Horses panting—what do I say! literally dying under the scourge, when on looking into the chaises, we see them carrying to and from London men and women, to whom or to others it can be of no possible signification whether they arrive one day sooner or later, and sometimes indeed whether they ever arrive at all. I can see no reason why all such travelers should not endeavour to overcome the ennui of their lives, without killing poor animals, more innocent and more useful than themselves.

* * *

I am to ask your Lordships, in the name of that God who gave to man his dominion over the lower world, to acknowledge and recognise that dominion to be a moral trust.

Lord Thomas Erskine (1750-1823)
Scottish Lord Chancellor of the United Kingdom

...............
(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

* * *

For every animal which comes in contact with man,...
nature has taken the same care to provide,
and as carefully and bountifully as for man himself,
organs and feelings for its own enjoyment and happiness.
Almost every sense bestowed upon man

is equally bestowed upon them—seeing, hearing, feeling, thinking,
the sense of pain and pleasure, and passions of love and anger,
sensibility to kindness, and pangs from unkindness and neglect,
are inseparable characteristics of their natures
as much as of our own.

* * *

The next generation will feel, in the first dawn of their ideas,
the august relation they stand in to the lower world,
and the trust which their station in the universe imposes on them;
and it will not be left to a future [Laurence] Sterne to remind us,
when we put aside even a harmless insect,
that the world is large enough for both.
This extension of benevolence to objects beneath us,
become habitual by a sense of duty inculcated by law,
will reflect back upon our sympathies for one another;
so that I may venture to say firmly to your Lordships,
that the bill I propose to you,
if it shall receive the sanction of Parliament,
will not only be an honour to the country,
but an era in the history of the world.

**
A bill was brought into the House of Commons,
whilst I had the honor of a seat there,
to repress this practice [of bull-baiting],
but not upon the true principle.
The framers of it were, I am persuaded,
actuated by motives of humanity,
but they mixed with it very laudable objects of human policy,
which rather obscured the principle of protection to the animals.

(Various speeches in Parliament on bills to prevent animal cruelty)

**
Animals are considered as property only.
To destroy or to abuse them, from malice to the proprietor,
or with an intention injurious to his interest in them, is criminal.
But animals themselves are without protection.
The law regards them not substantively.
They have no RIGHTS!

("An Act to prevent malicious and wanton Cruelty to Animals"
a bill introduced into the House of Lords on May 5, 1809)

Lord Thomas Erskine (1750-1823)
Scottish defense lawyer, Lord Chancellor of the United Kingdom

Can there be one kind of justice for men
and another for brutes?
Is feeling in them a different thing
to what it is in ourselves?
Is not a beast produced by the same rule
and in the same way as we ourselves?
Is not his body nourished by the same food,
hurt by the same injuries,
his mind actuated by the same passions and affections
which animate the human breast
and does not he, also, at last, mingle his dust with ours
and in like manner surrender up the vital spark?
Is this spark or soul to perish
because it chanced to belong to a beast?
Is it to become annihilate?
Tell me, learned philosophers, how that may possibly happen.

**
The grand source of the unmerited and superfluous
misery of beasts exists, in my opinion,
in a defect in the constitution of all communities. No human government, I believe, has ever recognized the *jus animalium*, which surely ought to form a part of the jurisprudence of every system, founded on the principles of justice and humanity. The simple right of these four-legged and mute citizens hath already been discussed. Experience plainly demonstrates the inefficacy of mere morality to prevent aggression, and the necessity of coercive laws for the security of rights. I therefore propose, that the Rights of Beasts be formally acknowledged by the state, and that a law be framed upon that principle, to guard and protect them from acts of flagrant and wanton cruelty, whether committed by their owners or others. (Volume 1, Chapter 3: "On the Rights of Beasts")

* * *

There is a certain proportion of the enjoyments of life due not only to the laboring classes of mankind but even to the beasts themselves which are engaged in the service of man; and whoever unfeelingly wears out these last as he does the soles he treads upon, with unmerciful and incessant toils, withholding from them that degree of repose necessary to their comfort and the cheerful performance of their labor, commits great and crying injustice, whatever brute and savage custom may urge in his behalf. The baiting of animals, as it is called, that is, chaining and staking down wretched captives, to be worried and torn to pieces by other animals, purposely trained for such useless barbarity, is absolutely unlawful, contrary to the light of reason and the dictates of humanity, a foul disgrace of common sense, and never ought to be tolerated for a moment in a government which claims to be instituted for the protection of rights and the advancement of morality. (Volume 2, Chapter 1: "On the Philosophy of Sports") (Both volumes are from *A Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man Towards the Brute Creation* © 1796-1798)

<>

Certain critics have made themselves merry with the phrase "Rights of Beasts," the ancient *jus animalium*;
but it is scarcely possible they could be seriously unaware that I could intend nothing further than those natural claims which the brute creation has on the justice and compassion of rational man. ("The Animal Question" The History and Delineation of the Horse © 1809) John Lawrence (1753-1839) English writer

The author is...inclined to hope that the day is beginning to approach when the growing sentiment of peace and good-will towards men will also embrace, in a wide circle of benevolence, the lower orders of life.

