Nothing living should ever be treated with contempt.
Whatever it is that lives—a man, a tree, or a bird—should be touched gently, because the time is short. Civilization is another word for respect for life.

*The Joy of Snow* © 1974

Elizabeth Goudge (1900-1984)

English author
You don't want the bird. 
You don't have the courage to kill honestly —cut off the chicken's head, pluck it and gut it— no, you don't want this anymore. 
So it all comes in a neat plastic bag, 
all cut up, ready to eat, with no taste and no guilt.

Your mink and seal coats, you don't want to know about the blood and pain that went into making them. 
[T]hat's the odorless, guiltless, sanitized way. 

John Lame Deer (1900-1976) 
American Indian 
Lakota holy man

Every act of irreverence for life, every act which neglects life, which is indifferent to and wastes life, is a step towards the love of death. This choice man must make at every minute. Never were the consequences of the wrong choice as total and as irreversible as they are today. Never was the warning of the Bible [Deuteronomy 30:19] so urgent: "I have put before you life and death, blessing and cursing. Choose life, that you and your children may live." 

Erich Pinchas Fromm, Ph.D. (1900-1980) 
German-American social psychologist and philosopher
It is difficult to picture the great Creator conceiving of a program of one creature (which He has made) using another living creature for purposes of experimentation. There must be other, less cruel ways of obtaining knowledge. (Putting First Things First: A Democratic View © 1960)  
Adlai Ewing Stevenson (1900-1965)  
American statesman  

♦"Voici mon secret. Il est très simple: on ne voit bien qu'avec le cœur. L'essentiel est invisible pour les yeux."  
"Here is my secret. It is very simple: It is only with the heart that one can see rightly; what is essential is invisible to the eye."

"Les hommes ont oublié cette vérité," dit le renard.  
"Mais tu ne dois pas l'oublier. Tu deviens responsable pour toujours de ce que tu as apprivoisé."  
"Men have forgotten this truth," said the fox.  
"But you must not forget it. You become responsible, forever, for what you have tamed."  
(The Little Prince © 1943)  
Antoine de Saint-Exupéry (1900-1944)  
French writer and aviator  

There is a close connection in our minds between the notions of civilisation and gentleness. The ideal civilised man is a gentleman, kind and courteous,
unselfish and a respecter of others' rights and feelings — the antithesis of the savage, to whom might is right and no one's feelings matter but his own.

* * *

Wherever the presence and love and transcendent reality of God have been vividly apprehended, there has resulted an attitude of reverence towards the mystery of life as an expression of divine love, an attitude of brotherhood and fellow-feeling with all that can feel — in due order and proportion, of course, beginning with God's rational creatures, but not stopping short of His other sentient creatures. ("The True Civilisation" The Ark, December 1950)

<> The widening of human rights beyond successive limits is exceedingly slow and reluctant, and many thousands of years had to elapse before the recognition of even so rudimentary and precarious a ius gentium as obtains today.

* * *

[A]re we to say that the dog who bites his tormentor, or the cat who protects her kittens from our interference, is defending no shadow of a right and is owed no particle of consideration by us?

* * *

If cruelty is sinful, it is a sin against justice, not against temperance. Whether people advert to any explicit "rights" or not, what actually makes them treat animals decently is the innate sense of justice or fairness, not the truly Tartuffian reflection that the brutes form a useful "pathological phantom" for rehearsing one's benevolence to men.
To sum up: what "rights" have I tried to vindicate for the animals? Only such as would save them from cruel abuses. What human rights would I curtail? Only the assumed right, on the score of rationality, to behave like brutes—or rather, demons. What novel principles have I introduced? Only such as decent people already act on without reflection. I insist only that natural affinity and God's justice entitle these fellow-creatures to be treated by us as more than "things" if less than "persons"; to be spared from pain and terror as far as rests with us; not to be killed without some sort of necessity; and, when they must be killed, to receive as swift and painless a death as our "anxious care" can devise. ("Justice and the Animals" *The Ark*, January 1952)

The irresistible conclusion, then, is that there is little hope of abolishing the manifold cruelties to animals which disgrace our society, until men give up the habit of eating flesh. While they think it is necessary, a matter of life or death to themselves, to prey on animals, the very suggestion that animals have rights and feelings similar to their own sets the instinct of self-preservation in motion, and a defensive reaction is set up which effectively pushes the rights out of sight and masks any cruelty that may be involved. ("The Golden Age Must Return: a Catholic's Views on Vegetarianism" *The British Vegetarian*, November 1965)

We can by-pass the question of "rights" as a legal irrelevancy, since there can hardly be a juridical relation between beings of different species. But we cannot blind ourselves to the affinity of nature between man and the higher animals which share his sensitive qualities. Such an affinity, such a community of pleasures and pains, entails claims and obligations which are just as real whether or not you call them "rights" and "duties." We cannot refuse all consideration for the feelings of other beings just because they cannot speak and reason like ourselves. ("Away with Dogmatic Slumber" *The Ark*, June 1968)

Animals obviously do not have human rights, for their life has a different purpose and function. They would have no use for our social and political rights.
But what of those other "rights" (there is no other word for it) which their Creator must have given them (not against Himself but against us) when he placed them on this earth—rights which follow from the physical nature they share with us humans, from the needs and appetites we have in common and our common capacity for pleasure and pain? (unpublished letter to The Universe The Ark, August 1982)

<> 

[T]he higher creation—man—has been appointed God’s trustee for the lower. We are to act towards them as God Himself would act, as He does act towards us. That means that the use of them which He allows us must not do violence to their sensitive nature, nor may they be deprived of their rightful share of living space, light and air and natural diet, in order to give man a disproportionate share of these things. * * *

[Church proclamations] have lapsed into dead letters through not being consistently enforced and through not being based on a recognition of animals' rights. ("Creation and Ecology" The Ark, October 1984)

Reverend Basil Wrighton (1900-1988)
English Roman Catholic priest
Chairman, Catholic Study Circle for Animal Welfare

Life is one, said the Buddha, and the Middle Way to the end of suffering in all its forms is that which leads to the end of the illusion of separation, which enables man to see, as a fact as clear as sunlight, that all mankind, and all other forms in manifestation, are one unit, the infinitely variable appearance of an indivisible Whole. * * *

As we increasingly become aware of the One Life breathing in each brother form of life, we learn the meaning of compassion, which literally means to "suffer with."

Sir Travers Christmas Humphreys (1901-1983)
English barrister and judge, Shakespearean scholar

One of the most dangerous things that can happen to a child is to kill and torture an animal and get away with it.
Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.

**Margaret Mead (1901-1978)**
American cultural anthropologist

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We have never understood why men mount the heads of animals and hang them up to look down on their conquerors. Possibly it feels good to these men to be superior to animals, but does it not seem that if they were sure of it they would not have to prove it? Often a man who is afraid must constantly demonstrate his courage and, in the case of the hunter, must keep a tangible record of his courage.

*(The Sea of Cortez © 1951)*

**John Steinbeck (1902-1968)**
American novelist

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The existence of organized cruelty—that is, cruelty practiced as a matter of social principle or public policy, and presented to the community as a means of a higher goal—is the most obscene and decadent phenomenon of any civilization.

It is difficult to entertain a warm feeling for a "medical man" who straps dogs to a table, cuts their vocal cords, and spends an interesting day or week slowly vivisecting or dismembering them. 

Clare Booth Luce (1902-1987)
American diplomat, journalist, politician

Cruelty is the luxury of those who have nothing to do, like drugs or racing stables.

Marguerite Yourcenar (1903-1987)
Belgian novelist

If liberty means anything at all, it means the right to tell people what they do not want to hear.

( Preface to Animal Farm © 1945)

Now, comrades, what is the nature of this life of ours? Let us face it: our lives are miserable, laborious, and short. We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength; and the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty. But is this simply part of the order of nature? Is it because this land of ours is so poor that it cannot afford a decent life to those who dwell upon it? No, comrades, a thousand times no! The soil of England is fertile, its climate is good, it is capable of affording food in abundance to an enormously greater number of animals than now inhabit it.

Why then do we continue in this miserable condition? Because nearly the whole of the produce of our labor is stolen from us by human beings. Man is the only creature who consumes without producing.
He does not give milk, he does not lay eggs,
he is too weak to pull the plough,
he cannot run fast enough to catch rabbits.
Yet he is lord of all the animals.
He sets them to work, he gives back to them
a bare minimum that will prevent them from starving
and the rest he keeps for himself...
and yet there is not one of us that owns more than his bare skin.
(voice of Old Major, the pig in Animal Farm © 1945)
<>
♦ In a time of universal deceit,
telling the truth is a revolutionary act.
George Orwell (1903-1950)
English novelist, essayist, satirist, journalist, reformer
............... 

