

**CHAPTER 15. AUTHORS WITH 1935-1939 BIRTHDATES**



**In our approach to life, be it pragmatic or otherwise,  
the ultimate truth that confronts us squarely and unmistakably  
is the desire for peace, security and happiness.  
Different forms of life in different aspects of existence  
make up the teeming denizens of this earth of ours.  
And, no matter whether they belong  
to the higher group as human beings  
or to the lower group, the animals,  
all beings primarily seek peace, comfort and security.  
Life is as dear to a mute creature as it is to man.  
Just as one wants happiness and fears pain,  
just as one wants to live and not die,  
so do other creatures.**

**His Holiness the XIV Dalai Lama (1935- )  
Tibetan Buddhist leader  
Nobel Peace Prize 1989**

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(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

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**Killing animals**

for sport, for pleasure, for adventures, for hides and for furs  
is a phenomenon which is at once disgusting and distressing.  
There is no justification in indulging in such acts of brutality.  
(speech at the 19<sup>th</sup> World Vegetarian Congress, November 18, 1967)

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**Whenever I visit a market**

and see the chickens crowded together in tiny cages  
that give them no room to move around and spread their wings  
and the fish slowly drowning in the air,  
my heart goes out to them.

People have to learn to think about animals in a different way,  
as sentient beings who love life and fear death.

I urge everyone who can to adopt a compassionate vegetarian diet.  
(interview with Fund for Animals, November 10, 1998)

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I do not see any reason why animals should be slaughtered  
to serve as human diet when there are so many substitutes.  
After all, man can live without meat.

**His Holiness the XIV Dalai Lama (1935- )**

**Tibetan Buddhist leader**

**Nobel Peace Prize 1989**

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In the United States, where slavery  
and the eradication of most of the continent's native peoples  
are an indelible part of our history,  
institutionalized cruelty against the weak and defenseless  
is as American as apple pie.

Although the U.S. eventually went to war against Hitler...,  
his worldview lives on in the land of the victors.

Hitler declared, "He who does not possess power loses the right to life."

Nowhere has this belief found more fertile soil  
than in modern America, where every day millions of  
lambs, calves, pigs, chickens, cows, horses, and other animals,  
most of them very, very young and all of them innocent,  
are transported to killing centers to be slaughtered  
for the tables of the master species.

Why? Because they can't fight back and defend themselves  
against those who would kill and eat them,  
and because there are so few people  
willing and able to take up the fight on their behalf.

Fortified by denial, indifference, and mindless custom  
that stretches back to our primitive origins,

# Creature QUOTES

our society's abuse and exploitation of animals seems hopelessly eternal. The good news is that since a growing number of people are saying "no" to the slaughterhouse and all that it stands for, there is hope that someday these atrocities will come to an end. In the meantime, however, what about the killing of all those innocents that takes place in our midst mercilessly day after day? How long will we allow this socially condoned mass slaughter to continue without raising our voices in protest?

\* \* \*

I say the sooner we put an end to our cruel and violent way of life, the better it will be for all of us—perpetrators, bystanders, and victims.

*(Afterword to *Eternal Treblinka: Our Treatment of Animals and the Holocaust*, Charles Patterson (ed.) © 2002)*

**Charles Patterson, Ph.D. (1935- )**  
American author, editor, educator

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There can be no justification for causing suffering to animals simply to serve man's pleasure or simply to enhance man's lifestyle.

**The Very Reverend Dr. Raymond Furnell (1935-2006)**  
English Dean of York Minster Cathedral

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[Fish are] our fellow citizens with scales and fins.

\* \* \*

[on ordering pasta at a seafood restaurant]

I would never eat anyone I know personally.

I wouldn't deliberately eat a grouper any more than I'd eat a cocker spaniel.

They're so good-natured, so curious.

You know, fish are sensitive, they have personalities, they hurt when they're wounded.

\* \* \*

**I hope you you don't get sick of me thinking like a fish.**

("Champion of the Deep" by Peggy Orenstein,  
*The New York Times Magazine*, June 23, 1991)

**Sylvia A. Earle, Ph.D. (1935- )**

**American oceanographer and chief scientist for NOAA**

**National Geographic Explorer-in-Residence**

**TED Prize Award 2009**

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**Animal experiments have an extremely important role  
in underpinning, facilitating and justifying the machinery of progress  
with which we are working on our own annihilation.**

(*Building the Green Movement* © 1986)

**Rudolf Bahro (1935-1997)**

**Polish ecologist and philosopher**

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**[I]n this world of animals there is God's presence.**

**There is a kind of spiritual presence in all of nature,**

**and people who are truly spiritual have an empathy with nature.**

\* \* \*

**We're dealing with a God whose eye is on the sparrow.**

**We say that. We sing that.**

**But, think about this for a moment!**

**We're dealing with a God who says:**

**"Not a sparrow falls to the ground  
without my being aware of its suffering."**

**I get letters from people all the time  
complaining about what I say about [hunting],**

**but my response is always the same:**

**I ask, "Does God empathize with a deer?"**

**Does God feel the agony of a deer?**

**Is that something God experiences?**

**Does God feel what a deer feels or a bear feels?**

**Does God empathize with the creatures of nature?"**

**Then I say, "If so, then when an animal feels  
pain and suffering and death, God feels that.**

**Do we want to be the cause of God feeling that?"**

\* \* \*

**There is a wideness in God's mercy**

**that goes beyond anything we can conceive.**

**It shows us the greatness of God**

**to think that not a sparrow falls to earth**

**without God being aware of it.**

(*"A Conversation with Tony Campolo: The Spiritual Lives  
of Animals"* [readthespirit.com](http://readthespirit.com) September 27, 2007)

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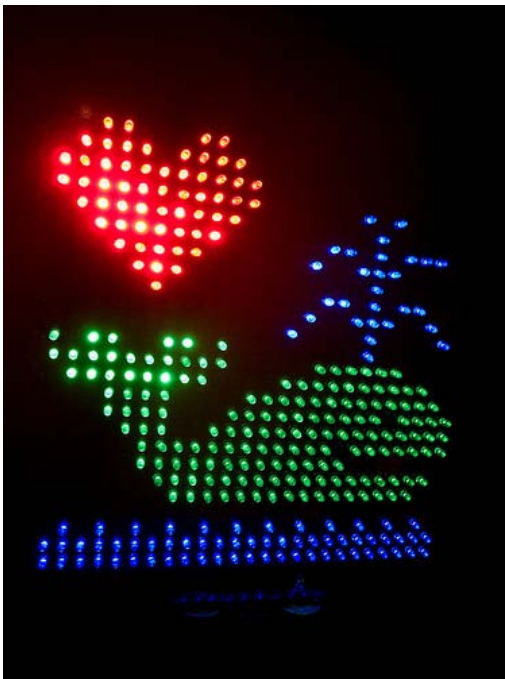
There is a special role for animals.  
And it is not what utilitarian people think:  
that God created the animals for our benefit.  
That's the anthropocentric mindset of human beings.  
We're on an ego trip: we think the whole universe was created for us.  
[But]...the heavens were not created for our benefit,  
the heavens were created the glory of God:  
to magnify the majesty of the Creator....  
We've learned to have "I-it" relationships  
with animals and with each other.  
We treat each other as things. We treat each other as objects.  
And that makes us capable of manipulating  
—manipulating animals for our own purposes.

\* \* \*

We don't really understand creation  
if we think it was all created for our benefits.  
The truth is that if you read the Scriptures  
you will come to many passages, particularly the 148<sup>th</sup> Psalm,  
in which the psalmist makes it quite clear  
that all that was created to worship God.

\* \* \*

He calls upon the animals, by name, calls upon the whales



—the leviathans of the deep—to sing hymns of praise to God.  
The whales not only sing, they also change their music every year.

\* \* \*

They communicate with each other and with God through song.  
That means that...when you hunt a species of animals to extinction,  
you have not only cheapened the universe in some respects,  
but you have committed an act of blasphemy.

\* \* \*

If the creatures were created to sing hymns of praises to God,  
then to silence a species is to end music that's glorifying God;  
and when you interfere that which glorifies God,  
you've done what the Hebrew prophet would say is blasphemy.  
We must save the animals not just for our sake, but for God's sake.

\* \* \*

There's a hymn that all Christians sing in services all over the world;  
it's the Doxology: "Praise God, from Whom all blessings flow,  
Praise Him, all creatures here below."

We have become so imbued with the rationalism of the Renaissance  
that we have lost any kind of mystical appreciation  
or connectedness with animals.

And we don't really know what they're for except to eat them.

\* \* \*

[B]ecause of our objectification of animals,  
seeing them as "it" rather than as sacred creatures,  
we have been able to exploit them.

Unfortunately, there are those in the church  
who have given theological legitimacy to that exploitation.

They point out in verses...that God  
gave man dominion over the animals.

They say, "See, God gave them to us  
and we can do with them what we want."

That's not what the Scriptures are talking about.

It means God has given us responsibility to care for them,  
to be stewards of them.

("A Christian Responsibility for the Animal Kingdom" sermon,  
special service at St. John's Church, Waterloo, London, April 15, 2007,  
heard on the Society for the Welfare of Animals website [aswa.org.uk](http://aswa.org.uk))

**Tony Campolo, Ph.D. (1935- )**

**Author, speaker, minister with American Baptist Churches, USA**

**Emeritus professor of sociology**

**Founder, The Evangelical Association for the Promotion of Education**

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It may take a while, but there will probably come a time  
when we look back and say, "Good Lord,  
do you believe that in the 20th century  
and the early part of the 21st,  
people were still eating animals?"

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**Behind every beautiful fur, there is a story.  
It is a bloody, barbaric story.**

**Mary Tyler Moore (1936- )  
American television actress**

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**No one really needs a mink coat in this world...except minks.**

**Glenda Jackson, CBE (1936- )  
British actress, Member of Parliament  
Academy Award 1970, 1973**

.....

