

**CHAPTER 16. AUTHORS WITH 1940-1944 BIRTHDATES**



**The welfare of animal citizens is as much our concern  
as is that of other humans.**

**Surely if we are all God's creatures,  
if all animal species are capable of feeling,  
if we are all evolutionary relatives,  
if all animals are on the same biological continuum,  
then also we should all be on the same moral continuum  
and if it is wrong to inflict suffering  
upon an innocent and unwilling human,  
then it is wrong to so treat another species.  
To ignore this logic is to risk being guilty  
of the prejudice of speciesism.**

***Speciesism: The Ethics of Animal Abuse***

**Richard D. Ryder (1940- )**

**British author, ethicist, philosopher, psychologist**

.....

(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

[NOTE: the leaflet mentioned on Page 1 was published by the Scottish Society for the Prevention of Vivisection in May 1975]

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**The institutionalised subjugation of nonhumans is widely accepted, usually out of habit.**

**People do it because it has been conventional in Western cultures for centuries.**

**We all tend to accept orthodoxies; just as ordinary and decent men and women once accepted the need for slavery and torture, so today the greatest moral blindspots are in our exploitation of the other animals.**  
(*"Painism, Ethics, Animal Rights and Environmentalism"* *Global Bioethics*, Vol. 5, No. 4, 1992)

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**The absurdity and exaggeration of the traditional excuses for speciesism—that nonhumans feel no pain, that God created them for human use, that they have no souls or that the benefits of their exploitation are overwhelmingly necessary—suggest very strongly that humankind often, perhaps always, feels guilt over its speciesism.**

**None of the excuses for speciesism are rationally convincing.**

**Ultimately, the reasons are selfish.**  
(*Speciesism: The Ethics of Vivisection* a leaflet published by the Scottish Society for the Prevention of Vivisection, November 1974)

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**[Speciesism] is applied mainly to the doer. It describes the doer's negative attitude and actions. It denotes not merely discrimination but prejudice, and, far more importantly, the exploitation, oppression and cruel injustice which flow from this prejudice.**

(*Animal Revolution: Changing Attitudes Towards Speciesism* ©1989)

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**Some will take refuge in the old cliché that humans are different from other animals. But when did a difference justify a moral prejudice?**

**When did those with black hair  
have a right to mistreat those with red hair...  
or even those with blue or purple hair...?  
Surely the crucial similarity that men share  
with other animals is the capacity to suffer?  
Regardless of the number of legs**



**or the woolliness of our fur, we can all suffer.**  
*(Speciesism: The Extensive Use of Animals  
in Non-Medical Research, a leaflet published by the  
Scottish Society for the Prevention of Vivisection, May 1972)*

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**Because one species is more clever than another,  
does it give it the right to imprison or torture the less clever species?  
Does one exceptionally clever individual have a right to exploit  
the less clever individuals of his own species?  
To say that he does is to say with the Fascists  
that the strong have a right to abuse and exploit the weak  
—that might is right, and the strong and ruthless  
shall inherit the earth.**

*(Scientific Cruelty for Commercial Profits  
a leaflet published by the Scottish Society  
for the Prevention of Vivisection, November 1973)*

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**To be true to the logic of animal liberation  
entails considerable alteration to the structure of human society.  
Not only should we stop eating animals  
and experimenting upon them, cease shutting them in zoos**

# Creature QUOTES

or hunting and trapping them in the wild,  
we should also, perhaps, put them on an equal footing with children  
and the mentally handicapped in the eyes of the law.

("Painism: Some Moral Rules for the Civilised Experimenter"  
*Cambridge Healthcare Ethics*, Cambridge University Press, 1999)

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In almost every culture  
people are made to *feel ashamed of their compassion*.  
They are told it is not "manly" to be kind.

This is terrible.

This is one of the causes of war:  
the culturally induced idea that to show compassion  
or concern for another's point of view  
is a sign of weakness.

So, machismo is one of the  
cultural enemies of compassion.

Another is snobbery.



Look at the people who  
ought to know better  
who are currently  
supporting foxhunting  
merely because they  
think this makes them  
seem to be upper class.  
If only they knew a little  
history they would know  
that when foxhunting  
started it was looked  
upon by the aristocracy  
as a pastime for  
peasants and vulgarians  
—"the sport of boobies"  
Lord Chesterfield called it!

The sport of the social climber!

So what, then, is morality?

I think it is reason founded upon compassion.

What is compassion?

It is the capacity to identify with others  
and to strive to reduce their suffering  
—regardless as to whether or not they share our species.

("Darwinism, Altruism and Painience"  
a talk presented at Cambridge University, July 19, 1999)

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# Creature QUOTES

The word speciesism came to me while I was lying in a bath in Oxford some 35 years ago.

It was like racism or sexism—a prejudice based upon morally irrelevant physical differences. Since Darwin we have known we are human animals related to all the other animals through evolution; how, then, can we justify our almost total oppression of all the other species?

All animal species can suffer pain and distress.

\* \* \*

Our concern for the pain and distress of others should be extended to any "painient"—pain-feeling—being regardless of his or her sex, class, race, religion, nationality or species.

Indeed, if aliens from outer space turn out to be painient, or if we ever manufacture machines who are painient, then we must widen the moral circle to include them. Painience is the only convincing basis for attributing rights or, indeed, interests to others.

\* \* \*

We treat the other animals not as relatives but as unfeeling things. We would not dream of treating our babies, or mentally handicapped adults, in these ways—yet these humans are sometimes less intelligent and less able to communicate with us than are some exploited nonhumans.

The simple truth is that we exploit the other animals and cause them suffering because we are more powerful than they are.

