it said that we ought to help men first and animals afterwards. But if the principle which prompts the humane treatment of men is the same essentially as that which prompts the humane treatment of animals, how can we successfully safeguard it in one direction while we violate it in another? By condoning cruelty to animals, we perpetuate the very spirit which condones cruelty to men. Humanitarians do not say that the lower forms of life must be treated in the same way as the higher forms, but that in both cases alike we must be careful to inflict no unnecessary, no avoidable, suffering.

(\textit{The Encyclopedia of Religion and Ethics, Vol. 6 © 1906})

\textbf{Henry Stephens Salt (1851-1939)}
\textbf{English social reformer, author, playwright, poet}
\textbf{Co-founder and general secretary, The Humanitarian League}

Our treatment of animals will someday be considered barbarous. There cannot be perfect civilization until man realizes that the rights of every living creature are as sacred as his own.

\textbf{David Starr Jordan, Ph.D., LL.D. (1851-1931)}
\textbf{American university president, peace activist, ichthyologist}

The attitude of the Bible writers toward flesh-eating is the same as toward polygamy. Polygamy as well as flesh-eating was tolerated under the social and religious systems of the old Hebrews and even during the early centuries of the Christian era; but the first man, Adam, in his pristine state in the Garden of Eden was both a monogamist and a flesh-abstainer. If the Bible supports flesh-eating, it equally supports polygamy; for all the patriarchs had plural wives as well as concubines.
Christian ethics enjoin a return to the Edenic example in matters matrimonial. Physiologic science as well as human experience call for a like return to Eden in matters dietetic.

* * *

The business of slaughtering animals is a training school for murderers. Some time ago a boy murderer, less than a dozen years of age, took the lives of several children and playmates, enticing them into a neglected cellar for the purpose, and there cutting their throats from ear to ear. He was the son of a butcher who was assisted in the business by his wife.

It is a significant fact that in most countries it is a recognized custom to exclude butchers from juries in the trial of cases of murder. (The Natural Diet of Man © 1923)

A dead cow or sheep lying in the pasture is recognized as carrion. The same sort of carcass dressed and hung up in a butchers stall passes as food.

John Harvey Kellogg, M.D., LL.D. (1852-1943) American physician Co-inventor, Kellogg's Corn Flakes®

[on experimenting on primates and other animals] I hope that our nation will cleanse itself of this meanest of all crimes. (speech at Church Congress, Folkestone, 1892)

John Henry Clarke (1853-1931) English homeopathic physician

..................
The knowledge that horrible mutilations may be daily and hourly executed upon the bodies of living creatures with no adequate security for their insensibility, makes very many humane people profoundly miserable; it rises day and night between them and their peace of mind; it haunts their lives waking and asleep; it deprives them of joy in this world which might otherwise be theirs.

(Vivisection: A Heartless Science © 1916)

Stephen Coleridge (1854-1936)
British author and barrister
Co-founder, National Society for the Prevention of Cruelty to Children

.................
on the dangers of unquestioningly accepting
the orthodoxy of the medical establishment’s reliance
on experimentation using animal subjects]

No medical man during his student days is taught to think.
He is expected to assimilate the thoughts of others
and to bow to authority.
Throughout the whole of his medical career
he must accept the current medical fashions of the day
or suffer the loss of prestige and place.
No public appointments, no coveted preferments
are open to the medical man who declines to parrot
the popular shibboleths of his profession.
His qualifications may be beyond reproach,
he may in himself possess qualities that command respect,
but unless prepared to think and act
within the narrow circle of accepted dogmas,
he must be prepared for a more or less isolated path.
The public press of today is largely governed
by the orthodox rulers in the medical profession.
The ubiquitous "medical correspondent,"
who draws his inspiration from the pages
of current fashionable medical literature,
is expected to supply only such copy
as will gratify the tastes of the mysterious power
that stands supreme behind the editorial chair.
The views of the unorthodox are with rare exceptions refused.
So rigid is the control which medical orthodoxy
seeks to exercise over the public mind,
that not a word upon health matters,
however important and interesting,
is even allowed to be broadcast by wireless
unless it is approved and sanctioned
by the bureaucrats of the health ministry.
Every now and then some new medical discovery
is proclaimed with clamorous voice.
The public eye is arrested by commanding headlines
in the leading organs of the public press.
The simultaneousness of their appearance
and the similarity of the announcements
leave no doubt as to how the whole scheme has been engineered.
It may be a new cancer germ discovery;
a new serum, vaccine, or chemical inoculation;
a new theory concerning some old-fashioned disease
dressed up in a new garb;
a new outcry against flies, fleas, lice, cockroaches,
dogs, cats, parrots, rats or goats;
but, upon reflection, it will always be found that these "discoveries" are entirely devoid of originality. It is safe to say that among all these flaming pronouncements no real discovery has been made, no original medical idea has been promulgated, no permanent contribution to medical science has been furnished, no advancement in medicine achieved. The public press has been utilized for the propagation of little else than medical sensationalism, proved to be such in time, by clinical and statistical experience. Practically all the modern claims of medicine are based upon the theories of Jenner and Pasteur, who have been exalted almost to the position of deities, whose dicta it is held to be impious to question. Those theories, in spite of a strenuous and increasing struggle to fix them upon a scientific basis, remain without foundation. (Preface, The Difficulties of Dr. Deguerre © 1926)

Walter Robert Hadwen, M.D. (1854-1932)
English physician
President, British Union for the Abolition of Vivisection

If you want to pass from the consciousness of flesh into the consciousness of Spirit, you must withdraw your attention from the things of the flesh. You must recognize that there is but one universal life, one universal substance, one universal intelligence, and that every animal is contending for its life and is entitled to that life. But in the matter of animal slaughter, who countenances it or defends it after his eyes have been opened to the unity of life? Let us remember that the right kind of food will give our minds and our spirits opportunity to express that which is one with ideal life.

* * *

As man unfolds spiritually he more and more perceives the necessity of fulfilling the divine law in every department of his life. From experience and observation, Unity believes that somewhere along the way, as he develops spiritually, man comes to question seriously the rightness of meat as part of his diet. Man is naturally loathe to take life,
even though the idea of killing animals for food has so long been sponsored by the race that he feels it is right and proper to do so. However, the Commandment, "Thou shalt not kill," considered in its fullest sense, includes the killing of animals.... There is a kindred spirit in all living things—a love for life. Any man who considers honestly the oneness of life feels an aversion to eating meat: that is a reaction of his mind towards anything so foreign to the idea of universal life.

Charles Fillmore (1854-1948)
American co-founder, Unity Church of Christianity

The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome aliment. Remember it is not only those who do the obscene work, but those who by feeding on this dead flesh encourage them and make their crime remunerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and suffering by which it has been obtained. It is universally recognized in law that *qui facit per alium facit per se*—whatsoever a man does through another he does himself.

* * *

A man will often say: "But it would make no difference to all this horror if I alone ceased to eat meat." That is untrue and disingenuous. First, it would make a difference, for although you may consume only a pound or two each day, that would in time amount to the weight of an animal. Secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of a crime, you are helping to make it remunerative, and so you share in the guilt. No honest man can fail to see that this is so.
But when men's lower lusts are concerned they are usually dishonest in their view, and decline to face the plain facts.

There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

* * *

Another point to be remembered is that there is dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these loathsome crimes will tell you that an endeavor is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in many cases these intentions are not carried out, and appalling suffering ensues.

* * *

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe, and slaughter the animal before you could feed upon its flesh, you would realize the sickening nature of the task and would soon refuse to perform it. Would the delicate ladies who devour sanguinary beefsteaks like to see their sons working as slaughtermen?
If not, then they have no right to put this task upon some other woman's son. We have no right to impose upon a fellow-citizen work which we ourselves should decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating this horrible food we are making a demand that some one shall brutalize himself, that some one shall degrade himself below the level of humanity. * * *

You must surely recognise that here is an unspeakably horrible work, and that if you take any part in this terrible business—even that of helping to support it—you are putting another man in the position of doing (not in the least for your need, but merely for the gratification of your lusts and passions) work that you would under no circumstances consent to do for yourself. * * *

[W]e should surely remember that we are all of us hoping for the time of universal peace and kindness—a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming—that this horrible nightmare of wholesale slaughter will be removed from it? The really civilised nations of the world know far better than this; it is only that we of the West are as yet a young race, and still have many of the crudities of youth; otherwise we could not bear these things amongst us even for a day. Beyond all question the future is with the vegetarian. It seems certain that in the future—and I hope it may be in the near future—we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvelous machinery, in spite of the enormous fortunes that have been made in it, I am certain that our descendants will look back upon this age as one of only partial civilization, and in fact but little removed from savagery. One of the arguments by which they will prove this
will assuredly be that we allowed among us
this wholesale, unnecessary slaughter of innocent animals
—that we actually battened on it and made money out of it,
and that we even created a class of beings
who did this dirty work for us,
and that we were not ashamed to profit
by the result of their degradation.

* * *
We have brought things to such a pass
with our miscalled "sport" and our wholesale slaughterings,
that all wild creatures fly from the sight of us.

Does that seem like the universal brotherhood of God's creatures?
Is that your idea of the golden age of world-wide kindliness
that is to come—a condition when every living thing
flees from the face of man because of his murderous instincts?

* * *
We might all be freed from it very soon
if men and women would only think;
for the average man is not after all a brute,
but means to be kind if he only knew how.

He does not think; he goes on from day to day,
and does not realise that he is taking part
all the time in an awful crime.

But facts are facts, and there is no escape from them;
every one who is partaking of this abomination
is helping to make this appalling thing a possibility,
and undoubtedly shares the responsibility for it.

You know that this is so, and you can see what a terrible thing it is;
but you will say: "What can we do to improve matters
—we who are only tiny units
in this mighty seething mass of humanity?"

It is only by units rising above the rest and becoming more civilised
that we shall finally arrive at a higher civilisation of the race as a whole.