**My horses are my friends, not my slaves.**

**Reiner Klimke (1936-1999)  
German record-holding Olympic equestrian  
Six-time gold and two-time bronze medalist in dressage  
with champion equines Dux, Mehmed, Ahlerich**

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**We are not superior.**

**There are no clear distinctions between us and animals.  
(interview with *Washingtonian* magazine)**

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**The life of an ant and that of my child  
should be granted equal consideration.**

*(The Inhumane Society)*

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**I am an anti-vivisectionist.**

**I have concluded that on a scientific basis  
it is best to study animals who are already sick and injured  
rather than deliberately making them sick and injured  
in the deprived environment of the research laboratory.  
It's an ethical thing, too.**

**Why should we harm other species  
in order to cure diseases we primarily bring upon ourselves?**

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**Animal rights is now on the social agenda of civil society,  
and all who care more about the quality of life of fellow creatures  
than for their value as a means to exclusively human ends  
are the harbingers of what I see as a Golden Age to come,  
where the Golden Rule—of treating all living beings  
as we would have them treat us—usurps the rule of gold.**

<>

**The status of animals in society is clouded by the miasma  
of the politics of the plate and the power of the fork  
that sees some animals as food, but others as not.**

Society is divided, as the American Veterinary Medical Association is,  
over advocating the well-being of the animal *industries*  
[*versus*] the well-being of the animals,  
just as most Americans are [divided] over their love for animals  
and allowing some species, like pigs and calves,  
to be killed so they may eat them.

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The missing link between animals and a truly humane mankind  
is man himself, who does not yet see himself  
as a *part* of the world, claiming it instead *for* himself.

*(One Earth, One Mind: Personal Notes  
Toward a New Natural Consciousness © 1980)*

<>

The weakness of humanity is our blindness,  
a cultural blind spot which some call ignorance,  
in which a selfish and immature ego claims the world as ours  
and prevents us from seeing ourselves as a part of the world.  
Kinship with all life is a biological (evolutionary) fact,  
but our cultural ways of doing, perceiving and relating,  
blind us to this reality.

**Michael W. Fox, D.V.M. (1937- )**

**British-American veterinarian, bioethicist, professor of psychology**

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The human race—what a disgrace—  
Project their vice on pigs and mice.  
In pain untold they're bought and sold,  
In lab, or farmed, they're killed and harmed.

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Folks with no shame scapegoat and blame;  
They shock and burn, then in turn  
The truth they bend to suit their end.

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In research labs away from view  
There are workers paid to do  
Obscene procedures on living souls  
So ambitious bosses can reach their goals.

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Researchers maim and do the same:  
They burn and cut,  
Then smirk and strut  
To see their awful crimes in print:  
Publish or perish, name of the game.

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The hoodwinked public doles out cash  
So labs can bash like so much trash  
Rabbits used, cruelly abused.

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Easy money, grants provide.  
They keep the people on their side  
With endless promises of "cure."  
They use diseases as a lure.  
The sociopaths who rip them off  
Behind their backs laugh and scoff.

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The people think they fight disease  
And with their money try to please  
The clever folks who promise health  
But live and strive for increased wealth.

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These doctors, with no ethics,  
Promote intervention instead of prevention.  
With "diseases" created  
The media are sated.  
This is the sort the public support  
And hold in high esteem.

.....  
The public buys all sorts of lies.  
They never hear the silenced cries  
Of creatures caught in deep despair.  
Folks choose to think they're given care  
When there is naught but grief.

("Cries and Lies" © 2006 [all-creatures.org](http://all-creatures.org))

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Let no animal suffer or die that we may live!  
("Vegan-Vegetarian Recipe Book" motto [all-creatures.org](http://all-creatures.org))

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It appears that much of today's Christianity  
has been hijacked by the hard-hearted,  
who have their own agenda,  
and lead others to share their eternal misery.  
This form of Christianity has no resemblance  
to the teachings of Jesus Christ,  
as reflected in the Sermon on the Mount.

\* \* \*

The raising and killing of animals for food  
is the greatest atrocity that the world has ever known,  
and the greatest spiritual and physical plague upon the human race.  
The only cure is to live a vegan lifestyle,  
and work to change the world in that direction  
through every peaceful means we can.  
Salvation is more than saying a sinner's prayer,  
and saying that one believes,  
for "the demons also believe, and shudder" (James 2:19).  
The evidence of salvation is seen in a changed heart

and a loving and compassionate soul  
that seeks to end the suffering of all humans and animals.  
Such a person is truly a peacemaking child of God (Matthew 5:9).

\* \* \*

[on starting a foundation and Internet ministry in 1997]

After years in church ministry,  
we came to the hard conclusion that most churches  
are morally bankrupt when it comes to being loving  
and compassionate peacemakers for the whole of creation,  
especially [for]...the animals outside of our own families.  
Additionally, we had first-hand evidence  
that cruelty and violence toward animals  
leads to cruelty and violence toward humans.  
We wanted to find a way of reaching out to the world around us  
and shine the light of the Prince of Peace  
into the dark areas of our society.

("Quotations Archive" [all-creatures.org](http://all-creatures.org))

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Isaiah 11:6-9 is one of God's most beautiful  
and often quoted prophecies,  
yet it is also one of the most ignored in practice,  
because most of us seem to fail to believe it.  
Let's take another look at it.  
We have been ignoring the fact  
that this prophetic vision is to take place upon this earth,  
and the fact that we are to acquire the knowledge of the Lord  
that will help bring this peaceable kingdom into existence.  
We don't seem to want to accept Paul's word that  
"we have the mind of Christ" (1 Corinthians 2:16).  
We don't seem to want to accept Jesus' command to us:  
"Therefore you are to be perfect,  
as your heavenly Father is perfect" (Matthew 5:48).  
We don't seem to want to receive the Lord's blessing  
to become the peacemakers and children of God (Matthew 5:9),  
for whom Paul says the whole of Creation is anxiously waiting  
to free it from the suffering and corruption  
to which it has been subjected (Romans 8:18-25).  
Why? Because we don't seem to want to change our present lifestyle.  
How can little children lead the animals in a peaceable kingdom  
when we teach them to hunt, fish, and eat the flesh and by-products  
of animals who suffer all their lives on our factory farms  
and meet horrible deaths in our slaughterhouses?  
And we have been encouraging this evil  
even in our churches and from our pulpits.  
It's not the wolf, or the leopard, or the lion, or the bear,  
that kills the majority of other animals; it's us, the human race.

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**Humans are the most prolific killers in the history of the world, and this is why we don't have God's promised peaceable kingdom. We are destroying the very basic human sensitivities that will allow us to acquire and develop the knowledge of God within ourselves that will lead us to having this peaceable kingdom here on earth. We harden the hearts of our children who in turn harden the hearts of their children. It's time we stop this chain reaction.**

**("Ignoring One of God's Most Beautiful Prophecies" from the sermon series *Church Silence Promotes Violence* [all-creatures.org](http://all-creatures.org))**

<>

**As we enter the Christmas season, we see more and more cards and banners expressing "Peace on Earth," as if it is really happening; but as we look around the world, we clearly see that there is very little true peace on earth. This expression of "Peace on Earth" seems to have originated from what the angels said to the shepherds the night Jesus was born: "Glory to God in the highest, And on earth peace, goodwill toward men!" (Luke 2:14)**

\* \* \*

**Most people say that they want peace on earth or they pray for it, but by their actions, we know that what they are doing is hypocritical, and to confirm this, we have to look no further than their plates or what they put in their shopping carts. They are full of suffering and death! We cannot be peacemakers if we cause animals or our fellow human beings to suffer and die. When we do this we are actually making war on them. Their peace has been shattered.**

\* \* \*

**"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." (Galatians 5:22,23)**

\* \* \*

**[P]eople who raise, kill, and eat animals have no compassionate love, kindness, goodness, and gentleness for the animals. They think nothing of stealing away the joy and peace that God gave the animals. They show little or no self-control. [W]e mourn for them because of their hardness of heart and their indifference toward the suffering of the animals. When we watch how these people live and act, it is very obvious that they are not walking in the Spirit and haven't crucified their own flesh against their passion for consuming the tortured remains**

of once living, breathing, and loving animals  
who want to live just as much as we do.  
With all this indifference and violence in the world,  
is there any wonder why we say our Christmas  
"Peace on Earth" is really hypocritical?  
It is hypocritical because so few people are really doing anything  
to have real peace on earth for the whole of God's creation.  
But we don't have to go along with this hypocrisy.  
We can tell the truth. We can dispel the lies.  
We can live as God's peacemaking children.  
If we let the Holy Spirit empower us,  
we can make peace on earth a reality,  
just as the words of the song "You Raise Me Up" tells us.  
He'll raise us up so we can stand on mountains  
and have our voices of love and compassion  
be heard around the world.  
He'll raise us up to walk on stormy seas  
of indifference, cruelty, and suffering,  
and to bring forth our peaceful calm.  
We are strong, when we are on His shoulders;  
for it is His strength, and not ours,  
that will bring about this true peace.  
He'll raise us up to more than we can be, or thought we could be.  
All we have to do is be willing to be the Lord's servant.  
All we have to do is be willing to say NO  
to the cruelty and indifference around us.  
All we have to do is be willing to live a life  
that causes no harm to befall our fellow human beings,  
the other animals, or the earth upon which we all live.  
All we have to do is be willing to be  
the peacemaking children of God that we are called upon to be.  
Amen? Amen!

