

CHAPTER 7. AUTHORS WITH 1700-1749 BIRTHDATES



**The Wood-Dove, only, in the Centre, coos,
Mournfully hoarse; oft ceasing from his Plaint,
Short Interval of weary Woe! again,
The sad Idea of his murder'd Mate,
Struck from his Side by savage Fowler's Guile,
Across his Fancy comes; and then resounds
A louder Song of Sorrow thro' the Grove.**

excerpt from "Summer"

***The Seasons* © 1730**

James Thomson (1700-1748)

English poet

.....



Creature QUOTES

I am persuaded you are not insensible of the pain given to every Christian, every humane heart, by those savage diversions, bull-baiting, cock-fighting, horse-racing, and hunting.

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[W]hat a dreadful difference is there, between what [animals] suffer from their fellow-brutes, and what they suffer from the tyrant man!

The lion, the tiger, or the shark, gives them pain from mere necessity, in order to prolong their own life; and puts them out of their pain at once: But the human shark...torments them of his free choice;....

* * *

The whole brute creation will...undoubtedly be restored, not only to the vigour, strength, and swiftness they had at their creation but to a far higher degree of each than they have ever enjoyed.

* * *

The liberty they then had will be completely restored, and they will be free in their motions.

They will be delivered from all irregular appetites, from unruly passions, from every disposition that is either evil in itself, or has any tendency to evil.



No rage will be found in any creature, no fierceness, cruelty, or thirst for blood.

(Sermon 60: "The General Deliverance")

<>

I believe in my heart that faith in Jesus Christ can and will lead us beyond an exclusive concern for the well-being of other human beings to the broader concern for the well-being of the birds in our backyards, the fish in our rivers, and every living creature on the face of the earth.

John Wesley (1703-1791)

English Anglican cleric, theologian, founder of Methodism

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Creature QUOTES

What name should we bestow on a superior being whose whole endeavors were employed, and whose whole pleasure consisted in terrifying, ensnaring, tormenting and destroying mankind? Who, without provocation or advantage, should continue from day to day, void of all pity and remorse, to torment mankind for diversion, and at the same time endeavor with the utmost care to preserve their lives and to propagate their species, in order to increase the number of victims devoted to his malevolence, and be delighted in proportion to the miseries which he occasioned? I say, what name detestable enough could we find for such a being? Yet, if we impartially consider the case, and our intermediate situation, we must acknowledge that, with regard to the inferior animals, just such a being is the sportsman.

* * *

No small part of mankind derive their chief amusements from the death and sufferings of inferior animals; a much greater consider them only as engines of wood or iron, useful in their several occupations.

* * *

The butcher knocks down the stately ox with no more compassion than the blacksmith hammers a horseshoe, and plunges his knife into the throat of an innocent lamb



with as little reluctance as the tailor sticks his needle into the collar of a coat.

Creature QUOTES

If there are some few who, formed in a softer mold,
view with pity the sufferings of these defenseless creatures,
there is scarce one who entertains the least idea
that justice or gratitude can be due to their merits or their services.
The social and friendly dog is hanged without remorse,
if by barking in defense of his master's person and property,
he happens unknowingly to disturb his rest;
the generous horse, who has carried his ungrateful master
for many years with ease and safety,
worn out with age and infirmities contracted in his service,
is by him condemned to end his miserable days in a dust-cart.
The majestic bull is tortured by every mode which malice can invent,



for no other offense but that he is gentle,
and unwilling to assail his diabolical tormentors.
These, with innumerable other acts
of cruelty, injustice, and ingratitude,
are every day committed, not only with impunity,
but without censure, and even without observation,
but we may be assured that they cannot finally pass away
unnoticed and unretaliated.

("Cruelty to Inferior Animals" *Disquisitions on Several Subjects* © 1782)

Soame Jenyns (1704-1787)

English writer, Member of Parliament

.....

[Eating animals] appears from the frequent hard-heartedness
and cruelty found among those persons whose occupations
engage them in destroying animal life,

as well as from the uneasiness which others feel in beholding the butchery of animals.

It is most evident in respect to the larger animals and those with whom we have a familiar intercourse—such as oxen, sheep, and domestic fowls, etc. They resemble us greatly in the make of the body,... also in the formation of their intellects, memories and passions, and in the signs of distress, fear, pain and death. They often, likewise, win our affections by the marks of peculiar sagacity, by their instincts, helplessness, innocence, nascent benevolence, etc., and if there be any glimmering hope of an "hereafter" for them—if they should prove to be our brethren and sisters in this higher sense, in immortality as well as mortality, in the permanent principle of our minds as well as in the frail dust of our bodies—this ought to be still further reason for tenderness for them.

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With respect to animal diet, let it be considered that taking away the lives of animals in order to convert them into food does great violence to the principles of benevolence and compassion.

