

CHAPTER 6. AUTHORS WITH 1600-1699 BIRTHDATES



[Animals] express their desire of honour, generosity, industrious sagacity, courage, magnanimity, and the love and fear; neither are they void of subtlety and wisdom.

* * *

[They are] able to understand and express themselves in this language of gesture, teaching us by learning of us, that capable they be not only of the inward discourse of reason, but of the outward gift of utterance by gesture.

Chirologia: or the Natural Language of the Hand © 1644

John Bulwer (1606-1656)

English physician

He that will not be merciful to his beast is a beast himself.

The Holy State and the Profane State © 1642
Thomas Fuller (1608-1661)
English author and Anglican clergyman

.....



When I considered the admirable powers of life and sense, which I saw in the birds and beasts, and that all the men in the world could not give the like being to any thing, nor restore that life and sense which is once taken from them:



when I considered how innocently and harmlessly the fowls and fish, and sheep and oxen take their food, that Thou the Lord of all hast given them, I have been apt to think that surely Thou didst intend a more innocent kind of food to man. than such as must be taken with such detriment to those living part of thy Creation. I have ever thought there was a certain degree of justice due from man to the creatures, as from man to man. I have always esteemed it as part of my duty, and it hath been always my practice to be merciful to beasts and upon the same account I have esteemed it a breach of trust, and have accordingly declined any cruelty to any of Thy creatures, and as much as I might, prevented it in others, as a tyranny, inconsistent with the trust and stewardship that thou hast committed to me.

("Touching Thy Creatures"

Contemplations Moral and Divine © 1676)

Sir Matthew Hale (1609-1676)

English common-law scholar

Lord Chief Justice under Cromwell

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[Denying animals an afterlife exhibits] narrowness of spirit, out of overmuch self-love, and contempt of other creatures.

* * *

[H]e that slights the life or welfare of a brute creature is naturally so unjust, that if outward laws did not restrain him, he would be as cruel to man.

Henry More (1614-1687)

English philosopher

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[on why Christ Jesus was born in a stable]

[He was] the redeemer of man and beast out of their bondage by the Fall.
Ralph Josselin (1616-1683)
English diarist and vicar

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[on bull-baiting, bear-baiting, dog-fighting, cock-fighting] ...barbarous cruelties...rude and dirty pastime.... (diary entry, June 16, 1670)

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[E]ven the creatures should enjoy a manumission and as much felicity as their nature is capable of, when at the last day they shall no longer groan for their servitude to sinful men.

(diary entry, 1677)

John Evelyn (1620-1706)

English diarist, author, scholar, intellectual

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O knowing, glorious Spirit, when Thou shalt restore trees, beasts and men, When thou shalt make all new again, Destroying only death and pain, Give him amongst Thy works a place, Who in them loved and sought Thy face.

("The Book" Silex Scintillans © 1655)

Henry Vaughan (1621-1695) Welsh metaphysical poet

[Animals may not speak or do ciphers, yet their] perceptions and observations [may] be as wise as men's,



and they may have as much intelligence and commerce betwixt each other, after their own manner and way, as men have after theirs.

* * *

[T]he ignorance of men concerning other creatures [permits them to despise animals and consider themselves] ...petty Gods in Nature.

* * *

Who knows whether fish do not know more of the nature of water, and ebbing and flowing, and the saltness of the sea? or whether birds do not know more of the nature and degrees of air, or the cause of tempests: or whether worms do not know more of the nature of earth, and how plants are produced? or bees of the several sorts of juices of flowers, than men.

I should rather think it irreligious to confine sense and reason only to Man, and to say, that no Creature adores and worships God, but Man, which, in my judgment, argues a great pride, self-conceit, and presumption.