("The Hypocrisy of Christmas *Peace on Earth*" December 6, 2009  
sermon for the Compassionate Internet Church [all-creatures.org](http://all-creatures.org))

Mary T. Hoffman (1937- ) and Frank L. Hoffman (1939- )  
American co-founders of All-Creatures.Org and  
The Frank L. and Mary T. Hoffman Foundation

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◆ In the end,  
we will conserve only what we love,  
we will love only what we understand,  
and we will understand only what we are taught.  
Baba Dioum (1937- )  
Senegalese conservationist

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# *Creature* QUOTES

[on using Rhesus Macaques in experiments at Brooks Air Force Base]  
**I had been ordered to do an experiment which required killing four trained rhesus monkeys, to determine what might happen in the event they encountered radiation—the kind of radiation that we'd expect in a nuclear explosion, a nuclear war.**



**I already knew the answer to the question. The dose of radiation was too low to effect any behavioral change over the 10-hour post radiation period that we were interested in. Besides, four animals is not a large enough number to make up a statistically significant group. So, I asked my peers—other psychologists, and veterinarians and physicians, and physiologists and the other scientists—what they thought about it and they agreed with me that we could do this research by literature review. We didn't need to sacrifice these animals. So, I took it upstairs and said: "Look, let's not do this experiment." And I was told: "Well, we promised it to the Strategic Air Command. Our funding depends upon it. So, do the experiment." And I was faced with a quandary —this was the first time I had had to cause stress and pain and suffering and death for a political reason. So I said: "No, I'm not going to do it."**

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That got me into a great deal of hot water.  
But it also gave me the opportunity to evaluate the efficiency  
of all the research that my peers and I  
had been doing for well over 25 years.  
I had been in it some 15 1/2 years by that time, but others  
had been looking at the same parameters for years before that.  
What I found was appalling and embarrassing, to tell you the truth.  
The data that we had gathered was scientifically credible  
but it really had no utility for human beings.  
There was no way it could be used, and that was shocking  
because I looked back on all of the dozens and dozens of animals  
that I had seen suffer and die and said: "This isn't justified."

\* \* \*

We have come in the scientific community  
to regard other animals as objects, as tools.  
We don't understand they're sentients.  
We are taught to be objective, not to empathize,  
certainly not to anthropomorphize—to imbue  
non-human animals with human characteristics.  
And we're actually taught to stand at arm's lengths  
and not to experience, not to feel with these animals  
—so they become totally expendable.  
Seventeen to 22 million animals a year are used in the United States  
at a minimum and it may be a good deal more than that  
—but they are just objects, just tools for research.  
Seeing them that way, just as expendable  
as another screwdriver or a pair of pliers—why not?  
They have no relevance in and of themselves.  
We don't respect them.  
Even though they share our planet,  
we accord them absolutely no rights,  
and we know that non-human animals have no rights,  
they're chattel, they're to be bought and sold;  
in fact, that's where the word cattle came from.

\* \* \*

[on why the use of animals in experiments has not ended]

It's an industry!

It's a bureaucracy and when bureaucracies get developed,  
they don't slow down.

They're like a cancer themselves; they continue to grow.  
I don't hold that biomedical researchers are fraudulent,  
or that they don't believe in what they're doing,  
because, during my tenure as a researcher, I felt a moral imperative  
to use non-human animals for the sake of human beings.  
I'd been taught this anthropocentric position that said  
anything's expendable if we're going to help a single human being.

While I no longer believe that, I believe many scientists do, and they simply haven't questioned the viability of other creatures. They haven't looked at it in such a way as to say:  
"We all share this planet. We all have a right to fulfill our ecological niche in that web of life that sustains us all."  
(interview with [coolgreenworld.net](http://coolgreenworld.net))

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When I first left the laboratory, I remained skeptical, stating, "There are some good experiments, to be sure, but the majority are worthless," or words to that effect. Now, after years of looking for those "good" experiments, I have long since concluded that they do not exist. But I had to do the looking myself. I was simply too conditioned to the "Party Line" to accept anyone's word for this.

(letter to Hans Ruesch on December 31, 1987, quoted in the Preface to *1000 Doctors (and Many More) Against Vivisection*, Hans Ruesch © 1989)

**Donald J. Barnes (1937- )**

**American Air Force animal researcher-turned-anti-vivisectionist  
Former director of education, National Anti-Vivisection Society  
Executive director, Voice for Animals**

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The other animals humans eat, use in science, hunt, trap, and exploit in a variety of ways, have a life of their own that is of importance to them apart from their utility to us.

They are not only in the world, they are aware of it. What happens to them matters to them.

\* \* \*

That life includes a variety of biological, individual, and social needs. The satisfaction of these needs is a source of pleasure, their frustration or abuse, a source of pain.

In these fundamental ways, the nonhuman animals in labs and on farms, for example, are the same as human beings.

And so it is that the ethics of our dealings with them, and with one another, must acknowledge the same fundamental moral principles.

At its deepest level, human ethics

is based on the independent value of the individual:

The moral worth of any one human being is not to be measured by how useful that person is in advancing the interest of other human beings.

To treat human beings in ways that do not honor their independent value is to violate that most basic of human rights: the right of each person to be treated with respect.

The philosophy of animal rights demands only that logic be respected.  
For any argument that plausibly explains the independent value of human beings implies that other animals have this same value, and have it equally.  
And any argument that plausibly explains the right of humans to be treated with respect, also implies that these other animals have this same right, and have it equally, too.  
It is true, therefore, that women do not exist to serve men, blacks to serve whites, the poor to serve the rich, or the weak to serve the strong.  
The philosophy of animal rights not only accepts these truths, it insists upon and justifies them.  
But this philosophy goes further.  
By insisting upon and justifying the independent value and rights of other animals, it gives scientifically informed and morally impartial reasons for denying that these animals exist to serve us.  
Once this truth is acknowledged, it is easy to understand why the philosophy of animal rights is uncompromising in its response to each and every injustice other animals are made to suffer.  
It is not larger, cleaner cages that justice demands in the case of animals used in science,...but empty cages; not "traditional" animal agriculture, but a complete end to all commerce in the flesh of dead animals; not "more humane" hunting and trapping, but the total eradication of these barbarous practices.  
For when an injustice is absolute, one must oppose it absolutely.  
It was not "reformed" slavery that justice demanded, not "reformed" child labor, not "reformed" subjugation of women.  
In each of these cases, abolition was the only moral answer.  
Merely to reform injustice is to prolong injustice.  
The philosophy of animal rights demands this same answer—ABOLITION—in response to the unjust exploitation of other animals.  
It is not the details of unjust exploitation that must be changed.  
It is the unjust exploitation itself that must be ended, whether on the farm, in the lab, or among the wild.  
\* \* \*

The philosophy of animal rights asks for nothing more, but neither will it be satisfied with anything less.



## 10 Reasons *FOR* Animal Rights and Their Explanation

### #1. The philosophy of animal rights is rational.

#### Explanation:

It is not rational to discriminate arbitrarily.  
And discrimination against nonhuman animals is arbitrary.  
It is wrong to treat weaker human beings,  
especially those who are lacking in normal human intelligence,  
as "tools" or "renewable resources" or "models" or "commodities."  
It cannot be right, therefore, to treat other animals  
as if they were "tools," "models" and the like,  
if their psychology is as rich as (or richer than) these humans.  
To think otherwise is irrational.

"To describe an animal as  
a physico-chemical system of extreme complexity  
is no doubt perfectly correct,  
except that it misses out on the 'animalness' of the animal."  
([E. F. Schumacher](#))

### #2. The philosophy of animal rights is scientific.

#### Explanation:

The philosophy of animal rights is respectful  
of our best science in general and evolutionary biology in particular.  
The latter teaches that, in Darwin's words,  
humans differ from many other animals "in degree," not "in kind."  
Questions of line drawing to one side,  
it is obvious that the animals used in laboratories, raised for food,  
and hunted for pleasure or trapped for profit, for example,  
are our psychological kin.  
This is no fantasy, this is fact, proven by our best science.

"There is no fundamental difference  
between humans and the higher mammals  
in their mental faculties."  
([Charles Darwin](#))

### #3. The philosophy of animal rights is unprejudiced.

#### Explanation:

Racists are people who think that the members of their race  
are superior to the members of other races  
simply because the former belong to their (the "superior") race.  
Sexists believe that the members of their sex  
are superior to the members of the opposite sex  
simply because the former belong to their (the "superior") sex.  
Both racism and sexism are paradigms of unsupportable bigotry.  
There is no "superior" or "inferior" sex or race.

Racial and sexual differences are biological, not moral, differences. The same is true of speciesism—the view that members of the species *Homo sapiens* are superior to members of every other species simply because human beings belong to one's own (the "superior") species. For there is no "superior" species. To think otherwise is to be no less prejudiced than racists or sexists.

■  
"If you can justify killing to eat meat, you can justify the conditions of the ghetto. I cannot justify either one."

(Dick Gregory)

■  
#4. The philosophy of animal rights is just.

■  
Explanation:

Justice is the highest principle of ethics.

We are not to commit or permit injustice so that good may come, not to violate the rights of the few so that the many might benefit.

Slavery allowed this. Child labor allowed this.

Most examples of social injustice allow this.

But not the philosophy of animal rights, whose highest principle is that of justice:

No one has a right to benefit as a result of violating another's rights, whether that "other" is a human being or some other animal.

■  
"The reasons for legal intervention in favor of children apply not less strongly to the case of those unfortunate slaves—the (other) animals."

(John Stuart Mill)

■  
#5. The philosophy of animal rights is compassionate.

■  
Explanation:

A full human life demands feelings of empathy and sympathy—in a word, compassion—for the victims of injustice, whether the victims are humans or other animals.

The philosophy of animal rights calls for, and its acceptance fosters the growth of, the virtue of compassion.

This philosophy is, in Lincoln's words, "the way of a whole human being."

■  
"Compassion in action may be the glorious possibility that could protect our crowded, polluted planet...."

(Victoria Moran)

■

**#6. The philosophy of animal rights is unselfish.**

■

**Explanation:**

The philosophy of animal rights demands a commitment to serve those who are weak and vulnerable—those who, whether they are humans or other animals, lack the ability to speak for or defend themselves, and who are in need of protection against human greed and callousness.

This philosophy requires this commitment, not because it is in our self-interest to give it, but because it is right to do so.

This philosophy therefore calls for, and its acceptance fosters the growth of, unselfish service.

■

"We need a moral philosophy in which the concept of love, so rarely mentioned now by philosophers, can once again be made central."

[\(Iris Murdoch\)](#)

■

**#7. The philosophy of animal rights is individually fulfilling.**

■

**Explanation:**

All the great traditions in ethics, both secular and religious, emphasize the importance of four things:

knowledge, justice, compassion, and autonomy.

The philosophy of animal rights is no exception.

This philosophy teaches that our choices should be based on knowledge, should be expressive of compassion and justice, and should be freely made.

It is not easy to achieve these virtues, or to control the human inclinations toward greed and indifference.