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We seem to be in the place of God to [creatures] and we are obliged by the same tenure to be their guardians and benefactors.

David Hartley (1705-1757)

British medical doctor, philosopher, theologian

.....

Flesh eating is unprovoked murder.

* * *

My refusing to eat meat occasioned inconveniency, and I have been frequently chided for my singularity.

Benjamin Franklin (1706-1790)

American author, inventor, diplomat, "Founding Father"

.....

Man's structure, external and internal, compared with that of other animals shows that fruit and succulent vegetables constitute his natural food.

Carolus Linnaeus (1707-1778)

Swedish botanist, explorer, "Father of Taxonomy"

.....

Man could live on vegetables alone.
Man alone consumes and engulfs more flesh
than all other animals put together.
He is, then, the greatest destroyer,
and he is so more by abuse than by necessity.
Instead of enjoying with moderation the resources offered him,
in place of dispensing them with equity,
in place of repairing in proportion as he destroys,
of renewing in proportion as he annihilates,
the rich man makes all his boast and glory in consuming,



all his splendor in destroying, in one day, at his table,
more material than would be necessary
for the support of several families.
He abuses equally other animals and his own species,
the rest of whom live in famine, languish in misery,
and work only to satisfy the immoderate appetite
and the still more insatiable vanity of this human being
who, destroying others by want, destroys himself by excess.

(L'Histoire Naturelle © 1749-1778)

Georges-Louis Leclerc, Comte de Buffon (1707-1788)
French naturalist, mathematician, biologist, author

.....

We may have uneasy feelings
for seeing a creature in distress without pity;
for we have not pity unless we wish to relieve them.
(quoted in Boswell's Life of Johnson, James Boswell © 1791)

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It is very strange, and very melancholy,
that the paucity of human pleasures

should persuade us ever to call hunting one of them.
(quoted in *Johnsonian Miscellanies*, George B. N. Hill © 1897)

<>

An infallible characteristic of meanness is cruelty.
Men who have practiced tortures on animals without pity,
relating them without shame,
how can they still hold their heads among human beings?

<>

[They are] a race of wretches who, with knives, poisons,
and many other devilish contrivances of torture,
pretend to get knowledge,
though at the expense of their own humanity.

<>

Among the inferior professors of medical knowledge,
is a race of wretches, whose lives are only varied
by varieties of cruelty;
whose favourite amusement is to nail dogs to tables
and open them alive;
to try how long life may be continued
in various degrees of mutilation,
or with the excision or laceration of the vital parts;
to examine whether burning irons
are felt more acutely by the bone or tendon;
and whether the more lasting agonies
are produced by poison forced into the mouth,
or injected into the veins.

* * *

What is alleged in defense of those hateful practices every one knows;
but the truth is, that by knives, fire, and poison,
knowledge is not always sought and is very seldom attained.
The experiments that have been tried, are tried again;
he that burned an animal with irons yesterday,
will be willing to amuse himself with burning another tomorrow.
I know not, that by living dissections any discovery has been made
by which a single malady is more easily cured.
And if the knowledge of physiology has been somewhat increased,
he surely buys knowledge dear,
who learns the use of lacteals at the expense of his humanity.
It is time that universal resentment should arise
against these horrid operations, which tend to harden the heart,
extinguish those sensations which give man confidence in man,
and make the physician more dreadful than the gout or stone.

(*"The Idler"* *The Universal Chronicle*, August 5, 1758)

Dr. Samuel Johnson (1709-1784)

English poet, essayist, lexicographer, biographer

.....

I assert [that the behaviours of animals] proceed from a reasoning, that is not in itself different, nor founded on different principles, from that which appears in human nature.

David Hume (1711-1776)

Scottish philosopher, economist, historian

.....

The animals you eat are not those who devour others; you do not eat the carnivorous beasts, you take them as your pattern. You only hunger for the sweet and gentle creatures which harm no one, which follow you, serve you, and are devoured by you as the reward of their service.

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One of the proofs that the taste of flesh is not natural to man is the indifference which children exhibit for that sort of meat, and the preference they all give to vegetable foods.

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Every animal (of the higher species) has ideas, since he has senses. He even combines his ideas up to a certain point, and man differs, in this respect, only in the more or less. Some philosophic writers have even advanced that there is more difference between this man and that man, than between this man and that (non-human) animal. It is not, therefore, intelligence so much as his quality of being a free agent which makes the difference.

(A Discourse Upon the Origin and the Foundation of the Inequality Among Mankind © 1755)

<>

Ruthless man: you begin by slaying the animal and then you devour it, as if to slay it twice.

It is not enough.

