

CHAPTER 14. AUTHORS WITH 1925-1934 BIRTHDATES



Within a few decades,
the last mountain lion will be gone.
Bears and bobcats will hold out longer
because there are many more of them,
and the wise and canny coyotes
will outlast all other large predators.
But unless there are massive changes in the American West,
unless the livestock lobbies and the federal poisoners
give up their myths and prejudices,
the day will come when the last weak and sickened coyote...



...will drag himself to his feet and lift his voice to the skies,



and there will be no answer.

(Slaughter the Animals, Poison the Earth © 1971)

Jack Olsen (1925-2002)

American journalist and author

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**There are only two categories of doctors and scientists
who are not opposed to vivisection:
Those who don't know enough about it
and those who make money from it.**

* * *

**Vivisection is barbaric, useless,
and a hindrance to scientific progress.**

Werner Hartinger, M.D. (1925-2000)

German surgeon and author

President, German League of Doctors Against Vivisection

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**As soon as I realized that I didn't need meat
to survive or to be in good health,
I began to see how forlorn it all is.
If only we had a different mentality about the drama
of the cowboy and the range and all the rest of it.**

It's a very romantic notion, an entrenched part of American culture, but I've seen, for example, pigs waiting to be slaughtered, and their hysteria and panic was something I shall never forget.

Cloris Leachman (1926-)

American film, television and stage actress

Academy Award 1972

Emmy Award 1973-1975, 1998, 2002, 2006

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When animal experimentation is criticized, students, teachers and researchers alike fall back on the two most common justifications:

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- 1. experimentation on live animals is necessary to human welfare, and
- 2. researchers follow strict guidelines that minimize animal suffering.

■
But what is "human welfare"?

Better poisons, better chemicals, better cosmetics, better drugs, better behavior, better brains, better genes? Acceptable levels of unacceptable carcinogenic materials that have invaded everyone's home?

* * *

Making babies in petri dishes? Clones? Human hybrids? Genetically engineered life forms?

Millions of animals suffer and are killed each year for all this "welfare."

As far as "guidelines" are concerned, the very fact these are needed indicates that researchers are unable to determine the limits of humane treatment and regulate themselves accordingly.

Ultimately, the desecrator of animal life ends up desecrating all life including his own, because he reduces life to discrete mechanisms of measurable quantity.

(Rape of the Wild: Man's Violence Against Animals and the Earth © 1988)

Andrée M. Collard (1926-1986)

Belgian-American professor and writer

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In every country in the world, killing human beings is condemned. The Buddhist precept of non-killing extends even further, to include all living beings.

(Interbeing: Fourteen Guidelines for Engaged Buddhism © 1983)

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Creature
QUOTES

**We must look deeply.
When we buy something or consume something,
we may be participating in an act of killing.
This precept [non-killing] reflects our determination not to kill,
either directly or indirectly, and also to prevent others from killing.**
(Touching Peace: Practicing the Art of Mindful Living © 1992)

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**I am determined not to kill, not to let others kill,
and not to condone any act of killing
in the world, in my thinking, and in my way of life.**

* * *



**The practice of the First Precept
is a celebration of reverence for life.
When we appreciate and honor the beauty of life,
we will do everything in our power to protect all life.**
(The First Precept: Reverence for Life)

Thich Nhat Hanh (1926-)

Vietnamese Zen Buddhist monk, peace activist, poet

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Violence over men,
over animals,
over life under all forms,
cannot be justified or accepted.

(*Only One Year* ©1969)

Svetlana Alliluyeva (1926-)
Russian-American writer, Stalin's daughter

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This wild blood-lust, starting with animal vivisection
and proceeding to human mutilation,
stamps "modern medicine" as the most primitive religion
ever known to mankind.

(Foreword, *Slaughter of the Innocent*, Hans Ruesch © 1982)

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[on vivisection]

Despite the tendency of doctors
to call modern medicine an "inexact science,"
it is more accurate to say there is practically
no science in modern medicine at all.
Almost everything doctors do is based on a conjecture,
a guess, a clinical impression, a whim,
a hope, a wish, an opinion or a belief.
In short, everything they do
is based on anything but solid scientific evidence.
Thus, medicine is not a science at all, but a belief system.
Beliefs are held by every religion,
including the Religion of Modern Medicine.

(*The People's Doctor* No. 4, Vol. 12 © 1988)

Robert S. Mendelsohn, M.D. (1926-1988)
American pediatrician, professor, author, columnist

.....

It is perfectly obvious to me that the whole of animal life,
from the saints to the slugs, is equal in the sight of Nature,
and that our duty toward our fellow creatures
is no less than it is to our fellow humans
—more perhaps, if we accept the notion of *noblesse oblige*.
I find this ethical principle so self-evident
that in theory I cannot see why any decent human being,
with a modicum of compassion and imagination,
fails to subscribe to it.

Jan Morris (1926-)
Welsh historian, author, travel writer
Glyndŵr Award in Literature 1996

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Only fools think our attitude to our fellow men is a thing distinct from our attitude to "lesser" life on this planet.

John Robert Fowles (1926-2005)

British novelist and essayist

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Kindness and compassion towards all living beings is a mark of a civilized society.

Racism, economic deprival, dogfighting and cockfighting, bullfighting and rodeos are all cut from the same defective fabric: violence. Only when we have become nonviolent towards all life will we have learned to live well ourselves.

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It was my dog Boycott who led me to question the right of humans to eat other sentient beings.

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We know we cannot be kind to animals until we stop exploiting them... in the name of science,... in the name of sport,... and in the name of food.

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If you are interested in preventing animal suffering, the first thing you should give up is eggs and milk, because the animals who produce those foods lead the most unhappy lives.

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We need, in a special way, to work twice as hard to help people understand that the animals are fellow creatures, that we must protect them and love them as we love ourselves.

(speech at the *In Defense of Animals* 1992 Lifetime Achievement Award presentation)

Cesar Chavez (1927-1993)

Mexican-American farm worker

Labor organizer, civil rights reformer

.....

My dream is that people will come to view eating an animal as cannibalism.

Henry Spira (1927-1998)

American founder, Animal Rights International

.....

Killing an animal to make a coat is a sin.
It wasn't meant to be and we have no right to do it.
A woman gains status when she refuses
to see anything killed to be put on her back.
Then she's truly beautiful!

Doris Day (1927-)

American movie and television actress and singer
Founder, Doris Day Animal League
Golden Globe Lifetime Achievement Award 1989
Grammy Lifetime Achievement Award 2008

.....

Contempt for animal life leads to contempt for human life.

(One Life at a Time, Please © 1988)

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Whenever I see a photograph of some sportsman
grinning over his kill,
I am always impressed by the striking moral and esthetic superiority
of the dead animal to the live one.

Edward Abbey (1927-1989)

American environmental author, "Thoreau of the West"

.....

We cannot glimpse the essential life of a caged animal,
only the shadow of its former beauty.

Julia Allen Field (1927-)

American environmentalist and writer

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Vegetarianism is a natural and obvious way to live
with a minimum of hurt to other beings.

* * *

The act of the butcher begins with the desire of the consumer.

* * *

A great Hindu scripture puts it nicely:

"How can he practice true compassion
who eats the flesh of an animal to fatten his own flesh?"

Satguru Sivaya Subramuniyaswami (1927-2001)

American writer

.....

A scientist is a man with abnormal insight
into the physical side of life,
and in consequence, largely unconcerned
with aesthetic and moral issues.