The true God is love, goodness and mercy,
not sacrifice, cruelty, killing, and murder.
* * *
We shall not kill or sacrifice the other creatures for Him;
We shall only sacrifice ourselves
for our human and animal brothers.
(sermon in 1977)
<> 
The ethics of nourishment is targeted at
the purity of the hands from bloody deeds,
the purity under the skin and the purity of the heart.
But one cannot speak of the purity of the heart
with an unclean eater of all,
who gives no thought to,
and has no pangs of conscience about,
the cruel crimes against the animal world, which take place daily in the Christian world merely for the sake of food for people.  
**Reverend Carl Anders Skriver (1903-1983)**  
German author and Evangelical Lutheran minister  

Auschwitz begins wherever someone looks at a slaughterhouse and thinks: they're only animals.  
**Theodor Adorno (1903-1969)**  
German philosopher and social critic  

[on the spread of factory farming]  
How is it possible to look for God and sing his praises while insulting and degrading his creatures?  
If, as I had thought, all lambs are the *Agnus Dei*, then to deprive them of light and the field and their joyous frisking and the sky is the worst kind of blasphemy.  
(*Jesus Rediscovered* © 1969)  
**Thomas Malcolm Muggeridge (1903-1990)**  
British journalist, author, satirist  

We love animals, we watch them with delight, we study their habits with ever-increasing curiosity; and we destroy them.  
We have sacrificed them to the gods, we have killed them in arenas in order to enjoy a cruel excitement, we still hunt them, and we slaughter them by the millions out of greed.  
* * *  
The overwhelming majority eat their kinsmen without a thought. They do not think of the stockyards and slaughterhouses which, in most places, are kept decently out of sight. They look with rapture at the newborn lambs without considering why in the end they are there.  
* * *  
What is needed is...a total change in our attitude of mind. We must recognize that the faculty of speech, which has given us power over those fellow creatures
whom we once recognized as brothers, 
must carry with it a proper measure of responsibility. 
We can never recapture the Golden Age; 
but we can regain that feeling of kinship 
which will help us establish a feeling of the unity of creation. 
It is a faith we all may share. 
(Animals and Men © 1977) 
The Rt. Hon. The Lord Kenneth Mackenzie Clark, OM (1903-1983) 
English author, broadcaster, art historian and critic 
Chairman, Arts Council of Great Britain 
Chairman, Independent Television Authority 

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

I've come to see now that there is a very close correlation 
between the way that we treat animals 
and the way in which we ought to treat one another, 
and I think that one of the gateways 
into a better treatment of our fellow human beings 
is to know how better to treat the animal creation. <>

[L]et me suggest that Dr. Schweitzer's great claim 
that all life should be based on respect for personality 
has been too narrowly interpreted as being confined 
entirely to the personality of human beings. 
I believe that this creed "respect for personality" 
must be applied to the whole of creation. 
* * *

When we apply this principle, 
we shall be facing innumerable problems, 
but I believe we shall be on the right track 
which leads finally to the end of violence 
and the achievement of a just social order 
which will leave none of God's creatures out of that Kingdom 
which it is our Father's good pleasure to give us. 
("The Question of Vivisection" © 1963) <>

[W]hen man arrogates to himself 
the capacity to use animals in his service, 
irrespective of their own natural rights 
(and this, incidentally,...is, in my judgment, 
basically irreconcilable with Christian teaching) 
it is to be condemned by the Christian. 
(Tower Hill, 12.30 © 1963) 
The Reverend Donald Soper, Baron Soper (1903-1998) 
British Methodist minister, pacifist, soapbox orator 
.................
Animals cannot speak, 
but can you and I not speak for them and represent them? 
Let us all feel their silent cry of agony 
and let us all help that cry to be heard in the world. 
Rukmini Devi Arundale (1904-1986) 
Indian dancer and choreographer 

We are all God's creatures. 
That we pray to God for mercy and justice 
while we continue to eat the flesh of animals 
that are slaughtered on our account is not consistent. 
<> 
(on seeing a cook with a roasting pan of meat) 
What about the creatures whose flesh he's carrying in here? 
A few days ago they were alive. 
They too have souls. They too are God's children. 
They were quite possibly made of better material than human beings. 
Since they were sinless, they were certainly more innocent. 
But day after day they are ritually sacrificed 
—angels in the shape of oxen, calves, sheep. 
* * * 
As long as the other nations continue 
going to church in the morning and hunting in the afternoon, 
they will remain unbridled beasts 
and will go on producing Hitlers and other monstrosities. 
(the words of main character Hertz Dovid Grein in the novel 
Shadows on the Hudson, posthumously published © 1997) 
<> 
As long as we shed the blood of innocent creatures 
there can be no peace, no liberty, no harmony between people. 
Slaughter and justice cannot dwell together. 
<> 
I will call it the eternal question: 
What gives man the right to kill an animal—often torture it, 
so that he can fill his belly with its flesh. 
We know now, as we have always known instinctively, 
that animals can suffer as much as human beings. 
Their emotions and their sensitivity 
are often stronger than those of a human being. 
Various philosophers and religious leaders tried to convince 
their disciples and followers that animals are nothing more 
than machines without a soul, without feelings. 
However, anyone who has ever lived with an animal 
—be it a dog, a bird or even a mouse— 
knows that this theory is a brazen lie, invented to justify cruelty.
The only justification for killing animals is the fact that man can keep a knife or an axe in his hands and is shrewd enough and selfish enough to do slaughter for what he thinks is his own good.

I’m often astonished when I read about highly sensitive poets, preachers of morality, humanists and do-gooders of all kinds who found pleasure in hunting—chasing after some poor, weak hare or fox, and teaching dogs to do likewise.

I often read of people who say that when they retire they will go fishing. They say this with an understanding that from then on they won’t do any damage to anybody. An epoch of charity and tranquility will begin in their life.
It never occurs to them for a moment that innocent beings will suffer and die from this innocent little sport.

* * *

There is only one little step from killing animals to creating gas chambers à la Hitler and concentration camps à la Stalin.

All such deeds are done in the name of "social justice."

There will be no justice as long as man will stand with a knife or with a gun and destroy those who are weaker than he is.

(Foreword to Vegetarianism: A Way of Life, Dudley Giehl © 1979)

<>[on the vegetarianism of the protagonist]

There is no better way to serve the Creator than to be kind to His creatures.

(Pigeons © 1966)

<>

In his thoughts, Herman spoke a eulogy for the mouse who had shared a portion of her life with him and who, because of him, had left this earth.

"What do they know—all these scholars, all these philosophers, all the leaders of the world—about such as you?

They have convinced themselves that man, the worst transgressor of all the species, is the crown of creation.

All other creatures were created merely to provide him with food, pelts, to be tormented, exterminated.

In relation to them, all people are Nazis; for the animals it is an eternal Treblinka."

("The Letter Writer" The Scéance and Other Stories © 1980)

<>[on seeing a painting of hunters and hounds in America]

What a horrid form of amusement!

First they go to church and sing hymns to Jesus, then they chase after some starving fox.

<>
"Thou shalt not kill" should apply to all God's creatures, not just human beings.

* * *
[on an Eleventh Commandment]
Don't kill or exploit the animal. Don't eat its flesh, don't flail its hide, don't force it to do things against its nature.
(Entries in diary as a young writer in Warsaw)
Isaac Bashevis Singer (1904-1991)
Polish-American writer
Nobel Prize in Literature 1978

Our relation to our fellow human beings, to other creatures, to the inanimate as well as to the animate world will undergo fundamental change in the direction of love and cooperation only when we have learned to live as if to live and love were one. I really don't think we are going to solve many of the basic problems that confront humanity today until we have made that principle a way of life.

* * *

The world stands greatly in need of men and women who are both compassionate and intelligent.

<> All education should be directed toward the refinement of the individual's sensibilities in relation not only to one's fellow humans everywhere, but to all living things whatsoever.
<> The indifference, callousness and contempt that so many people exhibit toward animals is evil, first because it results in the great suffering of animals, and second because it results in an incalculably great impoverishment of the human spirit.
Ashley Montagu (1905-1999)
British-American anthropologist, author, professor

The whole point of creation is for us to know that we are not Creator.

Hans Urs von Balthasar (1905-1988)
Swiss Roman Catholic priest and theologian

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[A]nimals...have very positive rights because they are God's creatures. If we have to speak with absolute accuracy we must say that God has the right to have all his creatures treated with proper respect. (Foreword, God's Animals, Ambrose Agius © 1970)

Cardinal John Carmel Heenan (1905-1975)
British Roman Catholic prelate, Archbishop of Westminster

We speak of human rights. I think we should also speak of animal rights and natural rights, but there must be some radical re-orientation in current attitudes and thinking before these rights are recognised and respected. (The Living World, Vol. 1, No. 2, Journal of the Crusade Against All Cruelty to Animals, 1970)

British geologist, Anglican bishop, Dean of Windsor

Animals do feel like us, also joy, love, fear and pain, but they cannot grasp the spoken word. It is our obligation to take their part and continue to resist the people who profit by them, who slaughter them and who torture them.

Denis de Rougemont (1906-1985)
Swiss writer and editor

..........
Suffering, no matter how multiplied, is always individual.
Anne Morrow Lindberg (1906-2001)
American aviation pioneer and writer

I refuse to eat animals because I cannot nourish myself
by the sufferings and by the death of other creatures.

* * *
I think that men will be killed and tortured
as long as animals are killed and tortured.

* * *
I see no reason to feel outraged by what others are doing,
neither by the great nor by the smaller acts of violence and cruelty.
But, I think, it is high time to feel outraged
by all the small and great acts of violence and cruelty
which we perform ourselves.
(Animals, My Brethren: Reflections on
An Ethical Way of Life in Dachau Diaries © 1956)
Edgar Kupfer-Koberwitz (1906- )
German pacifist imprisoned in Dachau

We have a special duty to all animals
and we must fight against the merchants of animal suffering
who subordinate compassion
to the heartless demands of so-called scientific progress.
Edgar Lustgarten (1907-1978)
British broadcaster and crime writer

Until we have the courage to recognize cruelty for what it is
—whether its victim is human or animal—
we cannot expect things to be much better in this world.
We cannot have peace among men
whose hearts delight in killing any living creature.
By every act that glorifies or even tolerates
such moronic delight in killing we set back the progress of humanity.
(Silent Spring © 1962)
Rachel Carson (1907-1964)
American zoologist, marine biologist, author

These bloody sportsmen are enough to sicken any decent person.
What in the name of wonder is the matter with them?
Why must their amusement be always accompanied by death
for some other part of creation?
It is our duty as men and women of God's redeemed creation to try not to increase the suffering of the world, but to lessen it. To get rid of blood sports will be a great step toward this end.

[Blood sports are] unnecessary, odious, and horrible, suitable only for a lower stage of civilization.

(After Their Blood: A Survey of Blood Sports in Britain © 1966)

Leslie Gilbert Pine (1907- )
British writer

Could we have a moratorium on the use of the phrase "they behaved like animals" to describe any especially nasty form of human brutality?

Carnivores certainly kill when they need their dinners, but do so as quickly as they can.

Herbivores just eat vegetation and do not interfere with others.

Do we hear of dolphins torturing other dolphins, gorillas cutting or biting bits off other gorillas, elephants inflicting prolonged periods of terror on other elephants, or indeed on any other animal?

Rather should dolphins left to die in nets, gorillas killed in order that their dried heads should be sold to tourists, elephants dying in agony from poisons for the sake of their tusks, exclaim, in condemnation of acts of savagery (should these ever occur) committed by members of their own species:
"They behaved like humans."

(letter in The Times of London, December 14, 1984)

Elspeth Joscelin Huxley (1907-1997)
Kenyan-English environmentalist, broadcaster, writer

One does not meet oneself until one catches the reflection from an eye other than human.