You turn against the dead flesh, it revolts you, it must be transformed by fire, boiled and roasted, seasoned and disguised with drugs; you must have butchers, cooks, turnspits, men who will rid the murder of its horrors, who will dress the dead bodies so that the taste deceived by these disguises will not reject what is strange to it, and will feast on corpses, the very sight of which would sicken you.

(Émile or On Education © 1762)

Jean-Jacques Rousseau (1712-1778)

French philosopher and writer

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Creature
QUOTES

"I'll not hurt thee," says Uncle Toby, rising with the fly in his hand.
"Go," he says, opening the window to let it escape.

"Why should I hurt thee?"

This world is surely wide enough to hold both thee and me."

(The Life and Opinions of Tristram Shandy, Gentleman © 1759)

Laurence Sterne (1713-1768)

Irish novelist, Anglican clergyman

.....

We find in the Torah the sport of hunting imputed to no one but to such fierce characters as Nimrod and Esau, never to any of the patriarchs or to their descendants.



I cannot comprehend how a Jew could even dream of killing animals merely for the pleasure of hunting.

Rabbi Ezekiel ben Judah Landau (1713-1793)

Polish authority on Jewish law

.....

To turn [living creatures'] torments into pastime, and make sport with their anguish, is a rigor more than tyrannical, worse than brutal; is the very reverse of that benign Providence, whose tender mercies are over ALL his works.

(A Treatise on the Religious Education of Daughters © 1762)

The Reverend James Hervey (1714-1758)

English Anglican theologian and author

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Creature QUOTES

**Where the love of God is verily perfected
and the true spirit of government watchfully attended to,
a tenderness toward all creatures made subject to us
will be experienced,
and a care felt in us that we do not lessen that sweetness of life**



in the animal creation which the great Creator intends for them.

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**Be careful that the love of gain draw us not into any business
which may weaken our love of our Heavenly Father,
or bring unnecessary trouble to any of His creatures.**

(On the Right Use of the Lord's Outward Gifts)

<>

**Our Gracious Creator cares and provides for all His creatures.
His tender mercies are over all His works;
and so far as His love influences our minds,
so far we become interested in His workmanship,
and feel a desire to take hold of every opportunity
to lessen the distresses of the afflicted
and increase the happiness of the Creation.**

**Here we have a prospect of one common interest,
from which our own is inseparable,
that to turn all the treasures we possess into the channel
of universal Love is the business of our lives.**

(John Woolman's Journal)

<>

**[I was] early convinced in my mind that true religion
consisted in an inward life
wherein the heart doth love and reverence God the Creator
and learn to exercise true justice and goodness
not only toward men but also toward the brute creatures.**

* * *

**To say we love God as unseen
and at the same time exercise cruelty toward the least creature**

**moving by His life or by life derived from Him,
was a contradiction in itself.**

(quoted in John Woolman, Quaker Saint, Elizabeth Gray Vining © 1981)

John Woolman (1720-1772)

American Quaker preacher, author, abolitionist

.....

**It may indeed be doubted whether butchers' meat
is...a necessary of life.**

Decency nowhere requires

that any man should eat butchers' meat.

(An Inquiry into the Nature and Causes of the Wealth of Nations ©1776)

Adam Smith (1723-1790)

Scottish moral philosopher and political economist

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[advice to a man who mistreats his horses]

**In a word, Tom, I advise thee to fall upon thy knees,
and ask God's forgiveness for thy cruelty and thy oaths;
and to be careful for the future not to sleep on the road;
to drink less ale, and no drams;
so shall thou save thy whips and thy horses,
thy body and thy soul.**

("An Apology for the Brute Creation" sermon in 1773)

Reverend James Granger (1723-1776)

English Anglican clergyman, vicar of Shiplake

.....

**The more we come in contact with animals
and observe their behavior,
the more we love them.**

* * *

**If [man] is not to stifle human feelings,
he must practice kindness toward animals,
for he who is cruel to animals
becomes hard also in his dealings with men.
We can judge the heart of man
by his treatment of animals.**

* * *

**Tender feelings towards dumb animals
develop humane feelings towards mankind.**

("Duties toward Animals and Spirits"

Lectures on Ethics © 1775-1780)

Immanuel Kant (1724-1804)

German philosopher

.....

Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people.

**Wherever it is found,
it is a certain mark of ignorance and meanness;
a mark which all the external advantages
of wealth, splendor, and nobility cannot obliterate.
It is consistent neither with learning nor true civility.
The Reverend William Jones of Nayland (1726-1800)
English theologian**

.....

**The better sort here pretend to the utmost compassion
for animals of every kind;
to hear them speak, a stranger would be apt to imagine
they could hardly hurt the gnat that stung them.
They seem so tender, and so full of pity,
that one would take them
for the harmless friends of the whole creation,
the protectors of the meanest insect...that was privileged with existence.
And yet would you believe it?**

**I have seen the very men who thus boasted of their tenderness,
at the same time devour the flesh
of six different animals tossed up in a fricassee.
Strange contrariety of conduct.
They pity, and they eat the objects of their compassion.**

<>

**No flocks that range the valley free
To slaughter I condemn;
Taught by that Power that pities me
I learn to pity them:**

.....