To him, the questions

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**"Is it possible?" and "Is it necessary?"
are the questions of importance,
and "Is it right?" of no account whatever.
A laboratory is thus moral-less, soulless place,
where life-saving drugs are produced dispassionately
alongside poison gas or hydrogen bombs,
and where the torture of defenseless animals
is sanctified by the excuse that mankind is being benefited.
Those who are morally sensitive enough
to feel revolted at the notion of vivisection
are often confused when faced with the indisputable argument
that human lives can be saved as the results of these experiments.**



**"Which are more valuable," it is asked, "dogs or humans?"
To which the answer, of course, is "dogs,
if the humans are so inhuman as to torture dogs
in order to save their own miserable skins."**

*** * ***

**These experiments are not benefiting mankind,
they are degrading mankind.
Human progress does not lie
in finding a cure for cancer by killing 10,000 animals;
it lies in realizing that the cure for cancer
is not worth the life of a single animal.**

Human progress, in other words,
lies in moral, not in scientific or medical progress.

Michael Byrom (1927-)

English reformer

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♦[T]he institution of slavery has always been a source
of conceptual contradiction...[that partly] arose
from the impossibility of transforming a conscious being
into a totally dependent and nonessential consciousness
—one whose essence is to be the mere instrument
and confirmation of an owner's will.

(Slavery and Human Progress © 1984)

<>

[on the abolition of slavery in the United States]

♦Considering that slavery
had been globally accepted for millennia,
it is encouraging that people were able to make
such a major shift in their moral view,
especially when a cause like abolition
conflicted with strong economic interests.
We can still learn from history the invaluable lesson
that an enormously powerful
and profitable evil can be overcome.

("Free at Last" The New York Times, August 26, 2001)

David Brion Davis, Ph.D. (1927-)

American emeritus professor of history

Pulitzer Prize for Non-Fiction Literature 1967

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["Are we allowed to make use of animals, and even to eat them?"]
That is a very serious question.

At any rate, we can see that they are given into our care,
that we cannot just do whatever we want with them.

Animals, too, are God's creatures,
and even if they do not have
the same direct relation to God that man has,
they are creatures of his will,
creatures we must respect as companions in creation.

* * *

Certainly, a sort of industrial use of creatures,
so that geese are fed in such a way
as to produce as large a liver as possible,
or hens live so packed together that
they become just caricatures of birds,
this degrading of living creatures to a commodity

seems to me in fact to contradict
the relationship of mutuality
that comes across in the Bible.

*(God and the World: Believing and Living In Our Time.
A Conversation with Peter Seewald © 2002)*

Pope Benedict XVI (1927-)
German Roman Catholic Pope

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I could never shoot at animals;
they would have to commit suicide.

Hans-Dietrich Genscher (1927-)
Foreign Minister, Federal Republic of Germany

.....

♦Take sides.

Neutrality helps the oppressor, never the victim.
Silence encourages the tormentor, never the tormented.

Elie Wiesel (1928-)
Romanian Holocaust survivor
Novelist, philosopher, humanitarian
Nobel Peace Prize 1986

.....

Our treatment of animals is important to our own internal state.
If we are to expand our horizons,
to grow to understand what the relatedness
of each and every thing means,
then our love and appreciation of all life is essential.
Our respect and reverence for all living things
will be reflected in our own living.

(The Psychic Power of Animals © 1976)

Bill Dean Schul, Ph.D. (1928-)
American psychologist and author

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Remember this:

In your lifetime you will meet many non-hunters
who were formerly hunters,
men and women who have matured
and stopped the nonsense.
You will never meet a non-hunter
who has matured into a hunter.

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Who can go to a rodeo and then criticize the hunter?

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[on Christian clergy]

To shut your mind, heart, imagination to the sufferings of others
is to begin slowly but inexorably to die.

It is to cease by inches from being human,
to become in the end capable of nothing, generous or unselfish
—or sometimes capable of anything, however terrible.

* * *

Christians, then, who close their minds and hearts
to the cause of animal welfare and the evil it seeks to combat
are ignoring the fundamental spiritual teaching of Christ himself.
They are also refusing the role in the world
for which God gave us...our moral sense,
to be God's agents to look after the world
in the divine Spirit of wisdom and love.

As we know, Christians like others
are apt to justify leaving animal welfare aside
on the ground that human needs are more urgent.

We must hammer home that love is indivisible.

It is not "either-or." It is "both-and."

Because a society that cannot find the moral energy
to care about gross animal suffering and exploitation
will do little better about human need.

(sermon at the Salisbury Cathedral on
World Day of Prayer for Animals, October 4, 1986)

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[on proposed animal sacrifice in South Africa in 2005]

Such slaughters are not thought of as sacrifices to God.

* * *

Even the possibility of cruelty to a fellow creature
should have no part in any Christian activity, ritual or other.

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"Human rights" is a complex idea
and one may agree that animal and human "rights"
are not precisely on a par.

If, however, humans have "an obligation to see that animals
do not suffer unnecessary or excessive pain,"
then it is an animal's "right" that we should honor that obligation.

(letter in *The Church of England Newspaper*, September 25, 2003)

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[R]ights, whether animal or human, have only one sure foundation:
that God loves us all and rejoices in us all.

(excerpt from *They Shall Not Hurt or Destroy*, Vasu Murti © 2003)

The Right Reverend John Austin Baker (1928-)

English Bishop of Salisbury

President, Anglican Society for the Welfare of Animals

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**I believe that animals have rights which,
although different from our own,
are just as inalienable.**

**I believe animals have the right not to have pain, fear,
or physical deprivation inflicted upon them by us.**

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**There are only three sins
—causing pain, causing fear, and causing anguish.
The rest is window dressing.**

<>

**I have said it again and again
and I will say it on the day I die if I have time.
It is wrong to cause pain.
It is wrong to cause fear,
and to allow preventable pain and preventable fear to exist
is no less an offense than causing them.
That is my credo. I will argue it in Heaven and Hell.**



I will face any man or woman alive and argue it forever.

**I am more sure of that than I am
of my private view of God and religion.**

**I am more sure of that than I am of anything else
in my experience as a man.**

I believe that credo is a valid view of my responsibility on earth.

Roger A. Caras (1928-2001)

**American wildlife photographer, writer, preservationist
Westminster Kennel Club Dog Show host for 22 years
ABC-TV's correspondent for animals and the environment
Emmy Award for News and Documentary Reporting 1989**

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[on capturing, confining and training wild animals]
**[T]heir captive state provides a distorting mirror
that is of little use to anybody.**



**It tells us nothing about nature because it is so artificial.
And nothing could be more artificial
than the performing animal carrying out silly tricks
in the ring, on the stage, or in the dolphinarium.
A great deal has been written about the cruelty
involved in the training of performing animals,
but in my view cruelty is not the central issue.
Of course, when it occurs, it is an abomination,
but even if it can be shown that only kindness is involved
in the preparation of a particular act,
that still does not excuse it if the result
is a ridiculously unnatural routine for the species concerned.
To see a magnificent wild creature wearing a comic hat
and carrying out quasi-human actions is demeaning to the animal,
even if it can be proved that it is enjoying the process.
It degrades it because it makes it into something it is not.
It reduces it to a caricature of humanity.
I have met many circus people and some of them have impressed me
by the concern they have shown for their animals.
Not all of them are cruel, by any means.
But in the end all of them are involved in presenting a spectacle**

that is completely outdated in its central concept. The idea that it is funny to see wild animals coerced into acting like clumsy humans, or thrilling to see powerful beasts reduced to cringing cowards by a whipcracking trainer is primitive and medieval.



It stems from the old idea that we are superior to other species and have the right to hold dominion over them. The first flowering of this concept was to be seen in the slaughters of the Roman circus and it has since been kept alive by religious teachings that have insisted on setting mankind above and apart from all the rest of creation. We must rid ourselves of that earlier arrogance and recognise that we, too, are part of nature and must respect it in all its forms. If we fail to do this, our own future on this planet is seriously at risk. A start must be made by trying to change the way people think about animals, and persuading them to look at each species from its own point of view. One of the first steps will be to turn our backs on the travesty of nature that is the performing animal. Let the human circus survive and flourish with its thrills, spills and excitements, and its colourful traditions. But let the animal circus join bear-baiting, bull-baiting and cock-fighting in the dustbin of antique abuses that no longer entertain us.