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As if that God made Creatures for Mans meat, To give them Life, and Sense, for Man to eat;



Or else for Sport, or Recreations sake, Destroy those Lifes that God saw good to make: Making their Stomacks, Graves, which full they fill



With Murther'd Bodies, that in sport they kill. Yet Man doth think himselfe so gentle, mild, When he of Creatures is most cruell wild. And is so Proud, thinks onely he shall live, That God a God-like Nature did him give. And that all Creatures for his sake alone, Was made for him, to Tyrannize upon. ("The Hunting of the Hare" *Poems and Fancies* © 1653) Her Grace Margaret Cavendish (1623-1673) English Duchess of Newcastle upon Tyne Author of prose, poetry, plays, essays

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If a good man be merciful to his beast, then surely a good God takes pleasure that all His creatures enjoy themselves that have life and sense and are capable of enjoying. (The Wisdom of God Manifest in the Works of His Creation © 1691) John Ray (1627-1705) English naturalist, "The Father of English natural history"

This tendency to cruelty should be watched in [children], and, if they incline to any such cruelty, they should be taught the contrary usage. For the custom of tormenting and killing of beasts will, by degrees, harden their hearts even towards men. And, they who delight in the suffering and destruction of inferior creatures, will not be apt to be very compassionate or benign to those of their own kind.

Children should from the beginning be brought up in an abhorrence of killing or tormenting any living creature. ("Cruelty" Some Thoughts Concerning Education © 1692)

labor Lacks (1/22 1704)

John Locke (1632-1704)

British political philosopher, Enlightenment thinker

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[Bull-baiting is] ... a very rude and nasty pleasure. (diary entry, August 14, 1666)

Samuel Pepys (1633-1703)

English diarist, naval administrator, Member of Parliament

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Refrain at all times from such foods as cannot be procured without violence and oppression. For know that all the inferior creatures when hurt do cry



and send forth the complaints to their Maker or grand Fountain whence they proceeded. Be not insensible that every creature doth bear the image of the great Creator



according to the nature of each, and that He is the Vital Power in all things.

Therefore let none take pleasure to offer violence to that life, lest he awaken the fierce wrath and bring danger to his own soul. But let mercy and compassion dwell plentifully in your hearts, that you may be comprehended in the friendly principle of God's love and holy light. Be a friend to everything that's good, and then everything will be a friend to thee, and cooperate for thy good and welfare. (Wisdom's Dictates © 1691)

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But tell us, O men!

We pray you to tell us what injuries have we committed to forfeit? What laws have we broken, or what cause given you, whereby you can pretend a right to invade and violate our part, and natural rights, and to assault and destroy us, as if we were the aggressors, and no better than thieves, robbers and murderers, fit to be extirpated out of creation.

* * *



From whence did thou (O man) derive thy authority for killing thy inferiors, merely because they are such, or for destroying their natural rights and privileges? ("Complaints of the birds and fowls of heaven to their Creator" © 1688)

The inferior creatures groan under your cruelties. You hunt them for your pleasure, and overwork them for your covetousness, and kill them for your gluttony, and set them to fight one with another till they die, and count it a sport and a pleasure to behold them worry one another. (Friendly Advice to the Gentlemen-Planters

of the East and West Indies © 1684)

[on writing to Quaker settlers about their peaceful eating]

Does not bounteous Mother Earth furnish us with all sorts of food necessary for life? Though you will not fight with and kill those of your own species, yet I must be bold to tell you, that these lesser violences (as you call them) do proceed from the same root of wrath and bitterness as the greater do.

(The Way to Health, Long Life, and Happiness © 1683)

Thomas Tryon (1634-1703) **English Quaker humanitarian**

Praise God, from whom all blessings flow; praise him, all creatures here below. Thomas Ken (1637-1711) English poet, Anglican cleric, hymnodist

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Now God's treasures are His own perfections, and all His creatures.

(Centuries of Meditations "The Third Century" No. 58)

Thomas Traherne (1637-1674)

English poet, Anglican clergyman, religious writer

It is a cruel Folly to offer up to Ostentation so many Lives of Creatures, as make up the State of our Treats. Neither urge another to that thou wouldst be unwilling to do thy self.



It would go a long way to caution and direct people in their use of the world that they were better studied and known in the creation of it.

For how could man find the confidence to abuse it, while they should see the Great Creator stare them in the face, in all and every part thereof?