**But from the mountain's grassy side
A guiltless feast I bring:
A scrip with fruit and herbs supplied
And water from the spring.**

*(excerpt from *The Hermit: A Ballad* © 1765)*

<>

**Man was born to live with innocence and compassion,
but he has deviated from nature;
he was born to share the bounties of heaven,
but he has monopolized them;
he was born to govern the "brute creation,"
but he has become their tyrant.**

**Oliver Goldsmith (1728-1774)
Irish dramatist and poet**

.....

◆All that is necessary for the triumph of evil is for good men to do nothing.

Edmund Burke (1729-1797)

British statesman and philosopher

.....

[House of Commons speech on April 2, 1800, to ban bull-baiting—the first animal protection bill introduced before a national legislature]

[Bull-baiting is a] savage custom...[a] cruel and inhuman

[sport that attracts] idle and disorderly persons...

[and sets a bad example of] profligacy and cruelty [for the masses].

Sir William Pulteney, 5th Baronet (1729-1805)

Scottish lawyer, Member of Parliament

.....

My intimate acquaintance with these animals has taught me to hold the sportsman's amusement in abhorrence; he little knows what amiable creatures he persecutes, of what gratitude they are capable, how cheerful they are in their spirits, what enjoyment they have of life,



and that, impressed as they seem with a peculiar dread of man, it is only because man gives them a peculiar cause for it.

<>

They love the country, and none else, who seek

For their own sake its silence and its shade:

Delights which who would leave, that has a heart
Susceptible of pity, or a mind
Cultur'd and capable of sober thought
For all the savage din of the swift pack,
And clamours of the field? Detested sport,
That owes its pleasures to another's pain;
That feeds upon the sobs and dying shrieks
Of harmless nature, dumb, but yet endu'd
With eloquence that agonies inspire,
Of silent tears and heart-distending sighs!

(excerpt from *The Task* © 1785)

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◆Man may dismiss compassion from his heart, but God will never.

<>

I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path;
But he that has humanity, forewarned,
Will tread aside, and let the reptile live.



The creeping vermin, loathsome to the sight,
And charged perhaps with venom, that intrudes,
A visitor unwelcome, into scenes
Sacred to neatness and repose, the alcove,
The chamber, or refectory, may die:
A necessary act incurs no blame.
Not so when, held within their proper bounds,
And guiltless of offence, they range the air,

Or take their pastime in the spacious field:
There they are privileged; and he that hunts
Or harms them there is guilty of a wrong,
Disturbs the economy of nature's realm,
Who, when she formed, designed them an abode.
The sum is this: If man's convenience, health,
Or safety, interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all.
Ye, therefore, who love mercy, teach your sons
To love it too.

("Care for the Lowest" *Voices for the Speechless*
Abraham Firth (ed.) © 2004)

<>

The heart is hard in nature, and unfit
For human fellowship, as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not pleased
With sight of animals enjoying life,
Nor feels their happiness augment his own.
The bounding fawn that darts along the glade
When none pursues, through mere delight of heart,
And spirits buoyant with excess of glee;
The horse as wanton, and almost as fleet,
That skips the spacious meadow at full speed,
Then stops, and snorts, and throwing high his heels,
Starts to the voluntary race again;
The very kine that gambol at high noon,
The total herd receiving first from one
That leads the dance a summons to be gay,
Though wild their strange vagaries, and uncouth
Their efforts, yet resolved with one consent
To give such act and utterance as they may
To ecstasy too big to be suppressed—
These and a thousand images of bliss,
With which kind Nature graces every scene,
Where cruel man defeats not her design,
Impart to the benevolent, who wish
All that are capable of pleasure pleased,
A far superior happiness to theirs,
The comfort of a reasonable joy.

("Animal Happiness" *Voices for the Speechless*
Abraham Firth (ed.) © 2004)

<>

And I, contented with a humble theme,
Have poured my stream of panegyric down
The vale of Nature, where it creeps and winds
Among her lovely works, with a secure
And unambitious course, reflecting clear
If not the virtues, yet the worth, of brutes.
And I am recompensed, and deem the toils
Of poetry not lost, if verse of mine
May stand between an animal and woe,
And teach one tyrant pity for his drudge.

("Pity" Voices for the Speechless, Abraham Firth (ed.) © 2004)

<>

Nor crush a worm, whose useful light
Might serve, however small,
To show a stumbling-stone by night,
And save man from a fall.