Does this mean that if...aliens landed on Earth and turned out to be far more powerful than us we would let them—without argument—chase and kill us for sport, experiment on us or breed us in factory farms, and turn us into tasty humanburgers?

Would we accept their explanation that it was perfectly moral for them to do all these things as we were not of their species? Basically, it boils down to cold logic.

If we are going to care about the suffering of other humans then logically we should care about the suffering of non-humans too. It is the heartless exploiter of animals, not the animal protectionist, who is being irrational, showing a sentimental tendency to put his own species on a pedestal.

We all, thank goodness, feel a natural spark of sympathy for the sufferings of others.

**We need to catch that spark  
and fan it into a fire of rational and universal compassion.  
All of this has implications, of course.**

**If we gradually bring non-humans  
into the same moral and legal circle as ourselves  
then we will not be able to exploit them as our slaves.**

**("All Beings that Feel Pain Deserve Human Rights"  
*The Guardian Unlimited*, August 6, 2005)**

**Richard D. Ryder, Ph.D. (1940- )**

**British ethicist, author, philosopher, psychologist  
who coined the terms "speciesism" and "painism"**

.....

**They were brought out of Africa and into chains in America.  
Or they were born into slavery here.**

**Yes, I am talking about the first African-Americans  
to reach these shores,**

**but I am also describing the animals now enslaved in circuses.**

**The species and continents are different,  
but the stories are tragically similar.**

**This is why it sickens me that the large, traveling  
UniverSoul Circus is owned and operated by African-Americans.**

**I hope African-Americans will stay away from this and all circuses  
because if there is one concept that we should embrace,  
it is that the enslavement of others is wrong.**

**This is a legacy left to us  
that we can use to stop the exploitation of others.**

**That the "others" in this case are animals should not matter.**

**That they are capable of suffering does matter very much.**

**I have heard all the arguments in favor of traveling animal shows  
—that they allow children to see elephants**

**and other exotic animals as they really are,**

**that they're great fun and that the animals are well-cared for.**

**I can and will argue that all of these are untrue.**

**But my objection is more basic.**

**The animals in circuses are held against their will  
by chains and domination.**

**They are forced to perform a series of acts by coercion and violence  
because they would never...do these things on their own.**

**They can never choose their own partners, their own homes,  
their own food or have control over any aspect of their lives.**

**I don't care how this is dressed up...with music and lights,  
it is still slavery.**

\* \* \*

# Creature QUOTES

**As for what we teach children about animals at the circus,  
I believe it can be summed up this way.  
Children learn that, for a few fleeting moments of entertainment,  
animals may be shackled or confined to small cages**



**and punished with bullhooks, whips and electric prods.  
Wouldn't it be better to learn from our own history  
and tell our children that exploitation of others  
was wrong in the past, it's wrong now and it always will be wrong?  
("Circus Slavery" opinion piece written for PETA shortly before his passing  
on December 10, 2005, and published [here](#) on February 27, 2006)**

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**But for the use of physical punishment by, and fear of,  
their oppressors, animals would never be a part of a circus.**

<>

**I made a choice to be an entertainer but these animals did not.**

(letter to the Chicago City Council Committee  
on Parks and Recreation, March 14, 2005)

**Richard Pryor (1940-2005)**

**American comedian, actor, writer**

**Co-founder, Pryor's Planet**

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Let me say it openly:  
we are surrounded by an enterprise  
of degradation, cruelty, and killing  
which rivals anything the Third Reich was capable of,  
indeed dwarfs it,  
in that ours is an enterprise without end, self-regenerating,  
bringing rabbits, rats, poultry, livestock  
ceaselessly into the world for the purpose of killing them.

\* \* \*

Anyone who says that life matters  
less to animals than it does to us  
has not held in his hands an animal fighting for its life.  
The whole of the being of the animal is thrown into that fight,  
without reserve.

*(The Lives of Animals © 1999)*

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I find the thought of stuffing fragments of corpses  
down my throat quite repulsive,  
and I am amazed that so many people do it every day.

J. M. Coetzee, Ph.D. (1940- )

South African-Australian novelist, literary critic, academic  
Nobel Prize in Literature 2003

.....

It's sad how willing people are  
to trample on empathy and kinship  
so they can enjoy a sausage.

("Rage" [animalsvoice.com](http://animalsvoice.com))

<>

Animals have been regarded as property for way too long.  
It's high time we took on  
a more loving and responsible relationship  
with our kindred beings in the web of life  
on this beautiful planet.

I always think and act as a guardian  
towards my kindred beings,  
never as their owner.

(IDA's "Famous Animal Guardians" [guardiancampaign.com](http://guardiancampaign.com))

<>

We degrade other life,  
we destroy a sense of kinship with the living world,  
we alienate ourselves from all of nature  
—all to keep up some old habits and appetites.

These are costly:

They cost us a sense of belonging here

so that we can treat all of the world  
like a supermarket and a parking lot.  
They cost us too much of our empathy and feeling  
for the living world.  
Ultimately, humanity's great reduction of animals  
has greatly reduced humanity.

\* \* \*

Animal factories are one more sign  
of the extent to which our technological capacities  
have advanced faster than our ethics.  
We plow under habitats of other animals to grow hybrid corn  
that fattens our genetically engineered animals for slaughter.  
We make free species extinct  
and domesticate species into biomachines.  
We build cruelty into our diet.

\* \* \*

By reducing animals we have become unable to accept them  
as fully living beings entitled to autonomy and respect.  
We keep up the Great Gap between us and other beings,  
and it is the major barrier to any genuine improvement  
in our sensibilities toward, and in our relations with,  
the rest of the living world.