(Some Fruits of Solitude in Reflections and Maxims © 1682)

William Penn (1644-1718)

English-American Quaker and pacifist writer

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It is incredible how much prejudice has been allowed to operate in favor of meat, while so many facts are opposed to the pretended necessity of its use. **Philippe Hecquet, M.D. (1661-1737)** French physician

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Chrysostom, I remember, mentions a twofold book of God: the book of the creatures, and the book of the scriptures: God having taught us first of all by his works, did it afterwards, by his Words. We will now for a while read the former of these books; 'twill help us in reading the latter. They will admirably assist one another. Cotton Mather (1663-1728) American Puritan, Congregational minister, author, pamphleteer

♦Take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

(letter to son John, June 8, 1725)

Susanna Annesley Wesley (1669-1742)

English mother of John Wesley, Methodism's founder

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Some people are not to be persuaded to taste of any creatures they have daily seen and been acquainted with, whilst they were alive;



others extend their scruple no further than to their own poultry,



and refuse to eat what they fed and took care of themselves, yet all of them will feed heartily and without remorse on beef, mutton and fowls, when they are bought in the market. In this behavior, methinks, there appears something like a consciousness of guilt, it looks as if they endeavored to save themselves from the imputation of a crime (which they know sticks somewhere) by removing the cause of it as far as they can from themselves; and I can discover in it some strong remains of primitive pity and innocence, which all the arbitrary power of custom, and the violence of luxury, have not yet been able to conquer.

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It is only man, mischievous man, that can make death a sport. Nature taught your stomach to crave nothing but vegetables; but your violent fondness to change, and greater eagerness after novelties, have prompted you to the destruction of animals without justice or necessity, perverted your nature and warped your appetites which way soever your pride or luxury have called them.

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Ungrateful and perfidious man feeds on the sheep that clothes him, and spares not her innocent young ones, whom he has taken into his care and custody.



If you tell me the gods made man master over all other creatures, what tyranny was it then to destroy them out of wantonness?

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[on the slaughter of an ox]

When a creature has given such convincing and undeniable proofs of the terrors upon him, and the pains and agonies he feels, is there a follower of Descartes so inured to blood, as not to refute, by his commiseration, the philosophy of that vain reasoner?



In such perfect animals as sheep and oxen, in whom...the organs of sense, and consequently feeling itself, are the same as they are in human creatures, I can't imagine how a man not hardened in blood and massacre, is able to see a violent death, and the pangs of it, without concern. Bernard de Mandeville (1670-1733) English author and satirist

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The question I design to treat of here is, whether animal...food was, in the original design of the Creator, intended for the food of animals, and particularly of the human race. And I am almost convinced it never was intended, but only permitted as a curse or punishment.

I cannot find any great difference, on the basis of natural reason and equity only, between feeding on human flesh and feeding on animal flesh, except custom and practice.

(Essay on Regimen © 1740)
George Cheyne (1671-1743)
Scottish physician



From the consideration of such animals as lie within the compass of our knowledge, we might easily form a conclusion of the rest, that the same variety of wisdom and goodness runs through the whole Creation.

(discourse quoted in *The Spectator* © 1711)

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True benevolence, or compassion, extends itself through the whole of existence and sympathizes with the distress of every creature capable of sensation.

(Maxims, Observations and Reflections, Moral, Political, and Divine © 1719)

Joseph Addison (1672-1719) English politician, essayist, poet Co-founder, *The Spectator*

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All created things are living in the hand of God. The senses see only the action of the creatures, but faith sees in everything the action of God.

(Abandonment to Divine Providence)

The Reverend Jean Pierre de Caussade (1675-1751) French Jesuit priest, college rector, writer

.....

How can we behave so sadistically toward these lovely creatures fashioned by the Holy One, blessed be he, to inhabit his world? How can we justify killing these innocent animals in such a cruel manner? And should one retort: "What matters it to me if these fowl agonize unduly in their death throes? Will God choose to plead their cause and exact vengeance for their spilt blood?" I declare, "Open your eyes and behold how demanding our holy Torah is in the area of tzaar baalei hayyim [the pain of living creatures]. Samson ben Joshua Moses Morpurgo (1681-1740) Italian Jewish rabbi, scholar, physician, liturgist

.....