But a whole human life is impossible without them.

The philosophy of animal rights both calls for, and its acceptance fosters the growth of, individual self-fulfillment.

■

"Humaneness is not a dead external precept, but a living impulse from within; not self-sacrifice, but self-fulfillment."

[\(Henry Salt\)](#)

■

**#8. The philosophy of animal rights is socially progressive.**

■

**Explanation:**

The greatest impediment to the flourishing of human society

is the exploitation of other animals at human hands. This is true in the case of unhealthy diets, of the habitual reliance on the "whole animal model" in science, and of the many other forms animal exploitation takes. And it is no less true of education and advertising, for example, which help deaden the human psyche to the demands of reason, impartiality, compassion, and justice. In all these ways (and more), nations remain profoundly backward because they fail to serve the true interests of their citizens.

■  
"The greatness of a nation and its moral progress can be measured by the way its animals are treated."  
(Mahatma Gandhi)

■  
#9. The philosophy of animal rights is environmentally wise.

■  
Explanation:

The major cause of environmental degradation, including the greenhouse effect, water pollution, and the loss both of arable land and top soil, for example, can be traced to the exploitation of animals.

This same pattern exists throughout the broad range of environmental problems, from acid rain and ocean dumping of toxic wastes, to air pollution and the destruction of natural habitat. In all these cases, to act to protect the affected animals (who are, after all, the first to suffer and die from these environmental ills), is to act to protect the earth.

■  
"Until we establish a felt sense of kinship between our own species and those fellow mortals 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 the environment, and there is no hope for ourselves."  
(Jon Wynne-Tyson)

■  
#10. The philosophy of animal rights is peace-loving.

■  
Explanation:

The fundamental demand of the philosophy of animal rights is to treat humans and other animals with respect. To do this requires that we not harm anyone just so that we ourselves or others might benefit. This philosophy therefore is totally opposed to military aggression. It is a philosophy of peace. But it is a philosophy that extends the demand for peace

beyond the boundaries of our species.  
For there is a war being waged, every day,  
against countless millions of nonhuman animals.  
To stand truly for peace is to stand firmly against speciesism.  
It is wishful thinking to believe  
that there can be "peace in the world"  
if we fail to bring peace to our dealings with other animals.

■  
"If by some miracle in all our struggle  
the earth is spared from nuclear holocaust,  
only justice to every living thing will save humankind."  
(Alice Walker)

\* \* \*

■  
**10 Reasons AGAINST Animal Rights and Their Replies**

■  
**#1. You are equating animals and humans,  
when, in fact, humans and animals differ greatly.**

■  
**Reply:**

We are not saying that humans and other animals are equal in every way.  
For example, we are not saying that dogs and cats can do calculus,  
or that pigs and cows enjoy poetry.

What we are saying is that, like humans,  
many other animals are psychological beings,  
with an experiential welfare of their own.

In this sense, we and they are the same.

In this sense, therefore, despite our many differences,  
we and they are equal.

■  
"All the arguments to prove man's superiority  
cannot shatter this hard fact:  
in suffering, the animals are our equals."

(Peter Singer)

■  
**#2. You are saying that every human and every other animal  
has the same rights, which is absurd. Chickens cannot have the right  
to vote, nor can pigs have a right to higher education.**

■  
**Reply:**

We are not saying that humans and other animals  
always have the same rights.

Not even all human beings have the same rights.

[P]eople with serious mental disadvantages  
do not have a right to higher education.

What we are saying is that these and other humans  
share a basic moral right with other animals  
—namely, the right to be treated with respect.

■

"It is the fate of every truth  
to be an object of ridicule  
when it is first acclaimed."

(Albert Schweitzer)

■  
#3. If animals have rights, then so do vegetables, which is absurd.

■  
Reply:

Many animals are like us:

they have a psychological welfare of their own.

Like us, therefore,

these animals have a right to be treated with respect.

On the other hand, we have no reason,

and certainly no scientific one,

to believe that carrots and tomatoes, for example,

bring a psychological presence to the world.

Like all other vegetables, carrots and tomatoes lack

anything resembling a brain or central nervous system.

Because they are deficient in these respects,

there is no reason to think of vegetables as psychological beings,

with the capacity to experience pleasure and pain, for example.

It is for these reasons that one can rationally affirm rights

in the case of animals and deny them in the case of vegetables.

■  
"The case for animal rights depends  
only on the need for sentience."

(Andrew Linzey)

■  
#4. Where do you draw the line?

If primates and rodents have rights,

then so do slugs and amoebas, which is absurd.

■  
Reply:

It often is not easy to know exactly where to "draw the line."

For example, we cannot say exactly

how old someone must be to be old,

or how tall someone must be to be tall.

However, we can say, with certainty,

that someone who is eighty-eight is old,

and that another person who is 7'1" is tall.

Similarly, we cannot say exactly where to draw the line  
when it comes to those animals who have a psychology.

But we can say with absolute certainty that,

wherever one draws the line on scientific grounds,

primates and rodents are on one side of it (the psychological side),

whereas slugs and amoebas are on the other

—which does not mean that we may destroy them unthinkingly.

■

"In the relations of humans with the animals, with the flowers, with all the objects of creation, there is a whole great ethic scarcely seen as yet."  
(Victor Hugo)

■  
#5. But surely there are some animals who can experience pain but lack a unified psychological identity. Since these animals do not have a right to be treated with respect, the philosophy of animal rights implies that we can treat them in any way we choose.

■  
Reply:

It is true that some animals, like shrimp and clams, may be capable of experiencing pain yet lack most other psychological capacities. If this is true, then they will lack some of the rights that other animals possess. However, there can be no moral justification for causing anyone pain, if it is unnecessary to do so. And since it is not necessary that humans eat shrimp, clams, and similar animals, or utilize them in other ways, there can be no moral justification for causing them the pain that invariably accompanies such use.

■  
"The question is not, 'Can they reason?' nor 'Can they talk?' but 'Can they suffer?'"  
(Jeremy Bentham)

■  
#6. Animals don't respect our rights. Therefore, humans have no obligation to respect their rights either.

■  
Reply:

There are many situations in which an individual who has rights is unable to respect the rights of others. This is true of infants, young children, and mentally enfeebled and deranged human beings. In their case we do not say that it is perfectly all right to treat them disrespectfully because they do not honor our rights. On the contrary, we recognize that we have a duty to treat them with respect, even though they have no duty to treat us in the same way. What is true of cases involving infants, children, and the other humans mentioned, is no less true of cases involving other animals. Granted, these animals do not have a duty to respect our rights.

But this does not erase or diminish our obligation to respect theirs.

■  
"The time will come when people such as I  
will look upon the murder of (other) animals  
as they now look upon the murder of human beings."\*

(Leonardo da Vinci)

[\*Though this quote is attributed to da Vinci in Jon Wynne-Tyson's *The Extended Circle*,  
the author of *Empty Cages* notes that the words are found only in a work of fiction:  
*The Romance of Leonardo da Vinci* by Dimitri Merejkowski.]

■  
#7. God gave humans dominion over other animals.  
This is why we can do anything to them that we wish,  
including eat them.

■  
Reply:

Not all religions represent humans  
as having "dominion" over other animals,  
and even among those that do,  
the notion of "dominion" should be understood  
as unselfish guardianship, not selfish power.

Humans are to be as loving toward  
all of creation as God was in creating it.  
If we loved the animals today in the way  
humans loved them in the Garden of Eden,  
we would not eat them.

Those who respect the rights of animals  
are embarked on a journey back to Eden  
—a journey back to a proper love for God's creation.

■  
"And God said, Behold, I have given you every herb bearing seed,  
which is upon the face of all the earth,  
and every tree, in which is the fruit of a tree yielding seed;  
to you it shall be for meat."

(Genesis 1:29 King James Version)

■  
#8. Only humans have immortal souls.

■  
This gives us the right to treat the other animals as we wish.

■  
Reply:

Many religions teach that all animals,  
not just humans, have immortal souls.  
However, even if only humans are immortal,  
this would only prove that we live forever  
whereas other animals do not.

And this fact (if it is a fact) would increase, not decrease,  
our obligation to insure that this  
—the only life other animals have—  
be as long and as good as possible.

■



"There is no religion without love,  
and people may talk as much as they like about their religion,  
but if it does not teach them to be good and kind  
to other animals as well as humans, it is all a sham."

(Anna Sewell)

■  
#9. If we respect the rights of animals,  
and do not eat or exploit them in other ways,  
then what are we supposed to do with all of them?  
In a very short time they will be running  
through our streets and homes.

■  
Reply:

Somewhere between 4-5 billion animals  
are raised and slaughtered for food every year,  
just in the United States.

[In 2010, that figure is more than 10 billion in the U.S.,  
and upwards of 55 billion in the world.]

The reason for this astonishingly high number is simple:  
there are consumers who eat very large amounts of animal flesh.

The supply of animals meets the demand of buyers.

When the philosophy of animal rights triumphs, however,  
and people become vegetarians,

we need not fear that there will be billions of cows and pigs  
grazing in the middle of our cities or in our living rooms.

Once the financial incentive for raising billions of these animals  
evaporates, there simply will not be millions of these animals.

And the same reasoning applies in other cases

—in the case of animals bred for research, for example.

When the philosophy of animal rights prevails,  
and this use of these animals cease,

then the financial incentive

for breeding millions of them will cease, too.

■  
"The worst sin toward our fellow creatures is not to hate them,  
but to be indifferent to them. That is the essence of inhumanity."

(George Bernard Shaw)

■  
#10. Even if other animals do have moral rights and should be  
protected, there are more important things that need our attention  
—world hunger, child abuse, apartheid, drugs,  
violence to women, and the plight of the homeless.

After we take care of these problems,  
then we can worry about animals rights.

■  
Reply:

The animal rights movement stands as part of,  
not apart from, the human rights movement.

The same philosophy that insists upon

and defends the rights of nonhuman animals also insists upon and defends the rights of human beings. At a practical level, moreover, the choice thoughtful people face is not between helping humans or helping other animals. One can do both.