*(Animal Factories: What Agribusiness is Doing to the Family Farm,*  
co-authored by Peter Singer © 1980, revised 1990)

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We are destroying the planet  
because of the myths of human supremacy and dominionism  
—the belief in our God-given ownership of the world.  
Because of nearly universal belief in these myths,  
human beings—in unprecedented numbers—  
are exploiting the planet's soil, air and water  
and its plant and animal life as so much private property.  
The world is our oyster, we believe,  
so we pluck it, break it open, rob its pearls and devour its tissues,  
thereby killing it.  
Because of these myths,  
we put human life above all other life  
and we license ourselves to use or destroy it  
to further our own lives.

\* \* \*

We are destroying each other  
through racism, patriarchy, militarism,  
imperialism, human overpopulation,  
monotheist fundamentalism  
and other social evils that are all too evident today....

**[T]hese myths and social evils  
arose with the beginnings of agriculture  
—particularly animal domestication,...animal slavery.**

**\* \* \***

**[A]s human beings learned to take control  
of animals, plants and nature  
they traded a sense of kinship with the living world  
for a sense of ownership of it.**

**\* \* \***

**The dominionist culture we have inherited  
is entirely about exaltation of "humanity" over nature.  
One cheap trick for exalting ourselves is to degrade nature.  
It's so much easier to feel superior when you regard  
the "Other" as base, low, crude and inferior.  
This is what the white supremacist does,  
and what the male supremacist does,  
and what the human supremacist does.  
The supremacist literally jacks himself up  
by putting the "Other" down.**

**\* \* \***

**The human supremacist uses every trick in the book  
—especially denial.**

**\* \* \***

**Bullfights, rodeos and hunting are essentially staged,**



**man-over-beast contests with the deck heavily stacked  
in man's (let's be honest about gender here!) favour.  
These entertainments offer testosterone-poisoned macho men**

arenas in which to display their manliness  
over great, powerful, dangerous beasts.  
And by extension, these manly men are displaying  
(and expressing, reaffirming and perpetuating)  
patriarchal civilization's mastery over nature,  
for powerful beasts always symbolize  
the awesome forces of nature—forces that would overwhelm us,  
we think, if we did not constantly assert our human mastery.

\* \* \*

As long as animals are products and property,  
there will be circles of profiteers  
—whether we're talking about companions/pets,  
farmed animals, animals in vivisection, or whatever.  
These profiteers will use every trick and scientific tool in the book  
—genetic engineering, cloning—  
to make a "better" product or property out of "their" animals.  
For them, "better" means cheaper to produce, more highly specialized,  
hairless, legless, fatter, leaner, bigger, and smaller  
—whatever they need in a product.  
Today, these profiteers are powerful, wealthy corporations  
with the most powerful, state-of-the-art tricks and tools.  
They control the laws and the regulations.  
They impose secrecy and patent protection on all that they do.  
The rules protect all that for them.  
They have made the rules to protect their property,  
to give them a bigger edge in competition in the capitalist system.  
The future? Unless we are successful in building  
a large, popular movement for the rights of animals,  
animal slavery/exploitation will grow bigger  
and more ruthless around the world.

\* \* \*

If animals empower our minds and culture,  
then what does it do to us  
emotionally, spiritually, psychologically and culturally,  
when we enslave them, reduce them and subject them  
to many kinds of mass terror and violence?

An obvious answer is:

It causes a culture of mass terror and violence  
which lords control over all living beings,  
it makes us destroy life on earth—ourselves included.

("Rituals of Dominionism" interview with Claudette Vaughan  
*Vegan Voice* [veganic.net](http://veganic.net) June-August 2002)

**Jim Mason, J.D. (1940- )**

**American author, journalist, attorney, environmentalist**

.....

I am increasingly convinced that one of humankind's most grievous sins is our anthropocentrism. By cutting ourselves off from the rest of creation,



we are bereft of awe and wonder and therefore of reverence and gratitude. We violate our very beings, and we have nothing but trivia to teach our young.

*(The Reinvention of Work: A New Vision of Livelihood for Our Time © 1995)*

**Reverend Matthew Fox, Ph.D. (1940- )**  
**American Episcopal priest, theologian, author**

.....

[I]n the same way that our engagement in war encourages a form of patriotism or ethnocentrism that leads us to depersonalize the enemy by turning them into the "other,"... our eating of animals undoubtedly encourages a form of anthropocentrism that maintains animals in the position of "other" and justifies their use as such. We find theological warrant for neither this type of patriotism nor this type of anthropocentrism.

\* \* \*

In light of the scriptural witness that humans and other animals share in the ultimate end, which is God's peaceable kingdom, we thus believe that each and every creature is created to manifest God's glory. Animals will not manifest God's glory insofar as their lives are measured in terms of human interests, but only insofar as their lives serve God's good pleasure. Similarly, humans manifest God's glory when we learn to see animals as God sees animals, recognizing that animals exist not to serve us,

but rather for God's good pleasure.  
Understanding creation in this way  
decisively challenges many traditional theological efforts  
that make a sharp distinction between our status as humans  
and the status of other animals.  
Too often, the story of God's creation of humans in God's image  
has been read falsely as licensing humankind  
to dominate the animal world.  
Thus, the language of dominion in Genesis 1:28 is used  
to justify human manipulation of the rest of God's creation  
for humanity's own ends, thereby underwriting the presumption  
that all the world is created for the flourishing of humankind.  
However...this sense of dominion cannot be justified theologically.  
At most, the concept of dominion can only mean that God  
has chosen humanity to be an image of God's own rule in the world.  
In other words, God appoints humans as rulers  
not because humans hold any special intrinsic trait,  
but simply because of God's sovereign will;  
God simply chooses humans for the task  
of acting as God's deputies amidst God's good creation.