(Desmond Morris' Introduction to *The Rose-Tinted Menagerie: A History of Animals in Entertainment, from Ancient Rome to the 20th Century*, by William Johnson © 1990. Heretic Books, London: pp 1-336. Reprinted with permission. Online at www.iridescent-publishing.com)

<>

Environmentalists are increasingly preoccupied with the way in which we're polluting the waters, laying waste the land, and corrupting the atmosphere, and these are all important issues. But there's another crime that humanity is committing, and that's breaking the animal contract, the contract that exists between ourselves and other animals, the contract that makes us partners in the sharing of the earth's surface.

(Animal Contract: Sharing the Planet © 1989)

Desmond John Morris, Ph.D. (1928-)
British zoologist, ethologist, author, educator

.....

Our moral and ethical responsibility is to protect other species in the spirit of husbandry rather than destroy them in an attitude of conquest.
Charles H. Southwick, Ph.D. (1928-)
American emeritus professor of environmental biology

.....

[O]ur definition of war is much too limited and narrow. Wars and conflicts in the human kingdom will never be abolished or diminished until, as a pure matter of logic, it includes the cessation of war between the human and animal kingdoms. For, if we be eaters of flesh, or wearers of fur, or participants in hunting animals, or in any way use our might against weakness, we are promoting, in no matter how seemingly meaningless a fashion, the spirit of war.

("Called to Be StarThrowers"

Harmony: Voices for a Just Future, April 1995)

Bernard Broussard (1929-2006)
American civil-rights activist
President, StarThrowers

.....

Rather than being seen as an aberration of human nature, the torture and killing of animals permitted those who had no rights, no possibility of ever imposing their will upon [other humans], to demonstrate, often publicly, their strength and dominance. When men who were accustomed to being thrashed and abused

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could watch the chained bull harried by a pack of dogs,
it was like seeing the authority of the master torn apart by the mob.

* * *

That cruelty can be extraordinarily satisfying cannot be denied,
for cruelty is the magnifier of identity,
and simplifier of social function,
and the temporary resolution of insecurity and doubt.

* * *

Cruelty relies upon a rigid observance
of the categorical distance between victim and oppressor.

*(The Old Brown Dog: Women, Workers, and
Vivisection in Edwardian England © 1985)*

Coral Lansbury (1929-1991)

Australian-American historian, author, radio actor

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The relationship of *Homo sapiens* to the other animals
is one of unremitting exploitation.

We employ their work; we eat and wear them.

We exploit them to serve our superstitions:

whereas we used to sacrifice them to our gods
and tear out their entrails in order to foresee the future,
we now sacrifice them to science,
and experiment on their entrail in the hope

—or on the mere offchance—

that we might thereby see a little more clearly into the present.

To us it seems incredible that the Greek philosophers
should have scanned so deeply into right and wrong
and yet never noticed the immorality of slavery.

Perhaps 3,000 years from now it will seem equally incredible
that we not notice the immorality of our own oppression of animals.

("The Rights of Animals" The Sunday Times, October 10, 1965)

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Whenever people say "we mustn't be sentimental,"
you can take it they are about to do something cruel.
And if they add, "we must be realistic,"
they mean they are going to make money out of it.

* * *

I don't eat animals for the same reason I don't eat people.
If you thought I would taste good roasted or in a casserole
that wouldn't give you the right to take away my life.

(Unlived Life: A Manifesto Against Factory Farming)

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Possibly man rose by exploiting the weak.

That's how he came up. But now, now he is up.

The very thing that marks his progress is that he knows better.

* * *

If, say, your employer had offered to bump you off at thirty,
would you be reconciled to him on condition he did it humanely?

(Hackenfeller's Ape © 1953)

<>

To argue that we humans are capable of
complex multifarious thought and feeling,
whereas the sheep's perception is probably limited
by lowly sheepish perceptions,
is no more to the point than if I were to slaughter and eat you
on the grounds that I am a sophisticated personality
able to enjoy Mozart, formal logic and cannibalism,
whereas your imaginative world seems confined
to True Romances and tinned spaghetti.

* * *

"Sentimentalist" is the abuse with which people counter
the accusation that they are cruel,
thereby implying that to be sentimental
is worse than to be cruel, which it isn't.

*("In Pursuit of a Fantasy" Animals, Men and Morals:
An Enquiry into the Maltreatment of Non-Humans*

Roslind Godlovitch, Stanley Godlovitch, John Harris (eds.) © 1971)

<>

I don't myself believe that, even when we fulfill
our minimum obligations not to cause pain,
we have the right to kill animals.
I know I would not have the right to kill you,
however painlessly,
just because I liked your flavor,
and I am not in a position to judge
that your life is worth more to you than the animal's to it.

Brigid Brophy, Lady Levey (1929-1995)

British novelist, essayist, critic

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True human goodness, in all its purity and freedom,
can come to the fore only when its recipient has no power.
Mankind's true moral test, its fundamental test
(which lies deeply from view),
consists of its attitude towards those
who are at its mercy: animals.

And in this respect mankind has suffered a fundamental debacle,
a debacle so fundamental that all others stem from it.

(The Unbearable Lightness of Being © 1984)

Milan Kundera (1929-)

Czech writer

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◆The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.

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◆There comes a point when one must take a position that is neither safe, nor polite, nor popular, but one must take it because one's conscience tells him or her that it is right.

<>

◆If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

<>

◆Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity.

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◆Injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

<>

◆Injustice anywhere is a threat to justice everywhere.

<>

Never be afraid to do what's right, especially if the well-being of a person or animal is at stake. Society's punishments are small compared to the wounds we inflict on our soul when we look the other way.

The Reverend Dr. Martin Luther King, Jr. (1929-1968)
American preacher, civil rights leader, advocate of nonviolence
Nobel Peace Prize 1964

.....

I am not basically a conservationist. When the last great whale is slaughtered, as it surely will be, the whales' suffering will be over.

This is not the whales' loss, but man's.

I am not concerned about the wiping out of a species —this is man's folly.

I have only one concern: the suffering which we deliberately inflict upon animals whilst they live.

Clive Hollands (1929-)
British director, Scottish Society
for the Prevention of Vivisection

.....

**True Christianity can and must get along without meat.
For how can we work toward and realize our own humanity,
our own humaneness, our own perfection,
when at the same time we know
that we are killing our brothers and sisters?
It is impossible to attain a higher spirituality
when one slaughters animals.**

**Dr. Hubertus Mynarek (1929-)
German author, humanist, professor of religion**

.....

**We cannot treat any living thing callously,
and we are responsible for what happens
to other beings, human or animal,
even if we do not personally come into contact with them.**

**Rabbi Pinchas Hacohen Peli (1930-1989)
Israeli author, lecturer, professor of Jewish literature**

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**Today's wildlife management philosophy
is based on propagating game animal populations
for the sole purpose of increasing hunter recreation.
Prescribed burning or clear-cutting of forests
to promote more game animals
necessarily results in the deterioration of biological diversity.**

(from Quotations Archive on [all-creatures.org/Luke A. Dommer](http://all-creatures.org/Luke_A_Dommer))

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**There is a noble sportsman
Who seems to get his thrill
Trampling through the thicket
Finding animals to kill.**

.....

**Though beautiful and innocent
For them he does not mourn
He is the judge and jury
Their crime was being born.**

.....