There is a Golden Age to come,
not only for man but for the lower kingdoms,
a time when humanity will realise its duty to its younger brothers
—not to destroy them, but to help them and train them,
so that we may receive from them, not terror and hatred
but love and devotion and friendship and reasonable cooperation.

A time will come when all the forces of Nature
shall be intelligently working together towards the final end,
not with constant suspicion and hostility,
but with universal recognition of that Brotherhood which is ours
because we are all children of the same Almighty Father.

* * *
Let us at least make the experiment;
let us free ourselves from complicity in these awful crimes,
let us set ourselves to try, each in our own small circle,
to bring nearer that bright time of peace and love
which is the dream and the earnest desire
of every true-hearted and thinking man.
At least we ought surely to be willing to do so small a thing as this
to help the world onward towards that glorious future;
we ought to make ourselves pure, our thoughts and our actions
as well as our food, so that by example as well as by precept
we may be doing all that in us lies
to spread the gospel of love and of compassion,
to put an end to the reign of brutality and terror,
and to bring nearer the dawn of the great kingdom
of righteousness and love when the will of our Father
shall be done upon earth as it is in heaven.

(Vegetarianism and Occultism © 1913)
Charles Webster Leadbeater (1854-1934)
English clergyman, author, theosophist

The English country gentleman galloping after a fox—
the unspeakable in full pursuit of the uneatable.
(A Woman of No Importance © 1893)
Oscar Wilde (1854-1900)
Irish playwright, novelist, poet

.................
Whilst the Heavens are feasted on the bread and wine
of great spiritual and Divine elements
of which Eternal Life is constituted,
and the real Shepherd on the plains
listens to the joy and gladness
expressed in the heavenly songs,
the great cities, the towns, the villages,
and even the outlying lonely places
are filled with the cries of creatures
as these are slaughtered in order to provide piquant meals
with which to satisfy the barbaric tastes
of the still unredeemed humanity.
(The Season of the Christ-mass)
<>
(on being called to love all beings]
- To proclaim the Brotherhood of man,
the essential one-ness of all religious aspirations,
and the unity of all living creatures in the Divine.
- To teach the moral necessity for humaneness
towards all men and all creatures:
- To protest against, and to work for the abolition of
all national and social customs
which violate the teachings of the Christ,
especially such as involve bloodshed,
the oppression of the weak and defenseless,
the perpetuation of the brutal mind,
and the infliction of cruelty upon animals, viz.:
war, vivisection, the slaughter of animals for food,
fashion and sport, and kindred evils:
- To proclaim a message of peace and happiness,
health and purity, spirituality and Divine Love.
* * *
The finest intellects of the world...possessed a wisdom higher far
than that which passes for wisdom in our present day civilization.
They had also the courage of their convictions,
and showed it by applying them to life.
Their humaneness was practical; their precepts became deeds.
They were not simply against vivisection for scientific purposes,
but the vivisection of a living creature for "food"
was equally abhorrent.
Their "league of pity" was full-rounded.
It did not stop outside of the slaughterhouse, but entered it,
and sought to put an end to killing for food purposes.
Their doctrine of a humane attitude to the lower races
was not content to formulate "societies"
for the protection of cruelty to animals,
like so many of the inconsistent and soulless things
that go by that name these days,
but it sought a most practical outlet
in the habit of abstinence from all flesh-foods.
And even where the humanitarian motive did not prevail,
men abstained from flesh for the sake of personal purity;
for they recognized how impossible it was
to attain the highest life and, at the same time, minister to
the lower and grosser tastes, and appetites of the body.
("The Records of History")

* * *

The true solution must be found
in an entire change in the national habits,
so that the conditions under which land is held
may be such as to contribute to the wealth, health,
intelligence, moral fiber, and happiness of the people.
For, after all, the prosperity of the nation
does not so much depend upon who holds the land,
as it does upon the wise and sacred use to which it is put.

* * *

We must not shut our eyes to the fact
that the flesh-eating propensities of the nation
have done much to nurture the very spirit
which we wish now to uproot.

* * *

That the land problem is a very old one,...
there could be no heavier indictment
of our own nation written today;
and is little short of a prophecy whose fulfillment will be assured
unless our national habits change and we cultivate the land
to feed men rather than graze cattle for food.
(“Some Economic Problems”)

* * *

Since the mystic records of the past enforce our argument;
and since history has testified to the wisdom of our plea;
and since science has sounded the warning note against flesh-eating,
and since the whole economic considerations,
both personal and national, are clearly shown
to find their solution in pure food and healthy purpose;
and since the humane soul is the one that grows [most like] God,
and the inhumane soul the one that most denies Him;
and since we cannot be truly humane
and yet kill the objects of our compassion
in order to gratify our eating lusts,
there is no other way left open for us but the narrow way
of righteous dealing towards the sub-human as towards the human.
And we make it our mission—
I mean the mission of the Order of the Cross—
to lift men up to that plane of being where divine compassion reigns;
for we are not mere vegetarian economists,
as we attach less importance to the mere economic consideration
than to the higher motives;
but we are spiritual humanitarians, believing most profoundly
that pure food will at last help to realize that pure condition of body,
through which alone the divine can make itself manifest,
and the soul attain to that perfection of being
of which the noblest faiths have prophesied.
("A Plea for Humaneness")
* * *

It is difficult to understand how anyone who has studied animals
could come to the conclusion that they do not feel;
and more difficult to understand how any man
who professes to have been moved by the compassion of God
could believe and teach that we need not consider the feelings
of the other species, as they are only things—"mere chattels."

Yet men do believe such things, and teach them.
And when we realize how much the doctrine is held in "high places,"
it is not to be wondered that cruelty abounds,
and our fellow creatures are made to pass through the fire
of unspeakable suffering as sacrifices to the Moloch
of human lust and scientific insanity.
Much of the indifference, apathy, and even cruelty which we see has its origin in the false education given the young concerning the rights of animals, and their duty toward them.

And so my final appeal is to you, my reader, whoever you may be. Would you be one of the sons of God? Would you manifest in and through yourself the divine pity, sympathy, and love? Would you attain to the angelic condition, and minister even as heaven ministers to you? Then recognize your kinship to the races beneath you, and realize your responsibility towards them. Eat them not any more than you would your own kith and kin. Recognize that in many of them there is a brother or sister soul. Know through sympathy with them how truly and keenly they feel, and raise your voice against the sufferings inflicted upon them by a false science. Be to them as you would have the angels be to you! Protect them with the wings of your pity, even as you would have God spread His presence over you. So shall you be helped up to the angelic!

The Divine! To become One with God!

(“Voice of Religion”)

(All the above chapters are from On Behalf of the Creatures; A Plea Historical, Scientific, Economic, Dynamic, Humane and Religious © 1903)

Reverend John Todd Ferrier (1855-1943)
Scottish minister
Founder, The Order of the Cross Christian Church

Animals are my friends and I don't eat my friends.

Think of the fierce energy concentrated in an acorn! You bury it in the ground and it explodes into a giant oak! Bury a sheep and nothing happens but decay.

Cruelty must be whitewashed by a moral excuse, and a pretense of reluctance.

The worst sin toward fellow creatures is not to hate them but to be indifferent to them. That's the essence of inhumanity.

(The Devil's Disciple, Act II © 1901)

Custom will reconcile people to any atrocity; and fashion will drive them to acquire any custom.

(Killing for Sport, Preface © 1914)
It is ridiculous to expect that an experimenter who commits acts of diabolical cruelty for the sake of what he calls science can be trusted to tell the truth about the results.

* * *

[A]ny fool can vivisect and gain kudos by writing a paper describing what happened: the laboratories are infested with kudos hunters who have nothing to tell.... Vivisectors crowd humane research workers out of the schools and discredit them, they use up all the available endowments and bequests, leaving nothing for serious research. (reply to H. G. Wells in The Sunday Express, August 1927)

Once grant the ethics of the vivisectionists and you not only sanction the experiment on the human subject, but make it the first duty of the vivisector. If a guinea pig may be sacrificed for the sake of the very little that can be learnt,.... shall not a man be sacrificed for the sake of the great deal that can be learnt from him?

* * *

I would rather swear fifty lies than take an animal which had licked my hand in good fellowship and torture it. If I did torture the dog, I should certainly not have the face to turn round and ask how any person dare suspect an honourable man like myself of telling lies. Most sensible and humane people would, I hope, flatly reply that honourable men do not behave dishonourably even to dogs.
* * *  
If you cannot attain to knowledge without torturing a dog, you must do without knowledge.  
The only knowledge we lose by forbidding cruelty is knowledge at first hand of cruelty itself, which is precisely the knowledge humane people wish to be spared. * * * 

[W]e have, as part of the routine of teaching, a routine of vivisection which soon produces complete indifference to it on the part even of those who are naturally humane. If they pass on from the routine of lecture preparation, not into general practice, but into research work, they carry this acquired indifference with them into the laboratory, where any atrocity is possible, because all atrocities satisfy curiosity. * * *  

You do not settle whether an experiment is justified or not by merely showing that it is of some use. The distinction is not between useful and useless experiments, but between barbarous and civilized behavior.  
Vivisection is a social evil because if it advances human knowledge, it does so at the expense of human character. ("Preface on Doctors" The Doctor's Dilemma © 1911) <>  
The arguments used to justify vivisection are those which could be used to justify any atrocity. Atrocities are not less atrocities when they occur in laboratories and are called medical research. <>  
There are hundreds of paths to scientific knowledge. The cruel ones can teach us only what we ought not to know. (National Anti-Vivisection Society Annual Meeting, May 22, 1900) <>  
In law we draw a line between the killing of human animals and non-human ones, setting the latter apart as brutes. This was founded on a general belief that humans have immortal souls and brutes none. Nowadays more and more people are refusing to make this distinction. (On The Rocks © 1933) <>  
While we ourselves are the living graves of murdered beasts, how can we expect any ideal conditions on this Earth? <>  
[on being told by his doctor that he must eat meat] My situation is a solemn one: Life is offered to me on condition of eating beef-steaks. But death is better than cannibalism.
My will contains directions for my funeral, which will be followed not by mourning coaches, but by oxen, sheep, flocks of poultry,

and a small traveling aquarium of live fish, all wearing white scarves in honor of the man who perished rather than eat his "fellow creatures."