(The Unexpected Universe © 1969)

<> Let men beat men, if they will, but why do they have to beat and starve small things? Why? Why?

(All the Strange Hours: The Excavation of a Life © 1975)

<> Man has the capacity to love, not just his own species, but life in all its shapes and forms. This empathy with all the interknit web of life is the highest spiritual expression I know....
One man sees a red fox running through a shaft of sunlight and raises a rifle;

another lays a restraining hand on his companion's arm and says, "Please. There goes the last wild gaiety in the world. Let it live. Let it run."
(The Star Thrower © 1978)

<> Human liberation will begin when we understand that our evolution and fulfillment are contingent on the recognition of animal rights and on a compassionate and responsible stewardship of nature.
Loren Corey Eiseley (1907-1977)
American anthropologist, ecologist, science writer

Why do men who eat cows condemn cats who eat birds?
Jessamyn West (1907-1984)
American writer

World peace, or any other kind of peace, depends greatly on the attitude of the mind. Vegetarianism can bring about the right mental attitude for peace.
* * *
[I]t holds forth a better way of life, which if practiced universally, can lead to a better, more just, and more peaceful community of nations.
U Nu (1907-1995)
Burmese Prime Minister, novelist, playwright

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It is not that veganism is so difficult—it is simplicity itself—but while society is geared to animal exploitation, and world economics are built upon the generally accepted principle that might is right and the dumb have no rights, anything which tends to interfere with or bypass this is not encouraged.

Also, veganism offers nothing for big business to exploit.

* * *

[I]t matters not one jot to the innocent creature whether it is to be slaughtered for human food, medicine, clothing, sport, or such luxuries as ivory ornaments, horn, bone or tortoise-shell knick-knacks, crocodile handbags, or exotic perfume. Sudden death in the prime of life, or the lingering agony of pain and starvation in a steel trap, must be as terrifying for the field-mouse, stoat or rabbit as for the hunted tiger, whale or stag.

What at first may appear to be a quick death for one creature often means a slow starvation for her young ones as well. Sometimes it is the baby, or rather its skin, which is coveted by man.
What the parent seal feels as she grieves over the bloody remains of her clubbed and quickly skinned pup, is probably no different from the anguish of the domestic cow on losing her newly-born calf. Anyone living near a farm or slaughterhouse has learned the pitiful cries of both mother and calf.

* * *
For the whole of her life, this soft-eyed, docile animal is regarded simply as a milk machine. She is kept going with drugs and "steamed up" with hormones, injected with antibiotics, and still has to suffer the horrors of the slaughterhouse when she has at last become unprofitable.

("Why Veganism?"
Eva Batt (1908-1989)
British author of vegan cookbooks
Chairman, The Vegan Society

Animals give me more pleasure through the viewfinder of a camera than they ever did in the crosshairs of a gun sight. And after I've finished "shooting," my unharmed victims are still around for others to enjoy. I have developed a deep respect for animals. I consider them fellow living creatures with certain rights that should not be violated any more than those of humans.

(quoted in Reader's Digest, December 1991)
Jimmy Stewart (1908-1997)
American film actor
Academy Award for Best Actor 1985

Has perhaps the time come to work for a charter for the defense and protection of the animal world? There are many problems to be faced. I need hardly tell you of the wide range of problems — vivisection, often under cruel conditions, cruel experiments for scientific or even cosmetic purposes and some practises concerning performing animals.

("Bishop urges animal rights code" The Universe, October 12, 1984)
Bishop Agnellus Andrew, OFM (1908-1987)
English Roman Catholic priest
Vice president, Pontifical Commission of Social Communications

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Do we deserve health and freedom from accidents
when in the name of research
we deliberately bring disease and agony
on millions of animals by vivisection?
I think we do not and, by the great law of cause and effect,"As you sow, so shall you reap,"
we must reverse this dreadful state of affairs.
Man must start to put right the world he is destroying and,
of the many disasters he has brought about,
probably the most evil is that of imprisoning
a living, feeling and, in many cases, terrified animal,
inflecting it with painful illness, mutilating it,
and eventually, after its suffering, taking its life.
(public lecture)
<> 
It seems obvious to me that a Christ-child
who is depicted in the Scriptures
as being born in the stable, surrounded by animals,
is not meant to be the figurehead of a Great Slaughter
and a feast of gluttony and self indulgence.
Lady Muriel Dowding, Baroness Dowding (1908-1993)
British reformer
Founder, Beauty Without Cruelty
...............

The humane acquisition of knowledge
is indispensable to a civilized society.
* * *
Knowledge without pity may well be
the greatest danger that besets the world.
* * *
Vivisection [is] a social evil that advances human knowledge
at the expense of human character.
* * *
Science...has established a new set of values,
which amounts to the pitiless exploitation of the rest of nature
for the physical benefit of man.
(The Dark Face of Science © 1971)
John Vyvyan (1908-1975)
English author
...............

The difficulty is we have not learned to stop killing each other yet.
That's our present lesson—not to kill each other.
To learn the lesson of sharing
and the lesson of non-killing of man by man.
The lesson of non-killing of creatures
is a little bit into the future,
though those of us who know better
need to live up to our highest light.
(Edward Pilgrim: Her Life and Work in Her Own Words © 1998)
Peace Pilgrim (1908-1981)
American peace missionary

"Daddy, tell me why they drip
Acid on that puppy's lip,
Also in that monkey's eye,
Tell me daddy, why oh why?"
"Hush my little son, be brave—
They are testing aftershave."
("The Enquiring Child")
E. S. Turner (1909-2006)
Scottish novelist, journalist, social historian

♦ [We need to] empty ourselves of our false divinity,
to deny ourselves, to give up being the center of the world...
to discern that all points in the world are equally centers
and that the true center is outside the world.
(Waiting for God © 1950)
Simone Weil (1909-1943)
French philosopher, Christian mystic, social critic

Animals, as part of God's creation,
have rights which must be respected.
It behooves us always to be sensitive to their needs
and to the reality of their pain.
(Presidential Message to the RSPCA, RSPCA Today, July 1977)
Frederick Donald Coggan, Baron Coggan (1909-2000)
English Archbishop of Canterbury

[on the royal family's hunting trip to India]
Who dare claim that an animal is not caused
great torment by a violent death?...
It is monstrous and nauseating that our Royal representatives
should so manifestly enjoy the barbarous pastimes
of shooting, hunting, and killing for fun
—bad even in our country where the country types
are encouraged to be sadists.
It should not be thought that animals go meekly and willingly into the death chambers— they are filled with terror and resist strongly.

**Geoffrey L. Rudd (1909- )**  
British general secretary, International Vegetarian Union

[on refusing to act in a Sophia Loren film displaying cock-fighting]

I don't think you should hurt or kill animals just to entertain an audience. Animals should have some rights. But there are a lot of directors, including Ingmar Bergman, who will injure animals to further a plot. I will have none of it.

**James Neville Mason (1909-1984)**  
British actor

They too, are created by the same loving hand of God which created us. As we humans are gifted with intelligence which the animals lack, it is our duty to protect them and to promote their well-being. We owe it to them as they serve us with such wonderful docility and loyalty. A person who shows cruelty to these creatures cannot be kind to other humans also.

(letter to Marlene Ryan, 1992)

**Mother Teresa, OM (1910-1997)**  
Albanian Roman Catholic nun  
Founder, Missionaries of Charity  
Nobel Peace Prize 1979

[One of my earliest recollections in life was being taken for holidays to a little farm where my father had been born. It was run by my grandmother and her son, George, who was the elder son of the family and therefore inherited the farm. And my first impression of those holidays was one of heaven. As a little boy...I was surrounded by interesting animals. There was the big Shire horse, who pulled the plough. There was a horse of a lighter build, that pulled the trap, which in those days was the equivalent of the modern motor car, which took granny into local markets to sell her butter and eggs.}
There were the cows, there were the pigs, there were no sheep on the farm—they lived in a field hundreds of yards away. There were hens, there was a cockerel,

there were two cats, the farm dog, Rover, and all these creatures gave me an insight into the kind of life I'd never seen before, and I realized that they all "gave" something. The farm horse pulled the plough, the lighter horse pulled the trap and the wagonette.... The cows "gave" milk, the hens "gave" eggs, the cockerel was a useful "alarm clock"—I didn't realize at that time that he had another function too! The sheep "gave" wool....

* * *

I could never understand what the pigs did—all the other animals "gave" something, but I couldn't for the life of me see what the pigs "gave" and they seemed—there were usually two—such friendly creatures, always glad to see me, and grateful for almost anything that was thrown to them in the sty. Well, the day came when I came downstairs for breakfast, and Granny wasn't alone in the kitchen—there were two women there I'd never seen before, and they were very busy boiling an enormous amount of water, one pan after another, on the fire. What was all this about? Soon after, I saw two men cross the path in front of the kitchen window, carrying what seemed to be like a trestle,
with handles on each end, and they took it through to the little yard where the pigsty was.
It wasn't long before the business of killing one of the pigs began. No attempt was made to keep me away from the scene, I just went there, full of interest, to see what all this was about. And I still have vivid recollections of the whole process from start to finish, including all the screams of course, which were only feet away from where this pig's companion still lived. And then, when the pig had finally expired, the women came out, one after another, with buckets of this scalding water, and the body of the pig was scraped—all the hairs were taken away. The thing that shocked me...was that my Uncle George, of whom I thought very highly, was part of the crew, and I suppose at that point I decided that farms, and uncles, had to be re-assessed. They weren't all they seemed to be, on the face of it, to a little, hitherto uninformed boy.
[T]his idyllic scene was nothing more than Death Row. A Death Row where every creature's days were numbered by the point at which it was no longer of service to human beings.

* * *
I lived at home for 21 years. In the whole of that time, I never heard a word from my parents, or from my grandparents, or from my 22 uncles and aunts, or my 16 cousins, or my teachers or my vicar, on anything remotely associated with any duties we may have to what the religious people call "God's creation."

* * *
I think [blood sports are] the bottom of the barrel. However necessary we may feel that, having got into this mess, we have to kill some creatures for their own good, to kill creatures for fun must be the very dregs. And...that much of the "sport" is led by the so-called aristocracy, I think prompts the idea, who are the aristocracy? The aristocracy are the people who live by high moral principles.... The aristocracy are the people, certainly, who don't kill for fun, of all things, and the people who refuse to join the long queue to their own extermination and to the gutter.