\* \* \*

In Genesis 1, the image of God is part  
of the vision of a peaceable creation,  
both between human and animal  
and between animal and animal,  
a peace where it is not necessary to sacrifice one for the other.  
Similarly, for Christians to live as the image of Christ  
means to live according to the call of the kingdom of God.  
In Gethsemene—in taking up the way of the Cross—  
Christ shows us clearly that the way of the kingdom of God  
is not the way of violence.  
In reaching the ultimate end of all our strivings,  
in the peaceable kingdom of God,  
we shall finally live in true shalom with all creatures of God.

\* \* \*

So Christian vegetarianism might be understood  
as a witness to the world that God's creation  
is not meant to be at war with itself.

*("The Chief End of All Flesh" Theology Today, July 1992  
and reprinted in Hauerwas' In Good Company © 1997)*

**Stanley Hauerwas, Ph.D. (1940- )**

**American professor of theological ethics**

**and John R. T. Berkman, Ph.D. (1964- )**

**American associate professor of moral theology**

.....

Every single animal is as precious  
as any other animal, human or otherwise.

("Vegan Voices" [veganpoet.com](http://veganpoet.com))

<>

When animals are no longer colonized and appropriated by us,  
we can reach out to our evolutionary cousins.

Perhaps then the ancient hope for  
a deeper emotional connection across the species barrier,  
for closeness and participation in a realm of feelings  
now beyond our imagination, will be realized.

*(When Elephants Weep: The Emotional Lives of Animals © 1995)*

<>

To the extent that you prevent an animal from living  
the way he or she evolved to live,  
you are creating unhappiness for that animal.

\* \* \*

An animal who has given birth  
and is then deprived of the opportunity to give expression  
to her inborn maternal urge cannot be happy.  
Think about it: if you were made pregnant against your will,  
and then your child was taken from you  
and served the next night for dinner, would you be happy?  
If you think a cow never gives a second thought to her missing calf,  
ask any farmer how long  
a newborn calf and her mother call for each other.  
One farmer told me that as long as they can see each other,  
they will call until they are hoarse, indefinitely.

\* \* \*

Not *what* are you eating,  
but *whom* are you eating  
is the question on my lips.

\* \* \*

The suffering of almost all farm animals is unique, particular,  
mostly beyond language to describe or explain.  
If we give it no thought, and yet eat them for our meals,  
are we not morally blind, ethically dumb, and humanly remiss?

*(The Pig Who Sang to the Moon:  
The Emotional Lives of Farm Animals © 2003)*

<>

Are we so blinded by our own needs  
that we no longer recognize pure self-interest?

\* \* \*

People justify this narrowing of the range of our empathy  
by invoking a certain uniqueness of the human animal.

\* \* \*

If we have the capacity to imagine the suffering of an animal,

we also have the power to refuse to allow ourselves to think about that suffering.  
Endowed with this ability, we more often than not neglect to bring our empathy into play.  
This is a form of denial, as is, too, the refusal to recognize the complexity of the animal we ingest.  
We refuse to acknowledge,  
in a complete breakdown of our capacity for empathy,  
that they are entitled to the full happiness of which they are capable.  
\* \* \*

[on Roger Scruton's "Duty requires us...to eat our friends" comment]  
Eating one's friends would seem to negate any meaning of the word "friends."  
To reach this conclusion, we have to turn away from any suggestion that farm animals are emotionally complicated beings.  
The only way to come to this conclusion is through deep denial.  
\* \* \*

We have more compassion for both companion animals and wildlife than for domestic animals destined to be eaten.  
Is this not the very heart—and a dark heart at that—of denial?  
(*The Face on Your Plate: The Truth About Food* © 2009)  
**Jeffrey Moussaieff Masson, Ph.D. (1941- )**  
American author and lecturer

.....

We feel better about ourselves and better about the animals, knowing we're not contributing to their pain.  
<>  
If slaughterhouses had glass walls,  
everyone would be vegetarian.  
<>  
If anyone wants to save the planet,  
all they have to do is just stop eating meat.  
\* \* \*

Vegetarianism takes care of so many things in one shot:  
ecology, famine, cruelty.  
<>  
We don't eat anything that has to be killed for us.  
<>  
One may not eat what has a face.  
**Lady Linda McCartney (1941-1998)**  
American photographer and singer  
and **Sir Paul McCartney (1942- )**  
British musician, composer, producer, peace activist  
Co-founder, The Beatles

.....

Living with animals can be a wonderful experience,  
especially if we choose to learn the valuable lessons animals teach  
through their natural enthusiasm, grace,  
resourcefulness, affection and forgiveness.

**Richard H. Pitcairn, D.V.M., Ph.D. (1941- )**  
**American homeopathic veterinarian and author**  
**Founder, Animal Natural Health Center**

.....

The facts continue multiplying that refute  
the barbaric practice of animal experimentation  
in the name of human health and longevity.  
Yet efforts by the medical establishment  
to justify this practice continue unabated.

\* \* \*

The medical establishment threatens us with dire consequences  
if animal experimentation is stopped.  
This is a shame, a weapon being used to ensure continued funding  
to the tune of \$6 billion a year by the National Institutes  
of Health and Mental Health to the nation's universities.  
*(article in The Chicago Tribune, April 8, 1986)*

<>

Vivisection is anti-science and anti-health,  
and is leading us down a path of waste and decay!  
I encourage people to fight the dangerous  
dead-end of animal experimentation.

<>

[on personally experimenting on dogs]  
It did more to damage my identity as a physician than anything else.  
I learned nothing physiological.  
I learned that life is cheap, and that misery can be ignored.

**Murry J. Cohen, M.D. (1941- )**  
**American psychiatrist**  
**Co-founder, Medical Research Modernization Committee**

.....