People do not need to eat animals in order to help the homeless, for example, any more than they need to use cosmetics that have been tested on animals in order to help children. In fact, people who do respect the rights of nonhuman animals, by not eating them, will be healthier, in which case they actually will be able to help human beings even more.

■  
"I am in favor of animal rights as well as human rights. That is the way of a whole human being."

(Abraham Lincoln)

("The Philosophy of Animal Rights" [cultureandanimals.org](http://cultureandanimals.org))

< >

[P]eople like me, people who believe in animal rights, feel the same way about eagles and elephants, pigs and porpoises, as most people feel about cats and dogs.

\* \* \*

Animal rights is a simple idea because, at the most basic level, it means only that animals have a right to be treated with respect. It is a profound idea because its implications are far-reaching. How far-reaching?

Here are a few examples of how the world will have to change once we learn to treat animals with respect.

- We will have to stop raising them for their flesh.
- We will have to stop killing them for their fur.
- We will have to stop training them to entertain us.
- We will have to stop using them in scientific research.

Each example illustrates the same moral logic.

When it comes to how humans exploit animals, recognition of their rights requires abolition, not reform.

Being kind to animals is not enough.

Avoiding cruelty is not enough.

Housing animals in more comfortable, larger cages is not enough.

Whether we exploit animals to eat, to wear, to entertain us, or to learn, the truth of animal rights requires empty cages, not larger cages.

(*Empty Cages: Facing the Challenge of Animal Rights* © 2004)

Tom Regan, Ph.D. (1938- )

American philosopher, author, emeritus professor of philosophy  
Co-founder, The Culture & Animals Foundation

.....

The affirmation of the presence of the Divine Light in every one is undoubtedly the foundation for the Quaker commitment to peace and nonviolence.



On rare occasions throughout the history of the Society of Friends, and increasingly in the last twenty-five or thirty years, individual Friends have spoken up urging us to recognize that presence also in nonhuman life, particularly the "higher" animals, and to condemn the exploitative and violent treatment of them that is the norm in our culture (and most other cultures). Since most people, including most Friends, relate to animals primarily as the unrecognizable chunks of flesh that animals have become after being killed—their negation as conscious beings—it is crucial to this abolitionist program that we are vegetarian. For vegetarian Friends and other vegetarians of faith, to abstain from animal flesh...follows necessarily from our recognition that animals are our kin, bearers of the Divine Light.

\* \* \*

*We cannot be easy in our own lives while our defenseless animal cousins are being abused and killed.*  
Our commitment to Peace/Nonviolence is violated when we participate in their exploitation and killing by eating their flesh. Simplicity is also violated; in our affluent society we have plenty of plant foods available. Animal agribusiness contributes in major ways to world hunger and the ongoing destruction of our planet's web of life; clearly, flesh is a luxury item out of keeping with simple living. Truth/Integrity is violated in more than one way. The misery and anguish of animals in the factory-farm system are hidden behind windowless walls, behind euphemisms (people eat "meat," not corpses),

and behind cute, deceptive drawings in advertisements,  
because if the truth were known,  
many consumers would be repelled and stop eating the products.  
Furthermore, professing nonviolence as we do,  
we are in violation of our integrity  
when we insist on the right to have blood on our plates.  
Finally, some Friends hold that as bearers of the Light,  
the higher animals do not differ from us  
in any way that is morally relevant,  
and thus Equality is also violated.  
We have long taken for granted that Friends  
are friends to those on the underside,  
the exploited and the victims of violence.  
To find one's religious community instead largely untouched  
by accounts of violence and unwilling to stop supporting it  
can be profoundly disturbing,  
leading to anger, depression, and alienation.  
We cannot stop such feelings, like intrusive relatives,  
from occupying our guest room for a time,  
but we can prevent them from taking over our house  
and pushing us onto the porch.  
We must remind ourselves that the vision  
of the Peaceable Kingdom is from God,  
and its realization is ultimately the work of the Spirit present in all.  
We need to encourage, teach, and inspire one another  
so that we will continue to turn to the Light  
and follow its leadings with courage  
and unconditional love for every being.

("The Witness of Vegetarian Friends")

*The Peaceable Table* [vegetarianfriends.net](http://vegetarianfriends.net) July 2004)

<>

We, the minority who are committed to Peace/Nonviolence,  
have in the past almost always assumed an uncrossable boundary  
between people and the nonhuman world.  
It was human beings, bearers of the divine spark,  
to whom we refused all violence.  
In this regard we were absorbing  
the commonly held values of Western culture,  
in which virtually anything nonhuman on the planet  
was either a "resource" or property or potential property.

\* \* \*

Increasingly, in the last twenty-five and more years,  
this boundary is being challenged.

\* \* \*

The message is that human beings are not the lords of creation,  
looking down on it in splendid isolation;

we are deeply intertwined with its life at every level.  
As St. Francis said, all things in creation  
are our sisters and brothers.

This huge expansion of our spiritual family  
complicates already difficult moral issues.

\* \* \*

[T]he long-assumed boundary between people and all animals,  
which justified the idea that we could make them into property  
against their will, simply does not exist outside of our minds.

What we find instead is a long gradient.

We are used to a separate set of terms for subjugating animals:  
people are enslaved, animals are confined or domesticated;  
people are murdered, animals are slaughtered.

Many people justify this system by the fact  
that we've always done these things, but in the past,  
the same argument was used to justify human slavery.

It will not do.

These challenges to the language  
may create discomfort, even anger,  
but they seldom seem to bring real dialogue,  
even among Friends.

Those who disagree with this issue usually talk past one another.  
But real dialogue is much needed.

The reasons for clinging to our belief that we humans  
are a separate moral category are complex:  
perhaps a one-up-one-down view of the world  
(needing to have beings to look down on in order to feel valuable),  
or resistance to seeing ourselves as complicit in terrible evils,  
or discomfort at the idea of so great a change in worldview,  
or just unwillingness to exchange favorite entrees  
for the new and unknown.

Speciesism, like racism and sexism, limits our sense  
of deep community to those beings who look like us.

It gives a cosier world, but the massive and unnecessary violence  
that it justifies brings its own retributions.

As Chief Seattle is reputed to have said,  
what happens to the beasts happens to us all.

\* \* \*

If we are willing to undergo the pain of change and growth,  
we will find that our circle of friendship expands  
and our lives grow richer.

("Friends Without Boundaries" *The Peaceable Table*  
[vegetarianfriends.net](http://vegetarianfriends.net) August/September 2004)

**Gracia Fay Ellwood, Ph.D. (1938- )**  
**American editor and author**

.....

Conversion of vegetable proteins to meat through "animal machines" is hopelessly, criminally, inefficient and wasteful.

Direct consumption by humans of vegetable protein foods is the way forward for the whole wide world, "developed" or "undeveloped."

Yet "Third World" charities continue to advocate more livestock production, imposing on struggling people extra mouths to feed, exporting their own faulty and outmoded ideas and values especially in the field of human nutrition.

Who challenges them?

Vegetarians almost by definition are people of clear vision which extends beyond their own small confines of time and place.

We have a moral duty to press our case for a saner ordering of our world.

If we do so we will find a ready and welcoming acceptance of our help.

No vegetarian, who has resources to spare be they small or great, should be content to allocate them to organisations that continue to foster and promote the eating of animals.

They should look very carefully to see where their money would go.

Every precious penny must be made to work effectively for our cause, which is the cause of kindness to people, to animals, and to the planet.

When vegetarians in the Third World are calling out for help with projects to make vegetarian foods available to their compatriots

and so reduce their nation's dependence on animal exploitation, it is unfortunate, indeed irresponsible, to direct our money to charities which fail to help them and even stand in the way of our programme.

("Out of Africa—New Hope!" [all-creatures.org](http://all-creatures.org))

\* \* \*

There is an urgent need for change in the direction of world agriculture because of the rapid trends in the wrong direction....

The so-called Green Revolution delivered a large increase in agricultural production through the application of technology (scientific plant breeding, chemical weedkillers, insecticides and fungicides) but it was achieved at a huge cost of pollution, damage to the environment such as the destruction of natural forests, damage to human health, and suffering to animals caused by intensive factory farming methods.

In the western world the real financial cost has been disguised

by governments' willingness to load taxpayers instead of the farmer, the food industry and the consumer. This is especially so with meat. The taxpayer foots the bill for dealing with the consequent animal disease crises (BSE, Foot & Mouth, TB), food poisoning emergencies, pollution of the natural environment and water supplies, the human health problems caused or exacerbated by eating animal products (a burden on health services), and direct subsidies on the production and processing of meat and milk.



It is high time that the consumers of meat and dairy products paid at the till for the full cost of their production. In spite of the acclaimed success of the "Green Revolution" hunger is as widespread in the world as it ever was, or worse. To deal with that and the growing world population, experts propose, and are already embarked upon, a "Doubly Green Revolution," which will make full use of even more "advanced" technology such as the genetic engineering of crops and animals. [T]he hope they hold out is a false one; such methods will eventually lead to disaster. There is good cause to doubt the credentials of those...proclaiming it. They are the servants and paid lackeys

of huge multi-national businesses  
whose primary interest is financial gain  
and not the welfare of the world's poor and hungry  
—as they often make out.

World hunger for food and land and the desire for better health  
can be met only by widespread adoption of a vegetarian,  
preferably vegan, diet and vegan-organic food production.  
This will of course be a gradual process, but it must begin NOW!  
[I]t is not necessary to gamble with the future of our planet  
by increasing still further the pressures its environment suffers  
from this sort of "progress."

We need a different concept of progress,  
one that puts before financial profits  
the health of the global environment,  
the health of people, fairness in trade,  
generosity in the distribution of the world's resources,  
and kindness to animals.

Livestock production inevitably causes a huge waste of resources.  
If a significant number of people in the world  
became vegetarian, or better still vegan,  
there would be no need for the "Doubly Green Revolution."  
There would be a surplus of food and there could be a return  
to more natural, organic and extensive methods of producing it.  
Everyone could be well fed.

Forests could be restored, to be again  
the natural "sinks" for carbon dioxide.

Methane production from animals and their manure  
would be drastically cut, moderating the "greenhouse effect"  
and eventually halting the deterioration of the climate  
and the consequences of that.