* * *
I said that cruel sports were the bottom of the barrel. I think I've got to move even them one up, and put vivisection at the bottom. It is probably the cruellest of all Man's attack on the rest of Creation. Particularly since it hopes to give benefits. Even if it does, we must ask the question, after millions of lives have been sacrificed,
if all this effort had gone into other fields of investigation, like simple reformed living, would not the results far outweigh the benefits of vivisection, whatever they may be. * * *

We don't know the spiritual advancements that long-term veganism—I mean not over years or even decades, but over generations, would have for human life. It would be certainly a different civilisation, and the first one in the whole of our history that would truly deserve the title of being a civilisation.

(excerpts from an interview with Donald Watson, recorded by George D. Rodger, chair of the Vegan Society, on December 15, 2002, and published unabridged by Friends of Animals' veganmeans.com in June 2009)

<> If the vegan ideal of non-exploitation were generally adopted it would be the greatest peaceful revolution ever known, abolishing vast industries and establishing new ones in the better interests of men and animals alike.

(comment made in 1947)

<> Veganism denotes a philosophy and way of living which seeks to exclude, as far as is possible and practical, all forms of exploitation of, and cruelty to, animals for food, clothing, or any other purpose; and by extension promotes the development and use of animal-free alternatives for the benefit of humans, animals, and the environment.

(Memorandum of Association of the Vegan Society, 1979)

**Donald Watson (1910-2005)**

British carpenter who coined the word "vegan"

Founder, The Vegan Society

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

Perhaps the time has come to formulate a moral code which would govern our relations with the great creatures of the sea as well as those on dry land. That this will come to pass is our dearest wish.

**Jacques-Yves Cousteau (1910-1997)**

French explorer, ecologist, filmmaker, photographer

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

The practice of vegetarianism is implicit in the teachings of Judaism and is evident from the oft-repeated phrase in Genesis: "to man and all creatures wherein there is a living soul." This indicates a common life and a shared destiny and the principle is exemplified throughout biblical writings.
Nowhere is it stated that abundance of flesh shall be the reward for observing the Law; Rather, there are promises of fruits of the vine and pomegranates, wheat, barley and oil, and peace when each man shall sit under the shade of his own fig tree, not, let it be noted, under the shadow of his own slaughterhouse.

*Philip L. Pick (1910-1992)*
British founder and president, Jewish Vegetarian Society

Dear Father, hear and bless
Thy beasts and singing birds,
And guard with tenderness
Small things that have no words.

*A Child's Good Night Book © 1943*

*Margaret Wise Brown (1910-1952)*
American author of children's books

Man's domination is a call to service, not a license to exterminate. It is precisely because men now prey upon each other and shed the blood and waste the flesh of other creatures without need that the world lieth in sin.

*Hugh Winder Nibley (1910-2005)*
American author, professor of scripture and Mormon doctrine

To make a sport of taking life, to do it for fun, to organize it into a form of collective enjoyment, is to fail to act responsibly and with a proper reverence for God's creation. It is to fall back into that bondage, into that predatory system of nature, from which the Christian hope has always been that not only man but the natural order itself is to be released and redeemed.

* * *

Hunting represents, in dramatic form and often in colorful dress, both man's lack of sensitivity to his real condition and his unwillingness seriously to try to lift the whole order of creation into a higher estate, closer to the pattern "shown in the mount"—an estate more noble, more divine.

*Against Hunting: A Symposium, Patrick Moore (ed.) © 1965*

It is indeed within the consciousness of a solemn trust, held under the sovereignty of the Most High God the Creator,
that man is required to look around at other orders of creation, all of which exist, by divine decree, along side of him. These orders have their rights, difficult though it may be to define precisely what they are. It is, of course, because of this difficulty that it is easier to talk in general terms; to recognize an over-all responsibility; to see our stewardship as a trust held under God—it is easier to do this rather than to see in practice what this means. ("Man's relationship with the animal creation" Westminster Abbey, 1966) 

The Reverend Edward Frederick Carpenter, Ph.D. (1910-1998) English Dean of Westminster Abbey, pacifist, ecumenist 

When we lose our sense of pity and compassion for the creatures, we harden our hearts to them and also to our brother man. 

* * *

In a lunch session in a slaughterhouse, a lamb jumped out of its pen and came unnoticed up to some slaughtermen who were sitting in a circle eating their sandwiches; the lamb approached and nibbled a small piece of lettuce that a man was holding in his hand. The men gave the lamb some more lettuce and when the lunch period was over they were so affected by the action of the lamb that not one of them was prepared to kill this creature, and it had to be sent away elsewhere—showing that within each human soul there is an element
of pity, compassion and love in varying degrees. It is our duty to encourage the higher qualities in each individual to bloom and blossom wherever possible. ("The Vegetarian Way" World Vegetarian Congress, 1977)

Dr. Gordon Latto (1911-1998)
Scottish physician
President, International Vegetarian Union

We are to exercise our dominion over these things, not as though entitled to exploit them, but as things borrowed or held in trust.

* * *

Man's dominion is under God's Dominion, and in God's Domain.

* * *

If I am going to be in the right relationship with God, I should treat the things he has made in the same way he treats them. (Pollution and the Death of Man © 1970)

Francis August Schaeffer (1912-1984)
American Christian pastor, theologian, philosopher, author

Zen monasteries don't keep cows or drink their milk for the same reason the Buddha himself didn't drink milk—it deprives the calves of it. (Zen: Merging of East and West © 2000)

Roshi Philip Kapleau (1912-2004)
American Zen Buddhist teacher

Man is an animal easily conditioned by almost anything. We must not allow our finer sensibilities to become blunted regarding animal suffering.

Pamela Hansford Johnson, Baroness Snow (1912-1981)
English poet, novelist, playwright, social and literary critic

It is man who has fallen, not the beasts: that is the message even for the irreligious, and to some extent salvation can be measured by his very treatment of them.

Roy Broadbent Fuller (1912-1991)
English writer and professor of poetry
[on animal experimentation]
How can one explain that for well over a century and a half a great many respected citizens, including reputable scientists and physicians, physiologists and medical researchers, have irrefutably demonstrated the uselessness of animal experimentation as a means of acquiring medical knowledge, and the damage ensuing to human health from this misconception, and yet the majority of "people who count" in politics, public health, education, media, even in animal welfare, and consequently also public opinion, which is influenced by all these institutions, continue to cling to the belief that animal experiments can't be renounced? * * *

[N]o ignorance is so stubborn as the ignorance of the learned. This is just one reason why it is so difficult to get the men in charge of education and the health system to admit that using animals as a parameter for learning something about human biology may well be another of the great blunders of official science. * * *

Modern medicine's scientific basis may be missing, but its financial profits are healthy, and anybody who dares jeopardize them is in for trouble, or worse. * * *

[H]uman beings, with rare exceptions, are not mentally free, they shy away from venturing into independent thought, from treading unexplored territory; most of all, they are afraid of spurning the dogmas that have molded them, and of distancing themselves, also intellectually, from the herd. They feel safer following a leader, some kind of father image, even without knowing his intimate nature, and not seriously worrying about where this leader might lead them. The moment individuals join a marching herd, every thought process ceases. In fact, they feel freer in following some unknown leader than in having no leader to follow and being obliged to do their own thinking.... Obviously, reforms are started by fierce individualists, by heretics, deserters from the herd, by fearless and therefore always small minorities. The advocates of an abolition of vivisection...represent a minority. But what does it signify? Wisdom is not found by counting noses. Most of what the whole world now admits to be true or takes for granted, and most great social reforms which have proved immensely beneficial,
were originally advocated by a small, derided minority—sometimes a minority of one.
The laws that exist in most so-called civilized countries still permit, at best by omission, any and every kind of cruelty to animals, if done under the pretext of medical research, or "science."
But since medicine is, by its own admission, not an exact science, and a science that is not exact is no science at all, but an oxymoron (a combination of contradictions), the cruelty carried out on animals is not only unscientific but illegal.
And yet, in many countries, regulations established by the so-called health authorities actually impose those unscientific, illegal tests. How is it possible? It is rendered possible by a fact that the public blissfully ignores—namely, that the same health authorities who impose those regulations are in the employ of the drug industry, which prescribes those notoriously unreliable tests on animals for the very reason that they are unreliable: they provide the necessary alibi every time a new pharmacological disaster occurs.
Very few people are aware of that. They reason: if there are regulations, they must be good, in the public interest, like the laws against theft and armed robbery. As at this point in our history vivisection is still being regarded as an integral part of the order of things by the great majority...; it is once more the dominating herd instinct of the human species that stands in the way, along with many other important obstacles, to any speedy reform.
* * *
Sadism is a very ugly word, which serves to define a very ugly psychopathy—a mental disease. Vivisectors have been known to accept with equanimity the allegation of being money grubbers—of doing cruel experiments only to gain money or a professorship. But we have never known a vivisector who bore with equanimity the allegation of being a sadist. They always reacted to all such allegations with frothing, like other psychopaths when they are confronted with the nature of their disorder.
* * *
If it is a mistake to believe that all vivisectors are sadists, it would be another mistake to believe that sadism is not rampant in the animal laboratories. It is. In fact, for men and women...affected by this grave psychopathy, and on top of it are animal haters, what kind of remunerated occupation could be more gratifying than a job in a vivisection laboratory?
One of the propaganda lines of the vivisection community is that experiments on animals obviate the necessity of experimenting on people. Just the opposite is true, and that was predicted as far back as 1912, when the German physician Dr. Wolfgang Bonn wrote in the medical journal, *Aerztliche Mitteilungen*: "The constant spread of the vivisectionist method has achieved but one thing: to increase the scientific torture and murder of human beings. We can expect this increase to continue, for it would just be the logical consequence of animal vivisection."

Maybe this single aspect is so strong that it might well sweep away the necessity of examining all the previous ones. [A] characteristic of our nature [is] the miser's rapacious inclination, a thirst for riches, which can become addictive and, once born, seldom stops growing. Of this, almost everybody is well aware. But very few realize to what extent their own minds are constantly being manipulated by the gigantic, venal interests that mold public opinion and influence the decisions of science at top levels.