In the water, whales have become the dominant species,  
Without killing their own kind.

.....

In the water, whales have become the dominant species,  
Though they allow the resources they use to renew themselves.

.....

In the water, whales have become the dominant species,  
Though they use language to communicate,  
rather than to eliminate rivals.

.....

In the water, whales have become the dominant species,  
Though they do not broodily guard their patch with bristling security.

.....



.....

In the water, whales have become the dominant species,  
Without trading innocence for the pretension of possessions.

(excerpt from *Whale Nation* © 1988)

Heathcote Williams (1941- )

English poet, actor, playwright

.....

The traditional doctrine of human dignity  
is speciesist to the core,  
for it implies that the interests of humans  
have priority over those of all other creatures.

\* \* \*

*Unqualified speciesism* is the view  
that mere species alone is morally important.  
On this view, the bare fact that an individual  
is a member of a certain species,  
unsupplemented by any other consideration,  
is enough to make a difference  
in how that individual should be treated.  
This is not a very plausible way of understanding  
the relation between species and morality,  
and generally it is not accepted  
even by those who defend traditional morality.

\* \* \*

We have found no reason to support a policy of distinguishing, in principle, between the kind of consideration that should be accorded to humans and that which should be accorded to other animals.

\* \* \*

The fact is that human beings are not simply "different" from other animals. In reality, there is a complex pattern of similarities and differences. The matching moral idea is that insofar as a human and a member of another species are similar, they should be treated similarly, while to the extent that they are different they should be treated differently. This will allow the human to assert a right to better treatment whenever there is some difference between him and the other animal that justifies treating him better. But it will not permit him to claim greater rights simply because he is human, or because humans in general have some quality that he lacks, or because he has some characteristic that is irrelevant to the particular type of treatment in question.

\* \* \*

One of the fundamental ideas expressed by moral individualism is that moral rules are species-neutral: the same rules that govern our treatment of humans should also govern our treatment of nonhumans.

\* \* \*

Aquinas and Kant agreed that torturing animals is wrong but thought the reason has nothing to do with concern for the animals themselves. Rather, they said, torturing animals is wrong because it might lead one to be more cruel to humans. Moral individualism would reject such a view and say that cruelty to animals ought to be opposed, not merely because of the ancillary effects on humans, but because of the direct effects on the animals themselves. Animals that are tortured suffer, just as tortured humans suffer, and that is the primary reason it is wrong.

\* \* \*

Vegetarianism is often regarded as an eccentric moral view, and it is assumed that a vegetarian must subscribe to principles at odds with common sense. But if this reasoning is sound, the opposite is true: the rule against causing unnecessary pain is the least eccentric of all moral principles,

and that rule leads straight to the conclusion that we should abandon the business of meat production and adopt alternative diets.

Considered in this light, vegetarianism might be thought of as a severely conservative moral stance.

\* \* \*

If the animal subjects are not sufficiently like us to provide a model, the experiments may be pointless.

\* \* \*

But if the animals are enough like us to provide a model, it may be impossible to justify treating them in ways we would not treat humans.

The researchers are caught in a logical trap: in order to defend the usefulness of the research, they have to emphasize the similarities between the animals and the humans; but in order to defend it ethically, they must emphasize the differences.

The problem is that one cannot have it both ways.

(Chapter 5: "Morality without the Idea that Humans are Special"  
*Created from Animals: The Moral Implications of Darwinism* © 1990)

**James Rachels, Ph.D. (1941-2003)**

**American philosopher**

.....

Right now there really are no standards.

Zoos have their own certain set of ethics, which are horribly lacking.

And...circuses and the entertainment industry have none at all.

To make matters worse, there really are no regulatory agencies that do an effective job of monitoring the animals that work for these industries and captive wildlife.

\* \* \*

The best thing you can do if you love them is leave them alone.

<>

The happiest day of my life would be to see no captive wildlife at all and these animals in their natural habitat.

People who are really concerned about wild or exotic animals need to support efforts to protect their habitat.

("In Kind Hands" *Satya* February 2005)

**Pat Derby (1942- )**

**American ex-animal trainer, author  
Co-founder, Performing Animal Welfare Society  
PAWS.org**

.....

I submit that when the whole morale of a nation  
can depend on the success (or lack of it)  
of its national team in some game;  
when thousands jeer at the agony of an injured rival team member;  
when dogs are awarded points  
for the manner in which they attack hares;  
when wild deer are driven into the sea by hounds and left to drown;  
when tourists applaud the torture and deaths of bulls;  
and when horses are ridden and jumped to their death  
in the cause of human pleasure  
—then we are indeed approaching the depths of depravity  
exhibited during the fall of the Roman empire!

\* \* \*

The owner of a slave destroys two freedoms  
—that of his slave and that of himself.

\* \* \*

Martin Luther King, Jr. had a dream.  
He longed for a world where the races of Man  
could live together in a spirit of brotherhood.  
I too have a dream.

I dream of a world where Man is at peace, not only with himself,  
but also with all the other creatures of the Earth.  
I long for a day when Man rejects the exploitation of other species  
for food, clothing, health, entertainment or even companionship.  
For such a day will mean that cruelty no longer exists,  
and it is cruelty which dominates my every conscious moment.

\* \* \*

What we are saying if we support  
experimentation on animals is this:  
"I would like to eat, wash in, inhale, drink, wear,  
or in some other way use a certain substance  
(which the human race has survived without,  
or with, for millions of years), but I am frightened  
what nasty effect that substance may have on me.  
Therefore, I will try it out on someone weaker than myself  
who cannot refuse or object,  
so that if that someone screams, becomes ill, or dies,  
then I know not to use that substance."