**And in the church on Sunday
You'll 'find him on his knees
Praying for some victims
Defenseless if you please.**

**(excerpts from "The Mighty Hunter"
author's legacy: [all-creatures/C.A.S.H.](http://all-creatures.org/C.A.S.H.))**

**Luke A. Dommer, Sr. (1930-1992)
American founder, C.A.S.H.
Committee to Abolish Sport Hunting**

.....

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**My family is not confined to mother, mate, and child;
but it includes all creatures be they tame or wild;
my family upon this earth includes all living things,**



on land, or in the ocean deep, or borne aloft on wings.

**Alicia S. Carpenter (1930-)
American poet and hymnodist**

.....

**If only people would read the Bible as it is rather than
through the vista of Latin fathers or Puritan reformers!
We are still making the Word of God of none effect
by the traditions of men.**

**Yes, and I sense we are still, from a moral point of view,
"picking out gnats while we swallow camels."**

**We engineer a whole host of discussion over liturgies and ministries
while we swallow, hook, line and sinker,
man's exploitation of God's creation.**

**We fail to realise that what we sow as a race and species,
we will undoubtedly reap.**

**We have failed utterly to learn that life
is basically sacred and interdependent,
that to harm a part is ultimately to harm the whole.
God gave us human life and expects us to use it
as faithful stewards within the world for which He gave His Son.
Yet we exploit and abuse the larger part of creation,
using might as power.**

* * *

**We perpetrate the horrific practice of vivisection and,
paradoxically, expect physical health to come from moral sickness,
good to be the reward for evil.**

* * *

Christendom's prayers are confined to human need.
And as for the animals who God cared for in His Ark
and [with whom He] made two covenants,
the churches have been unanimous in booting them out.
Yet the prime analogy He gave of Himself
so that others might recognise Him,
is in terms of the ways a righteous man cares
for the helpless of another species entrusted to his care.

* * *

Sentiment towards animal suffering
is more than futile unless it leads to action.

("Distorted Moral Priorities")

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Almost two thousand years ago,
Jesus of Nazareth was crucified.
He accused the pious people of his time
of limiting God's love and compassion
to those who believed and behaved as they did.
They considered all others to be outside
the circle of God's love and compassion—to be accursed.
I am convinced that if Jesus were alive today,
the modern counterparts of the Scribes and Pharisees
—the pontiffs, prelates and priests—
would be the first to try and get rid of him.

* * *

As a priest of the worldwide Anglican communion,
I accuse each of its branches of falsely portraying
the love, mercy, and compassion of God by making it far too small.
And to the leaders of every church I say:

"You take the God of the Bible
and by your theology shrink Him and His love,
claiming it only embraces humanity.
The God of my Bible made room for the animals within the ark,
but you exclude them from your ark of salvation.
My God is concerned about
the beasts of the field and the birds of the air,
whereas you have limited His love
and all-embracing compassion to your own species."
Some day I will be called upon
to give an account of my stewardship:
what will I be able to say to One
who called Himself the Good Shepherd?
And how much longer are Christians
going to shirk their responsibility
of being a mouthpiece for the defenseless of God's creation?

("Love Without Limit" *Retreat from Responsibility* © 1990)

<>

**Christendom...has not evolved sufficiently.
It has still to learn that God's love and care
is no more exclusive to the human species
than it was once thought to be to the Jewish race.
Indeed, you can no more seek to confine
the true God's influence and domain to a species or a race
than to a tabernacle, an altar, or a chapel!
The whole of the creation is God's concern.
As the song-writer aptly expressed it:
"He's got the whole world in His hands."
And consequently, when nailed to a cross,
the Good Shepherd stretched out His lovely hands,
figurative of the extent of His embrace
and death for the whole world
—not merely for a puny, pious "self-styled" elect of humanity!
A Christian's dominion over "lower" forms of life, then,
should be a reflection of Christ's dominion over us!**

* * *

**[I]t is a dominion which is to be wed to a caring stewardship.
An authority which protects and nourishes
defenseless or weaker forms of life around.
Heaven help us if Christ's dominion over us
were to be practiced as we do
our own dominion over the animals!
Indeed, if that were to be the case,
He would no longer be viewed as a good shepherd,
but, more appropriately,
as a manifestation of the supreme adversary!
(*"Churchianity's Shrivelled Deity"*)
**The Reverend James Thompson (1930-)
Welsh Anglican priest, "The Animals' Padre"
Founder, Christians Against All Animal Abuse****

.....

**The confusion of all nonhuman living creatures
within the general and common category of the animal
is not simply a sin against rigorous thinking,
vigilance, lucidity, or empirical authority;
it is also a crime...—a crime of the first order
against the animals.**

(The Animal That Therefore I Am © 2008)

**Jacques Derrida (1930-2004)
Algerian-French philosopher**

.....

Even man he was a walking
Abattoir
Of innocents—
His brain incinerating their outcry.
(excerpt from "Crow Tyrannosaurus" © 1970)
Ted Hughes (1930-1998)
American poet

.....

Merely by ceasing to eat meat,
merely by practicing restraint,
we have the power to end a painful industry.
We do not have to bear arms to end this evil,
we do not have to contribute money,
we do not have to sit in jail
or go to meetings or demonstrations
or engage in acts of civil disobedience.
Most often, the act of repairing the world,
of healing mortal wounds,
is left to heroes and holy people,
saints and people of unusual discipline.
But here is an action every mortal can perform.
Surely it is not too difficult!
Roberta Kalechofsky, Ph.D. (1931-)
American writer, lecturer, feminist
Founder, Jews for Animal Rights

.....

The first law of our being is that we are set
in a delicate network of interdependence
with our fellow human beings and with the rest of God's creation.
(*God Has a Dream: A Vision of Hope for Our Time* © 2004)
Desmond Tutu (1931-)
South African cleric, Anglican Bishop of Cape Town
Nobel Peace Prize 1984

.....

◆Every civilizing step in history has been ridiculed as
"sentimental," "impractical," or "womanish," etc.,
by those whose fun, profit or convenience was at stake.
<>
◆Mankind continues to become gradually less cruel
because a few people in every generation keep saying,
"This isn't right. It hurts me to see it."
Joan Gilbert (1931-)
American writer

.....

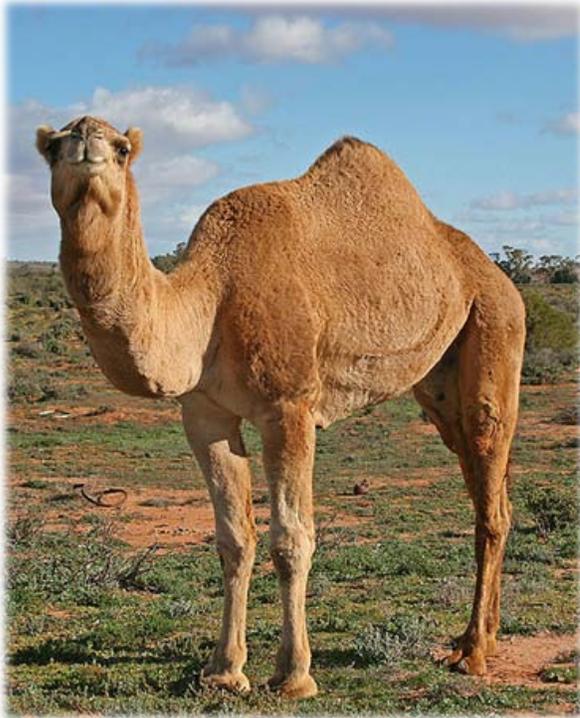
The Old World Neolithic Revolution, for all its dazzling advances in metallurgy, the arts, writing, politics, and city life, was at its base a matter of the direct control and exploitation of many species for the sake of one: *Homo sapiens*.