Most of the big petrochemical combines use animals as testing material. Are those animal tests necessary? Indeed they are, but not for the reasons generally stated. They don't serve to reveal the dangerousness of the tested products but, on the contrary, to conceal it. What if there were no animals? Then the industry would have to test its products in some other way, with some scientific method, using human cell cultures, for example, or any of the other scientific methods available, which would quickly reveal the products' noxiousness. If such methods had been used, all-encroaching world pollution would not be what it is today.

[The animal model system is] cruel, misleading, unscientific, and counterproductive. (Preface to *1000 Doctors [And Many More] Against Vivisection* © 1989)

**Hans Ruesch (1913-2007)**
Italian-Swiss racecar driver, author, screenwriter
Founder, Scientific Center for Information on Vivisection

.................
For humans to think that they are the only beings who have rights is a fallacy. This kind of thinking is a disaster! To think that we have certain rights to intrude upon the living things and that the other beings don’t have rights, this is a sacrilege.

Every being has rights! Every being has free rights. The right to be. The right to habitat. And the right to fulfill one's role in the great community of the cosmos. I don’t see how anybody could argue with these rights. [F]or humans to think they are the only beings that have rights is just silly.

All things get their rights from existence. From merely existing. ("It Takes a Universe" Appalachian Voice, December 2006)

Father Thomas Berry (1914-2009)
American Roman Catholic priest, eco-theologian, author
Founder, Riverdale Center for Religious Research

……………

[M]eat can never be a healthy food: it is pain-poisoned.
(The Healthy Vegetarian)
Sri Swami Satchidananda (1914-2002)
Indian religious teacher
Founder, Integral Yoga

……………
Our fate is linked to the survival of the Amazonian rain forests, the plankton in the seas, the fish in our lakes and rivers, and, by extension, the jaguar, the wolf, the grizzly bear and the bald eagle. You may not feel personally disturbed by the knowledge that more than 200 species of mammals, birds and reptiles have become extinct within the last three or four centuries, mostly through our fault, or by the realization that hundreds of others—the gorilla, the orangutan, the giant tortoise, the whooping crane, the big cats, the whales—will soon be found only in fairy tales unless there is something I permit myself to call a change of heart. But is it really necessary to keep on saying that no man is an island? How many warnings do we need? How many proofs and statistics, how many deaths, how much beauty gone, how many "last specimens" in those sad zoos? Still, I am confident that there is something more behind this drive for the preservation of the earth and its inhabitants than an exclusive preoccupation with a continued presence on this planet. Every book on ecology reminds us that when the balance of nature is threatened, it always finds a way to restore that balance, at whatever cost. If endangered by us, nature will strike back and show no more concern for Michelangelo, Shakespeare or Mozart than for daffodils. We are dealing here with an overwhelming force, that of life itself, and we know next to nothing about it. The only thing we do know is nature has no favorites among the species. (The Roots of Heaven © 1958) Romain Gary (1914-1980) Lithuanian-French novelist, film director, diplomat

[L]ife on this earth is so intertwined as an homogeneous unit that it cannot be disentangled for the melioration of one species at the expense of the other.

* * *
Islam is so concerned about compassion for animals that one wonders why it has allowed us to kill them for food and why it did not enjoin us to become vegetarians.

* * *
From the humanitarian point of view, it would be an ideal situation if all the world were to become vegetarian and all the animals were allowed to live their natural lives.
Perhaps a time may come, sooner or later, when this would happen. Meanwhile the poor animals will go on having their throats slit.

* * *

[on laboratory testing of animals]

[T]o kill animals to satisfy human thirst for inessentials is a contradiction in terms within the Islamic tradition. Think of the millions of animals killed, in the name of commercial enterprises, in order to supply a complacent public with trinkets and products that they do not really need. And why? Because we are too lazy or too self-indulgent to find substitutes.

(IN ISLAMIC CONCERN FOR ANIMALS © 1987)

Al-Hafiz Basheer Ahmad Masri (1914-1993)
Indian author and educator
Muslim Imam

Show me the enforced laws of a state for the prevention of cruelty to animals and I in turn will give you a correct estimate of the refinement, enlightenment, integrity, and equity of that commonwealth’s people.

(from an address to the Texas state legislature)

L. T. Dansheill (1914- )
American politician

The heart of the matter is that some people like to cause injury or death to living things. And many of those who do not are indifferent to those who do.

(IN PLACE OF FOLLY © 1961)

<>

♦ Nothing is more powerful than an individual acting out of his conscience, thus helping to bring the collective conscience to life.

(HUMAN OPTIONS: AN AUTOBIOGRAPHICAL NOTEBOOK © 1980)

Norman Cousins (1915-1990)
American journalist, author, professor

As a town dweller I never thought about food until I went to live on a farm during the war. I turned vegetarian because the lamb outside was the leg of lamb on my plate—a bit of that creature out there who had just as much right to run around as I had.
I’d never thought about it before. People don’t think about it—the blockage in people’s minds I think is amazing, don’t you?

They can go to church and sing "Lamb of God" and then go home and say "this is a tender bit of lamb, dear" and never connect it up, do they? (interview with Malcolm Horne & Marijke McCartney Vegan Newsletter 11, February 1977 veganviews.org.uk)

As the environment crisis heats up, it becomes obvious that the Age of Man the Exploiter is over. He is wasting his resources and fouling his nest. The Age of the New Man is dawning. He bases his life on reverence for all life. The vegan is the prototype of the New Man of the New Age. (“Vegan Voices” veganpoet.com)

Kathleen Jannaway (1915-2003) English author and vegan pioneer Co-founder, Movement for Compassionate Living

Since factory farming exerts a violent and unnatural force upon the living organisms of animals and birds in order to increase production and profits; since it involves callous and cruel exploitation of life, with implicit contempt for nature,
I must join in the protest being uttered against it. It does not seem that these methods have any really justifiable purpose, except to increase the quantity of production at the expense of quality—if that can be called a justifiable purpose. * * *

The mistreatment of animals in "intensive husbandry" is, then, part of this larger practice of insensitivity to general values and indeed to humanity and life itself—a picture which more and more comes to display the ugly lineaments of what can only be called by its right name: BARBARISM.

(Unlived Life © 1966)
<>
The animals are the children of God.
<>
[on encountering a flock of warblers] I felt very close to God or felt religious awe, anyway. Watching those birds was a food for meditation or a mystical reading. Perhaps better.
<>
I have been shocked at a notice of a new book by Rachel Carson on what is happening to birds as a result of the indiscriminate use of poisons (which do not manage to kill the insects they intend to kill). Someone will say: "You worry about birds. Why not worry about people?"

I worry about both birds and people.
We are in the world and part of it,
And we are destroying everything
because we are destroying ourselves
spiritually, morally, and in every way.
It is all part of the same sickness, it all hangs together.
(written on December 11, 1962)
Thomas Merton (1915-1968)
French-American Trappist monk, author, philosopher

[on the hypocrisy of praying "in front of the cadavers of (our) brothers" before devouring them]

Who has visited a slaughterhouse is usually, more or less, touched and disgusted by what he has seen. Almost everyone reaches the conclusion that the brutal killing of animals, who have been bred and fattened to end up being eaten, is unworthy of today's humanity and especially of Christianity.

Günther Weitzel (1915-1984)
German chemist

♦ To go against the dominant thinking of your friends, of most of the people you see every day, is perhaps the most difficult act of heroism you can have.

Theodore H. White (1915-1986)
American journalist, historian, novelist

[on compassion for animals]

Why is compassion not part of our established curriculum, an inherent part of our education? Compassion, awe, wonder, curiosity, exaltation, humility—these are the very foundation of any real civilization, no longer the prerogatives, the preserves of any one church, but belonging to everyone, every child in every home, in every school.

(quoted in Just for Animals)

Yehudi Menuhin (1916-1999)
American-British violinist and conductor

I hope to make people realize how totally helpless animals are, how dependent on us, trusting as a child must that we will be kind and take care of their needs.

* * *

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[They] are an obligation put on us, 
a responsibility we have no right to neglect, 
nor to violate by cruelty. 
(from a TV interview) 
<> 
If having a soul means being able to feel 
love and loyalty and gratitude, 
then animals are better off than a lot of humans. 
James Herriot, pen name of James Alfred Wight, OBE (1916-1995) 
English country veterinarian and author 
.................

Compassion is divine. 
Cruelty is unspiritual. 
The human body, which is the moving temple 
of the Living God enshrined, 
is not meant to be made into 
the fleshy graveyard of slaughtered animals, 
creatures who are the dumb, harmless and innocent 
brethren of mankind, mutely trusting man, their "superior" keeper. 
(The Vegetarian Way) 
Swami Chidananda Saraswati (1916- ) 
Indian writer, president of the Divine Life Society 
.................

The perils of duck hunting are great, especially for the duck. 
(Vegetarian Times) 
Walter Cronkite (1916-2009) 
American news anchor for CBS television 
.................
To say that you "behaved like animals"
is offensive to the animal creation,because animals of the farmyard and fieldhave an innate sense of decency.
**Justice Cusack (1916-1978)**
*English judge*

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Put down that calf, thou Man of Flesh,
Put down that veal, thou Bloody man,
God’s creatures are the wheels that mesh,
And He will eat you when He Can.
……
Unfrock thyself, thou Man of Blood,
Thou art but meat, and so are these,
And have been since before the Flood:
Go down on thy unbasted knees,
……
And ponder on Eternal Fires
And battered fish and slaughtered lambs.
Restrain thy animal desires,
Be cured—or God will smoke thy hams!
("On Seeing a Priest Eating Veal"
*New Statesman*, August 14, 1964)
**Gavin Buchanan Ewart (1916-1995)**
*English poet*
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Man has an infinite capacity to rationalize his rapacity,
especially when it comes to something he wants to eat.
<>[on having a dream to help animals]
It was not long after reading *Black Beauty*
for the first of many times
that I had a dream that one day I would have a place
which would embody everything
Black Beauty loved about his final home.
I dreamed that I would go even a step further—at my place
none of the horses would ever wear a bit or blinkers or check reins,
or in fact have any reins at all, because they would never pull
a cart, a carriage, a cab, or anything else.
Indeed they would never be ridden—they would just run free.
* * *
I even dreamed about the sign that would be on the gate at the ranch.
It was certainly not hard to imagine this,
because it would have on it, I decided,
the very same words as the last lines of Black Beauty.
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"I have nothing fear, and here my story ends. My troubles are all over, and I am at home."
Even in my dreams I thought more about what Black Beauty Ranch would not be than what it would be.