*("The Glow-Worm" Voices for the Speechless
Abraham Firth (ed.) © 2004)*

<>

Well—one at least is safe. One sheltered hare
Has never heard the sanguinary yell
Of cruel man, exulting in her woes.



Innocent partner of my peaceful home,
Whom ten long years' experience of my care
Has made at last familiar, she has lost
Much of her vigilant instinctive dread,
Not needful here, beneath a roof like mine.

Yes—thou mayst eat thy bread, and lick the hand
That feeds thee; thou mayst frolic on the floor
At evening, and at night retire secure
To thy straw-couch, and slumber unalarmed;
For I have gained thy confidence, have pledged
All that is human in me to protect
Thine unsuspecting gratitude and love.
If I survive thee I will dig thy grave,
And when I place thee in it, sighing say,
I knew at least one hare that had a friend.

("Cowper's Hare" *Voices for the Speechless*
Abraham Firth (ed.) © 2004)

William Cowper (1731-1800)
English evangelical poet and hymnodist

.....

[on the "shameful sight" of bull-baiting]
[T]hose looking on, no doubt professed Christianity.

<>

I did believe it was God's requiring of me,
for causes best known to himself,
that I should be cautious in taking life,
or eating anything in which life had been.
I thought I saw, and had to believe,
that life was intended to be at the disposal of him who gave it,...
that as all creatures, even the smallest insects,
have generally a sense of danger, therefore,
as we cannot give life, let us be very cautious of taking it away.

* * *

Those who refuse to take life or partake of animal food
can hardly be thought offensive to God
and ought not to be censured or condemned by men.

* * *

My mind was enlarged in love of God and to my brethren,
my neighbors and fellow creatures throughout the world.

* * *

I considered that life was sweet in all living creatures,
and taking it away became a very tender point with me.

* * *

I believe my dear Master has been pleased
to try my faith and obedience by teaching me
that I ought no longer to partake
of *anything that had life.*

Joshua Evans (1731-1798)
American Quaker minister, abolitionist, farmer

.....

◆He who allows oppression shares the crime.

(*The Botanic Garden* © 1798)

Erasmus Darwin (1731-1802)

English physician, physiologist, philosopher, poet

.....

[on cruelty to animals]

[I]f all the barbarous customs and practices
still subsisting amongst us
were decreed to be as illegal as they are sinful,
we should not hear of so many
shocking murders and acts as we now do.

* * *

Love is the great Hinge upon which universal nature turns.
The creation is a transcript of the divine goodness;
And every leaf in the book of nature reads us a lecture
On the wisdom and benevolence of its great Author.

* * *

Upon this principle, every creature of God is good in its kind;
that is, it is such as it ought to be.

* * *

Pain is pain, whether it is inflicted on man or on beast;
and the creature that suffers it, whether man or beast,
being sensible of the misery of it whilst it lasts, suffers evil;
and the sufferance of evil, unmeritedly, unprovokedly,
where no offense has been given,
and no good end can possibly be answered by it,
but merely, to exhibit power or gratify malice,
is cruelty and injustice in him that occasions it.

* * *

Do you that *are* a man so treat your horse,
as you would be willing to be treated by your master,
in case that you were a horse?

* * *

The *white* man, notwithstanding the barbarity of custom and prejudice,
can have no right, by virtue of his *color*,
to enslave and tyrannize over a *black* man;
nor has a *fair* man any right to despise, abuse and insult a *brown* man.
Nor do I believe that a *tall* man, by virtue of his *stature*,
has any legal right to trample a *dwarf* under his foot.
For, whether a man is wise or foolish, white or black,
fair or brown, tall or short, and I might add *rich* or *poor*,
—for it is no more a man's choice to be poor,
than it is to be a fool, or a dwarf, or black, or tawny,—
such he is by God's appointment;
and...is neither a subject for pride, nor an object of contempt.

Now, if amongst men, the differences of their powers of the mind, of their complexion, stature, and accidents of fortune, do not give any one man a right to abuse or insult any other man on account of these differences; for the same reason, a man can have no natural right to abuse and torment a beast, merely because a beast has not the *mental* powers of a man. For, such as the man is, he is but as God made him; and the very same is true of the beast. Neither of them can lay claim to any intrinsic *merit* for being such as they are; for, before they were created, it was impossible that either of them could deserve; and at their creation, their shapes, perfections or defects were invariably fixed, and their bounds set which they cannot pass. And being such, neither more nor less than God made them, there is no more demerit in a beast being a beast, than there is merit in a man being a man; that is, there is neither merit nor demerit in either of them.

* * *

[Because animals cannot speak for themselves]
the cruelty of men to brutes [is] more heinous
than cruelty of men unto men.