* * *

Old World peoples conscripted wheat, barley, peas, lentils, donkeys, sheep, pigs, and goats about 9,000 years ago. (The dog was domesticated much earlier; in fact, it was the only Paleolithic domestication.)

* * *

Cattle maintained their independence for a few more millennia, and camels and horses for even longer,



but by 4,000 or 5,000 years ago the humans of southwestern Asia and environs had completed the domestication of all but a few of the crop plants and livestock most crucially important to Old World civilization, then and now.

(Ecological Imperialism: The Biological Expansion of Europe, 900-1900 © 1986)

Alfred W. Crosby (1931-)

American emeritus professor of history and geography

.....

Creature QUOTES

You know what you do makes only a tiny ripple
on the ocean of problems
that millions of animals face in the world,
but one ripple is better than none.
One animal saved is better than none.
Making a difference for one
is better than making no difference for any.
Virginia McKenna (1931-)
English actress and wildlife campaigner
Co-founder, Born Free Foundation

.....

I do not understand the human race,
That has so little love
For creatures with a different face.



Treating animals like people
Is no madness or disgrace.
I do not understand the human race.
(excerpt from "Like Animals" in the 1967 film musical *Doctor Dolittle*)
Leslie Bricusse (1931-)
British lyricist and composer
Academy Awards 1967, 1982 and Grammy Award 1962

.....

Animals and humans suffer and die alike.
If you had to kill your own hog before you ate it,
most likely you would not be able to do it.
To hear the hog scream, to see the blood spill,
to see the baby being taken away from its momma,
and to see the look of death in the animal's eye
would turn your stomach.
So you get the man at the packing house
to do the killing for you.
In like manner, if the wealthy aristocrats
who are perpetrating conditions in the ghetto
actually heard the screams of ghetto suffering,
or saw the slow death of hungry little kids,
or witnessed the strangulation of manhood and dignity,
they could not continue the killing.
But the wealthy are protected from such horror.
If you can justify killing to eat meat,
you can justify the conditions of the ghetto.
I cannot justify either one.

(speech in 1968)

< >

The philosophy of nonviolence which I had learned
from Dr. Martin King, Jr. during my involvement
in the civil rights movement,
was first responsible for [my being convinced] that nonviolence
meant opposition to killing in any form.
I felt the commandment "Thou shalt not kill"
applied to human beings not only in their dealings with each other
—war, lynching, assassination, murder and the like—
but in their practice of killing animals for food or sport.
Animals and humans suffer and die alike.
Violence causes the same pain,
the same spilling of blood, the same stench of death,
the same arrogant, cruel and brutal taking of life.
One night...I made the decision never to eat meat again.
I had become firmly convinced that the killing of animals for food
was both immoral and unnatural.

* * *

I would say that the treatment of animals
has something to do with the treatment of people.
The Europeans have always regarded their slaves
and the people they have colonized as animals.

(Dick Gregory's Natural Diet for Those Who Eat © 1973)

Dick Gregory (1932-)

American civil rights leader, social critic, comedian

.....

For too long we have occupied ourselves with responding to the consequences of cruelty and abuse and have neglected the important task of building up an ethical system in which justice for animals is regarded as the norm rather than the exception. Our only hope is to put our focus on the education of the young.

John Hoyt (1932-)

American Presbyterian minister

President, Humane Society of the United States

.....

I feel more comfortable with gorillas than people. I can anticipate what a gorilla's going to do, and they're purely motivated.

(Gorillas in the Mist © 1983)

<>

The man who kills the animals today is the man who kills the people who get in his way tomorrow.

(quoted in Woman in the Mists: The Story of Dian Fossey and the Mountain Gorillas of Africa, Farley Mowat © 1988)

Dian Fossey (1932-1985)

American primatologist

.....

We and others indeed believe that along with the preeminence that *Homo sapiens* have achieved goes a very great moral responsibility—a stewardship if you will—upon which we must not turn our backs. Perhaps especially because we have the power to destroy them we must respect the rights of our cohabitants of earth.

Paul R. Ehrlich, Ph.D. (1932-)

American ecologist and professor of biological sciences

Co-founder, Zero Population Growth

.....

Unfortunately, the human animal has placed itself at the top of the species Neilsen ratings.

As a result, it somehow has drawn a line between us and all the rest of creation.

I would encourage people

to very carefully select where they draw that line, and attempt to live lives

that do not involve pain and suffering of animals.

The choice is very personal,

and I firmly believe in the defining philosophy of The Ark Trust:

Animals should have the right to
run if they have legs,
swim if they have fins
and fly if they have wings!*

[*closing lines at every Genesis Awards gala]

(interview with [Vegetarians in Paradise](#) March/April 2001)

<>

Cruelty can't stand the spotlight.

(The Ark Trust motto)

<>

We must not refuse to see with our eyes
what they must endure with their bodies.

<>

I don't eat anything with a face
or anything that runs away from me
or anything that had a mother.

<>

I do encourage people to say,
"Thank you, I don't eat animals."
Forget the word meat,
because meat doesn't look like an animal.

[Gretchen Wyler \(1932-2007\)](#)

[American Broadway singer and actress](#)

[Founder, The Ark Trust and The Genesis Awards](#)

.....

I spoke often in Congress against the war in Vietnam
and commented on congresspersons
hiding from the reality of war by saying
"Many eat the meat but few go to the slaughterhouse."
I said it so often I became a vegetarian.

[Andrew Jacobs, Jr. \(1932- \)](#)

[United States Representative \(D-IN\)](#)

.....

As long as people did not want to appear "judgmental"
in regard to those who upheld slavery,
there was no chance of abolition.

* * *

So in its earliest stages the issue of slavery
was treated as one of personal choice.
This allowed people to live comfortably and without dissent
among neighbors and family who supported the *status quo*.

* * *

But a growing number of people began to understand that
because the abuses of slavery were upheld

by custom, law, and religion,
the buying and selling of other human beings
reflected a societal standard as well as an individual choice.
And they understood that as members of a society
which validated and perpetuated its cruelties,
they shared the moral responsibility for its offenses.
Only when this happened did abolition become a possibility.
And it is only when those who understand that killing other beings
in order to satisfy an appetite for their flesh
is much more than a personal choice,
that human carnivorousness will become an anomaly.
Only when the cruelty and immorality
of breeding animals for the slaughterhouse
is recognized as an evil sanctioned by society and upheld by its laws,
will vegetarianism reach the next stage
of its evolution in Western civilization.

* * *

In order for vegetarianism to become a societal standard,
those who refuse to eat other creatures need to resist
the intellectual, religious and social pressures
that try to make it simply a matter of individual choice.
Although carnivorousness has overwhelming
majority approval at this time,
that does not make it a moral or ethical choice.
And in a society in which optimum nourishment can easily be had
without the slaughter or cruel confinement of other creatures,
those who understand the brutality of human carnivorousness
have an obligation to speak their truth when they are asked
"Do you think meat-eating is wrong?"

("Is Vegetarianism a Virtue? Is Carnivorousness a Vice?"

Humane Religion © 2003 all-creatures.org)

<>

While churches denounce the violence of television and films,
of computer games and Web sites,
as detrimental to their children's moral development,
the violence perpetrated by adults on helpless animals is ignored.
It is gratuitous violence and those young people
who have not yet sold their souls
to the *status quo* know it for what it is.
"Hypocrisy in anything whatever may deceive
the cleverest and most penetrating man,
but the least wide-awake of children recognizes it,
and is revolted by it, however ingeniously it may be disguised."
[from *Anna Karenina* by Leo Tolstoy (1828-1910)]
Yet when it comes to trying to understand
why some teenagers refuse to accept the family religion,

Creature QUOTES

both parents and pastors ignore any suggestion that this refusal may arise from an unspoken judgment on the part of the young person: a judgment of the immorality of those who easily accept any cruelty that has not been defined as such by their church.