**THAT IS COWARDICE!**

*(Fettered Kingdoms: An examination of a  
changing ethic © 1982 and 1990 [jbryant.com.uk](http://jbryant.com.uk))*

**John M. Bryant (1942- )**  
**British wildlife consultant and author**  
**Former vice chairman, RSPCA**  
**Former manager, Ferne Animal Sanctuary**

.....

# Creature QUOTES

In wiping out the natural heritage over which we were given dominion and stewardship responsibilities, we are engaging in nothing less than the wholesale destruction of our planet and are endangering most of the living creatures on it.

As Ecclesiastes points out so wisely:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity."



There are thus many reasons to preserve threatened wildlife. Most important, animals have a right to live and fulfil their given roles as nature intended....

**Lewis Graham Regenstein (1943- )**

**American author**

**President, The Interfaith Council  
for the Protection of Animals and Nature**

.....

[on an Arabian stallion in the Egyptian desert]

The love for animals may be just another form of our Creator in us.  
I "possessed" Ghazal. Now I must let him go.  
But still I held him within me, in the kingdom of spiritual love  
where all things of beauty and perfection are enshrined forever.

*(Drinkers of the Wind © 1942)*

**Carl R. Raswan (1944- )**

**Austrian author and desert traveler**

.....

**Animal advocates are iconoclasts.  
Iconoclasts are icon busters.  
They bring down the icons  
and challenge the validity of cherished beliefs.**

**\* \* \***

**Animals are evolving spiritually along with us,  
and indeed all the rest of creation is evolving as well.**

**\* \* \***

**The plight of animals is...a metaphysical challenge,  
a challenge for all of us to search deeply within.  
To bring peace to the animals, we must be peace.  
We are being called to help bring love and compassion to all beings.**

**\* \* \***

**It has been said that injustice to animals  
is less important and should be ignored for now until hunger,  
racism, war, and human rights violations are eradicated.  
There are three reasons why animal justice work  
must not be delayed:  
Those who are called to the work of animal rights  
have an intrinsic role in the cosmic plan for peace on earth.  
Their calling cannot be judged less important or unimportant,  
since none of us can see the bigger plan.  
As we enter these new days of transformation,  
we must encourage each other to follow our own true nature.  
All those working for animal rights do so  
out of a powerful love in their hearts.  
Any work that channels more love energy into the world  
benefits everyone everywhere.  
Animal rights and human rights to dignity, respect, and compassion  
cannot be separated from each other.  
They are one and the same.  
Whatever we do to the animals we do to ourselves.  
Whatever we do to end violence on any front,  
we do for the good of all.**

*(Peace to All Beings: Veggie Soup for the Chicken's Soul © 2003)*

<>

*Creature*  
QUOTES

[on being a 10-year-old unwittingly eating her pet lamb]  
When the sheep arrived to live with us and have their babies,  
I fell in love with them, of course.  
In my naïve imagination, we would always be together.  
I spent as much time as I could with them.  
They were so perfectly innocent,  
and they loved to be hugged and cuddled.  
Each one had his or her own special personality.  
Holding them was like holding a little piece of heaven.  
I loved to look at the picture of Jesus holding a lamb in his arms,  
and it gave me a sense of the sacredness of these precious beings  
and their mystical connection to divine love.  
Then one day...I came home from school to an empty pasture.  
No lambs. No warning. No chance to save them.  
Where had they all been taken?  
Yet my tears at their loss were nothing in comparison  
to the next shock I was to experience.  
[At the dinner table that night] someone...spoke glowingly  
of the delicious lamb we were eating.

\* \* \*

I was inconsolable.  
What kind of world was I living in where friends ate friends;  
where innocent, defenseless animals were taught to trust  
and then be taken away without goodbyes,  
brutally killed and devoured?  
Such things are called the loss of innocence in children.  
It is also the loss of innocents,  
the terrible loss of billions of innocent beings.  
And historically, both losses have taken an immense toll  
on the soul of humanity.

\* \* \*

I came full circle a few months ago  
when I visited Farm Sanctuary in Watkins Glen, New York.  
There I was able to snuggle with lambs once again  
and bask in their sweet and peaceful presence.  
They were as I remembered them.  
Like dogs, they gathered among us asking for hugs and caresses.  
They looked at me so trustingly  
as my lamb friends had done so long ago.  
But the innocent trust of these lambs will not be betrayed.  
May all lambs be safe from harm.  
May all beings be free.

*(The Missing Peace: The Hidden Power of Our Kinship  
with Animals, Tina Volpe and Judy Carman (eds.) © 2009)*

<>

Veganism is much more than a diet.  
It is a spiritual makeover of extraordinary proportions.  
It involves questioning absolutely everything  
we've been taught by our culture,  
de-programming our minds,  
finding friends who are learning to live this way,  
practicing being mindful and treasuring each moment  
instead of listening to our egos' regrets and fears.

\* \* \*

By doing the absolute least harm possible,  
we are set free to participate in the celebration of life;  
to look into the big eyes of a cow  
and know she is our friend, not our food;  
to feel the ecstasy of our oneness with all life;  
to sing praises with the crickets and frogs;  
to greet the fly in our house and carry her gently outside;  
to pray for and with the ones we cannot save;  
to know we are creating a better world, a new culture, with our love.

("Vegan Voices" [veganpoet.com](http://veganpoet.com))

**Judy Carman (1944- )**

**American author**

**Co-founder, Circle of Compassion Initiative**

.....

[on the notion that man is set apart from the "lower" animals]  
What fascinates me most...is not whether animals can do things  
that humans have always thought of as exclusively their own  
[but] why so many of us have such a powerful, knee-jerk need  
to believe that the answer is no.