It will be, with the exception of Noah's Ark, the most remarkable thing of the kind ever seen.

(letter to The London Daily Chronicle)

<>

Why are you a vegetarian?
Oh, come! That boot is on the other leg.
Why should you call me to account for eating decently?
If I battened on the scorched corpses of animals, you might well ask me why I did that.

(The Vegetarian, January 15, 1898)
<>
[on refusing an invitation to dine]
A dinner! How horrible!
I am to be made the pretext for killing
all those wretched animals and birds, and fish!
Thank you for nothing.
Now if it were to be a fast instead of a feast,
say a solemn three days' abstinence
from corpses in my honour,
I could at least pretend to believe
that it was disinterested.
Blood sacrifices are not in my line.
(a telegram sent on December 30, 1929)
<>
When a man wants to murder a tiger he calls it sport;
when the tiger wants to murder him he calls it ferocity.
(The Revolutionists' Handbook and Pocket Companion © 1905)
George Bernard Shaw (1856-1950)
English playwright
Nobel Prize in Literature 1925

• Cruelty is the vice most natural to dullness of mind.
(Essays in Freedom and Rebellion © 1921)
Henry Wood Nevinson (1856-1941)
British journalist and suffragist

• A strange lot this, to be dropped down in a world of barbarians
—men who see clearly the barbarity of all ages except their own.
(The Soul of the World)
Ernest Howard Crosby (1856-1907)
American reformer and author

[It is] awful cruelty and terror to which tens of thousands
of animals killed for human food are subjected
in traveling long distances by ship and rail and road
to the slaughterhouses of the world.
God disapproves of all cruelty, whether to man or beast.
The occupation of slaughtering animals is brutalizing
to those who are required to do the work.
I believe this matter is well worthy
of the serious consideration of Christian leaders.
William Bramwell Booth (1856-1929)
British second general, The Salvation Army
There are various tests of civilization:
one fair test is the place of the animal world
in the scale of civil rights.
To affirm that the animal workers in society
have no rights is an admission of barbarism,
because it is followed by acts and customs of barbaric cruelty.
("The Measure of a Man" address to the London Vegetarian Society, 1928)
<>
None can truthfully allege that I ignore
the rights and just claims of man upon his fellow-man,
but I stand also for the rights and claims of beast
as man's partner in the world's work.
The destroyer and eater of his sub-human brother or sister
must submit to hear that his flesh-eating habit
is a complete denial of the doctrine of animal rights,
a palpable injustice to members of the great family of the sentient races
and a sinful breach of Heaven's law of mercy.
("The Common Good, or the Animal Co-worker with Man"
sermon at the Bristol Vegetarian Society, May 4, 1930)
<>
It is certain that, as religion becomes purer,
more and more people will come to abhor the cruelty
involved in the rearing and killing of animals for human food,
to regard the custom indeed as a kind of cannibalism,
since the animals they consume are actually their ancestral kinsmen.
They will also realize the resulting degradation
to human character and society.
Conventional religion has many debts and omissions to its discredit,
but I know of none more flagrant and unworthy
than its almost universal disregard for animal rights;
the rights of animals to justice and mercy.
It is said that God is love.
Mankind will ascend to the highest life of religion
when they act as though Love were God.
(Twenty Dialogues on Universal Religion
between Seeker and Finder © 1930)
<>
If those benevolent-minded people could
but visualize the agonies connected with
the breeding, raising, railing, shipping,
deriving and slaughtering
of the defenseless victims of human voracity,
they would abhor the bloody morsel
they now pick so daintily from their dinner plates.
Reverend Dr. Walter Walsh (1857-1931)
British Anglican clergyman and church historian
...............
And the pheasants!
They are on every side, some rising; some dropping; some lying dead; but the great majority fluttering on the ground wounded; some with both legs broken and a wing; some with both wings broken and a leg; others merely winged, running to hide; others mortally wounded, gasping out their last breath amidst the hellish uproar which surrounds them. And this is called "sport"!

Experience has taught me the cruelty and horror of this much miscalled sport. Wide travel, much contact with the animal world, and a good deal of experience in a variety of sports have all combined to make me ashamed and deeply regretful for every life my hand has taken.
Lady Florence Dixie (1857-1905)
British travel writer

The wild cruel beast is not behind the bars of the cage. He is in front of it.

All that is best in me I have given to [animals] and I mean to stand by them to the last and share their fate whatever it may be. If it is true that there is to be no haven of rest for them when their sufferings here are at an end, I, for one, am not going to bargain for any heaven for myself. I shall go without fear where they go, and by the side of my brothers and sisters from the forests and the fields, from skies to seas, lie down to merciful extinction in their mysterious underworld, safe from any further torments.

(Preface to The Story of San Michele © 1929)
Axel Munthe (1857-1949)
Swedish physician and psychiatrist
"Remember you have a large country and you can easily afford to leave a few bare rocks, a few shallow lakes and swamps, a few desolate cliffs and remote forests to us poor, dumb creatures, where we can be allowed to live in peace. All my days I have been hounded and hunted. It would be a comfort to know that there is a refuge somewhere for one like me."

* * *

[on elf Thumbietot being returned to human form as the boy Nils, who finally dares show himself to his parents in time to spare the life of the family farm's gander Morten, who had lived with him among the wild geese for a year]
"But this concerns the life of the goosey-gander," he said to himself —"he who has been my best friend ever since I last stood here."
In a twinkling the boy remembered all that he and the goosey-gander had suffered on ice-bound lakes and stormy seas and among wild beasts of prey. His heart swelled with gratitude;
he conquered himself and knocked on the door.  
"Is there some one who wishes to come in?" asked his father, opening the door.  
"Mother, you sha'n't touch the goosey-gander!" cried the boy. Instantly both the goosey-gander and Dunfin, who lay on a bench with their feet tied, gave a cry of joy, so that he was sure they were alive.  

(From "The Wonderful Adventures of Nils © 1906-1907")  
Selma Lagerlöf (1858-1940)  
Swedish author  
Nobel Prize in Literature 1909  

The woods were made for the hunters of dreams,  
The brooks for the fishers of song;  
To the hunters who hunt for the gunless game  
The streams and the woods belong.  
(excerpt from "The Bloodless Sportsman" Dreams in Homespun © 1898)  
Sam Walter Foss (1858-1911)  
American poet and librarian  

In the shelter we recognize that animals have the same right to live as humans and that "thou shalt not kill" applies to all sentient creation. We realize that animals are truly a part of God's creation even as we are and that they share the same life. We believe that all life comes from God and is therefore sacred, and that in killing life one kills a part of God. We do not believe that an animal has a human soul; perhaps it is wrong to say that an animal has a soul at all. Or a man, for that matter. Perhaps it would be correct to say animals and men are souls, souls embodied. 
Mother Cecilia (1859-1952)  
Prussian prioress of a Minnesota monastery  

Men are the greatest, noblest and wisest and best beings in the whole, vast, eternal universe! Any man will tell you that.  
(From "The Idle Thoughts of an Idle Fellow © 1886")  
Jerome Klapka Jerome (1859-1927)  
English author  

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At the moment, our human world is based on the suffering and destruction of many non-humans. To perceive this, and to do something to change it in personal and public ways, is to undergo a change of perception akin to a religious conversion. Nothing can ever be seen quite in the same way again, because once you have admitted to the pain and terror of other species, you will, unless you resist conversion, be always aware of the endless permutations of suffering that support our society.

Sir Arthur Conan Doyle (1859-1930)
Scottish poet and playwright
Author of the Sherlock Holmes detective novels

Our ancestors sinned in ignorance; they were taught (as I deeply regret to say one great Christian Church still teaches) that the world, with all that it contains, was made for man, and that the lower orders of creation have no claims upon us. But we no longer have the excuse of saying that we do not know; we do know that organic life on this planet is all woven of one stuff, and if we are children of our Heavenly Father, it must be true, as Christ told us,

that no sparrow falls to the ground without His care. The new knowledge has revolutionized our ideas of our relations to the other living creatures who share the world with us, and it is our duty to consider seriously what this knowledge should mean for us in matters of conduct. The great discovery of the nineteenth century, that we are of one blood with the lower animals,
has created new ethical obligations
which have not yet penetrated the public conscience.
The clerical profession has been lamentably remiss
in preaching this obvious duty.
* * *
[W]e can hardly suppose that the other animals,
if they are able to think, admit our superiority.
If they were capable of formulating a religion,
they might differ considerably
as to the shape of the beneficent Creator,
but they would nearly all agree that the Devil
must be very like a big white man.
For we have always treated our poor relations
in fur and feathers as if they had no rights at all.
We have not only enslaved them,
and killed and eaten them,
but we have made it one of our chief pleasures
to take away their lives,
and not infrequently we have tortured them.
("The Rights of Animals" Lay Thoughts of a Dean © 1926)
<>  We men, the tyrants and bullies of our planet,
have yet much to learn about our duties to our poor relations,
who have as good a right to life and happiness as we have.
(article in The Evening Standard, September 1935)
<>  We have enslaved the rest of the animal creation,
and have treated our distant cousins in fur and feathers
so badly that beyond doubt,
if they were able to formulate a religion,
they would depict the Devil in human form.
* * *
The discoveries which are still rightly associated
with the name of Charles Darwin have proved,
beyond a shadow of doubt,
that the so-called lower animals are literally our distant cousins.
They have as good a right on this planet as we have;
they were not made for our benefit, as we used to suppose.
This discovery has certainly altered our way of regarding them;
it has made us aware of moral obligations
which were formally unrecognized.
The only question is how far the recognition
of these obligations ought to take us.
Some think that we ought to abstain
from animal food altogether.
But the whole nature, as has been said,
is a conjugation of the verb to eat, in the active and passive; and if we assume that survival has a value for the brutes, no one has so great an interest in the demand for pork as the pig.*