* * *

It would not be a place where animals were primarily to be looked at—rather it would be a place where they were primarily to be looked after. And it would not be a place where animals did what people wanted them to do. Instead, the animals would do whatever they wanted to do, because, finally, it would not be a people's place at all, but an animal's place—a place that the animals felt, from the day they arrived, belonged to them and would always belong to them as long as they lived.

<>

Support your right to arm bears.
(Black Beauty Ranch slogan)

Cleveland Amory (1917-1998)
American writer and television critic
Founder, Fund for Animals and Black Beauty Ranch
President, New England Anti-vivisection Society

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

Just how important or necessary anything is in Creation is not for any human to decide. That right belongs exclusively to the Creator. Human capacities are too shallow and limited for such authority.
And besides, you humans are too muddled about the meaning and purpose of Creation.

* * *

Trying to look down at Creation from what you believe to be your superior elevation. When you do this, your vanity makes shadows of your conceits, and hides the truth from you.

To see and understand Creation you have to look out with it. You cannot break up Creation into parts.

You cannot be exclusive.

If you humans are connected with a Source of life and intelligence greater than your own, so are all the rest of us.

If you are part of an eternal plan, so are we.

We are all in this adventure of life together.

I need you. But you need me.

And we all need one another.

(a message from Strongheart in Letters to Strongheart by J. Allen Boone © 1939 reprinted with the permission of Robert H. Sommer, Publisher)

**Strongheart (1917-1929)**

German-born German Shepherd

First canine silent-film star

Strongheart's scribe: J. Allen Boone

Strongheart's films: The Silent Call (1921), Brawn of the North (1922), The Love Master (1924), White Fang (1925), North Star (1925), The Return of Boston Blackie (1927)

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Vivisection is wrong because it is an abuse of man's power over the helpless, involving pain and suffering. The name for this is cruelty, and cruelty is immoral, no matter what the reason for its introduction.

<>

To inflict cruelties on defenseless creatures, or condone such acts, is to abuse one of the cardinal tenets of a civilized society: reverence for life.

**Jon Evans (1917- )**

English activist

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To educate our people, and especially our children, to humane attitudes and actions toward living things is to preserve and strengthen our national heritage and the moral values we champion in the world.

**John Fitzgerald Kennedy (1917-1963)**

35th President of the United States

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[on animal slaughter]

The law clearly requires that these poor creatures be stunned and rendered insensitive to pain before the process begins. Federal law is being ignored. Animal cruelty abounds. It is sickening. It is infuriating. Barbaric treatment of helpless, defenseless creatures must not be tolerated, even if these animals are being raised for food—and even more so, more so. Such insensitivity is insidious and can spread and is dangerous. Life must be respected and dealt with humanely in a civilized society.

(speech on Senate floor, July 9, 2001)

Robert Carlyle Byrd (1917-2010)
United States Senator (D-WV)

Sadness, I have discovered that there is no hope whatever of saving all that I or any other conservationist would like to save, but if we can work together without internecine strife and keep working hard without losing heart, we shall save a great more of our natural world than if we had never tried. Living species today, let us remember, are the end products of 20 million centuries of evolution; absolutely nothing can be done when the species has finally gone, when the last pair has died out.

Sir Peter Markham Scott (1917-1989)
British conservationist and broadcaster

The realization that our small planet is only one of many worlds gives mankind the perspective it needs to realize sooner that our own world belongs to all its creatures.

Sir Arthur Charles Clarke (1917- )
British science-fiction writer, inventor, futurist

If a robin redbreast in a cage Puts all heaven in a rage How feel heaven when Dies the billionth battery hen?

("Rage in Heaven" The Spike Milligan Letters
Norma Farnes (ed.) © 1979)

Spike Milligan, KBE (1918-2002)
Indian-Irish comedian, playwright, poet
The basis of all animal rights should be the Golden Rule: we should treat them as we would wish them to treat us, were any other species in our dominant position.

Christine Stevens (1918-2002)
American founder, Animal Welfare Institute

Ever occur to you why some of us can be this much concerned with animals suffering? Because government is not. Why not? Animals don't vote.

How dare we limit food stamps for poor people and heating oil for old people, yet waste—absolutely, utterly waste—four billion dollars a year on useless, duplicated, unnecessary medical experimentation on live animals?

I've just endured one of the most cold-sweat experiences of my life. I heard the "voice of an animal." Any hunter has heard animals cry before they die, yet we keep hunting. If that wounded animal instead looked up at us and through bleeding lips said, "Please don't kill me," could we then kill so casually? Would it make all that much difference if the animal could talk? I'm asking—because they can now.

Pulitzer Prize winner Dr. Carl Sagan said it. "How smart does a chimpanzee have to be before killing him constitutes murder? Indeed how smart would any animal have to be?"

My new perspective on this matter came on recently and rather suddenly. I have always contributed what I can to animal rescue efforts. I am inclined to anthropomorphization of family pets, dogs, and cats. In recent years I have racked my considerable arsenal of hunting guns. I just don't feel like killing anything any more.

Yet I get a letter from Mr. Carbin in Fayette, Iowa, which says: "Hey, Paul Harvey, you eat your steak, your trout,
your pork chops, your pheasant under glass
—because somebody else did your killing for you.
How do you justify that?"
I can't justify it if I let myself think about it.
Now something's happened that demands that I think about it.
* * *
My son, Paul, researching a "Rest of the Story" story for broadcast,
became acquainted with a research project at the University of Oklahoma.
There they have been teaching an animal to talk
—specifically a 15-year-old female chimpanzee named Washoe.
* * *
Since 1966 this chimpanzee has learned 140 signs
in Standard American Sign Language.
After all this learning and more learning,
the project directors decided that Washoe
was prepared now to "conceptualize."
In lay language, instead of imitating some human's words,
the chimp was ready to express thoughts of her own.
She had learned enough words to cross-reference
those words and "originate" expressions of her own.
Now, understand Washoe is a pampered animal
in the university laboratory—well fed,
physically comfortable, safe from harm.
She has "security."
And yet—when she was able to put words together
on her own into a phrase—these were the first three.
And she has said them again—repeatedly.
To visitors the voice from the cage is saying: "LET ME OUT!"
("Chimpanzee Voices Plea" published January 1, 1980;
republished October 2009 in thevegantruth.blogspot.com)
Paul Harvey (1918-2009)
American commentator for ABC radio
"Paul Harvey News & Comment" and "The Rest of the Story"

It is totally unconscionable to subject defenseless animals
to mutilation and death,
just so a company can be the first
to market a new shade of nail polish,
or a new improved laundry detergent.
It's cruel, it's inhumane, and most people don't want it.
(testimony supporting the Consumer Products Safety Testing Act
before the House Judiciary Committee, March 1988)
Abigail Van Buren (1918- )
American syndicated advice columnist "Dear Abby"
[on hunting]
And one by one, driven to exhaustion,
trapped by fence and bewilderment,
under an immaculate sky, the creatures died.
They died not in mercy,
not in the majesty which was their due,
but as the least of life, accursed of nature.
They died in the dust of insult and the spittle of lead.
(Bless the Beasts & Children © 1970)
Glendon Swarthout (1918-1992)
American youth fiction writer
............

[H]alf the world starves. What a planet.
And the eating, if you're lucky enough to do any.
Stuffing pieces of dead animals into a hole in your face.
Then munch, munch, munch.
If there's anybody watching, they must be dying of laughter.
(A Fairly Honorable Defeat © 1970)
<>
They were shooting pigeons.
What an image of our condition,
the loud report, the poor flopping bundles upon the ground,
trying desperately, helplessly, vainly to rise again.
Through tears I saw the stricken birds
tumbling over and over down the sloping roofs of warehouses.
I saw and heard their sudden weight,
their pitiful surrender to gravity.
How hardening to the heart it must be to do this thing:
to change an innocent soaring being
into a bundle of struggling rags and pain.
At one moment—graceful, mysterious, desirable and free,
and the next moment there is nothing
but struggling, blood, and confusion.
(The Black Prince © 1973)
Dame Jean Iris Murdoch (1919-1999)
Irish writer
............

[There was a] colossal confidence
which many 18th & 19th century intellectuals
used to feel in the absoluteness of human dominion.
To their minds, human dignity justified and depended on
a total separation of man from all the rest of creation.
That's why they got such a shock
when The Origin of Species came out.
Someone who has buttressed his sense of his own dignity by allowing no dignity at all to anybody else, naturally feels any suggestion of a relationship with those others as intolerably degrading.  
(Third Opinion, Radio 3, June 26, 1981)

<> People in general have perhaps thought of animal welfare as they have thought of drains—as a worthy but not particularly interesting subject. In the last few decades, however, their imagination has been struck, somewhat suddenly, by a flood of new and fascinating information about animals. Some dim conception of splendours and miseries hitherto undreamt of, of the vast range of sentient life, of the richness and complexity found in even the simplest creatures, has started to penetrate even to the least imaginative. For the first time in civilized history, people who were interested in animals because they wanted to understand them, rather than just to eat or yoke or shoot or stuff them, have been able to advance that understanding by scientific means, and to convey some of it to the inquisitive public. Animals have to some extent come off the page. With the bizarre assistance of TV, Darwin is at last getting through. Town-dwellers are beginning to notice the biosphere. 
(Animals and Why They Matter © 1998)
Mary Midgley (1919- )
British moral philosopher
..................