* * *

We may pretend to what religion we please, but cruelty is atheism.
We may boast of Christianity, but cruelty is infidelity.
We may trust our orthodoxy, but cruelty is the worst of heresies.

*(Dissertation on the Duty of Mercy
and the Sin of Cruelty to Brute Animals © 1776)*

<>

[It does not matter]
whether we walk upon two legs or four;
whether we are naked or covered with hair;
whether we have tails or no tails,
horns or no horns, long ears or round ears;
or, whether we bray like an ass, speak like a man,
whistle like a bird, or are mute as a fish;
Nature never intended these distinctions
as foundations for right of tyranny and oppression.

<>

Let me intreat thee, O Christian reader,
by all that is good and kind and just;
let me intreat thee for God's sake, for Christ's sake, for man's sake,
for the sake of the animals—yea, for thine own sake.
make it your business, esteem it your duty,
believe it to be the ground of your hope,
and know that it is that which the Lord doth require of thee:

Creature QUOTES

**"To do justly, to love mercy, and to walk humbly with thy God."
See that no animal of any kind, whether entrusted to thy care,
or coming across thy path, suffer through thy neglect or abuse.
Let no hope of profit, no compliance with custom,
and no fear of the ridicule of the world,
ever tempt thee to the least act of cruelty or injustice
to any creature whatsoever.**

(an invocation)

Reverend Humphry Primatt, D.D. (c. 1735-1832)

English Anglican priest and author

.....

**I never see an egg brought to my table
but I feel penetrated with the wonderful change
it would have undergone but for my gluttony:
It might have been a gentle, useful hen**



**leading her chickens with a care and vigilance,
which speaks shame to many women.
A cock perhaps, arrayed with the most majestic plumes,
tender to his mate, bold, courageous,
endowed with an astonishing instinct, with thoughts, with memory,
and every distinguishing characteristic of the reason of man.**

(Letters from an American Farmer © 1782)

John Hector St. John de Crèvecoeur (1735-1813)

French-American historian

.....

**There are really many lovers of hunting
who are actually hardened to murder and evil
—repulsive monsters, craving blood, used to anguished whimpering,
who are never more happy than under noisy, intoxicating diversions.
Others have acquired their taste for hunting**

from the coarseness of their upbringing and way of living,
and this is not only professional hunters,
but many a country squire and others of like mind, who,
without having learned a reasonable, human occupation,
without consideration,
know no other way to kill their time than by hunting.

Wilhelm Dietler (c. 1735-1797)
German philosopher and author

.....

[One is not a Christian who does not express]
...justice and kindness to all the brute creation.

Mother Ann Lee (1736-1784)
American founder of the Shakers

.....

[on the 1802 defeat of the Parliament bill to ban bull-baiting]
[T]he protracted torture of a strong and powerful,
yet captive and helpless animal
[is] the most hideous moral deformity of the human species.

Reverend Percival Stockdale (1736-1811)
English writer, poet, reformer, abolitionist, deacon

.....

The moral duty of man consists in imitating
the moral goodness and beneficence of God
manifested in the creation toward all His creatures.
Everything of persecution and revenge between man and man,
and everything of cruelty to animals, is a violation of moral duty.

(The Age of Reason © 1795)

<>

◆[A] long habit of not thinking a thing wrong,
gives it a superficial appearance of being right,
and raises at first a formidable outcry in defense of custom.
But the tumult soon subsides.

Time makes more converts than reason.

("Introduction" Common Sense © 1776)

Thomas Paine (1737-1809)
British-American revolutionary, author, pamphleteer

.....

Why flyest thou away, with fear?
Trust me, there's naught of danger near;
I have no wicked hooke,
All cover'd with a snaring bait,
Alas! to tempt thee to thy fate,

And dragge thee from the brooke.

.....

Enjoy thy streame, O harmless Fish!
And when an Angler, for his dish,
Through gluttony's vile sin,
Attempts, a wretch, to pull thee *out*;
God give thee strength, O gentle Trout,



To pull the raskall *in*!

("Ballade To a Fish of the Brooke"

Vol. 5, *The Works of Peter Pindar* © 1812)

John Wolcot (1738-1819)

English poet and satirist

.....

The most perfect ape cannot draw an ape; only man can do that;
but...only man regards the ability to do this as a sign of superiority.
[It is] equally foolish to believe that human attributes [are]
any more or less remarkable than those special to another species.

Georg Christoph Lichtenberg (1742-1799)

German scientist, satirist, aphorist

.....

[on a mouse found in a trap, where he had been confined all night]

OH! hear a pensive prisoner's prayer,
For liberty that sighs;
And never let thine heart be shut
Against the prisoner's cries!

.....

For here forlorn and sad I sit,
Within the wiry grate;
And tremble at th' approaching morn,
Which brings impending fate.

.....