* * *

The decision to live life with respect and concern for all creatures that inhabit the earth is, first of all, an individual choice. But if the human race is to evolve spiritually and morally, that choice must eventually reflect a societal standard. The Kingdom of God promised by the Bible is a kingdom in which humans and non-humans must live in peace with their own kind and with all other species. It is the world promised by the prophets, in which "the wolf also shall dwell with the lamb... and the calf and the young lion and the fatling together, and a little child shall lead them" (Isaiah 11:6).

* * *

To thank God for the fruits of the earth, given to human beings for their sustenance, is a legitimate religious act. But to thank the Lord for providing the flesh of an animal is not legitimate. The eating of flesh is a perversion of God's law, indulged by a fallen human race. And to thank God for providing such food is the modern equivalent of sacrificial religion; it represents a continuing determination to claim God's blessing on the slaughter, and consumption, of His creatures.

* * *

The prophets taught that God's blessings would abound only in a world where human beings rejected violence and "no longer taught war."

But the journey toward that peaceable kingdom demanded that the sacrifice of animals stop.

(God's Covenant with Animals: A Biblical Basis for the Humane Treatment of All Creatures © 2000 [Lantern Books](#))

<>

[on God's command to stop shedding the blood of animals]

Both Jesus and Jeremiah were indignant about the violence of sacrificial worship, not the possibility of petty theft by moneychangers. When they said God's house had become a den of "robbers," the Hebrew word that was used (here transliterated) was "per-eets"—defined as "violent, i.e. a tyrant, destroyer, ravenous, robber." It was the violence of the system,

the killing of innocent victims in the name of God,
that they were condemning.

The moneychangers operating in the time of Jesus
were driven out of the Temple because they were taking part
in the process of sacrificial religion,
not because they may have been cheating the pilgrims.*

[*Jeremiah 7:11, Matthew 21:12-13, Mark 11:17, John 2:13-16]

* * *

A few days after he tried to overthrow the cult of animal sacrifice,
Jesus was crucified.

The religious leaders of his time were determined
to preserve the belief that [animal sacrifice]
had been ordained by God, who demanded its continuance.

That determination is echoed
in the teachings of contemporary Christian leaders.

In spite of Jesus, and in spite of
the many Biblical denunciations of animal sacrifice* *
they continue to maintain the ancient fiction
that it was God who demanded His creatures
be killed and butchered as an act of worship.

[**Psalms 40:6, Isaiah 1:11-17, Jeremiah 7:3-7, 11,
21-25; Hosea 8:11-13, Amos 5:21-25, Micah 6:6-8]

It is understandable that in the time of Jesus,
the religious leaders were committed to upholding
the system of Temple sacrifice at all costs:
it was the center around which their lives revolved
and [on which] their livelihood depended.

And in biblical times, most people were illiterate and dependent on
what their religious leaders taught them concerning the scriptures.
But it is not easy to understand why contemporary Christians
uphold the validity of the cult of animal sacrifice.

In an age of widespread literacy, there is a choice to be made.
The Bible clearly presents an ongoing conflict between those forces
that demanded sacrificial victims in the name of God,
and those forces that opposed it as a man-made perversion.

And because there is a choice to be made,
it is deeply disturbing to see Christian leaders joining hands
across the centuries with their ancient counterparts,
in order to validate a system of worship in which the house of God
became a giant slaughterhouse, awash in the blood of its victims.

("Jesus and the Moneychangers")

Reverend J. R. Hyland (1933*-2007)

American evangelical minister and author

[*Though professionally Rev. Hyland listed her birth year as 1943,
she confided to close friend Vasu Murti that she was born in 1933]

.....

The philosophy behind vivisection, the sacrifice of creatures we regard as "inferior" beings, differs little from that behind the concentration camp or the slave trader.

Prince Sadruddin Aga Khan, KBE (1933-2003)
French-Swiss-Iranian nobleman and diplomat
United Nations High Commissioner for Refugees

.....

Poor syphilitic Neitzsche, who in 1889 had run into the street



to throw his arms around the neck of a horse as its master was beating it to its knees, after which moment "the antichrist" was never again sane... —the best mind in Europe reduced in one instant of passionate sympathy...to rubble.

(Mickelsson's Ghosts © 1982)

John Champlin Gardner, Jr. (1933-1982)
American novelist, essayist, professor of fiction writing

.....

◆Empires live by numbness. Governments and societies of domination go to great lengths to keep the numbness intact. Jesus penetrates the numbness by his compassion and makes visible the odd abnormality that had become business as usual. Thus compassion is in fact criticism of the system, forces, and ideologies that produce the hurt.

(The Prophetic Imagination © 1978, revised 2001)

Walter Brueggeman (1933-)
American Old Testament scholar and author

.....

Man must get his thoughts, words and actions
out of this vast moral jungle.

We are not predators.

* * *

Man cannot pretend to be higher in ethics, spirituality,
advancement, or civilization than other creatures,
and at the same time live by lower standards
than the vulture or hyena.

(Out of the Jungle © 1967)

H. Jay Dinshah (1933-2000)

American author

Founder and president, American Vegan Society

.....

Thousands of people who say they "love" animals
sit down once or twice a day
to enjoy the flesh of creatures who have been utterly deprived
of everything that could make their lives worth living
and who endured the awful suffering and the terror of the abattoirs.

<>

I have a growing conviction that many animal data
are not only obtained unethically,
at huge cost in animal suffering,
but are also unscientific, misleading, wasteful
(in terms of dollars and effort)
and may be actually harmful to humans.

*(Foreword to Sacred Cows and Golden Geese: The Human Cost of
Experiments on Animals, C. Ray Greek and Jean S. Greek © 2002)*

<>

By and large students are taught
that it is ethically acceptable to perpetrate,
in the name of science,
what from the point of view of the animals
would certainly qualify as torture.
By the time [the students] arrive in the labs
they have been programmed to accept the suffering around them.

(Through a Window: 30 Years Observing the Gombe Chimpanzees © 1990)

<>

What if I hadn't seen the fox at all?
Would I have wanted to go again?
What if we had lived in the country, and had horses of our own,
and I had been expected to go hunting from an early age?
Would I have grown up accepting that this was the thing to do?
Would I have hunted foxes again and again,
and watched dispassionately their suffering,
"all pity choked by custom of *fell* deed"?
Is this how it happens?

Creature QUOTES

**We do what our friends do
in order to be one of the group, to be accepted?
Of course there are always some strong-minded individuals
who have the courage of their convictions,
who stand out against the group's accepted norms of behavior.
But it is probably the case
that inappropriate or morally wrong behaviors
are more often changed by the influence of outsiders,
looking with different eyes, from different backgrounds.**

(Reason for Hope: A Spiritual Journey © 1999)

Jane Goodall, Ph.D., DBE (1934-)

British primatologist, ethologist, anthropologist, author, lecturer

Founder, Jane Goodall Institute and Roots & Shoots

Albert Schweitzer Prize 1987

.....



**If chimpanzees have consciousness,
if they are capable of abstractions,
do they not have what until now
has been described as "human rights"?
How smart does a chimpanzee have to be
before killing one constitutes murder?
Indeed how smart would any animal have to be?**

*(The Dragons of Eden: Speculations on the
Evolution of Human Intelligence © 1978)*

<>

**It is of interest to note that while some dolphins
are reported to have learned English
—up to 50 words used in correct context—
no human being has been reported to have learned dolphinese.**

<>

**Humans, who enslave, castrate,
experiment on, and fillet other animals,
have had an understandable penchant**

for pretending animals do not feel pain.
A sharp distinction between humans and "animals"
is essential if we are to bend them to our will,
make them work for us, wear them, eat them
—without any disquieting tinges of guilt or regret.
It is unseemly of us, who often behave so unfeelingly
toward other animals, to contend that only humans can suffer.
The behavior of other animals renders such pretensions specious.
They are just too much like us.