[on animals' immortality]

[C]an you think that infinite mercy, who made them to be happy, could, in the primary intention of their nature, resolve to deprive them of that happiness (or at least a possibility of recovering it again) by an utter extinction of their being? But I expect you will tell me, as many grave authors of great learning and little understanding have done before you, that there is not even the appearance of injustice or cruelty in this procedure; that if the brutes themselves had power to speak, to complain, to appeal to a Court of Justice, and plead their own cause, they could have no just reason for complaint: This you may say, but I know you too well to believe you think so; but it is an objection thrown in your way by some serious writers upon this subject; they tell you that [the animals'] existence was given them upon this very condition, that it should be temporary and short, that after they had fluttered, or crept, or swam, or walked about their respective elements for a little season, they should be swept away by the hand of violence, or the course of nature, into an entire extinction of being, to make room for their successors in the same circle of vanity and corruption. But, pray, who told them so? Where did they learn this philosophy? Does either reason or revelation give the least countenance to such a bold assertion? So far from it, that it seems a direct contradiction to both.

What authority we have to strike out of the system of immortality so great a part of the creation, without an absolute and evident necessity, exceeds my comprehension.

(Free Thoughts Upon the Brute-Creation © 1742 The Miscellaneous Works of John Hildrop, Volume 1 © 1754)

John Hildrop (1682-1756)

English Anglican clergyman and religious writer

.....

[God] Made Beast in aid of Man, and Man of Beast; All serv'd, all serving! nothing stands alone. Know, Nature's children all divide her care; The fur that warms a monarch, warm'd a bear. While Man exclaims, "See all things for my use!"



"See man for mine!" replies a pamper'd goose; And just as short of Reason he must fall, Who thinks all made for one, not one for all.

("An Essay on Man" © 1688)

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I cannot think it extravagant to imagine that mankind are no less, in proportion, accountable for the ill-use of their dominion over the lower ranks of beings than for the exercise of tyranny over their own species. The more entirely the inferior creation is submitted to our power, the more accountable we must seem for the mismanagement of it.

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[on neighbor Rev. Stephen Hales, a Royal Society fellow and scientist who vivisected rats and dogs in his home lab]

[H]e has his hands imbrued with blood.
Indeed, he commits most of these barbarities with the thought of its being of use to man.
But how do we know that we have a right to kill creatures that we are so little above, as dogs, for our curiosity or even for some use to us?

* * *

Perhaps that voice or cry so nearly resembling the human, with which providence has endued so many different animals, might purposely be given them to move our pity, and prevent those cruelties we are too apt to inflict on our fellow-creatures.

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Nothing can be more shocking and horrid than one of our kitchens sprinkled with blood and abounding with the cries of expiring victims or with the limbs of dead animals scattered or hung up here and there.

Alexander Pope (1688-1744) English poet and satirist

.....

You then ask me whether I in good earnest believe that beasts speak?
Why, Madam, I very seriously am of opinion that beasts do speak and understand each other every whit as well and sometimes better than we do.

* * *



I see a dog hastening to me when I call him,
caress me when I stroke him,
tremble and run away when I rate him,
obey me when I command him,
and give all the outward signs of many different sentiments;
of joy and sadness, of grief and pain, of fear and desire,
of passions of love and hatred.





I immediately conclude from thence,
that a dog has in him a principle of knowledge and sentiment...
and though all the philosophers in the world
should attempt to convince me [that he is mere machine],
I feel myself hurried away by an inward conviction,
and by I know not what prevailing force
which persuades me to the contrary:
and this sentiment it is, which for ever will contradict
the Cartesian opinion in the minds of men.
Know then that beasts have a spiritual Soul like ours,
and that this opinion, far from contradicting the principles of religion,
is altogether agreeable to it as well as to reason.

* * *

Cannot instinct, some will [object], supply the want of a language? [This] objection has something specious in it.

Why should we attribute to this unknown instinct what may be the simple effect of their understanding; and since it is really in consequence of a knowing faculty that man performs the same operations, why should not the same principle also rule in beasts?