Precious water resources would be conserved and kept clean.  
Wildlife habitats could be protected and enhanced  
once the constant pressure to extend  
the area of agricultural cultivation is ended.

("HIPPO: Food Aid With a Purpose" [hippocharity.org.uk](http://hippocharity.org.uk))

\* \* \*

It is nothing short of alarming that our western meat culture  
is rapidly spreading to the Third World too.

In developing countries the per capita production and consumption  
of the traditional plant protein foods like peas, beans, and lentils  
has declined drastically over the last four decades.

The production and use of animal food has correspondingly increased.  
A growing middle-class in these countries  
strives to adopt wasteful western "standards"  
including its burger culture, and the poor get hungrier.  
Overgrazing and deforestation are often the result,



leading to climate change, land degradation, desertification, soil erosion by wind and water, and flooding.

This trend must be arrested and reversed urgently.

Why do otherwise-well-meaning aid agencies continue to promote the introduction and expansion of livestock enterprises?

Is it because they are run by meat-eaters who find it impossible to contemplate, let alone advocate, a meatless future for the world because of their own personal addiction to meat?

Those who are poor and hungry for food and land to grow it on do not need more mouths to feed in the form of farm animals.

Instead, people should be taught to have a proper appreciation of the value of their plant protein crops, how to grow them efficiently and healthily, and how to utilise them to make nutritious and palatable foods.

("Do You Love People or Animals?" [hippocharity.org.uk](http://hippocharity.org.uk))

**Neville Heath Fowler (1938- )**

**English founder and director, HIPPO**

**Help International Plant Protein Organisation**

.....

[a response to op-ed "Facts or faux facts?" whose author wrote:

"In these perilous economic times many people could use the food provided by wild game that is wasted on wolves."]

Certainly no one should deny that each of us needs to awaken to the ethical responsibility for our neighbor in difficult times.

That is only basic to what it means to be human.

But to portray another specie's natural fulfillment

in the larger economy of life as "wasteful" only perpetuates the economy of human self-interests that enabled today's crisis.

I say this fully recognizing the difficult challenge within my own heart to reconcile predation with my longing for a peaceful kingdom.

But demonizing the wolf is an ancient and not too subtle attempt to disown our human responsibility

to live within the boundaries of the earth.

\* \* \*

Maybe it is time to shift our faith to the lessons of the larger, authentic, and primal economy of life: The Creation.

Faith in the subeconomy we humans have built exploiting nature (and compassion) seems to be imploding all around us.

As we watch our paper stocks dwindle because of their disconnect to the biotic stocks of forests, soils, and wildlife,

maybe it is an opportune time to reexamine our assumptions which have ignored the limits of natural systems.

The idea of an ever-expanding economy within a biosphere of fixed size, according to author and physician Lewis Thomas, is "stupidity on the grandest scale."

# Creature QUOTES

**It may be convenient and cathartic to blame the various wolves of our imagination for our fears, but only hearts transformed by a faith not in separation but in participation in the whole order of being will bring us peace.**

*(letter to *The Daily Inter Lake*, Kalispell, Montana, in 2009)*

**Bob Muth (1938- )**

**American retired school teacher**

.....

**I was raised on a small farm in Montana in the 1940s. We were poor but I had no understanding of what that meant. We had enough to eat and a large loving family, so the world looked great to me. Living on a farm, I was surrounded by many animals. My dog was always at my side, and I'm sure he spoke our language. The cows and horses all had names, and each one was a special critter. I learned that a cow could pick her calf out of hundreds of other calves, and she never made a mistake. Our workhorses responded to verbal commands, so there was no doubt they understood our words, but we had trouble with theirs. It was also a time when you never questioned the need for animal products in your diet.**



**Milk was nature's most perfect food, and this was agreed to by all, without thought or comment. After high school I decided to attend Montana State University to learn the new modern methods of farming.**

# Creature QUOTES

I became exposed to better living through the use of chemicals.  
I never met a chemical I didn't like.  
Armed with a degree in agriculture,  
I went home to build a large agribusiness.  
I look back today with regret  
at how I became part of the profit-driven industry  
instead of an understanding animal among other animals.  
It took me years to understand  
that we are just a part of the universe,  
and not the most important part of it.  
My life experience has given me a better understanding  
of what is happening, and what a mistake it is to believe  
there is anything called "humane" slaughter.  
Animals have families and feelings,  
and to think that kindness before killing them  
is an answer is totally wrong.  
Humans have no need for animal products.  
And when we consume animal products,  
we're not just killing the animals.  
In the long run, we're killing the planet, and ourselves.  
I'm sure that it will take many years  
before the majority of humans learn,  
as I have, that actions, not words,  
are the true proof of our understanding of the term humane.  
Living my life as I do now, as a total vegan,  
gives me great joy in knowing that no animal has to die for me to live.  
(*"Farmed Animal Experts Speak Out"* [humanemyth.org](http://humanemyth.org))

<>

I believe if the viewing of slaughter was required to eat meat,  
most folks would become vegetarians.

<>

Veganism isn't just a strict vegetarian diet;  
it is a complete philosophical viewpoint.  
It is practical in outlook, simple to understand  
and aspires to the highest environmental and spiritual values.  
I am sure it holds the key to a future lifestyle  
for a humane planetary guardianship.

<>

To be an environmentalist who happens to eat meat  
is like being a philanthropist who doesn't happen to give to charity.

\* \* \*

The question we must ask ourselves as a culture is whether  
we want to embrace the change that must come, or resist it.  
Are we so attached to the dietary fallacies with which we were raised,  
so afraid to counter the arbitrary laws of eating  
taught to us in childhood by our misinformed parents,

that we cannot alter the course they set us on,  
even if it leads to our own ruin?  
Does the prospect of standing apart or encountering ridicule  
scare us even from saving ourselves?

\* \* \*

I can no longer fathom what there is to be afraid of,  
except the status quo.

*(Mad Cowboy: Plain Truth from the Cattle  
Rancher Who Won't Eat Meat © 1998)*

<>

Only about 10 percent of wild animals eat other animals.

<>

Running the ranch paid well;  
it was challenging; it was my family tradition.  
But my conscience told me  
that I needed to speak out about this industry.  
There's just too much that the cattle industry hides from the public.

*(Foreword to *Vegan: The New Ethics of Eating*, Erik Marcus © 1997)*

**Howard "Mad Cowboy" Lyman (1938- )**  
American ex-cattle rancher, author, public speaker  
Founder and president, Voice for a Viable Future

.....

I have always felt that the way we treat animals  
is a pretty good indicator of the compassion  
we are capable of for the human race.

**Ali MacGraw (1938- )**  
American film and television actress  
Golden Globe Award 1969, 1970, 1971

.....

A long raised but rarely answered question is this:  
If it was God's plan for Christ to be born among animals,  
why have most Christian theologians  
denied the value and rights of animals?  
Why no theology of the peaceable kingdom?

\* \* \*

Animals in the stable at Bethlehem  
were a vision of the peaceable kingdom.  
Among theology's mysteries,  
this ought to be the easiest to fathom.

*(column in *The Washington Post*, December 25, 1988)*

**Colman McCarthy (1938- )**  
American teacher, lecturer, journalist  
Director, Center for Teaching Peace

.....

There's that word again—harvest!  
We persist in using the euphemism wherever the slaughtering  
of attractive animals is being talked about.  
Dammit, we kill them.  
We slaughter them, just like we slaughter cattle.  
We catch them in steel traps or blow them down with shotguns.  
We rip off their hides and wear their furs  
or hang their heads on den walls.  
We kill them, we don't harvest them!!  
Someday we'll all grow up and face that reality.  
**Robert James Waller (1939- )**  
**American novelist**

.....

I saw the whole globe symbolized at Auschwitz,  
and it was covered with blood:  
people being manipulated and used;  
animals being tortured in useless experiments;  
men hunting helpless, vulnerable creatures for the "thrill."  
*(Holocaust Project: From Darkness into Light © 1993)*  
**Judy Chicago (1939- )**  
**American feminist author**

.....

Animal exploitation—animal agriculture, vivisection,  
hunting, fishing, rodeos, and so on—  
is incompatible with the Bible's overarching message.  
Jewish and Christian teachings on love and mercy  
can only be understood as a condemnation of animal exploitation.  
Imprisoning, torturing, and killing God's innocent sentient creatures  
for our own benefit cannot be reconciled  
with Judaism's and Christianity's teachings  
on love, self-sacrifice, and mercy.  
The Bible clearly and consistently teaches that animals  
are sentient beings, able to suffer just as we are.  
The Bible also teaches that, like us, animals have immortal souls  
and will be present in the Kingdom of Heaven (the Messianic Age).

\* \* \*

The teachings that would deny animals the full protection  
of Jewish, Christian, and Islamic ethics  
did not originate in Judaism, Christianity, or Islam.  
They originated in Classical Greek philosophy,  
specifically in the teachings of Aristotle and the Stoics.  
They are alien imports into the Abrahamic religions,  
and therefore, they are not of the essence of these faiths.  
It is universal, boundless love and compassion

that are of their essence,  
and that can lead the religious communities to animal rights,  
just as universal, boundless love and compassion  
have led them to human rights  
without regard for such morally irrelevant factors  
as race, nationality, religion, gender, or sexual orientation.

\* \* \*

In fact, the core ethical teaching  
of all the world's major religions is identical.  
It is unbounded, universal love and compassion.  
And this creates at the heart of each of the great religions  
a natural receptivity to the animal rights message.  
At present, this door of receptivity  
is most often blocked by selfish barricades  
that would limit our love and compassion to other human beings.  
But, as we have seen, similar barricades  
have just as often and just as fiercely  
blocked members of other races, nationalities, or religions  
from the love and compassion of the faithful,  
and those barricades were overcome when they were shown  
to be at odds with the ethical heart of the faith.  
In fact, the conflict between fundamentalism  
and the more generous forms of religion  
(in Christianity, Islam, Judaism, Hinduism, and other faiths)  
can be best understood as the struggle between  
those who would limit religion's ethical teachings  
to a small, restricted group of "deserving" recipients,  
and those who would apply them as they were originally formulated  
—to all who stand in need of love, acceptance, and mercy.