(Outspoken Essays: Second Series © 1922)
Reverend William Ralph Inge (1860-1954)
English Anglican priest, social critic, author
Dean of St. Paul's Cathedral, professor of divinity

[*Among the English vegetarians outraged by Reverend Inge's comment about pigs living to become pork was Rev. Francis Wood, who wrote a pamphlet denouncing the perceived hypocrisy; see excerpts below]

As soon as our author passes from theory to practice, from the statement of this principle of the rights of animals to its application to our conduct towards them, his attitude and ideas become less satisfactory. That is to say, after admitting, only a few sentences previously, that animals "have as good a right on this planet as we have," he now renders the admission quite nugatory by maintaining, in effect, that when it is a question of the satisfaction of man's carnivorous cravings, the rights of animals must go by the board. What astonishing inconsistency! What an amazing volte-face! Although...it may not be permissible to claim that Jesus, living long ages ago in far away Palestine, was a vegetarian, it is perhaps not unreasonable to cherish the idea that were he living amongst us in this Western World today, he would, in presence of the spectacle of so much selfish and senseless slaughter of the innocent, beautiful, and useful creature life of the world, be found in the forefront of those who are endeavoring, alike by precept and example, to put an end to the custom of killing and eating our fellow creatures. Certainly we can hardly imagine him as allying himself with those who—as Dr. Inge—seek not merely to excuse, but to impart a specious and misleading aspect of use and worth to a system which is utterly and irredeemably harmful and evil.

(A Reply to Dean Inge's defence of flesh-eating © 1934)
Reverend Francis Wood
English clergyman

How can one be happy while a single living [creature] on earth still suffers?
(The Moral Basis of Vegetarianism)
Gustav Mahler (1860-1911)
Austrian composer and conductor

.................
Man has been endowed with reason, with the power to create, so that he can add to what's been given. But up to now he hasn't been a creator, only a destroyer.

Forests keep disappearing, rivers dry up, wild life's become extinct, the climate's ruined, and the land grows poorer and uglier every day. (Uncle Vanya © 1896)  
Anton Pavlovich Chekhov (1860-1904)  
Russian dramatist  

Humanity advances only as it becomes more humane.  
Frank Crane (1861-1928)  
American Presbyterian minister, speaker, essayist  

We manage to swallow flesh only because we do not think of the cruel and sinful thing that we do. Cruelty...is a fundamental sin, and admits of no arguments or nice distinctions. If only we do not allow our heart to grow callous, it protests against cruelty, is always clearly heard; and yet we go on perpetrating cruelties easily, merrily, all of us—in fact, anyone who does not join in is dubbed a crank.  
Rabindranath Tagore (1861-1941)  
Bengali educator, poet, composer of India's National Anthem Nobel Prize in Literature 1913  

There is even in kindness to animals a special merit. [T]his kindness is obligatory upon us because God made the animals, and is therefore their Creator, and, in a measure, His Fatherhood extends to them.  
(speech to children at Westminster Cathedral, April 1931)  
Francis Alphonsus Cardinal Bourne (1861-1935)  
English prelate of the Roman Catholic Church Archbishop of Westminster
'Tis strange how women kneel in church and pray to God above, Confess small sins and chant a praise and sing that He is love; While coats of softly furred things upon their shoulders lie— Of timid things, of tortured things, that take so long to die. 

......

'Tis strange to hear the organ peal —"Have mercy on us, Lord" The benediction—peace to all —they bow with one accord While from stained windows fall the lights on furs so softly warm, Of timid things, of little things, that died in cold and storm. ("A Paradox")

<> All night long, gnaw and gnaw, Come with me, lady, see what I saw.

Only a beaver suffering pain. God! Take that sound out of my brain. A thing of the wilds—who cares how it dies? God! Take that sight out of my eyes. (written circa 1925)

<> The steel jaws clamped and held him fast, None marked his fright, none heard his cries.
His struggles ceased; he lay at last
With wide, uncomprehending eyes,
And watched the sky grow dark above
And watched the sunset turn to grey.
And quaked in anguish while he strove
To gnaw the prisoned leg away.
Then day came rosy from the east,
But still the steel jaws kept their hold,
And no one watched the prisoned beast,
But fear and hunger, thirst and cold.
Oppressed by pain, his dread grew numb,
Fright no more stirred his flagging breath.
He longed, in vain, to see him come
The cruel hunter, bringing death.
Then through the gloom that night came One
Who set the timid spirit free;
"I know thine anguish, little son;
So once men held and tortured Me."
(poem by F. F. van de Water alias Edward Breck)

Lieutenant Commander Rtd. Edward Breck (1861-1929)
American Naval intelligence officer
Scholar, champion fencer and golfer, naturalist
Founder, Anti-Steel-Trap League

I am ashamed of the race of beings to which I belong.
It is so cruel and bigoted, so hypocritical, so soulless and insane.
I would rather be an insect...a bee or a butterfly...
and float in dim dreams among the wild flowers of summer
than be a man and feel the horrible and ghastly
wrongs and sufferings of this wretched world.

* * *
The complete denial by human animals of ethical relations
to the rest of the animal world is a phenomenon
not differing either in character or cause
from the denial of ethical relations by a tribe, people,
or race of human beings to the rest of the human world.
The provincialism
of Jews toward non-Jews,
of Greeks toward non-Greeks,
of Romans toward non-Romans,
of Moslems toward non-Moslems, and
of Caucasians toward non-Caucasians,
is not one thing,
and the provincialism of human beings
toward non-human beings another.
They are all manifestations of the same thing. The fact that these various actions are performed by different individuals and upon different individuals, and are performed at different times and places, does not invalidate the essential sameness of their natures. Crimes are not classified...according to the similarity of those who do them or those who suffer from them, but by grouping them according to the similarity of their intrinsic qualities. All acts of provincialism consist essentially in the disinclination or inability to be universal, and they belong in reality, all of them, to the same species of conduct. There is, in fact, but one great crime in the universe, and most of the instances of terrestrial wrong-doing are instances of this crime. It is the crime of exploitation—the considering by some beings of themselves as ends, and of others as their means; the refusal to recognize the equal, or the approximately equal, rights of all to life and its legitimate rewards; the crime of acting toward others as one would that others would not act toward him. For millions of years, almost ever since life began, this crime has been committed, in every nook and quarter of the inhabited globe.

* * *

The partially emancipated human being who extends his moral sentiments to all the members of his own species, but denies to all other species the justice and humanity he accords to his own, is making on a larger scale the same ethical mess of it as the savage. The only consistent attitude, since Darwin established the unity of life (and the attitude we shall assume, if we ever become really civilized), is the attitude of universal gentleness and humanity.

(© 1907)

A universe is, indeed, to be pitied whose dominating inhabitants are so unconscious and so ethically embryonic that they make life a commodity, mercy a disease and systematic massacre a pastime and a profession.

(© 1899)
All beings are ends; no creatures are means. All beings have not equal rights, neither have all men, but all have rights.
* * *
Nonhuman beings were not made for human beings any more than human beings were made for nonhuman beings. The great Law, the all-inclusive gospel of social salvation, is to act toward others as you would act toward a part of your own self.
* * *
Man is not the pedestalled individual pictured by his imagination—a being glittering with prerogatives, and towering apart from and above all other beings. He is a pain-shunning, pleasure-seeking, death-dreading organism, differing in particulars, but not in kind, from the pain-shunning, pleasure-seeking, death-dreading organisms below and around him.
* * *
This world was not made and presented to any particular clique for its exclusive use or enjoyment. The earth belongs, if it belongs to anybody, to the beings who inhabit it—to all of them. And when one being or set of beings sets itself up as the sole end for which the universe exists, and looks upon and acts toward others as mere means to this end, it is usurpation, nothing else and never can be anything else, it matters not by whom or upon whom the usurpation is practiced. A tyrant who puts his own welfare and aggrandizement in the place of the welfare of a people, and compels the whole people to act as a means to his own personal ends, is not more certainly a usurper than is a species or variety which puts its welfare in the place of the welfare of all the inhabitants of a world. The refusal to put one self in the place of others and to act toward them as one would that they would act toward him does not depend for its wrongfulness upon who makes the refusal or upon whether the refusal falls upon this or that individual or set. Deeds are right and wrong in themselves; and whether they are right or wrong, good or evil, proper or improper, whether they should be done or should not be done, depends upon their effects upon the welfare of the inhabitants of the universe.
* * *
One of the greatest obstacles missionaries have to contend with is the hostility aroused in the people by the...flesh-eating habits of the missionaries themselves.
The native inhabitants, who are the most compassionate of mankind, look upon the Christian missionaries, who kill and eat cows and shoot monkeys for pastime, as being little better than cannibals. Contemplate the presumption necessary to cause an individual to leave behind him fields white for mission work, and travel, at great expense, halfway round the earth in order to preach a narrow, cruel, anthropocentric gospel to a people of so great tenderness and humanity as to be kind even to "animals" and enemies!