* * *

For my part, I am persuaded that what we believe brutes do by an instinct peculiar to them, they like ourselves do it in consequence of their knowledge, and with knowledge. The language of beasts appears so limited to us only with relation to ours... and more would be of no service to them.... They have not our privileges; but in recompense they have not our failings. They speak little, but always to the purpose, and that knowingly. They always speak Truth, and never deceive, not even in point of Love. And is not this an advantage they have over us? (A Philosophical Amusement upon the Language of Beasts © 1737) le Père Bougeant (1690-1743) French Jesuit author and historian

.....

[We can find nothing] throughout the whole analogy of nature to afford us even the slightest presumption, that animals ever lose their living powers; much less, if it were possible, that they lose them by death; for we have no faculties wherewith to trace any beyond or through it, so as to see what becomes of them. This event removes them from our view. It destroys the sensible proof, which we had before their death, of their being possessed of living powers, but does not appear to afford the least reason to believe that they are, then, or by that event, deprived of them. ("Of A Future Life" *The Analogy of Religion* © 1736) Joseph Butler (1692-1752) English Anglican theologian, Bishop of Durham

How pitiful, and what poverty of mind, to have said that the animals are machines deprived of understanding and feeling.

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Judge...the behavior of a dog who has lost his master, who has searched for him in the road barking miserably, who has come back to the house restless and anxious, who has run upstairs and down, from room to room, and who has found the beloved.



There are some barbarians who will take this dog
—who so greatly excels man in capacity for friendship—
nail him to a table and dissect him alive,
in order to show you his veins and nerves.
And what you then discover in him are all the same organs
of sensation that you have in yourself.

People must have renounced, it seems to me, all natural intelligence to dare to advance that animals are but animated machines. They are endowed with life as we are, because they have the same principles of life, the same feelings, the same ideas, memory, industry as we. ("Beasts" *The Philosophical Dictionary* © 1764)

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[Human] speech alone is wanting to them.
If they had it, should we dare to kill and eat them?
Should we dare to commit these fratricides?



What barbarian is there, who would cause a lamb to be butchered and roasted,



if that lamb conjured him, in an affecting appeal, not to be at once assassin and cannibal?

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♦If we believe absurdities, we commit atrocities.

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Vegetarianism serves as the criterion by which we know that the pursuit of moral perfection on the part of humanity is genuine and sincere. Voltaire (1694-1778)

French author, philosopher, historian

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[The Four Stages of Cruelty was published] in hopes of preventing in some degree that cruel treatment of poor animals....
[Its four graphic scenes were meant to stir] the most stony hearts.



First Stage of Cruelty
While various Scenes of sportive Woe,
The Infant Race employ,
And tortur'd Victims bleeding shew,
The Tyrant in the Boy.
Behold! a Youth of gentler Heart,
To spare the Creature's pain,
O take, he cries—take all my Tart,
But Tears and Tart are vain.
Learn from this fair Example—You
Whom savage Sports delight,
How Cruelty disgusts the view,
While Pity charms the sight.

Second Stage of Cruelty
The generous Steed in hoary Age,
Subdu'd by Labour lies;
And mourns a cruel Master's rage,
While Nature Strength denies.
The tender Lamb o'er drove and faint,
Amidst expiring Throws;
Bleats forth it's innocent complaint
And dies beneath the Blows.
Inhuman Wretch! say whence proceeds
This coward Cruelty?
What Int'rest springs from barb'rous deeds?
What Joy from Misery?
(Two Stages of The Four Stages of Cruelty © 1751)

William Hogarth (1697-1764)
English painter, printmaker, editorial cartoonist

END OF CHAPTER 6. 1600-1699 BIRTHDATES





Photo Credits for Chapter 6. 1600-1699 Birthdates

P 1 "COW AND CALF" (Bos taurus)
Location: Wetton, England, U.K.

Photo by Peter Asprey — dolphinpix/Flickr and www.dolphinpix.com Photo seen here: www.flickr.com/photos/dolphinpix/2280522470

Photostream: www.flickr.com/photos/dolphinpix
Photographer's websites: www.dolphinpix.com

P 2 SHEEP (Ovis aries)

Location: Shropshire, England, U.K.