\* \* \*

I do not share the hope of some  
that the replacement of a religious, spiritual worldview  
by a "scientific," materialist worldview  
will advance the animals' cause.  
Historically, science has treated animals no better than religion,  
and scientists are in the forefront of contemporary animal abusers.  
Darwin may have believed that nonhuman animals  
have rich interior lives not much different from our own  
and that this has serious implications for our treatment of them,  
but subsequent generations of scientists  
have ignored this aspect of his work.  
Vivisection (which even Darwin supported)  
is the creation of science, not religion,  
and one-hundred percent of vivisectors are scientists.  
Biological, medical, chemical, and social scientists  
have not hesitated to imprison, torture, and murder

vast numbers of animals in the name of science. Geneticists routinely create "transgenic" animals who are deliberately designed to suffer from diseases and other painful, disabling, and lethal abnormalities that make them useful in experiments. They have gone beyond inflicting suffering on already living beings to designing beings whose suffering is built into them, an atrocity beyond the grasp of earlier generations of abusers. The fathers of modern vivisection, Francois Magendie and Claude Bernard, were among the nineteenth century's foremost opponents of religion and leading advocates for the scientific worldview. But that did not stop them from conducting experiments on unanesthetized animals so cruel that they almost single-handedly gave rise to the anti-vivisection movement in Europe and North America.

\* \* \*

The dominionist outlook of the Abrahamic religions does not cause animal exploitation, and abolishing religion will not end it. We exploit animals because we enjoy the products of animal exploitation and we can do so with impunity. Dominionism simply provides an after-the-fact justification for what we already want to do. This is why animal exploitation is not limited to Jewish, Christian, and Muslim countries, but is found everywhere on Earth, regardless of religion, culture, history, or economic system. We like the results, and we can get away with it. If religion were abolished tomorrow, the animal exploiters would never miss a beat. They would simply find a new justification, and life—and death—would go on as before, business as usual, just as scientists have found a nonreligious justification for their cruelties and killings. Until we are made to face the pure evil of what we are doing, we will always find a defense of animal exploitation in whatever belief system we adopt. In the final analysis, the argument for animal rights is entirely a moral argument, based on compassion.

\* \* \*

That is the alpha and the omega of animal rights. There may be other, entirely valid, reasons for doing things that advance the animals' cause—such as adopting a vegan diet... or eliminating animal agriculture to reduce global warming and end world hunger—

but there is no reason other than morality for granting animals rights.

And the arbiter of American morality is religion.

As long as our rabbis, priests, pastors, and—increasingly—imams are telling Americans that animal exploitation is not wrong, the bulk of Americans will see no reason to give up their prime rib, their leather shoes, the research that may cure cancer, or the circus elephants that their kids enjoy so much.

When you are making a moral argument, as we are, the refusal to make it to the very people and institutions that honor morality above all else here on earth is irresponsible. We have a powerful moral and spiritual argument on behalf of animals. And like the abolitionists and civil rights advocates of old, we need to use it.

("Why the Animals Need Religion" [animalsandethics.org](http://animalsandethics.org))

<>

[A]ll of human history is one long horror story of the imprisonment, enslavement, torture, and murder of animals.

\* \* \*

Christians as a group are extremely remiss in their duty to animals and have been from very early on.

\* \* \*

I am always appalled that Christians say a prayer of thanksgiving over the dead bodies of murdered animals just before they eat them. How on earth can you thank God for death, for the blotting out of a life that was as precious to that being as your life is to you and my life is to me?

How can you thank God for cruelty and killing?

By and large, the Christian churches have lent their imprimatur, so to speak, to animal imprisonment, enslavement, torture, and murder. And that is a betrayal of the fundamental teachings of their faith at least equal to the betrayal represented by Christianity's longtime support for human slavery and the subjugation of women. But there have been bright spots.

Many of the early saints were vegetarians who protected animals from hunters and other dangers.

In the seventeenth and eighteenth centuries, it was Protestant clergy who put animals on the moral agenda of Great Britain and the United States.

\* \* \*

[W]hile Christianity, and to a somewhat lesser extent, Judaism, have a horrific track record where animals are concerned, this dark history derives from the failings of the faithful, not from the heart of the faith.

Christianity and Judaism can be enlisted to the animals' cause, just as they were enlisted to the abolitionist cause



# Creature QUOTES

despite the fact that the Bible supports human slavery.  
There is, in fact, more support in the Bible for the abolition  
of animal slavery than for the abolition of human slavery.  
[A]nimal rights activists who are Jewish or Christian...  
do not have to choose between their religion and their compassion.  
It is Christian exploitation of animals that should be the oxymoron,  
not Christian animal rights activism.

\* \* \*

When we play God with living, sentient beings,  
we act more like Satan than God.  
Spiritually and morally, I see no difference between  
killing a nonhuman animal and killing a human being.  
Morality requires equality.  
Moral hierarchies are inherently immoral.  
There is no morally and spiritually valid solution  
to what is often called "the animal problem"  
(it should actually be called, "the human problem")  
except to grant animals total and absolute moral equality with us.

\* \* \*

When we imprison, enslave, torture, and murder God's sentient creation,  
we arrogate to ourselves rights that belong only to God  
and we disrespect our common creator.  
Animals belong to God, not to us,  
and when we claim that they were created for us to use,  
we are arrogantly putting ourselves first and God second.  
Christians are supposed to serve God;  
but when they claim that God created animals for our use,  
they are trying to make God serve us.  
An important exception that I would make here  
is when we have to interfere with the natural life processes of animals  
to prevent greater animal suffering.  
I strongly support spay and neuter for dogs and cats,  
for example, because it is essential to eliminating  
the suffering and premature death of companion animals  
who are unfortunate enough to be without a home.

\* \* \*

[on cloning, AI, gene-mixing-&-matching with animals]  
[W]e are arrogant, selfish, and shallow.  
[W]e have a much higher estimate of our own intelligence,  
good judgment, and self-control than the evidence warrants.  
[W]e talk a good game about worshipping God,  
but our behavior says loud and clear  
that we really worship ourselves.

\* \* \*

[on being vegan]  
I can't bear the thought that sentient beings

should have to suffer and die  
because I like the taste of their flesh  
or the feel of their skin on my feet.

It's that simple.

There's no need for a lot of sophisticated theology or philosophy.  
Unless they have been blinded to the obvious  
by their own appetites and fears and the customs of our society,  
anyone with an ounce of common sense knows that animals—including  
fish, crustaceans, birds, insects, and worms—are sentient beings.

And everyone also knows that all sentient beings  
desire happiness and abhor pain, love life and dread death.

We experience our own suffering and death as evil,  
and because of that, we know that the suffering and death  
of other sentient beings is evil as well.

Any attempt to deny our own direct, immediate, apodictic knowledge  
through abstract argumentation or claims of divine authority  
are sophistry or pious fraud.

God's blessed revelation resides deep within the soul of each of us,  
if only we will silence our own selfishness and pride  
and listen to God's "still, small voice." And what that voice says is,  
"Do unto others as you would have them do unto you."

I do not want to be killed and eaten by the tiger;  
therefore, I should not kill and eat the cow, the pig, or the chicken.

\* \* \*

Animal exploitation is the most entrenched form of injustice  
that our planet has ever seen.

Every human society from prehistory to the present  
has been founded on and maintained by animal enslavement and murder.  
It will take generations to overcome.

And [there] is something we must not do: and that is give up.

We [activists] are the only hope that animals have,  
and they cannot afford for us to indulge in the luxury of getting  
discouraged and wandering off to find an easier battle to fight.

\* \* \*

Every trial lawyer knows that a jury's verdict  
may depend less on the facts of the case  
than on whether the jury members like the defendant's lawyer.

We [reformers] represent the animals  
before the jury of public opinion,  
and if the American public sees us as thugs and terrorists,  
the animals don't stand a chance.

\* \* \*

I am always amazed at people  
who claim to love animals but still eat them.

Much less people who claim to love animals but still hunt or fish.  
They really love the pleasure that they derive from animals,

not the animals themselves; otherwise, they would not be so eager to take the animals' precious lives for their own enjoyment.

\* \* \*

If patriarchy and property-centeredness have to be eradicated before animals can be liberated, then I am afraid they may have to wait a very long time.

\* \* \*

The fact is that human beings oppress animals because of appetites and fears that are universal and exist in each of us independently of philosophy, religion, social structure, or economic system. Our various systems of belief and our social and economic institutions do not create animal oppression.

They simply provide after-the-fact justifications for it.

When a belief system or economic system that has supported animal oppression collapses, animal oppression does not end as a result.

It continues right on without missing a beat, and a new justification is created using the vocabulary of the new system.

\* \* \*

I am encouraged by the fact that the property status of African slaves in Europe and the Americas was abolished without the abolition of property rights in general.

And I guess I think that what is needed is not so much an abolition of property rights, but a redefinition of "property" to exclude sentient beings, just as abolitionists redefined "property" to exclude human beings.

("The Dominion of Love" interview with Claudette Vaughan [abolitionist-online.com](http://abolitionist-online.com) May 2007)

<>

Our strategy...must be to accomplish the possible while inspiring [our successors] to achieve the impossible.

We must dream the impossible dream and broadcast that dream so that every year, every decade, every generation, there are more and more of us who share it.

All the while, we must never retreat from doing what we can.

To abandon either the dream or the work is to abandon the animals, because it is this union of the impossible dream with the possible work that will bring success.

Nothing else will.

At some time that we cannot yet see, the dream and the work will merge, brought into reality by generations of dedicated dreamers and workers, and the animals will be freed forever from

what George Orwell's philosopher pig  
called by its true name:

"the tyranny of human beings."

*(The Longest Struggle: Animal  
Advocacy from Pythagoras to PETA © 2007)*

<>

[on the Sermon on the Mount's "Blessed are the meek"]

To claim that our appetites, pleasure, and convenience  
are more important than the lives of animals  
is also arrogance, and not meekness.

God gives no greater gift than life;  
it is precious to all who receive it.