* * *

[on our fellow creatures]
They are not conveniences but cousins.
(The Universal Kinship © 1906)
J. Howard Moore (1862-1916)
American zoologist, professor, ethicist, author

Then, too, he never seems quite at home in his deplorably filthy surroundings; he looks at you, up to the knees in ooze, out of his little eyes, as if he would live in a more cleanly way, if he were permitted. Pigs always remind me of the mariners of Homer, who were transformed by Circe; there is a dreadful humanity about them, as if they were trying to endure their base conditions philosophically
by waiting for their release.
(The Thread of Gold © 1907)
Arthur Christopher Benson (1862-1925)
British poet, essayist, author

Were the belief one day to become general
that man could dispense with animal food,
there would ensue not only a great economic revolution,
but a moral improvement as well.
Count Maurice Maeterlinck (1862-1949)
Belgian essayist, playwright, poet

We should understand well
that all things are the work of the Great Spirit.
We should know the Great Spirit is within all things:
the trees, the grasses, the rivers, the mountains,
and the four-legged and winged peoples;
and even more important, we should understand
that the Great Spirit is above all these things and peoples.
When we do understand all this deeply in our hearts,
then we will fear, and love, and know the Great Spirit,
and then we will be and act and live as the Spirit intends.
Black Elk (1863-1950)
Native American holy man, Oglala Lakota Sioux tribe

As you and your children grow in genuine humanitarianism
the savage notion that beasts and birds have no rights will disappear.
It cannot survive the light of reason and of righteousness.
(“Man’s Debt to the Animal World” sermon on NBC radio, 1933)

Personally, I would not give a fig for any man’s religion
whose horse, cat and dog do not feel its benefits.
Life in any form is our perpetual responsibility.
Reverend Samuel Parkes Cadman, D.D. (1864-1936)
American clergyman, Bible scholar, columnist, radio broadcaster

Why should man expect his prayer for mercy
to be heard by What is above him
when he shows no mercy to what is under him?
Prince Pierre Troubetzkoy (1864-1936)
Italian-born artist, brother of Paolo (see 1866)
Kindness to all God's creatures
is an absolute rock-bottom necessity
if peace and righteousness are to prevail.
Sir Wilfred Grenfell (1865-1940)
British medical missionary to Newfoundland

We are the most wonderful people in all the jungle;
we all say so and so it must be true.
(The Jungle Book © 1894)
Rudyard Kipling (1865-1936)
Indian-English author and poet

Milk was destined to feed the animal's offspring
and not that man should take it with force for himself.
The kid has the right to enjoy its mother's milk and its mother's love,
but hard-hearted man, influenced
by his materialistic and shallow outlook,
changes and perverts these true functions.
Thus the gentle kid is unable to partake of its mother's love
and rejoice in the splendor of life.
<>
It is impossible to imagine that the Master of all that transpires,
Who has mercy upon all His creatures,
would establish an eternal decree such as this
in the creation that He pronounced "exceedingly good,"
that it should be impossible for the human race to exist
without violating its own moral instincts by shedding blood,
be it even the blood of animals.
<>
The progress of dynamic ideals will not be eternally blocked.
Through general, moral and intellectual advancement...
shall the latent aspiration of justice for the animal kingdom
come out into the open, when the time is ripe.
("A Vision of Vegetarianism and Peace," circa 1903-1904)
Rabbi Abraham Isaac Hakohen Kook (1865-1935)
Latvian statesman, diplomat, mediator, Torah scholar
First Ashkenazi chief rabbi of pre-state Israel

Cruelty to animals is the degrading attitude of paganism.
Arthur Cardinal Hinsley (1865-1943)
English prelate of the Roman Catholic Church
Archbishop of Westminster
I have never been able to bring myself
to extinguish a light of life;
I lack the power to ignite it anew.
**Sven Anders Hedin (1865-1952)**
Swedish explorer, photographer, illustrator

As I cannot kill, I cannot authorize others to kill.
Do you see? If you are buying from a butcher
you are authorizing him to kill—to kill helpless creatures
which neither you nor I could kill ourselves.
**Prince Paolo Troubetzkoy (1866-1938)**
Italian-born artist, brother of Pierre (see 1864)

The average beast of prey is a decent creature
who merely kills for the sake of food
or in a fight against an enemy.
It is only man who calls killing "sport"
and kills for the pleasure of killing;
not for food, not for self-defense,
but to satisfy some primitive instinct,
once necessary, and now perverted.
**Gilbert Murray (1866-1957)**
British classical scholar and diplomat

In all the round world of Utopia there is no meat.
There used to be.
But now we cannot stand the thought of slaughter-houses.
And, in a population that is all educated,
and at about the same level of physical refinement,
it is practically impossible to find anyone
who will hew a dead ox or pig....
I can still remember...the rejoicings
over the closing of the last slaughterhouse.
**(A Modern Utopia © 1905)**
**H. G. Wells (1866-1946)**
English author

Let [children] be taught to have pity
for the animals who are at our mercy,
who cannot protect themselves,
who cannot explain their weakness,
their pain or their suffering.
Soon this will bring to their attention that higher law, the moral obligation of man as a superior being to protect and care for the weak and the defenseless. Nor will it stop there, for this in turn will lead them to that highest law: man's duty to man.

* * *

The Golden Rule must be applied in our relations with the animal world, just as it must be applied in our relations with our fellow men, and no one can be a Christian until this finds embodiment in his or her life.

(*Every Living Creature*)

Ralph Waldo Trine (1866-1958)
American philosopher and author

..............

The continual endeavor of man should be to lessen the sum of suffering and cruelty: that is the first duty of humanity.

* * *

The nameless tortures which men inflict on such innocent creatures made [Jean-Christophe's] heart ache. Grant animals a ray of reason, imagine what a frightful nightmare the world is to them: a dream of cold-blooded men, blind and deaf, cutting their throats, slitting them open, gutting them, cutting them into pieces, cooking them alive, sometimes laughing at them and their contortions as they writhe in agony.

Is there anything more atrocious among the cannibals of Africa? To a man whose mind is free there is something even more intolerable in the suffering of animals than in the sufferings of humans.

For with the latter, it is at least admitted that suffering is evil and that the person who causes it is a criminal. But thousands [now billions] of animals are uselessly butchered every day without a shadow of remorse. If any person were to refer to it, they would be thought ridiculous. And that is the unpardonable crime.

That alone is the justification of all that humans may suffer. It cries vengeance upon all the human race.

If God exists and tolerates it, it cries vengeance upon God. If there exists a good God, then even the most humble of living things must be saved.
If God is good only to the strong,
if there is no justice for the weak and lowly,
for the poor creatures who are offered up
as a sacrifice to humanity,
then there is no such thing as goodness,
no such thing as justice.
(“The Unpardonable Crime” Jean-Christophe © 1904-1912)
Romain Rolland (1866-1944)
French novelist, dramatist, essayist
Nobel Prize in Literature 1915

As a Bishop of the Church of God,
I am ashamed to say that the Church as an organisation
has never made any official pronouncement
on the subject of the care and treatment of animals that I am able to find.
I am more and more amazed as I have studied the matter
to find that the Church has almost completely ignored the animal kingdom.
* * *
It is time, fully time, that all Christian people awake
to the necessity of taking an active part in the fight
against what I dare to call the Crime of Animal Cruelty.
Everyone who loves God and animals should help bear the burden
of the fight against this insidious evil.
The evil practice of vivisection
is damnable in its effect on human character.
(Voice of the Voiceless)
Right Reverend John Chandler White (1867-1956)
American clergyman

To all the humble beasts there be,
To all the birds on land and sea,
Great Spirit, sweet protection give
That free and happy they may live!
……
And to our hearts the rapture bring
Of love for every living thing;
Make us all one kin, and bless
Our ways with Christ's own gentleness!
(Prayer for Gentleness to All Creatures)
<>
If you know anything of politics,
you will realize the enormous difficulty
there always is in getting Parliament
to pass a law which does away with, or seriously curtails,
a vested interest, or even a time-honoured fashion.
The moment it comes to trying to save beasts from suffering at the expense of a definite class of men or women, the reformer is right up against it. We simply have to recognize that the whole movement towards decent treatment of animals and birds is a terribly slow one, and that its only chance of real progress lies in gradual educational infection.

* * *

Once admit that we have the right to inflict unnecessary suffering and you destroy the very basis of human society.

* * *

[Y]ou are not living in a private world all your own. Everything you say and do and think has its effect on everything around you.

* * *

How do you imagine it ever came about that bulls and bears and badgers are no longer baited, cockerels no longer openly encouraged to tear each other to pieces, donkeys no longer beaten to a pulp?

Only because people went about shouting that these things made them uncomfortable.

* * *

[C]onsider what it means to be a caged lark—what pining and misery for that little creature, which only lives for its life up in the blue.
Consider what a blasphemy against Nature,
and what an insult to all that is high and poetic in Man,
it is to cage such an exquisite thing of freedom!

* * *

But when a thing exists which you really abhor...
I do wish you would consider whether, in letting it strictly alone,
you are minding your own business on principle,
or because it is so jolly comfortable to do so.

* * *

I have observed that before men can be gentle
and broad-minded with each other,
they are always gentle and broad-minded about beasts.
These dumb things, so beautiful—even the plain ones—
in their different ways, and so touching in their dumbness,
do draw us to magnanimity and help the wings of our hearts to grow.

* * *

I feel—I seem to know—that most of us, deep down,
really love these furred and feathered creatures
that cannot save themselves from us
—that are like our own children because they are so helpless;
that are in a way sacred, because in them we watch,
and through them we understand,
those greatest blessings of the earth—Beauty and Freedom.
They give us so much, they ask nothing from us.
What can we do in return but spare them all the suffering we can?
("On the Treatment of Animals: For Love of Beasts")

* * *

In a word, I would like to see the "animal show"
abolished in this country.
It is too ironical altogether that our love of beasts
should make us tolerate and even enjoy what our common sense,
when we let it loose, tells us must in the main spell misery
for the creatures we profess to be so fond of.
I am here to say a very few words on the whole question
of the treatment of animals by our civilised selves.
For I have no special knowledge, like some who will speak to you,
of the training of performing animals;
I have only a certain knowledge of human and animal natures,
and a common sense which tells me that wild animals
are more happy in freedom than in captivity
—domestic animals more happy as companions than as clowns.
And, quite apart form the definite question of inhumanity,
it is perfectly clear to me that these animal shows
are among the many surviving evidences,
the lingering symptoms, of a creed that
—thank heaven!—is beginning to pass, and must pass, from us.
That creed said: We human beings have the right, for our pleasure, convenience, and distraction, to disregard in the matter of dumb creatures those principles which our religion, morality, and education fix as the guiding stars of our conduct toward human beings. (Please note that I do not touch on the question of our rights over dumb creatures in so far as our actual self-preservation is concerned; I limit my words to pleasure, convenience, profit, and distraction.) Now: "Do unto others as you would they should do unto you!" is not only the first principle of Christianity, but the first principle of all social conduct; the essence of that true gentility which is the only saving grace of men and women in all ranks of life. And I am certain that the word "others" cannot any longer be limited to the human creature. Whether or no animals have what are called "rights" is an academic question of no value whatever in the consideration of this matter.