If e'er thy breast with freedom glow'd,
And spurn'd a tyrant's chain,
Let not thy strong oppressive force
A free-born mouse detain.

.....

Oh! do not stain with guiltless blood
Thy hospitable hearth;
Nor triumph that thy wiles betray'd
A prize so little worth.

.....
The scatter'd gleanings of a feast
My scanty meals supply;
But if thine unrelenting heart
That slender boon deny,

.....
The chearful light, the vital air,
Are blessings widely given;
Let Nature's commoners enjoy
The common gifts of Heaven.

.....
The well-taught philosophic mind
To all compassion gives;
Casts round the world an equal eye,
And feels for all that lives.

.....
If mind, as ancient sages taught,
A never dying flame,
Still shifts thro' matter's varying forms,
In every form the same,

.....
Beware, lest in the worm you crush,
A brother's soul you find;
And tremble lest thy luckless hand
Dislodge a kindred mind.

.....
Or, if this transient gleam of day
Be *all* of life we share,
Let pity plead within thy breast,
That little *all* to spare.

.....
So may thy hospitable board
With health and peace be crown'd;
And every charm of heartfelt ease
Beneath thy roof be found.

.....
So when destruction lurks unseen,
Which men, like mice, may share,
May some kind angel clear thy path,
And break the hidden snare.

("The Mouse's Petition" *Poems* © 1772)

Anna Laetitia Aikin Barbauld (1743-1825)
English poet, essayist, children's author

.....

◆Nothing is so soon made as a maxim...
that authority and convenience,
education, prejudice, and general practice,
have no small share in the making of them;
and that the laws of custom are very apt
to be mistaken for the order of nature.
(Principles of Moral and Political Philosophy © 1785)
William Paley (1743-1805)
English Christian theologian and philosopher

.....

[T]he abuse of any of God's works must originate
in an irreligious disregard of the God that made them.
With persons who look not beyond the present world...
they know that there is no court of justice here below
in which actions of this nature are tried...for alas!
there is no human law to prevent such savage practices.
The spiritual man...considers the government of the creatures
that has been committed to him as a *Trust*...
he therefore regardeth the life of his beast,
abstaining from all manner of cruelty, on the reflection
that his beast has a body to feel as sensibly as himself:
and that delighting to render the life of his beast
as easy and comfortable as may be,
on the consideration that the same God
to whom he himself looketh for mercy
was the maker of them both.
(A Sermon on Cruelty to Dumb Animals © 1799)
The Reverend Charles Daubeny (1745-1827)
English clergyman, Archdeacon of Sarum

.....

[on being "familiarized to spectacles of distress"]
He that can look with rapture upon the agonies
of an unoffending and unresisting animal
will soon learn to view the sufferings
of a fellow-creature with indifference.
Dr. Samuel Parr (1747-1825)
English schoolmaster

.....

The day may come when the rest of the animal creation may acquire
those rights which never could have been withholden from them
but by the hand of tyranny.
The French have already discovered
that the blackness of the skin is no reason why

a human being should be abandoned
without redress to the caprice of a tormentor.
It may come one day to be recognized that the number of the legs,
the villosity of the skin, or the termination of the *os sacrum*
are reasons equally insufficient for abandoning
a sensitive being to the same fate.
What else is it that should trace the insuperable line?
Is it the faculty of reason or perhaps the faculty of discourse?
But a full-grown horse or dog is beyond comparison a more rational,
as well as more conversable animal,
than an infant of a day or a week or even a month old.
But suppose they were otherwise, what would it avail?

■
The question is not,
Can they reason?,
nor Can they talk?
but, Can they suffer?

■
Why should the law refuse its protection to any sensitive being?
The time will come when humanity will extend its mantle
over everything which breathes.

* * *

What other agents then are there, which, at the same time
that they are under the influence of man's direction,
are susceptible of happiness. They are of two sorts:
1. Other human beings who are styled persons.
2. Other animals, which, on account of their interests
having been neglected by the insensibility of the ancient jurists,
stand degraded into the class of things.

(An Introduction to the Principles of Morals and Legislation © 1789)

Jeremy Bentham (1748-1832)

British philosopher

.....

Hunting is indeed always a form of war.

<>

The profound religious respect for that which is beneath us,
naturally includes the animal kingdom
and it imposes on men the obligation
of respecting and protecting the creatures that are beneath him.

Johann Wolfgang von Goethe (1749-1832)

German man of letters

.....

END OF CHAPTER 7. 1700-1749 BIRTHDATES



Photo Credits for Chapter 7. 1700-1749 Birthdates

P 1 "WOOD PIGEON ON A SNOWY BRANCH" (*Columba palumbus*)

Location: Lydiard Millicent, Wiltshire, U.K.