\* \* \*

Through our entire history we have become accustomed  
to pushing [animals] around in ways dictated  
by our own wants and needs without much regard for theirs.  
Many of us, consciously or un, would just as soon keep it that way,  
and admitting that other animals were closer to our equals  
than we've assumed would make that harder.

\* \* \*

Maybe it's time that we as a species worked on the ability  
to respect ourselves on some terms other than being better  
than everybody and everything else.

("King of the Hill" *Analog Science Fiction & Fact*, July/August 1998)

**Stanley Albert Schmidt, Ph.D. (1944- )**

**American writer**

**Professor of physics, astronomy, science fiction**

.....

When a stray animal crosses your path,



it may be as close to God  
as you're going to get in this lifetime.

**Kinky Friedman (1944- )**  
American singer, songwriter, comedian  
Founder, Utopia Animal Rescue Ranch

.....

If we hold genuine moral principles about animals,  
these will not differ in substance  
from those we hold about human beings.  
If humans have natural rights, then so do animals.

*(Animals, Men, and Morals: An Enquiry  
into the Maltreatment of Non-Humans*  
Roslind Godlovitch, Stanley Godlovitch, John Harris (eds.) © 1971)  
**Roslind Godlovitch (1944- )**  
British philosopher, author, editor

.....

◆Extinction is not something to contemplate;  
it is something to rebel against.

*(The Fate of the Earth © 1982)*  
**Jonathan Schell (1944- )**  
American journalist, author, professor

.....

The animals of the world exist for their own reasons.  
They were not made for humans  
any more than black people were made for whites  
or women for men.

(Foreword to *The Dreaded Comparison: Human and Animal Slavery*,  
by Marjorie Spiegel © 1996 revised and expanded version of 1988 edition)

<>

Animals can communicate quite well. And they do.  
And generally speaking, they are ignored.

<>

As we talked of freedom and justice one day for all,  
we sat down to steaks.  
I am eating misery, I thought, as I took the first bite.  
And spit it out.

\* \* \*

I know, in my soul, that to eat a creature who is raised to be eaten,  
and who never has a chance to be a real being, is unhealthy....  
You're eating a bitter life.

\* \* \*

The animals of the planet are in desperate peril  
and they are fully aware of this.  
No less than human beings are doing in all parts of the world,  
they are seeking sanctuary.

(*Living by the Word: Selected Writings 1973-1987* © 1988)

**Alice Walker (1944- )**

**American author and poet**

**Pulitzer Prize for Fiction 1983**

.....

Deep down inside, hunting is a moral issue.  
It's immoral to kill for entertainment.  
And abominable that adults teach their children  
to kill for fun.

([Heal Our Planet Earth: HOPE](#))

<>

We believe that to kill animals  
for entertainment...is morally wrong,  
just as what used to happen in the Roman Coliseum  
was morally wrong.

\* \* \*

There are two kinds of conservationists:  
those who conserve so that they could  
continue to have animals to kill,  
and those who conserve for the sake of the planet,  
and protect wildlife for its own sake.

\* \* \*

Unlike other predators, who go after the weakest prey,  
thus genetically strengthening the prey species,



hunters go after the most magnificent specimens,  
thus weakening the species.

\* \* \*

Relying on hunters to watch out for poachers  
is like letting wolves safeguard sheep from coyotes.

("Anti-Trophy Hunting" [all-creatures.org](http://all-creatures.org) April 11, 2006)

**Anthony Marr (1944- )**

**Chinese-Canadian wildlife preservationist**

**Founder, Heal Our Planet Earth (HOPE)**

.....

Can one regard a fellow creature as a property item,  
an investment, a piece of meat, an "it,"  
without degenerating into cruelty towards that creature?

\* \* \*

The human commitment to harmony, justice, peace, and love  
is ironic as long as we continue to support the suffering and shame  
of the slaughterhouse and its satellite operations.

*(Prisoned Chickens Poisoned Eggs:*

*An Inside Look at the Modern Poultry Industry © 1996)*

<>

If the public is told it can eat  
humanely raised and slaughtered animals,  
what incentive do people have to explore the range  
of delicious and nutritious vegan products on the market?  
Should animal advocates make it easier and more comfortable  
for people to consume meat, milk and eggs?

Or was activist Harriet Schleifer right when she wrote two decades ago:  
"The difficulty with this approach is that it tends to involve its proponents in deceit"?  
The public comes to feel that the use of animals for food is in some way acceptable—even the animal welfare people justify it. This only helps in making it more difficult to eliminate the practice in the future.  
("Does Nibbling at the Edges Conflict With Taking a Big Bite?"  
Satya October 2006)

< >

Over the years, three main arguments have been brought against a meat-based diet in favor of a plant-based, or vegan diet. They are health/food-safety, ethics, and the environment. Some people argue that we should emphasize health/food-safety and environmental issues over the ethical treatment of animals, because people are basically selfish. Health and environmental quality affect people's lives directly, they say, whereas the ethical treatment of animal does not.

\* \* \*

I consider the suffering of animals raised for food to be the paramount issue, from which the other two issues flow. I consider it wrong—untrue and unethical—to assume that most people will never care about animals, including farmed animals. To conclude that most people will never care about farmed animals is to create a self-fulfilling prophecy. I imagine how recently—little more than a century and a half ago—most people "didn't want to hear about" human slaves. I think that many more people will move toward change when they feel it is socially safe to do so. Millions of people have impulses of compassion for animals that are stifled by self-doubt and fear of ridicule.

\* \* \*

[T]he ethics of diet, the shared mortality and claims of our fellow creatures upon us, are lasting.

\* \* \*

I believe the public can be brought to understand that forcing birds—any animals—to stand, lie and breathe in their own and their predecessor's excrement is not only dangerous, but morally wrong.