[Saint Francis of Assisi] looked upon creation with the eyes of one who could recognize in it the marvelous work of the hand of God. His solicitous care, not only towards men, but also towards animals, is a faithful echo of the love with which God in the beginning pronounced his "fiat" which brought them into existence. We too are called to a similar attitude.
<> The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy, and in fact tends to exclude from life and to remove from the human heart the very idea of mercy. The word and the concept of "mercy"
seem to cause uneasiness in man, who, thanks to the enormous development of science and technology, never before known in history, has become master of the earth and has subdued and dominated it.
This dominion over the earth, sometimes understood in a one-sided and superficial way, seems to leave no room for mercy.
("On the Mercy of God" speech, November 30, 1980)
<> Animals possess a soul, and men must love and feel solidarity with our smaller brethren.
* * *
Animals are the fruit of the creative action of the Holy Spirit and merit respect.... They are as near to God as men are.
(Celebration of the World Day of Peace speech, January 1, 1990)
<> God, who in creating saw that His creation was good, is the source of joy for all creatures, and above all for humankind.
God the Creator seems to say of all creation: "It is good that you exist."
Creation was given and entrusted to humankind as a duty, representing not a source of suffering but the foundation of a creative existence in the world.
(Crossing the Threshold of Hope © 1994)
**Pope John Paul II (1920-2005)**
**Polish Roman Catholic Pope**

Ask the experimenters why they experiment on animals, and the answer is: "Because the animals are like us."
Ask the experimenters why it is morally okay to experiment on animals, and the answer is: "Because the animals are not like us."
Animal experimentation rests on a logical contradiction.
**Charles R. Magel (1920- )**
**American emeritus professor of philosophy and ethics**

I feel very sad for women who continue to purchase real fur coats. They are lacking in a woman's most important requisites: heart and sensitivity.
**Jayne Meadows (1920- )**
**American movie and stage actress**
It is a sobering thought that animals could do without man, yet man would find it almost impossible to do without animals.

The first instinct the farmer frustrates in all animals is that of the newborn animal turning to its mother for protection and comfort and, in some cases, for food. The chick comes out of the incubator and never sees a hen; the calf who is to be fattened for veal or beef is taken from the cow at birth, or very soon after;

and even the piglet is weaned far earlier now than it used to be. The factors controlling this are mainly economic.

If one person is unkind to an animal, it is considered to be cruelty, but where a lot of people are unkind to animals, especially in the name of commerce, the cruelty is condoned and, once sums of money are at stake, will be defended to the last by otherwise intelligent people.

* * *

We must do all in our power to educate the public, for I believe that in the end only a change of heart is really effective.

(Animal Machines © 1964)

Ruth Harrison (1920-2000)
British author and crusader

.................
I used to experiment on animals for many years.
* * *
No experimentation carried out on one species can be extrapolated to any other, including man. To suppose that such extrapolation could be legitimate is the main reason for the failure and sometimes for the catastrophes which are inflicted upon us by modern medicine, especially in the area of drugs.
Too little is spoken or written about certain facts, partly in deference to a science which purports to be the "saviour of mankind," but more usually to avoid provoking the huge economic and political interests which prop up this benefactor.
* * *
Anti-vivisectionist thinking is much more scientific than the boasting of the vivisectors, who do not realize that they live and function in a medieval climate of thought; besides, they are too lazy or too greedy to break loose from a comfortable conformity and apply themselves to scientifically correct methods, i.e. those methods which are wrongly called "alternative."
* * *
Are there alternatives to vivisection? Of course not.
There are no alternatives to vivisection, because any method intended to replace it should have the same qualities; but it is hard to find anything in biomedical research that is, and always was, more deceptive and misleading than vivisection. So the methods we propose for medical research should be called "scientific methods," rather than "alternative methods."
The vivisectors ask us: "What would you offer us instead of vivisection in scientific research?"
Instead of vivisection: nothing.
Vivisection is a suppurating sore making science ill, bringing it into disrepute, even with the general public.
("On the Road to Damascus"
Vivisection or Science: A Choice to Make © 1991
Pietro Croce, M.D. (1920-2006)
Italian physician and professor
.................
In the end we must, I think, somehow conclude that they have as much right to this planet as we have.

Prince Philip, Duke of Edinburgh (1921- )
Consort of Queen Elizabeth II of Great Britain

The temptation is that we will usurp God’s place as Creator and exercise a tyrannical dominion over creation.

At the present time, when we are beginning to appreciate the wholeness and interrelatedness of all that is in the cosmos, preoccupation with humanity will seem distinctly parochial.

Too often our theology of creation, especially here in the so-called developed world, has been distorted by being too man-centered. We need to maintain the value, the preciousness of the human by affirming the preciousness of the nonhuman also—of all that is. For our concept of God forbids the idea of a cheap creation, of a throwaway universe in which everything is expendable save human existence.

The value, the worth of natural things is not found in Man’s view of himself but in the goodness of God who made all things good and precious in his sight.

(Global Forum of Spiritual and Parliamentary Leaders on Human Survival speech, 1977)

Lord Robert K. Runcie (1921-2000)
British Archbishop of Canterbury

Meat-eating is the small print; war is the blown-up picture.

Guru Dev Sri Chitrabhanu (1922- )
Indian Jain master and monk

I had bought two male chimps from a primate colony in Holland. They lived next to each other in separate cages for several months before I used one as a [heart] donor. When we put him to sleep in his cage in preparation for the operation, he chattered and cried incessantly.
We attached no significance to this, but it must have made a great impression on his companion, for when we removed the body to the operating room, the other chimp wept bitterly and was inconsolable for days. The incident made a deep impression on me. I vowed never again to experiment with such sensitive creatures.  
*Good Life, Good Death © 1980*

**Christiaan Neethling Barnard, M.D. (1922-2001)**  
South African surgeon who performed the first heart transplant

………..

Being American is to eat a lot of beef steak, and boy, we've got a lot more beef steak than any other country, and that's why you ought to be glad you're an American.

And people have started looking at these big hunks of bloody meat on their plates... and wondering what on earth they think they're doing.  
**Kurt Vonnegut, Jr. (1922-2007)**  
American novelist

……………..

♦ If you do not see the victims of cruelty and can explain the cruelty away and live with the destruction comfortably, you are adrift.
* * *
♦ Institutional cruelty does everything it can to conceal the fact that it is destroying its victims, and in doing this it keeps its spectators from feeling disgust and from being confused by the paradox of trying to justify the unjustifiable, of trying to praise the smashing of the weak.
(Cruelty © 1983)
**Philip Paul Hallie (1922-1994)**
American author, philosopher, professor

On shallow straw, in shadeless glass, Huddled by empty bowls, they sleep No dark, no dam, no earth, no grass— "Ma'm, get us one of them to keep."

......
Living toys are something novel, But it soon wears off somehow, Fetch the shoebox, fetch the shovel— "Ma'm, we're playing funerals now."
("Take one Home for the Kiddies")
**Philip Arthur Larkin (1922-1985)**
English poet

Life is life's greatest gift. Guard the life of another creature as you would your own because it is your own. On life's scale of values, the smallest is no less precious to the creature who owns it than the largest.
(The Light That Never Was © 1974)
**Lloyd Biggle, Jr., Ph.D. (1923-2002)**
American author, musician, oral historian

Veganism is part of the most civilised concept of life man has been able to envisage. I see no realistic long-term alternative to a world whose natural resources are regarded as factors with which we have to collaborate—not dominate—in order to take our proper place in the scheme of things. I suggest the reasons for this are not only expedient, but evolutionary.
* * *
[I]t is surely our role to envisage and work toward a world which is sanely and humanely controlled, not exploited, by those with the vision and humility to question established mores. I say "humility" because it is the arrogance born of long habit and entrenched prejudice that seeks to defend behavioural patterns that have long been a matter of comfortable acceptance for a privileged minority at the expense of the rest of the world. (speech at Animals' Rights—A Symposium The Commonwealth Institute, London, May 1980)

<> Cruelty, like kindness, is indivisible. Children and men cannot safely be taught to take delight in cruelty to some living things and to abhor cruelty to others. Since we accept the obscenities of cruelty, in whatever form, we must also accept the impossibility of arguing degrees. Man cannot claim an instinct for aggression if many of his species show no such instinct and manage to live normal and unfrustrated lives without killing their fellows, hunting, fighting, persecuting minorities, thrashing their wives and dogs, or tormenting their children. Indeed, if only one member of the human race displayed no urge to indulge in violent aggression while being in normal health, it would be enough to disprove the assumption of *Homo sapiens'* ineradicable instinct of violence. Western man is schooled in violence and greed from the moment he is born. The society into which he arrives is incessantly concerned to persuade him of the merits of violence. From the moment that his scarcely coordinated fingers try to push away the "nice beef stew" and the small gobbets of flesh that most anxious and deluded mothers try to push into his system (all those battles of the high-chair would hardly be necessary if man was naturally the carnivore that some still claim), the Western baby is learning that his society rests squarely on the credo of "I kill, therefore I am." The case against vivisection is the same as that against war and all other forms of cruelty—that violence does not produce long-term solutions. (The Civilised Alternative: A Pattern for Protest © 1972)

<> We must develop a better sense of responsibility towards our total environment...[and] this better sense cannot any longer exclude from revision the staples of our diet. * * *
Not only have other creatures a right to live
they have the even more critical right
not to be born at all at the whim of man.
* * *
In our half-baked thinking and incessant ferocity
towards the countless creatures whom, alive,
we imprison, mutilate, maim, trap, strangle,
shoot, hook, chase, snare, de-limb, behead, suffocate, flay,
dismember, stab, crush, over-feed, burn, drown, boil, freeze,
cut up, make sick, terrorise and by numerous other means
mercilessly exploit day in and day out
for no better reason than that we wish to devour them,
we are shamefully forsaking that one obligation
which above all others we should recognise
—to put our unique knowledge of the difference
between good and evil, between mercy and cruelty,
before our heart-hardening greed.
Unless one subscribes to the primitive
and shocking belief that animals, being without souls
[this is mere mindless speculation by anthropocentrics]
are fair game for whatever treatment humans wish to inflict on them,
the obligation to show pity towards all sentient life
is universally recognised as religious in the widest and best sense
of that all too often narrow word.
There are few religious beliefs
that fail to emphasise the need for compassion.
Unfortunately there are few scientific specialisms
which grant it the least attention.
While no theist who conceives of his god
as aligned to the smallest degree of mercy
can logically dismiss the right of all sentient beings
to expect from man more than from the other members of creation
evidence of the divine values of pity and love,
the scientific mind has as yet shown little sign
of awakening to this realisation.
Yet without it mere knowledge is nothing more
than contaminated dust.
Here, in the wide field of our treatment of other living beings,
religion and science are capable of finding a unity
on the very highest level of their separate specialisms.
* * *
But it is vitally important, if there is a shred of reason
for believing that mankind is working out some evolutionary pattern
and accepting an obligation or profound need to grow spiritually,
that we do the right things for the right reasons
rather than for expediency or lack of alternative.
It takes no great degree of education to detect the monstrous and callous absurdity of a society that chooses to over-indulge and pollute its way into physical and mental ill-health, and then tortures millions of animals in order to find answers to diseases that could so often be prevented by a change of habit. Perhaps the twenty-first century's symbol of contemporary insanity will be the twitching tail-ends of a dozen imprisoned white mice being compelled to inhale tobacco smoke until they develop the cancers that human beings invite in preference to the rejection of an addiction no self-respecting mouse would give skirting room to.