Photo by Rich Bradshaw — RichardBradshaw1/Flickr

Photo seen here: www.flickr.com/photos/richard_bradshaw/4251237337

Photostream: www.flickr.com/photos/richard_bradshaw

P 1 SNOW-COVERED TREE BRANCH

Location: Arlington, Virginia, U.S.A.

Photo by Frank Gruber — Somewhat_Frank/Flickr (Creative Commons 2.0 license)

Left photo seen here: www.flickr.com/photos/somewhatfrank/4337805052

Photostream: www.flickr.com/photos/somewhatfrank

**P 2 LIONESSE KAMUNYAK—"THE MIRACLE ONE" AND MOM TO MANY (*Panthera leo*)
AT REST WITH ONE OF THE FIVE BABY ORYX SHE ADOPTED (*Oryx gazella*)**

Location: Samburu National Park, Kenya

Photographer: Park Game Warden

Photo seen here: www.abolitionist.com/reprogramming/lion-oryx.html

P 3 "RUN BABY RUN" LITTLE LAMB FROLICS (*Ovis aries*)

Location: Battle Hill Farm Forest Park, Paekakariki, New Zealand

Photo by Elise Pallesen — elise_maree/Flickr

Photo seen here: www.flickr.com/photos/xx-tweety-bird-xx/2923358767

Photostream: www.flickr.com/photos/xx-tweety-bird-xx

P 4 THE BULL (1647) (*Bos taurus*)

Location of scene: Rijswijk, The Netherlands

Location of painting: Royal Picture Gallery Mauritshuis, The Hague, The Netherlands

Oil Painting by Paulus Potter (1625-1654) of The Netherlands

Painting seen here: http://en.wikipedia.org/wiki/File:Paulus_Potter_-_De_Stier.jpg

Home page of art gallery: www.mauritshuis.nl (Public Domain photo)

P 6 "LOOKING FOR 9959?" Cows (*Bos taurus*)

Location: The Netherlands

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

Photo seen here: www.flickr.com/photos/okkibox/3797075363

Photostream: www.flickr.com/photos/okkibox

Photographer's website: www.okkibox.nl

P 9 PENINSULAR BIGHORN SHEEP RAMS (*Ovis canadensis cremnobates*)

Location: Anza-Borrego Desert State Park, California, U.S.A.

Photo by Ron Niebrugge/© Niebrugge Images, Seward, Alaska, U.S.A.

Photo seen here: www.wildnatureimages.com/Photo_Bighorn_Sheep.htm

Photographer's website: www.wildnatureimages.com

(PHOTO CREDITS CONTINUED ON PAGE 27)

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P 10 HUMMINGBIRDS (*Selasphorus rufus*)

Photos by Todd Wynia/Flickr

Location (left photo): Gilbert Riparian Preserve, Phoenix, Arizona, U.S.A.

Photo (left) seen here: www.flickr.com/photos/25272548@N02/4316765797

Location (right photo): Desert Botanical Gardens, Phoenix, Arizona, U.S.A.

Photo (right) seen here: www.flickr.com/photos/25272548@N02/3550439842

Photostream: www.flickr.com/photos/25272548@N02

P 13 DALL SHEEP (*Ovis dalli*)

Location: Polychrome Pass, Denali National Park and Preserve, Alaska, U.S.A.

Photo by Ron Niebrugge/© Niebrugge Images, Seward, Alaska, U.S.A.

Photo seen here: www.wildnatureimages.com/Dall_Sheep_photos.htm

Photographer's website: www.wildnatureimages.com

P 14 QUEEN SNAKE (*Regina septemvittata septemvittata*)

Photo by John White

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Photo seen here: www.freesnake.com/queensnake5.html

Home page: www.freesnake.com

P 16 "BEL MUSETTO"—IT'S CONNY THE BUNNY (*Oryctolagus cuniculus*)

Location: Milano, Italy

Photo by Valentina Palumbo — Va-Lentina♥/Flickr

Photo seen here: www.flickr.com/photos/25390000@N03/4044069339

Photostream: www.flickr.com/photos/25390000@N03

Photographer's website: <http://valep.88@hotmail.it>

P 20 PEAHEN a.k.a. PEA FOWL WITH HER CHICKS (*Pavo cristatus*)

Location: Wilhelma Zoo and Botanical Garden, Stuttgart, Germany

Photo by Volker Wurst — iPhotograph/Flickr

Photo seen here: www.flickr.com/photos/iphoto/4394978571

Photostream: www.flickr.com/photos/iphoto

P 22 PEACOCK BASS (genus *Cichla*: it's a Cichlid, not a Bass or a Brook Trout!)

Photo by Jay Diaz — KoolPix/Flickr

Photo seen here: www.flickr.com/photos/koolpix_nature/4308322362

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End of Photo Credits for Chapter 7. 1700-1749 Birthdates