** Rights or no rights, I care not; the fact remains that by so much as we inflict on sentient creatures unnecessary suffering, by so much have we outraged our own consciences, by so much fallen short of that secret standard of gentleness and generosity that, believe me, is the one firm guard of our social existence, the one bulwark we have against relapse into savagery. Once admit that we have the right to inflict unnecessary suffering, and you have destroyed the very basis of human society, as we know it in this age. You have committed blasphemy, the only blasphemy that really matters—against your conscience.

** Nothing so endangers the fineness of the human heart as the possession of power over others; nothing so corrodes it as the callous or cruel exercise of that power; and the more helpless the creature over whom power is cruelly or callously exercised, the more the human heart is corroded. It is recognition of this truth which has brought the conscience of our age, and with it the law, to say that we cannot any longer with impunity regard ourselves as licensed torturers of the rest of creation; that we cannot, for our own sakes, afford it.
In all this matter, then, of the treatment of animals, it comes to the definition of the words "unnecessary suffering." And I say this: All suffering that is inflicted merely for our pleasure, distraction, and even for our convenience and profit, as distinct from our preservation, is unnecessary and an abomination. And the fact that it is inflicted on creatures unable to raise hand to help themselves, or voice to tell us what they suffer, makes it even more abominable.

Whether it be the destruction of mother birds (with their whole families of nestlings) for the sake of the nuptial plumes to be worn in the hats and hair of human mothers; or the painful docking of the tails of horses, their sole weapon against the torment of stinging flies, for the sake of an ugly fashion; whether it be the treacherous sale of horses worn out in our service; the snaring of rabbits in needlessly cruel traps; the turning adrift of friendly but unwanted dogs and cats; whether it be the unnecessarily slow and painful slaughtering of animals for food; the wretched keeping in captivity of wild song-birds; the prisoning of eagles, hawks, and many other creature that cannot bear confinement, in zoos and other places;
whether it be any of these, or this sometimes distressing and always unnatural training of performing animals—in all, suffering is inflicted for our pleasure, distraction, convenience, or profit, and all of it is unnecessary, all against the conscience of the age.

To those who, tempted by the devil of irreflection, say, "But this is the creed of sentiment and softness,"
I return the answer: "Sir, no man ever became a stoic, and acquired the virtues of fortitude and courage, by inflicting pain on others."

There is nothing in this new creed that prevents any one from inflicting on himself as much hardship, risk, and privation as he considers needful to inspire him with fortitude.

Let me draw your attention to an anomaly, which accounts for most of our callousness toward the sufferings of animals.

Nearly every one who witnesses with his own eyes the infliction of needless pain on an animal feels revolted, and even hastens to the creature's aid; yet these same men and women, or the vast majority of them, merely hearing or reading of such things, pass by on the other side, with the feeling that to pay attention would be either credulous or sentimental.

Now, in regard to credulousness, not that it is hardly ever to the interest of any one to draw attention to cruelty—certainly not to fabricate such a charge; very much the contrary.

And in regard to sentiment, there seems to be a slight confusion as to the meaning of that word.

A man only moved by cruelty seen with his own eyes is no whit less sentimental than the man who takes fire at the mere recital of it; he is only more deficient in understanding, more cautious in judgment, or more sluggish in blood. Just as sentimental, but less sensitive.

The longer I live, the more I become convinced that people only use that favourite reproach—sentimental—to stigmatise sympathy with sufferings that they themselves have been unwilling or unable to realise. The moment they do realise, they become just as "sentimental," just as moved by pity and anger—for that is what sentimental means—as those at whom they sneer.

Ah! but—says the public—even if there be suffering for animals, the pleasure that their freaks or their fur or their feathers give us is greater than this suffering; we are entitled to weigh the one against the other.

Yet, few of that same public would dream of saying this
if, with their own eyes, they saw the tortures; for them the pleasure they talk of would have vanished in the memory of those quivering visions. Out of sheer sluggishness of imagination, out of mere laziness of mind, then, is made that rather pitiable plea —our pleasure is greater than their suffering. Yes! Nearly all the suffering we inflict, whether on human beings or on animals, comes from our not thinking. Many people gravely distrust that practice. For all that, I venture to suggest that a little more thought will do no harm to any of us. We pass this way but once, but once tread this world, and live in communion with these furred and feathered things, many of them beautiful, in a thousand ways so like ourselves, often friendly if we would let them be, and yet who, one and all, are so simple and helpless in the face of our force and ingenuity. Shall we, as we vanish, say: "I have lived my life as a true lord of creation, taking toll from the captivities and sufferings of every creature that had not my strength and cunning!" Or shall we pass out with the thought: "I wish I had not given needless pain to any living thing!" ("On the Treatment of Animals: On Performing Animals")

* * *
[on docking a horse's tail]
Ye gods! What a sense of beauty and of decency we must have, to approve the miserable stumps left on our horses by this "disgustful" practice! If we must indulge in mutilation for the sake of "beauty," let us perform on ourselves; tattoo our faces, perforate our lips, flatten our craniums, with other devices suitable to savages. But let us leave the horse alone, who in his unmutilated state is far less in need of "decoration" than we. There are some customs that seem to spell despair. How far, indeed, are we removed from savages, when we can blindly follow a custom so thoughtless and tormenting, so stupid and ugly? ("On the Treatment of Animals: The Docking of Horses' Tails")

* * *
[on aigrettes (bird feathers used as ornamentation)]
Am I in favour of legislation prohibiting the importation of plumage into Great Britain? I cannot conceive of any one, man or woman, with imagination and knowledge of the facts,
who would not be in favour of such legislation. That Englishwomen—English ladies—after years of revelation concerning this dismal matter, should continue to support by their demands the killing of myriads of beautiful birds—at breeding season, is the most discouraging instance I know of the wilful blindness of the human creature whose vanity is threatened. ("On the Treatment of Animals: On Aigrettes") (The above quotes are from a collection of the author's letters, essays and speeches, compiled in A Sheaf: Much Cry—Little Wool © 1916) John Galsworthy (1867-1933) English novelist and playwright Nobel Prize in Literature 1932

[on seeing cruelty to animals] Ah! What a prostitution of God's creatures. * * *
There is in the look of beasts a profound light and gentle sorrow, which fills me with such understanding that my soul opens like a hospice to all the sorrows of animals.
They are forever in my heart, as when I see a tired horse, 
his nose drooping to the ground, 
asleep in the nocturnal rain, before a café; 
or the agony of a cat crushed beneath a carriage; 
or a wounded sparrow who has found refuge in a hole in a wall. 
Were it not for the feeling that it is undignified for a man, 
I would kneel before such patience and such torments, 
for I seem to see a halo around the heads of these mournful creatures, 
a real halo, as large as the universe, placed there by God Himself. 
**Francis Jammes (1868-1938)** 
French poet

The creatures which are preyed upon to yield to civilization 
its food, its furs, its clothing,—yes, its vain decorations,—are receiving from mortals treatment which the lesser creation is returning in kind, and in good measure. 

* * *

The strife to succeed at the expense of others, 
the suspicion which distrusts others, 
the dishonesty which robs others, 
the tyranny which dominates others, 
the greed which overworks and underpays others, 
the fear for self which sacrifices others, 
are all melting away from human relationship 
as the brotherhood of man, 
the right relationship of creature to creature 
and creature to creator, is understood and practiced. 
Multitudinous discouragements, discords, and diseases, 
the fruits of the wrong sense of relationship, 
will disappear with the clearing of these mental conditions, 
and to the one earnestly striving to maintain right relationships 
toward everybody and everything, 
a most satisfying foretaste of heaven is vouchsafed. 
Protection instead of destruction, 
extended to the greatest and to the least, 
means heaven instead of hell, 
means God's universe understood 
instead of the carnal mind's dream-world believed; 
and in the awakening processes of thought 
which will eventually transform earth's scenes, 
all living things must be included. 

* * *

Blessed indeed is every effort to uplift the weak and oppressed, 
however little and obscure may be the object of such effort.
That one who rescues and protects, in his daily passing, every burdened creature of the home and the streets and the woods, finds less and less inroad upon his own comfort, for he is abiding more and more in indestructible relations of peace with all things; and he is adding to his treasures a joyous spirit of loving known only to those who become such kindly lovers, —known only to those whose quickened apprehension perceives that an infinite Love must include all in an infinite ministry.

(excerpted from "Love Includes All" in the August 1908 issue of The Christian Science Journal csjournal.com
Reproduced courtesy of The Christian Science Publishing Society)

Blanche Hersey Hogue (1868-1953)
American writer

An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.

<> To my mind, the life of a lamb is no less precious than that of a human being.

I should be unwilling to take the life of a lamb for the sake of the human body. I hold that, the more helpless a creature, the more entitled it is to the protection of man from the cruelty of man.

<> It is our moral duty not to live upon our fellow animals.

<> I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such things as crawl upon earth.
The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Vivisection is the [most evil] of all the crimes that man is at present committing against God and His fair creation. It ill becomes us to invoke in our daily prayers the blessings of God, the Compassionate, if we in turn will not practice elementary compassion toward our fellow creatures.