To steal God's gift from those  
who have been placed in our care  
simply because we like the taste of their flesh  
or hope to buy our own health  
at the price of their sickness and death  
mocks Jesus' gospel.

*(The Dominion of Love: Animal Rights  
According to the Bible © 2002)*

**Norm Phelps (1939- )**

**American author**

**Founding member, SERV**

**Society of Ethical and Religious Vegetarians**

.....

The dolphin's smile is nature's greatest deception.  
It creates the illusion that they're always happy.



*Creature*  
QUOTES

<>

[on teaching captive dolphins to return to the sea after training them for the NBC television series *Flipper*, which aired from 1964 to 1967]

**This work is payback for my Flipper sins.**  
("Freedom Fighter" *People*, October 15, 2001)

<>

[on "retired" *Flipper* dolphin Kathy, who lived alone in a tank]

**Kathy died in my arms of suicide.**  
**She looked me right in the eye, took a breath, held it**  
**—and she didn't take another one.**  
**She just sank to the bottom of the water.**  
**That had a profound effect on me.**  
("Earthkeeper Hero: Ric O'Barry, Dolphin Abolitionist"  
interview with David Kemker [myhero.com](http://myhero.com) August 2, 2009)

<>

[on the emotions of captive dolphins]

**I call it dolphin depression syndrome.**  
**I can see that when I go to these parks.**  
**I can read their body language somewhat.**  
**The real show begins when the show is over**  
**and everybody's asked to leave.**  
**You see the dolphins go over to the side of the tank**  
**and they put their head up against the wall**  
**and just lie there like a log.**  
**You know, that's depression.**  
**This is an animal with a larger brain**  
**than its trainer or anybody in the audience,**  
**and we put them into a concrete box.**  
**You wouldn't do that to a...cold-blooded snake in a zoo.**  
**You'll see that the snake is given**  
**more consideration than the captive dolphins.**  
**At least the snake's got some tree branches**  
**to climb on, and some grass and rocks,**  
**but [the dolphin, a free-ranging, large-brain,**  
**sonic creature, is] stuck in an empty concrete box.**

\* \* \*

**We've been [capturing and confining dolphins] since 1938,**  
**and we've should have learned they don't belong [in tanks].**  
**But there's so much money in it.**  
**It's a multi-billion dollar industry with a huge PR machine**  
**that's got everybody convinced they belong there.**  
("Exclusive Interview: Director Louie Psihoyos and Richard O'Barry  
from *The Cove*" by Franck Tabouring [screeninglog.com](http://screeninglog.com) August 5, 2009)

<>

[on the drowning of SeaWorld trainer Dawn Brancheau in February 2010  
by orca Tilikum, who had killed two other humans in 1991 and 1999]

**Orcas are the most social animal on the planet....**  
**Males will stay with their mothers their entire lives.**

# Creature QUOTES

When we capture an animal like Tilikum,  
we take him away from the two most important  
things of his life: the world of sound and family.  
We put [him] in a concrete box  
and expect him to stay mentally healthy.  
It simply doesn't work.

\* \* \*

It doesn't matter if they were born in captivity  
or captured from the wild; the stress is exactly the same.  
Their behavior is radically altered,  
and you can't keep them mentally healthy.  
[T]he dolphins at SeaWorld don't represent real dolphins  
any more than Mickey Mouse represents a real mouse.

\* \* \*

SeaWorld claims that if we display the dolphins,  
people will be sensitized to them,  
and then they'll be there for the dolphins.  
But look at Japan to see the smoking gun.  
The country of Japan is the size of the state of California.  
There are fifty dolphinariums in Japan,  
yet the largest slaughter of dolphins  
in the world is happening in Japan.  
No one from the dolphinariums,  
or their 100 million customers a year,  
are in Taiji trying to stop the dolphin slaughter.  
There is no connection between  
dolphin shows and conservation.  
It's a big lie.

\* \* \*

Whether we are going out to capture slaves,  
or we're breeding them on the plantation, it is still unethical.  
(*"The Cove* Star Ric O'Barry on SeaWorld's Despicable Track Record"  
interview with Gary Smith [elephantjournal.com](http://elephantjournal.com) March 2, 2010)

<>

[on the marine parks that buy dolphins for entertainment]  
They're in this for money. Take it away, and they'll quit doing this.  
(*"About Activist Richard O'Barry"* [thecovemovie.com](http://thecovemovie.com))

<>

I get angrier at the dolphin trainers  
than [at the Japanese fishermen] actually killing them.  
The...Japanese character for "whale" translates into monster fish.  
They really think they're fish.  
The dolphin trainers give them names,  
look them in the eye and feed them every day,  
so I'm more upset with them than I am with the fishermen.  
(see above link to Franck Tabouring interview)

<>

# Creature QUOTES

[on his Earth Day 1970 effort to free caged dolphin Charlie Brown]  
**The law I wanted to strike down  
was the one permitting the ownership of dolphins.  
I wanted people to realize that it was wrong to own dolphins,  
and even worse, if possible, to make them do those silly tricks.**



**Owning dolphins is wrong because it goes against their nature.  
Dolphins are part of the sea and should remain there.**  
*(Behind the Dolphin Smile, co-authored by Keith Coulbourn © 1988, 1999)*

**Richard "Ric" O'Barry (1939- )  
American dolphin trainer-turned-abolitionist  
Marine Mammal Specialist, Earth Island Institute  
Campaign Director, Save Japan Dolphins Coalition  
Star, *The Cove*\***

■  
[\* *The Cove* won the 2010 Academy Award for Best Documentary Film  
as well as the 2010 Genesis Award for Best Documentary Film]

.....

**END OF CHAPTER 15. 1935-1939 BIRTHDATES**



## Photo Credits for Chapter 15. 1935-1939 Birthdates

### P 1 HIPPO CALF GETS MOUTHY WITH MOM (*Hippopotamus amphibius*)

Photo by Charlie Aiken/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/vuturistic/1302037740](http://www.flickr.com/photos/vuturistic/1302037740)

Photostream: [www.flickr.com/photos/vuturistic](http://www.flickr.com/photos/vuturistic)

### P 3 MALE PARROTFISH (*Cetoscarus bicolor*)

Location: North Horn, Osprey Reef, Coral Sea, Australia

Photo by Richard Ling (Creative Commons 3.0 license)

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

### P 5 "LED WHALE LOVE"

Location: The Imagination of an "Evil Mad Scientist"

Photo by Scott Beale — Laughing\_Squid/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/laughingsquid/2717326642](http://www.flickr.com/photos/laughingsquid/2717326642)

and here: [www.evilmadscientist.com/article.php/peggyfailwhale](http://www.evilmadscientist.com/article.php/peggyfailwhale)

Photographer's photostream: [www.flickr.com/photos/laughingsquid](http://www.flickr.com/photos/laughingsquid)

Photographer's website: <http://laughingsquid.com>

■

Peggy (Light-Emitting Pegboard Display) designed by Sean Osteen/Flickr

Peggy Fail Whale seen here: [www.flickr.com/photos/seanosteen/2681178386](http://www.flickr.com/photos/seanosteen/2681178386)

Peggy designer's photostream: [www.flickr.com/photos/seanosteen](http://www.flickr.com/photos/seanosteen)

Peggy designer's website: [www.techmonkeydesign.com](http://www.techmonkeydesign.com)

### P 13 RHESUS MACAQUE (*Macaca mulatta*)

Photo by Vincent van Dam — joyrex/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/joyrex/35963145](http://www.flickr.com/photos/joyrex/35963145)

Photostream: [www.flickr.com/photos/joyrex](http://www.flickr.com/photos/joyrex)

### P 27 QUAKER ANIMAL KINSHIP LOGO

Logo designed by Carolyn Adams

Logo owned by Animal Kinship Committee

of Orange Grove Friends Meeting, Pasadena, California, U.S.A.

Home pages: [www.ogmm.org](http://www.ogmm.org) and [www.vegetarianfriends.net](http://www.vegetarianfriends.net)

### P 31 BILLY BOY RELAXING IN HIS "PIG PEN" (*Sus scrofa domesticus*)

Location: Animal Acres, Acton, California, U.S.A.

Photo by Erin Pfeifer

Photo seen here: [animalacres.org/Billy\\_Boy\\_the\\_Pig](http://animalacres.org/Billy_Boy_the_Pig)

Home page: [www.animalacres.org](http://www.animalacres.org)

### P 34 BRITISH WHITE COWS ENJOY A FAMILY PICNIC (*Bos taurus*)

Location: Hambledon Hill, North Dorset, Dorset, England, U.K.

Photo by Marilyn Peddle — MarilynJane/Flickr (Creative Commons 2.0 license)

Photo seen here: [en.wikipedia.org/White\\_Park\\_Cow\\_With\\_Calf\\_On\\_Hambledon\\_Hill](http://en.wikipedia.org/White_Park_Cow_With_Calf_On_Hambledon_Hill)

and here: [www.flickr.com/photos/marilynjane/3960089490](http://www.flickr.com/photos/marilynjane/3960089490)

Photostream: [www.flickr.com/photos/marilynjane](http://www.flickr.com/photos/marilynjane)

Photographer's website: [www.marilynpeddle.co.uk](http://www.marilynpeddle.co.uk)

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P 44 THIS DOLPHIN'S SMILE IS FOR REAL—HE'S IN THE FREE! (*Tursiops truncatus*)  
Photo by © iStockphoto.com/skynesher

P 47 BOTTLENOSE DOLPHIN SKIMS THE OCEAN'S SURFACE (*Tursiops truncatus*)  
Location: Banana River, near John F. Kennedy Space Center, Florida, U.S.A.  
Photo by National Aeronautics and Space Administration (Public Domain photo)  
Photo seen here: [wikipedia.org/Bottlenose\\_Dolphin\\_by\\_NASA\\_at\\_KSC](http://wikipedia.org/Bottlenose_Dolphin_by_NASA_at_KSC)  
Original seen here: <http://mediaarchive.ksc.nasa.gov/detail.cfm?mediaid=21807>

End of Photo Credits for Chapter 15. 1935-1939 Birthdates