* * *

Sovereign despot of the world, lord of the life and death of every creature: man, with the slaves of his tyranny, disclaims the ties of kindred.

* * *

Such are the unfeeling dogmas, which, early instilled into the mind, induce a callous insensibility, foreign to the native texture of the heart; such the cruel speculations which prepare us for the practice of that remorseless tyranny, and which palliate the foul oppression that, over inferior but fellow-creatures, we delight to exercise. Far other are the sentiments of the merciful. Diffusing over every order of life his affections, he beholds, in every creature, a kinsman: he rejoices in the welfare of every animal, and compassionates his pains; for he knows, and is convinced, that of all creatures the essence is the same, and that one eternal first cause is the Father of us all.

* * *

From the practice of slaughtering an innocent animal to the murder of man himself the steps are neither many nor remote. This our forefathers perfectly understood, who ordained that, in a cause of blood, no butcher, nor surgeon, should be permitted to sit in jury. Animals, whom we have once learned to destroy, without remorse, we are easily brought, without scruple, to devour.

* * *

But from the texture of the very human heart arises the strongest argument in behalf of the persecuted creatures. Within us there exists a rooted repugnance to the spilling of blood;
a repugnance which yields only to custom, and which even the most inveterate custom can never entirely overcome. Hence the ungracious task of [slaying] for the gluttony of our table, has, in every country, been committed to the lowest class of men; and their profession is, in every country, an object of abhorrence. On the carcass we feed, without remorse, because the dying struggles of the butchered creature are secluded from our sight; because his cries pierce not our ear; because his agonizing shrieks sink not into our soul: but were we forced, with our own hands, to assassinate the animals whom we devour, who is there amongst us that would not throw down, with detestation, the knife; and, rather than embroil his hands in the murder of the lamb, consent, forever, to forego the favorite repast? What then shall we say? Vainly planted in our breast is this abhorrence of cruelty, this sympathetic affection for every animal?

Dost thou still thirst, insatiate wretch! for the blood of this innocent little lamb,

whose sole food is the grass on which he treads; his only beverage the brook that trickles muddy from his feet?
Alas! let my tears—alas!
for a poor innocent that hath done thee no harm,
which, indeed, is incapable of harm, let the tears of nature plead!
Spare, spare, I beseech thee by every tender idea;
spare my maternal bosom the unutterable anguish
which there the cries of agonizing innocence excite,
whether the creature that suffers be a lambkin or a man.
See the little victim how he wantons unconscious of coming fate;
unsuspicious of harm, the uplifted steel he views,
innocent and engaging as the babe, that presses, playful,
the bosom of her in whom thy bliss is complete.
Why shouldst thou kill him in the novelty of life;
why ravish him from the sweet aspect of the sun,
while yet, with fresh delight, he admires the blooming face of things;
while, to the pipe of the shepherd, leaps with joy his light heart;
and, unblunted by enjoyment, his virgin senses sweetly vibrate
to the bland touch of juvenile desire!
And why, oh why, shouldst thou kill him in the novelty of life!
Alas, she will seek him in vain;
alas, his afflicted dam will seek him through all his wonted haunts!
Her moans will move to compassion the echoing dell:
her cries will melt the very rocks!
But who, on the obduracy of the human heart,
shall pour, O, nature, thy melting voice?
The secret sources of the soul,
what master hand shall unlock and bid the heart again to flow
through long-forgotten channels of compassions!
Alas, the very attempt could not fail to encounter the ridicule of the mob, the obloquy of the sensual, and the sneers of the unfeeling. The advocate of mercy would incur the reproach of misanthropy, and be traduced as a wild unsocial animal, who had formed a nefarious design to curtail the comforts of human life, —Good God! Is it so heinous an offence against society, to respect in other animals that principle of life which they have received, no less than man himself, at the hand of Nature?

O, mother of every living thing!
O, thou eternal fountain of beneficence; shall I then be persecuted as a monster, for having listened to thy sacred voice?

to that voice of mercy which speaks from the bottom of my heart; while other men, with impunity, torment and massacre the unoffending animals, while they fill the air with the cries of innocence, and deluge thy maternal bosom with the blood of the most amiable of thy creatures!