I abhor vivisection with my whole soul. I detest the unpardonable slaughter of innocent life in the name of science and humanity so-called, and all the scientific discoveries stained with innocent blood I count as of no consequence.

("The Moral Basis of Vegetarianism" speech to the London Vegetarian Society, November 20, 1931)

Mahatma Gandhi (1869-1948)
Indian lawyer, social reformer, political activist, pacifist Leader, Indian independence movement

Concord, solidarity, and mutual help are the most important means of enabling animal species to survive.

Christian Lous Lange (1869-1938)
Norwegian historian, teacher, political scientist

A consequent point of view in animal protection will only be gained when humanity decides to stop slaughtering and eating animals.

Prince Maximilian, Duke of Saxony (1870-1951)
German priest and professor of canonical law World War I Army chaplain

Fashion is not altogether our god. We are capable of dropping a style like a hot cake when we know that at its root is something iniquitous.

("The Price of Furs: A Plea for Humane Trapping" Atlantic Monthly, February 1928)

Lucy Salome Furman (1870-1958)
American author and lecturer Vice-president, Anti-Steel-Trap League
'Twould ring the bells of Heaven
The wildest peals for years,
If parson lost his senses
And people came to theirs,
And he and they together
Knelt down with angry prayers
For tamed and shabby tigers,
And dancing dogs and bears,
And wretched, blind pit-ponies
And little hunted hares.
(The Bells of Heaven)
Ralph Hodgson (1871-1962)
English poet

If the modern man had to slay with his hands the animals, which are served in his meals, the number of vegetarians would increase limitlessly.
Christian Morgenstern (1871-1914)
German author and poet

Without doubt, our duty to the lower animals, on which depends the problems of carnivorism, vivisection, sport, and others, is the question of our generation as slavery was the question of two generations ago. Every man and woman in whom conscience is awake, and a sense of duty is consciously followed, must face this question, and decide on which side he will range him or herself. It is not a question of palate, of custom, of expediency, but of right.

As a mere Christian minister, I have had to make my decision. My palate was on the side of custom; my intellect argued for the expedient; but my higher reason and conscience left me no alternative. Our Lord came to give life, and we do not follow Him by taking life needlessly. So, I was compelled, against my self, to eschew carnivorism.
("The Rising Tide of Conviction"
The Herald of the Golden Age, March 1903)
Why is it that kindly persons,
people endowed with pity and compassion, folk of quick sympathy,
who have tears for the lightest ailment of their pet cat or dog,
can endure this daily rottenness, this daily massacre, this sacrifice
—the voices of whose victims rise up to heaven in wearisome lament,
in an unending scream of despairing appeal?
The outstanding reasons are an utter dearth of imagination
and the terrific power of habit.
There is not a single person present who would or could
be so heartless or so blood-thirsty or so barbarous
as to go out and prepare a dinner
by taking a lamb frolicking in the field,
"the lamb that looks you in the face," as Shelley said, and kill it.
There is not one who would have the heart
to stay it in its innocent play, and deprive it of its life,
of its game with its companions in the pasture;
not one who could descend to this unmentionable savagery.

(A Man's Religion © 1925)
Reverend J. Tyssul-Davies (1872-1944)
English Unitarian-Universalist minister

Life is life, whether in a cat or dog or man.
There is no difference.
The idea of difference is a human conception
for man's own advantage.

Sri Aurobindo (1872-1950)
Indian scholar, poet, philosopher, yogi
Nationalist and freedom fighter

[on being in bondage]
I know what the caged bird feels, alas!
When the sun is bright on the upland slopes;
When the wind stirs soft through springing grass,
And the river flows like stream of glass;
When the first bird sings and the first bud opes,
And the faint perfume from its chalice steals—
I know how the caged bird feels!

I know why the caged bird beats his wing
Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;
And a pain still throbs in the old, old scars
And they pulse again with a keener sting—
I know why he beats his wing!
I know why the caged bird sings, ah me,
When his wing is bruised and his bosom sore—
When he beats his bars and he would be free;
It is not a carol of joy or glee,

But a prayer that he sends from his heart’s deep core,
But a plea, that upward to heaven he flings—
I know why the caged bird sings!

(Sympathy © 1899)

Paul Laurence Dunbar (1872-1906)
American son of runaway slaves

♦ Moral progress has consisted in the main
of protest against cruel customs,
and of attempts to enlarge human sympathy.

<>
♦ The fact that an opinion has been widely held
is no evidence that it is not utterly absurd;
indeed, in view of the silliness of the majority of mankind,
a widespread belief is more often likely to be foolish than sensible.

* * *
There is no impersonal reason for regarding
the interests of human beings
as more important than those of animals.
We can destroy animals more easily than they can destroy us;
that is the only solid basis of our claim to superiority.

Bertrand Russell (1872-1970)
British philosopher, mathematician, social reformer

..............
There is no sin but cruelty.
The one command of culture is "Thou shalt not be cruel."
The only thing the cultured person cannot overlook is cruelty.
The morality of culture
implies a laissez faire attitude towards others.
This means that cruelty of every sort,
righteous or unrighteous, sadistic or disciplinarian,
mental or physical, is a thing to be abhorred.
(speech at the World Vegetarian Congress in India, 1957)

The greatest miracle of evolution is man's moral sense,
his pity, his justice, his gentleness.
(The Enjoyment of Literature)

Let none count themselves wise
who have not with the nerves of their imagination
felt the pain of the vivisected.

Torturing animals to prolong human life
has separated science from the most important thing
that life has produced: the human conscience!

I refer to the tyranny of science.
The old horrors are being brought back.
Though we no longer torture in the name of God
or in the name of the State,
we torture in the name of science!
("Vivisection and Moral Evolution"
British Union for the Abolition of Vivisection)

John Cowper Powys (1872-1963)
British writer, lecturer, philosopher

The keeping of wild animals in captivity
is a relic of barbarism;
but, after all, what we call civilization
is but a thin veneer over the old savage.
(letter to J. J. Murray, January 14, 1939)

His rage—I have never forgotten it—
contained every anger,
every revolt I had ever felt in my life
—the way I felt when I saw the black dog hunted,
the way I felt when I watched
old Uncle Henry taken away to the almshouse,
the way I felt whenever I had seen people or animals
hurt for the pleasure or profit of others.
[I] hated the sanctimonious piety
that let people hurt helpless creatures.

[I feel] pity for the abused and inarticulate,
for all the helpless victims of life....

[The] pattern of society [that is] divided between
the stronger and the weaker,
the fortunate and the unfortunate
[is] malignant.

(The Woman Within © 1954)
<>\n
The things I feared were not in the sky,
but in the nature and in the touch of humanity.
The cruelty of children...
the blindness of the unpitiful
—these were my terrors.

Ellen Anderson Gholson Glasgow (1873-1945)
American novelist
President, Richmond SPCA
Pulitzer Prize for the Novel 1942

The creatures who want to live a life of their own, we call wild.
If wild, then no matter how harmless, we treat them as outlaws,
and those of us who are specially well brought up shoot them for fun.

(This Simian World © 1920)
Clarence Shepard Day, Jr. (1874-1935)
American author

[M]oney...is really the difference between men and animals.
[M]ost of the things men feel, animals feel, and vice versa,
but animals do not know about money.

Gertrude Stein (1874-1946)
American Paris-based writer

There is a very strong case for vegetarianism
as compared with teetotalism.
Drinking one glass of beer cannot
by any philosophy be drunkenness;
but killing one animal can, by this philosophy, be murder.

(All Things Considered © 1909)
<>
To have a right to do a thing
is not at all the same
as to be right in doing it.
(A Short History of England © 1917)
G. K. Chesterton (1874-1936)
English journalist, novelist, essayist, poet, playwright
Literary and social critic

Hunting—the least honorable form of war on the weak.
(The Scourge of Christ © 1929)
Paul Richard (1874-1939)
French author

END OF CHAPTER 11.  1850-1874 BIRTHDATES
Photo Credits for Chapter 11. 1850-1874 Birthdates

P 1 AMERICAN BISON (Bos bison)
Location: Yellowstone National Park, Wyoming, U.S.A.
Photo by Ron Niebrugge/© Niebrugge Images, Seward, Alaska, U.S.A.
Photo seen here: www.wildnatureimages.com/Buffalo_2_YNP.htm
Photographer's website: www.wildnatureimages.com

P 2 "DAY-OLD CHICK" (Gallus gallus domesticus)
Location: Swifts Creek, Victoria, Australia
Photo by Fir002/Wikimedia User (GNU Free Documentation License Version 1.2)
Photo seen here: commons.wikimedia/Day_old_chick
Photographer's website: www.flagstaffotos.com.au

P 4 BONNIE THE MARE (Equus caballus) MOTHERS A FAWN (Odocoileus virginianus)
Location: Kalispell, Montana, U.S.A.
Photo by Bob Muth
NOTE: story behind the photo, as told by the photographer:
"We had a coyote den along the edge of our lower field under an upturned birch. She only seemed to have one pup. They stayed around our farm hunting the abundant Columbia Ground Squirrels. One June morning I happened to be looking out my kitchen window as a white-tail doe was giving birth in our barnyard. As soon as the fawn was born the coyotes (mom and young) zeroed in on the birth. The mother coyote was distracting the doe, while the young coyote was circling behind to get the fawn. I hurried outside to "interfere with nature," but before I could get there, Bonnie, my daughter's 30-year-old Morgan mare, saw what was happening and took control of the situation. She moved over to the fawn and stood over him, protecting him from the coyotes. Eventually the coyotes gave up and the doe, exhausted from chasing and fighting off the coyotes, rested, calmly watching her fawn and Bonnie. Bonnie nudged the fawn up to his feet and began to clean him. After about 15 minutes, the doe called and the fawn followed his mother through the fence. Bonnie leaned over the fence and softly nickered."