Photo by Mark Twells/Flickr

Photo seen here: www.flickr.com/photos/mark_twells/80273655

Photostream: www.flickr.com/photos/mark_twells

P 4 "BUNNY LITTLE" (Oryctolagus cuniculus)

Location: Mysore, India

Photo by Supriya 'n' Subharghya — S. Das/Flickr and © Jungle Moments

(Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/the mask/219674667

Photostream: <u>www.flickr.com/photos/the_mask</u> Photographer's website: <u>www.junglemoments.com</u>

P 6 "BABY GOOSE" (Anser anser)

Location: The Netherlands

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

Photo seen here: www.flickr.com/photos/okkibox/4278777660

Photostream: www.flickr.com/photos/okkibox Photographer's website: www.okkibox.nl

P 9 "LITTLE RED ROOSTER" (Gallus gallus domesticus)

Location: The Netherlands

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

Photo seen here: www.flickr.com/photos/okkibox/3474709560

Photostream: www.flickr.com/photos/okkibox
Photographer's website: www.okkibox.nl

P 10 "LOOK WHO'S HERE"—AN OX, THAT'S WHO! (Bos taurus)

Location: Berkenwoude, The Netherlands

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

Photo seen here: www.flickr.com/photos/okkibox/3734707160

Photostream: <u>www.flickr.com/photos/okkibox</u> Photographer's website: <u>www.okkibox.nl</u>

(PHOTO CREDITS CONTINUED ON PAGE 20)



(PHOTO CREDITS CONTINUED FROM PAGE 19)

P 14 FLAKES OF SNOW ON JOE, A BRITISH BOXER DOG (Canis lupus familiaris)

Location: Cheshire, England, U.K.

Photos by Mel Donovan — Florida_Mel/Flickr

L: "YOU'RE SO HANDSOME, JOE" www.flickr.com/photos/meldon/4200196272

R: "THROW THE BALL, THROW THE BALL" www.flickr.com/photos/meldon/4200195646

Photostream: www.flickr.com/photos/meldon

P 16 FOUR SILHOUETTES OF A BOXER DOG (Canis lupus familiaris)

Location: England, U.K.

Photos by Paddy — padraicyclops/Flickr

Photos seen here (in this order: top left, top right, lower left, lower right):

"FEARLESS" www.flickr.com/photos/89921956@N00/2870315990

"STRETCH" www.flickr.com/photos/89921956@N00/1054268235

"HEAD ABOVE THE CLOUDS" www.flickr.com/photos/89921956@N00/356069781

"KISS" www.flickr.com/photos/89921956@N00/4272608432

Photostream: www.flickr.com/photos/89921956@N00

P 17 L'INNOCENCE (1893) OF A CHILD AND A LAMB (Ovis aries)

Location: Original in a private collection (Public Domain photo)

Oil painting by William-Adolphe Bouquereau (1825-1905) of La Rochelle, France

Painting seen here: en.wikipedia.org/Bouquereau-Linnocence

P 18 THE PAINTER AND HIS PUG (1745) SELF-PORTRAIT

Location: Tate Museum, London, England, U.K. (Public Domain photo)

Oil painting by William Hogarth (1697-1764) of London, England, U.K.

Image and text seen here: en.wikipedia.org/The_Four_Stages_of_Cruelty

NOTE: THE FOUR STAGES OF CRUELTY (1751) is a four-part series of printed engravings by London artist William Hogarth. Each print depicts a different stage in the life of the fictional Tom Nero. Beginning with the torture of a dog as a child, Nero progresses to beating his horse as a man, then to robbery, seduction, and murder. Finally, in The Reward of Cruelty, he receives what Hogarth warns is the inevitable fate of those who start down the path of cruelty: his body is taken from the gallows after his execution as a murderer and is mutilated by surgeons. Hogarth intended the prints as a form of moral instruction. Notably, animal cruelty as depicted in the scenes of Hogarth's engravings was legal until Parliament passed the Cruelty to Animals Act in 1835.

End of Photo Credits for Chapter 6. 1600-1699 Birthdates