< >

In actual laboratory experiments monkeys were forced to choose
between electro-shocking other monkeys
and doing without food themselves.
Almost all of the monkeys went hungry...rather than shock others.
These macaques, who have never gone to Sunday school,
never heard of the Ten Commandments,
never squirmed through a single junior high school civics lesson,
seem courageous in their moral grounding and resistance to evil.
If the situation were reversed, and captive humans were offered
the same deal by macaque scientists, would we do as well?

(Shadows of Forgotten Ancestors © 1992)

Carl Edward Sagan, Ph.D. (1934-1996)

American astronomer, astrophysicist, popular science writer

Ann Druyan (1949-)

American author and media producer

.....

Although it is not well known,
Judaism has very powerful teachings
about the proper treatment of animals.
If Jews took these teachings seriously,
they would be among the strongest protesters
of many current practices related to animals.
According to Judaism, animals are part of God's creation
and people have special responsibilities to them.
The Jewish tradition clearly indicates
that Jews are forbidden to be cruel to animals
and are to treat them with compassion.
These concepts are summarized
in the Hebrew phrase *tza'ar ba'alei chayim*,
the Torah mandate not to cause "pain to any living creature."
Psalms 104 and 148 show God's close identification with
the animals of the field, creatures of the sea, and birds of the air.
Sea animals and birds received the same blessing as people:
"Be fruitful and multiply" (Genesis 1:22).
Animals were initially given a vegetarian diet,

similar to that of people (Genesis 1:29-30).
The important Hebrew term *nefesh chaya* (a "living soul")
was applied in Genesis to animals as well as people.
Although the Torah clearly indicates that people are to have
"dominion over the fish of the sea, and over the fowl of the air,
and over every living thing that creeps upon the earth"
there was to be a basic relatedness,
and the rights and privileges of animals
were not to be neglected or overlooked.
Animals are also God's creatures,
possessing sensitivity and the capacity for feeling pain;
hence they must be protected
and treated with compassion and justice.
God even made treaties and covenants
with animals just as with humans:
"As for me," says the Lord, "behold I establish
My Covenant with you and with your seed after you,
and with every living creature that is with you,
the fowl, the cattle, and every beast of the earth with you;
of all that go out of the ark, even every beast of the earth"
(Genesis 9:9-10).

* * *

Many great Jewish heroes were chosen
because they showed kindness to animals.
Moses and King David were considered worthy to be leaders.
Rebecca was judged suitable to be Isaac's wife
because of her kindness in providing water
to the camels of Eleazar, Abraham's servant.

* * *

[I]t can be argued that the Jewish case for vegetarianism
can be built on just one Jewish concept,
that we should strive to make our actions
a *kiddush HaShem*, a sanctification of God's Name,
and avoid causing a *chillul HaShem*, a desecration of God's Name.
[T]hroughout Jewish history there have been examples
of pious Jews sacrificing their lives
rather than performing acts that would desecrate God's Name.
Hence, in view of the strong Jewish mandates
to be kind to animals, preserve human health,
help feed the hungry, protect the environment,
conserve resources, seek and pursue peace,
and [in view of] the very negative effects
animal-centered diets have in each of these areas,
I believe that the Jewish community should consider
the many ways that vegetarian diets
can avoid a *chillul HaShem*.

* * *

Those who gain from the status quo unfortunately have the power of money, publicity, conventional wisdom and the establishment on their side, but we have truth, justice, morality, compassion, and, I hope, fervor and dedication on our side. And the case for vegetarianism based on Jewish values is so strong that it must eventually prevail.

("Judaism and Vegetarianism" interview with Claudette Vaughan abolitionist-online.com May 2007)

Richard H. Schwartz, Ph.D. (1934-)

**American author and emeritus professor of mathematics
President, Jewish Vegetarians of North America
President, Society of Ethical & Religious Vegetarians**

.....

Ask a man in the street what he thinks of the problem of disappearing species, and he may well reply that it would be a pity if the tiger or the blue whale disappeared, but he may add that it would be not be significant, not as compared with crises of energy, population, food and pollution—the "real problems."

In other words, he cares about disappearing species, but he cares about many other things more: he simply does not see it as a critical issue.

If the tiger were to go extinct tonight, the sun would still come up tomorrow morning.

In point of fact, by tomorrow morning we shall almost certainly have one less species on Planet Earth than we had this morning.

It will not be a charismatic creature like the tiger.

It could well be an obscure insect in the depths of some remote rainforest.

It may even be a creature nobody has ever heard about.

But it will have gone.

A unique form of life will have been driven from the face of the earth forever.

Equally likely is that by the end of the century we shall have lost one million species, possibly many more.

Except for the barest handful, they will have been eliminated by the hands of humans.

(The Sinking Ark: A New Look at the Problem of Disappearing Species © 1979)

Norman Myers, Ph.D. (1934-)

American environmental scientist

.....

**Compassion is the foundation
of everything positive, everything good.
If you carry the power of compassion
to the marketplace and the dinner table,
you can make your life really count.**

**Rue McClanahan (1934-)
American television and movie actress
Emmy Award 1987**

.....

**The Guardian Campaign is an international effort
designed to instill greater levels
of respect, responsibility, and compassion
towards the animals with whom we share our lives.
The Guardian Campaign promotes the use of the term "guardian"
instead of "owner" when referring to our animal companions.
This subtle yet powerful shift reflects the profound bond
that now exists between humans and their animal companions.
Conveyed in the term "guardian"
is everything that embodies responsibility and respect;
we are creating the most treasured, the most lasting,
and the most fundamental relationships
with the animals who share our lives.
The term "guardian" implies the responsibility we have
for the wellbeing, treatment, and quality of life
of an animal companion in our care.
A growing number of legislators are replacing
the term "animal owner" with "animal guardian"
in their city ordinances and literature.
Animal shelters, schools, child and animal
welfare organizations, and community groups
have also endorsed using the term "guardian"
as an inexpensive, enduring educational tool
that can help supplement adoption and spay/neuter programs
by communicating the value of animal care and protection
to the whole community.**

* * *

**"Owner" is a term that has lost its usefulness,
for our beloved animal companions are not things, property,
or commodities to be "owned" and therefore discarded.
"Guardian" denotes a higher level of responsibility, caring, respect.
Altering our language can change the way we think about animals.
Using the term "guardian" is infinitely more than symbolic
—guardians are more likely to spay and neuter their animals,
give proper veterinary care, and adopt and rescue
rather than buy and sell.**

Creature QUOTES

They are also less likely to chain their animals,
abandon them or betray them.
None of these changes can be realized without individual action.
However, vowing to adopt and rescue animals,
rather than buy or sell them,
will advance an end to puppy mills
as well as an end to the killing of millions of animals
every year in our nation's shelters.
Altering one's language to represent oneself as a guardian,
rather than as an owner or master,
will demonstrate a respectful, compassionate viewpoint,
and show others that animals are not ours
to abuse, neglect or abandon,
but rather to be cherished and protected.
The importance of language cannot be understated.
It affects how we think and how we act.
The gentle beings who ask so little,
and give back so much love and loyalty,
deserve the respect, protection and care
the term "guardian" represents.
A just and compassionate world for animals
begins with our language and actions.

Elliot M. Katz, D.V.M. (1934-)

American founder and president, In Defense of Animals

.....

[on the killing of Canada's
baby harp seals for their fur]
Killing a seal by clubbing it
when it is three weeks old
rather than
when it is ten days old
does nothing
to change the problem.
It is important to see
how this killing is
organized and carried out,
to see how the animals suffer
when they are left agonizing
for several minutes,
drowning in their own blood.