P 8 GRIZZLY BEAR (Ursus arctos horribilis)
Location: Denali National Park and Preserve, Alaska, U.S.A.
Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.
Photo seen here: www.bobschillereff.com/p552474731/h3351ab99#h3351ab99
Photographer's website: www.bobschillereff.com

P 9 RED FOX PUP POUNCES IN PLAY ON SIBLING (Vulpes vulpes)
Location: Missoula, Montana, U.S.A.
Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.
Photo seen here: www.bobschillereff.com/p1064568762/h59dbe08#h59dbe08
Photographer's website: www.bobschillereff.com

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P 12 WILD FOALS NECK 'N' NECK \((Equus ferus caballus)\)
Location: McCullough Peaks HMA, near Cody, Wyoming, U.S.A.
Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.
Photo seen here: www.bobschillereff.com/p797930665/h3b0ecb5a#h3b0ecb5a
Photographer's website: www.bobschillereff.com

P 13 "STRAIGHT FROM A HIPPO'S MOUTH" \((Hippopotamus amphibious)\)
Location: Opel-Zoo, Wiesbadan, Germany
Photo by Laurenz Bobke — laurenz/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/travelphotos/576254119
Photostream: www.flickr.com/photos/travelphotos

P 16 GREAT EGRET IN FLIGHT \((Casmerodius albus)\)
Location: Rookery on the campus of the University of Texas, Southwestern Medical Center (UTSMC), Dallas, Texas, U.S.A.
Photo by TexasEagle/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/texaseagle/4481557725
Photostream: www.flickr.com/photos/texaseagle

P 17 NORTH AMERICAN OPOSSUM \((Didelphis virginiana)\)
Location: Grapevine, Texas, U.S.A.
Photo by TexasEagle/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/texaseagle/4445781588
Photostream: www.flickr.com/photos/texaseagle

P 19 TEXAS LONGHORN STEER \((Bos taurus)\)
Location: around Dallas, Texas, U.S.A.
Photo by TexasEagle/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/texaseagle/3308792573
Photostream: www.flickr.com/photos/texaseagle

P 21 PONGO THE "REGAL" ORANGUTAN \((Pongo pygmaeus)\)
Location: Center for Great Apes, Wauchula, Florida, U.S.A.
Photo by Patti Ragan
Photo seen here: www.centerforgreatapes.org/residents-details.aspx?id=39
Home page: www.centerforgreatapes.org

P 22 PHILIPPINE MACAQUE MOTHER & BABY \((Macaca fascicularis philippinensis)\)
Location: Subic Rainforest, Zambales Province, Philippines
Photo by Raymond J Barlow/© Raymond Barlow Photography
Photo seen here: www.pbase.com/raymondjbarlow/image/85577137
Photographer's website: www.raymondbarlow.com

P 26 SQUIRT THE SWEET GOAT \((Capra aegagrus hircus)\)
Location: Animal Acres, Acton, California, U.S.A.
Unidentified photographer (permission to publish granted by Animal Acres)
Photo seen here: animalacres.org/Squirt_the_Goat
Home page: www.animalacres.org

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P 29 THREE RED FOX KITS IN A ROW (*Vulpes vulpes*)
Location: Missoula, Montana, U.S.A.
Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.
Photo seen here: www.bobschillereff.com/p1064568762/h11c9c7ae#h11c9c7ae
Photographer's website: www.bobschillereff.com

P 32 RUBY-EYED WHITE ENGLISH ANGORA RABBIT (*Oryctologus cuniculus*)
Location: Glasgow, Scotland, U.K.
Photo by Ross Little — rossjl/Flickr (Creative Commons 2.0 license)
Photo seen here: commons.wikimedia/Fluffy_white_bunny_rabbit
and here: www.flickr.com/photos/81456013@N00/205743020
Photostream: www.flickr.com/photos/81456013@N00

P 34 "CANAILLE—BERGER SHETLAND" Shetland Sheepdog (*Canis lupus familiaris*)
Location: France
Photo by Michaël/Wikimedia User (GNU Free Documentation License Version 1.2)
Photo seen here: http://commons.wikimedia.org/wiki/File:Canaille02.jpg
Photographer's website: www.picamik.fr

P 36 "(SEMI) FREE RANGE CHICKENS" (*Gallus gallus domesticus*)
Photo by woodleywonderworks/Flickr (Creative Commons 2.0 license)
Photo seen here: commons.wikimedia/Free_range_chicken_flock
and here: www.flickr.com/photos/wwwworks/2606203797
Photostream: www.flickr.com/photos/wwwworks

P 36 PEARL TRICHOGASTER FISH (*Trichogaster leeri*)
Photo by Jay Diaz — KoolPix/Flickr
Photo seen here: www.flickr.com/photos/koolpix_nature/4235602746
Photostream: www.flickr.com/photos/koolpix_nature

P 39 PHEASANT (*Phasianus colchicus*)
Photo by Gary Noon — garynoon1961/Flickr
(Wikimedia Creative Commons 2.0 license)
Photo seen here: http://commons.wikimedia.org/wiki/File:Pheasant.jpg
and here: www.flickr.com/photos/85245185@N00/454189539
Photostream: www.flickr.com/photos/85245185@N00

P 40 CANADA GEESE (*Branta candensis*)
Location: Bob Jones Park, Southlake, Texas, U.S.A.
Photo by TexasEagle/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/texaseagle/3532613230
Photostream: www.flickr.com/photos/texaseagle

P 42 "DE PLUISMUS" FEMALE HOUSE SPARROW FLEDGLING (*Passer domesticus*)
Location: The Netherlands
Photo by Maria Jo — okkibox/Flickr and © Okkibox Fine Art Photography
Photo seen here: www.flickr.com/photos/okkibox/3306688124
Photostream: www.flickr.com/photos/okkibox
Photographer's website: www.okkibox.nl

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P 45 "LINE UP & PREEN" AMERICAN WHITE PELICANS (*Pelecanus erythrorhynchos*)
Location: White Rock Lake, Dallas, Texas, U.S.A.
Photo by TexasEagle/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/texaseagle/4139206362
Photostream: www.flickr.com/photos/texaseagle

P 46 "HAPPY BEAVER" NORTH AMERICAN BEAVER (*Castor canadensis*)
Location: East Coast of U.S.A.
Photo by Steve Hersey — stevehdc/Flickr (Creative Commons 2.0 license)
and here: www.flickr.com/photos/sherseydc/2452702213
Photostream: www.flickr.com/photos/sherseydc

P 50 "THE SOW" WALLOWS IN KNEE-HIGH MUD (*Sus scrofa domesticus*)
Photo by Peter Lindberg — plindberg/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/plindberg/3827331498
Photostream: www.flickr.com/photos/plindberg

P 56 WOOLLY PÁRAMO BABY DONKEY (*Equus asinus asinus*)
Location: Chimborazo, Ecuador
Photo by Patricio Mena Vásconez (Creative Commons 3.0 license)
Photo seen here: commons.wikimedia/Burrito_de_Aramo
NOTE: The páramo covers the upper parts of the northern Andes, forming a discontinuous belt between the Cordillera de Mérida in Venezuela and Nudo de Loja Huancabamba Depression in northern Peru. Three separate complexes exist: one in the Sierra de los Cuchumatanes of Guatemala, one in the Cordillera de Talamanca of Costa Rica and Panama, and one in the Sierra Nevada de Santa Marta of Colombia. One of the best examples of relatively undisturbed páramo is in northern Ecuador.
Source: http://en.wikipedia.org/wiki/Paramo

P 59 "BATELEUR EAGLE" (*Terathopius ecaudatus*)
Location: North Carolina Zoo, Asheville, North Carolina, U.S.A.
Photo by Valerie Abbott — ucumari/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/ucumari/327188769
Photostream: www.flickr.com/photos/ucumari

P 62 THREE GREAT EGRETS CHICKS IN NEST (*Ardea alba*)
Location: Morro Bay Heron Rookery, Fairbanks Point, Morro Bay, California, U.S.A.
Photo by Michael "Mike" L. Baird/Flickr (Creative Commons 2.0 license)
and Morro Bay Photographers' Yahoo Group
Photo seen here: www.flickr.com/photos/mikebaird/3613154786
Photostream: www.flickr.com/photos/mikebaird
Photographer's website: www.photomorrobay.com

P 64 "OK, SON, POSE FOR THE NICE MAN" EWE DOTES ON HER LAMB (*Ovis aries*)
Location: Stodmarsh, Kent, England, U.K.
Photo by Keven Law — law_keven/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/66164549@N00/2511861114
Photostream: www.flickr.com/photos/66164549@N00

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P 68 MALE GOULDIAN FINCH (*Chloebia gouldiae*)
Location: Western Australia
Photo by Martin Pot/Wikipedia User and © MartyBugs.net
(Creative Commons 3.0 license)
Photo seen here: [http://martybugs.net/gallery/?gal=nature&img=IMG_12535](http://martybugs.net/gallery/?gal=nature&img=IMG_12535)
Photographer's website: [http://martybugs.net/blog](http://martybugs.net/blog)

P 71 AMERICAN BISON COW NURSES CALF (*Bos bison*)
Location: Fort Niobrara National Wildlife Refuge, Nebraska, U.S.A.
Photographers are usually not identified on this website, but own photo copyrights
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Photo seen here: [firstpeople.us/Buffalo-and-Calf-at-National-Wildlife-Refuge](http://firstpeople.us/Buffalo-and-Calf-at-National-Wildlife-Refuge)
Home page: [http://www.firstpeople.us](http://www.firstpeople.us)

American Indians.
First People is a child friendly site about American Indians and members of the First Nations. 1400+ legends, 400+ agreements and treaties, 10,000+ pictures, free clipart, Pueblo pottery, American Indian jewelry, Native American Flutes and more.

End of Photo Credits for Chapter 11. 1850-1874 Birthdates