[T]he only argument against vivisection that will be seen to have lasting power [is] that we do not improve human society by means that debase human character.

(From: Food for a Future: The Ecological Priority of a Humane Diet © 1975)

Of the animal rights issue, some would say it is a minor, irrelevant, even ridiculous concern. "Man must come first" is the cry, as though it was an either/or matter. What they really mean is that man must come first and last and that nothing must be done in the animals' cause apart from the occasional cover-up job where the evidence of our abuse of other sentient life is too painful for more sensitive humans to tolerate.

I believe such diehards to be wrong on every count. Wrong not only to be indifferent to our treatment of animals for their sakes, but wrong because such callousness helps substantially to prolong the worst aspects of the human predicament. Until we establish a felt sense of kinship between our own species and those fellow mortals —those "other nations," as Henry Beston put it—who share with us the sun and shadow of life on this agonized planet, there is no hope for other species, there is no hope for our environment, and there is no hope for ourselves.

The writing is on the wall—large and clear.

(speech at "Writers Against Experiments on Animals" St. James’s Church, Picadilly, London, April 24, 1985)

Jon Wynne-Tyson (1924- )
English author, publisher, pacifist
Founder, Centaur Press

.................
The menu is the bloodiest piece of paper written.

* * *

The one who eats animals is beneath the animals.

* * *

Meat does not make the meal worse, but the eater.

* * *

Man is a habitual criminal toward the animals.

* * *

Wherever man takes the right to sacrifice an animal for a purpose, he commits not only an injustice but a crime.

* * *

A society that copes with slaughterhouses and battlefields is itself ripe for slaughter.

* * *

Animal friends:
First petting the little lamb, then roast lamb;
first cursing the angler, then poached trout.
You don't like hunters, then you eat game!

Karlheinz Deschner (1924- )
German writer of novels, literary criticism, history

There will come a time when civilized people will look back in horror on our generation and the ones that preceded it:
the idea that we should eat other living things running around on four legs,
that we should raise them just for the purpose of killing them!
The people of the future will say "meat-eaters!" in disgust and regard us in the same way we regard cannibals and cannibalism.

Dennis Weaver (1924-2006)
American actor and environmentalist
Emmy Award 1959

Vegetarianism is a response to today's world.
Meat-eating, like polygamy, fit into an earlier stage of human history.

Rabbi Zalman M. Schachter-Shalomi, Ph.D. (1924- )
Polish-American co-founder, Jewish Renewal Movement
Founder, B'nai Or Religious Fellowship
Dear Reader:
You are at the halfway mark of the quotes in *Creature Quotes: Advancing Toward Freedom For All Species*. If your thoughts and feelings have been undergoing a metamorphosis, you can relate to a caterpillar emerging from his cocoon. It seems appropriate, then, to close this chapter with a photo of a butterfly (whose blue is reminiscent of the Muscovy ducklings atop Page 1) along with a quote about butterflies from the author of the line that led this chapter ("Civilization is another word for respect for life").

……………

[on butterflies]
[N]ot quite birds, as they were not quite flowers,
mysterious and fascinating as are all indeterminate creatures.
Elizabeth Goudge (1900-1984)
English author of novels, short stories and children's books
……………

END OF CHAPTER 13. 1900-1924 BIRTHDATES
Photo Credits for Chapter 13. 1900-1924 Birthdates

P 1 MUSCOVY DUCKLINGS (*Cairina moschta*)
Location: A park in downtown Houston, Texas, U.S.A.
Photo by James Newman/© PBase Gallery
Photo seen here: www.pbase.com/jnewmanco1/image/102482380
Photographer's photo gallery: www.pbase.com/jnewmanco1

P 2 HEN AND CHICKS
Photo by © iStockphoto.com/solita

P 3 RED FOX (*Vulpes vulpes*)
Location: Philadelphia Zoo, Philadelphia, Pennsylvania, U.S.A.
Photo by Art G. — digitalART2/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/digitalart/2502090567
Photostream: www.flickr.com/photos/digitalart

P 4 WELL-FED FERAL CAT NAMED DAISY AND HER KITTEN (*Felis catus*)
Location: New York State, U.S.A.
Photos by Jay Diaz — KoolPix/Flickr
Photo seen here (left): www.flickr.com/photos/koolpix_nature/2809567503
Photo seen here: (right): www.flickr.com/photos/koolpix_nature/308800869
Photostream: www.flickr.com/photos/koolpix_nature

P 7 AMERICAN PLAINS BISON (*Bos bison*)
Location: National Bison Range, Montana, U.S.A.
Photographers are usually not identified on this website, but own photo copyrights
Non-commercial, educational, inspirational use of this website's photos is permitted
Photo seen here: firstpeople.us/AmericanPlainsBison/NationalBisonRange/Montana
Home page: 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.

P 8 "SEASON OF MIST" BARNYARD WITH CHICKENS (*Gallus gallus domesticus*)
Location: Archeon, Alphen aan den Rijn, The Netherlands
Photo by Maria Jo — ©okkibox/Flickr and © Okkibox Fine Art Photography
Photo seen here: www.flickr.com/photos/okkibox/4099889199
Photostream: www.flickr.com/photos/okkibox
Photographer's website: www.okkibox.nl

P 13 BUNNY ANDY MUNCHES FAVORITE SNACK: CILANTRO! (*Sylvilagus floridanus*)
Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.
Photo by Marji Beach — rinalia/Flickr
Photo seen here: www.flickr.com/photos/rinalia/2818515866
Photostream: www.flickr.com/photos/rinalia

(PHOTO CREDITS CONTINUED ON PAGE 61)
P 16 NORTHERN ELEPHANT SEAL COW & NEWBORN PUP (*Mirounga angustirostris*)
Location: Piedras Blancas Elephant Seal Rookery, San Simeon, California, U.S.A.
Photo by Michael "Mike" L. Baird — mikebaird/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/mikebaird/3175267963
Photostream: www.flickr.com/photos/mikebaird
Photographer's website: http://bairdphotos.com

P 19 FOX ON A MISSION (*Vulpes vulpes*)
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/p1064568762/hc091cd7#hc091cd7
Photographer's website: www.bobschillereff.com

P 20 ARCTIC HARE (*Lepus arcticus*)
Location: Nunavut, a federal territory in northern Canada
Photo by Steve Sayles — The Saylesman/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/saylesman/517056490
Photostream: www.flickr.com/photos/saylesman

P 25 "ROOSTER RICK IN THE LIGHT" (*Gallus gallus domesticus*)
Location: Virginia, U.S.A.
Oil Painting by Norma Wilson/© Norma Wilson Fine Art
Artwork seen here: normasdailypaintings.blogspot.com
Artist's website: http://normawilsonfineart.com

P 29 "LAMB OF GOD" (*Ovis aries*)
Photo by Nevil Dilmen/Wikimedia User (Creative Commons 3.0 license)
Photo seen here: http://commons.wikimedia.org/wiki/File:Lamb_09807-a.jpg

P 34 AUSTRALIA'S BLACK SWAN (*Cygnus atratus*)
Location: Victoria, Australia
Photo by Fir0002/© Flagstaffotos (GNU Free Documentation License Version 1.2)
Photographer's website: www.flagstaffotos.com.au

P 37 NORTH COUNTRY CHEVIOT-AND-SUFFOLK CROSS LAMB (*Ovis aries*)
Location: Lundy Farm, Lundy Island, Bristol Channel, England, U.K.
Photo by Michael Maggs/Wikimedia User (Creative Commons 3.0 license)
Photo seen here: commons.wikimedia/Lundy_lamb

P 38 EUROPEAN ROBIN—BRITISH SUBSPECIES (*Erithacus rubecula melophilus*)
Location: Sussex, England, U.K.
Photo by sunsetoneuk/Flickr
Photo seen here: www.flickr.com/photos/27681134@N08/3198364937
Photostream: www.flickr.com/photos/27681134@N08

P 39 AUSTRALIAN SHELDUCK (*Tadorna tadornoides*)
Location: Bibra Lake, Perth, Western Australia
Photo by Martin Pot/Wikipedia User and © MartyBugs.net (Creative Commons 3.0 license)
Photographer's website: http://martybugs.net/blog

(PHOTO CREDITS CONTINUED FROM PAGE 60)
(PHOTO CREDITS CONTINUED FROM PAGE 61)

P 42 GERMAN SHEPHERD FILM STAR STRONGHEART (1917-1929)
and here: http://commons.wikimedia.org/wiki/File:Strongheart.jpg
(Public Domain photo uploaded by Wikipedia User Bobbeecher in August 2007)

P 50 "PIG MILK"—WHICH ONLY A PIGLET COULD LOVE (Sus scrofa domesticus)
Photo by Jim Champion — treehouse1977/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/treehouse1977/1659424943
Photostream: www.flickr.com/photos/treehouse1977

P 53 UNAFRAID-OF-THE-CAMERA CALF (Bos taurus)
Photo by Jim Champion — treehouse1977/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/treehouse1977/477174083
Photostream: www.flickr.com/photos/treehouse1977

P 59 COMMON BLUE BUTTERFLY (Polyommatus icarus)
Location: South Downs, Sussex, England, U.K.
Photo by sunsetoneuk/Flickr
Photo seen here: www.flickr.com/photos/27681134@N08/3462938423
Photostream: www.flickr.com/photos/27681134@N08

P 59 Elizabeth Goudge quote seen here: www.quotegarden.com/butterflies.html

End of Photo Credits for Chapter 13. 1900-1924 Birthdates