* * *

[T]o do nothing to stop it is unacceptable, cowardly, reprehensible!
To justify this massacre because it affects a species
that is not yet threatened by extinction is heresy.
Is it necessary to wait until the effects are irreversible to react?

Seals, like all marine mammals,
are directly threatened by global warming.
To add to this serious phenomenon
the disproportionate hunting quotas is an aberration.
These animals have their place on our planet
and they are an integral part of our ecosystem.

* * *

It is no longer possible to accept the unacceptable
under the cover of "tradition" and "culture."
[E]ither way, I do not accept it.
That is why I fight and will fight until my very last breath
against seal hunting, bullfighting, the fur market,
force feeding geese, eating horse meat
and all of these despicable "traditions"!

(public statement from the Bardot Foundation,
Paris, France, March 29, 2006)

< >

[on auctioning her property to raise money to aid animals]
I gave my beauty and youth to men.



Now I am giving my wisdom and experience
—the best of me—to animals.

Brigitte Anne-Marie Bardot (1934-)
French actress, singer, model

.....

END OF CHAPTER 14. 1925-1934 BIRTHDATES



Photo Credits for Chapter 14. 1925-1934 Birthdates

P 1 MOUNTAIN LION MOTHER AND KITTEN (*Puma concolor*)

Location: Arizona-Sonora Desert Museum, Tucson, Arizona, U.S.A.

Photo by Paul Berquist/© 1990 Paul Berquist

Photo seen here: desertmuseumdigitallibrary.org/public/ASDM02071

Photographer's website: arizonahighways.com/Paul_Berquist_page

P 1 (left) DESPURRADO THE BABY BOBCAT (*Lynx rufus*)

Location: Big Cat Rescue, Tampa, Florida, U.S.A.

Photo seen here: bigcatrescue.biz/Bobcat

Home page: www.bigcatrescue.org

P 1 (center) "YOU'VE GOT A FRIEND IN ME" BROWN BEAR CUBS (*Ursus arctos*)

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 here: firstpeople.us/Youve-Got-A-Friend-In-Me/Gallery_1_Bears

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 1 (right) BOBCAT KITTEN (*Lynx rufus*)

Location: Arizona-Sonora Desert Museum, Tucson, Arizona, U.S.A.

Photo by Paul and Joyce Berquist/© 2001 Paul Berquist

Photo seen here: desertmuseumdigitallibrary.org/public/ASDM06714

Photographer's website: arizonahighways.com/Paul_Berquist_page

P 2 LONE COYOTE HOWLING INTO THE GREAT BEYOND (*Canis latrans*)

Location: Pebble Creek, Yellowstone National Park, Wyoming, U.S.A.

Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.

Photo seen here: www.bobschillereff.com/p573937330/h18def2f3#h18def2f3

Photographer's website: www.bobschillereff.com

P 4 AMAZING GRACE THE OCELOT (*Leopardus pardalis*)

Location: Big Cat Rescue, Tampa, Florida, U.S.A.

Photo seen here: bigcatrescue.biz/Ocelot

Home page: www.bigcatrescue.org

P 8 MAN'S BEST FRIEND—THE DOG (*Canis lupus familiaris*)

Location: Remire-Montjoly, Guyane, South America

Photo by Yannick Turbe — Prosper973/Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/prosper973/3078108374

Photostream: www.flickr.com/photos/prosper973

P 12 LABRADOR RETRIEVER PLAYS FETCH IN TROPICS (*Canis lupus familiaris*)

Photo by © iStockphoto.com/4FR

(PHOTO CREDITS CONTINUED ON PAGE 42)

(PHOTO CREDITS CONTINUED FROM PAGE 41)

P 13 "ENLIGHTENMENT" TIGER (*Panthera tigris*)

Watercolor by Madeleine Tuttle

Limited edition print seen here: www.willtuttle.com/prints.htm

P 14 "REMEMBERING THE TRUTH" ELEPHANT (*Loxodonta africana*)

Watercolor by Madeleine Tuttle

Limited edition print seen here: www.willtuttle.com/prints.htm

P 20 MALE MALLARD DUCK (*Anas platyrhynchos*)

Location: northwestern part of Washington State, U.S.A.

Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.

Photo seen here: www.bobschillereff.com/p753214904/h225cc6f1#h225cc6f1

Photographer's website: www.bobschillereff.com

P 24 DROMEDARY CAMEL (*Camelus dromedarius*)

Location: The Outback, near Silverton, New South Wales, Australia

Photo by John O'Neill — Jjron/Wikipedia User (Creative Commons 3.0 license)

Photo seen here: <http://en.wikipedia.org/wiki/Dromedary>

P 25 A GALLERY PEOPLED WITH DOCTOR DOLITTLE-LIKE "DIFFERENT FACES"

Location: The Netherlands

Photos by Maria Jo — ♥okkibox/Flickr and © Okkibox Fine Art Photography

"OKKI"—AN ORIGINAL PARROT (*Psittacula psittacula*)

Photo (top left) seen here: www.flickr.com/photos/okkibox/4078298161

■

"THE ROCKIN' GARLAND GOAT...SORRY, JOEP!" (*Capra aegagrus hircus*)

Photo (top center) seen here: www.flickr.com/photos/okkibox/3953517288

■

"HAVEN'T I SEEN YOU BEFORE?"—A MALE MALLARD (*Anas platyrhynchos*)

Photo (top left) seen here: www.flickr.com/photos/okkibox/4614320787

■

"IVO"—A VELVET-NOSED HORSE (*Equus caballus*)

Photo (bottom left) seen here: www.flickr.com/photos/okkibox/4147331644

■

"DOT"—A TAWNY OWL (*Strix aluco*)

Photo (bottom center) seen here: www.flickr.com/photos/okkibox/4495196792

■

"MY PROFILE ON FLICKR®"—A TULIP-BEARING PIG (*Sus scrofa domestica*)

Photo (bottom right) www.flickr.com/photos/okkibox/4371167500

Photostream: www.flickr.com/photos/okkibox

Photographer's website: www.okkibox.nl

P 32 HENDRIK—A HORSE IN HOLLAND (*Equus caballus*)

Location: The Netherlands

Photo by Maria Jo — ♥okkibox/Flickr and © Okkibox Fine Art Photography

Photo seen here: www.flickr.com/photos/okkibox/3660976106

Photostream: www.flickr.com/photos/okkibox

Photographer's website: www.okkibox.nl

(PHOTO CREDITS CONTINUED ON PAGE 43)

(PHOTO CREDITS CONTINUED FROM PAGE 42)

P 34 "PLAYFUL" KODUA (l.) & "BOLD" BROOKS—CHIMPANZEES (*Pan troglodytes*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photos by Patti Ragan

Photo (l.) seen here: www.centerforgreatapes.org/residents-details.aspx?id=21

Photo (r.) seen here: www.centerforgreatapes.org/residents-details.aspx?id=3

Home page: www.centerforgreatapes.com

P 36 HARP SEAL PUP (*Pagophilus groenlandicus*)

Location: The Magdalen Islands, Gulf of St. Lawrence, Province of Quebec, Canada

Photo by Matthieu Godbout (Creative Commons 3.0 license)

Photo seen here: http://en.wikipedia.org/wiki/Harp_Seal

P 40 BLACK PANTHER a.k.a. BLACK LEOPARD (*Pantherus pardus*)

Location: Edinburgh Zoo, Edinburgh, Scotland, U.K.

Photo by Bruce McAdam — Hello,IamBruce/Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/24049533@N00/2860512301

Photostream: www.flickr.com/photos/24049533@N00

End of Photo Credits for Chapter 14. 1925-1934 Birthdates