\* \* \*

As for the argument that a vegan diet would force farmed animals to become extinct,

first of all, many of these animals would pretty quickly revive their suppressed capacity to live on their own, raise their families and become feral —there are plenty of feral chickens, turkeys, goats, pigs and cattle to prove this point. Second, I would argue that it is better for animals who could not survive as a result of their human-created afflictions to...die out. I find it rather cynical for people who defend farmed animal production and the abuse it inherently entails to express concern about the extinction of the animals if humans stop eating them. As sad as extinction is, even sadder is the proliferation of life under these circumstances.

\* \* \*

If only there were a huge Mother Turkey in the Sky to hear and respond to all of the lost calls that are being uttered by the billions of baby turkeys who are imprisoned all over the earth merely to grow up and be slaughtered.

\* \* \*

I will describe one of my most precious memories. It involves a large, lovely white hen rescued from a roadside market, named Sonja, who lived in our house, slept in my bedroom closet, and bounded down the hallway each morning into the kitchen around 6 a.m. One day, a neighbor's dog killed one of our roosters in the yard. As I sat crying on the living room floor, Sonja came over and stood beside me. When I leaned towards her, she buried her head in my neck and began purring in the softest way. I put my arms around her, and we stayed like that for a long time. Sonja knew I was sad, and she comforted me.

How do I know she knew?

Her whole being communicated it to me.

A few years later, a *Washington Post* article...

titled "For the Birds" quoted me as saying,

"I wished I could have stayed in that moment forever."

("Every Living Beating Heart" interview with Claudette Vaughan [abolitionist-online.com](http://abolitionist-online.com) May 2007)

**Karen Davis, Ph.D. (1944- )**

**American founder and president, United Poultry Concerns**

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## END OF CHAPTER 16. 1940-1944 BIRTHDATES



## Photo Credits for Chapter 16. 1940-1944 Birthdates

P 1 CHINA DOLL, A RESCUED TIGER, HANGS OUT IN A TREE (*Panthera tigris*)

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

Photo seen here: [bigcatrescue.biz/Tiger-Photo-2306](http://bigcatrescue.biz/Tiger-Photo-2306)

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

P 3 "NASEPUTZEN (NOSE CLEANING)" SCOTTISH HIGHLAND STEER (*Bos taurus*)

Location: Northern Germany

Photo by Dieter Mueßler/Flickr

Photo seen here: [www.flickr.com/photos/dimuessler/4173884610](http://www.flickr.com/photos/dimuessler/4173884610)

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

P 4 ARCTIC FOX—A PRO AT POSING FOR THE CAMERA (*Alopex lagopus*)

Location: Aldergrove, British Columbia, Canada

Photo by Patty Michaud — vermillion\$baby/Flickr

Photo seen here: [www.flickr.com/photos/37373154@N08/4166339989](http://www.flickr.com/photos/37373154@N08/4166339989)

Photostream: [www.flickr.com/photos/37373154@N08](http://www.flickr.com/photos/37373154@N08)

P 7 BENGALI, A RESCUED TIGER, GREETES GUESTS (*Panthera tigris*)

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

Photo seen here: [bigcatrescue.biz/Tiger-Photo-2316](http://bigcatrescue.biz/Tiger-Photo-2316)

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

P 10 "ON OM BEACH AT DAWN"—WHERE YOU NEVER KNOW WHO YOU'LL SEE:  
TWO BULLS (*Bos taurus*) & THEIR BEST FRIEND, A DOG (*Canis lupus familiaris*)

Location: Arabian Sea coastline near Gokarna, northern Karnataka, India

Photo by Dominic — dom\_om/Flickr

Photo seen here: [www.flickr.com/photos/10543106@N02/4412498330](http://www.flickr.com/photos/10543106@N02/4412498330)

Photostream: [www.flickr.com/photos/10543106@N02](http://www.flickr.com/photos/10543106@N02)

P 12 MALE MANDARIN DUCK (*Aix galericulata*)

Location: Philadelphia, Pennsylvania, U.S.A.

Photo by Art G. — digitalART2/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/digitalart/3016937348](http://www.flickr.com/photos/digitalart/3016937348)

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

P 17 FLUKE OF DIVING SPERM WHALE (*Physeter macrocephalus*)

Location: The North Sea, near the Dutch island of Texel

Photo by Ben Visbeek — Ben/Flickr

Photo seen here: [www.flickr.com/photos/visbeek/2537659727](http://www.flickr.com/photos/visbeek/2537659727)

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

P 21 HALLELUJAH, A CONTEMPLATIVE RESCUED COUGAR (*Felis concolor cougar*)

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

Photo seen here: [bigcatrescue.biz/Cougar-Photo-2309](http://bigcatrescue.biz/Cougar-Photo-2309)

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

(PHOTO CREDITS CONTINUED ON PAGE 31)

(PHOTO CREDITS CONTINUED FROM PAGE 30)

P 25 EASTERN COTTONTAIL RABBIT (*Sylvilagus floridanus*)

Photo by Hardyplants/Wikipedia User (Public Domain photo)

Photo seen here: <http://en.wikipedia.org/wiki/File:JumpingRabbit.JPG>

Photographer's home page: <http://en.wikipedia.org/wiki/User:Hardyplants>

P 27 JAGUAR GAZES INTO THE GREAT BEYOND (*Panthera onca*)

Location: Jacksonville Zoo, Jacksonville, Florida, U.S.A.

Courtesy of Big Cat Rescue, Tampa, Florida, U.S.A.

Photo seen here: [bigcatrescue.biz/Jaguar-Photo-2306](http://bigcatrescue.biz/Jaguar-Photo-2306)

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

End of Photo Credits for Chapter 16. 1940-1944 Birthdates