* * *

May the benevolent system spread to every corner of the globe; may we learn to recognize and to respect in other animals the feelings which vibrate in ourselves; may we be led to perceive that those cruel repasts are not more injurious to the creature whom we devour than they are hostile to our health,
which delights in innocent simplicity, 
and destruction of our happiness, 
which is wounded by every act of violence, 
while it feeds as it were on the prospect of well being, 
and is raised to highest summit of enjoyment 
by the sympathetic touch of social satisfaction.  

(From "The Cry of Nature; Or, An Appeal to Mercy and to Justice 
on Behalf of Persecuted Animals © 1791)  
John Oswald (c. 1755-1793)  
Scottish philosopher, writer, poet, social critic

Little fly,  
Thy summer's play  
My thoughtless hand  
Has brushed away.  
......  
Am not I  
A fly like thee?  
Or art not thou  
A man like me?
(excerpt from "The Fly" Songs of Experience © 1794)  
<>  
A robin red breast in a cage  
Puts all Heaven in a rage.

A dove house filled with doves & pigeons  
Shudders Hell through all its regions.  
A dog starved at his master's gate  
Predicts the ruin of the state.  
A horse misused upon the Road
Calls to Heaven for human blood.
Each outcry of the hunted hare
A fiber from the brain does tear.
A skylark wounded in the wing,
A cherubim does cease to sing.
The game cock clipped & armed for fight
Does the rising sun affright.
Every wolf's & lion's howl
Raises from Hell a human soul.
* * *

Kill not the moth nor butterfly,
For the last judgment draweth nigh.
He who shall train the horse to war
Shall never pass the polar bar.
The beggar's dog & widow's cat,
Feed them & thou wilt grow fat.
......
The Bleat, the Bark, Bellow & Roar
Are Waves that Beat on Heaven's Shore.
(excerpts from "Auguries of Innocence" © 1863)
<>
Everything that lives is holy. Life delights in life.
William Blake (1757-1827)
English poet, painter, printmaker
............

Why, ye tenants of the lake,
For me your wat'ry haunt forsake?
Tell me, fellow-creatures, why
At my presence thus you fly?
Why disturb your social joys,
Parent, filial, kindred ties?
Common friend to you and me,
Nature's gifts to all are free:
Peaceful keep your dimpling wave,
Busy feed, or wanton lave:
Or, beneath the sheltering rock,
Bide the surging billow's shock.
Conscious, blushing for our race,
Soon, too soon, your fears I trace.
Man, your proud, usurping foe,
Would be lord of all below:
Plumes himself in freedom's pride,
Tyrant stern to all beside.
The eagle, from the clifty brow,
Marking you his prey below,
In his breast no pity dwells,
Strong necessity compels:
But Man, to whom alone is given
A ray direct from pitying Heaven,
Glories in his heart humane—
And creatures for his pleasure slain!
In these savage, liquid plains,
Only known to wandering swains,
Where the mossy riv'let strays,
Far from human haunts and ways,
All on Nature you depend,
And life's poor season peaceful spend.
Or, if man's superior might,
Dare invade your native right,
On the lofty ether borne,
Man with all his powers you scorn;
Swiftly seek, on clanging wings,
Other lakes and other springs;
And the foe you cannot brave,
Scorn at least to be his slave.
<>
I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion
Which makes thee startle
At me, thy poor, earth born companion
An' fellow mortal!
(“To A Mouse, on Turning Her Up in Her Nest, With The Plough” © 1785)
Robert Burns (1759-1796)
Scottish poet
...............
[on the "sport" of baiting bulls with attack dogs]
[It] fostered every bad and barbarous principle of our nature.
William Wilberforce (1759-1833)
British Member of Parliament, philanthropist, abolitionist
Co-founder, RSPCA

Do you think nothing of their families left behind,
the connections broken? Of the friendships, attachments,
and relationships that are burst asunder?
(speech on the slave trade in the House of Commons, April 2, 1792)
The Right Honorable William Pitt (1759-1806)
British Prime Minister and Chancellor of the Exchequer

In our conduct to animals,
one plain rule may determine what form it ought to take,
and prove an effectual guard
against an improper treatment of them;
—a rule universally admitted
as the foundation of moral rectitude:
Treat the animal which is in your power
in such a manner as you would willingly be treated,
were you such an animal.
From men of imperious temper, inflated by wealth,
devoted to sensual gratifications, and influenced by fashion,
no share of humanity can be expected.
He who is capable of enslaving his own species,
of treating the inferior ranks of them with contempt or austerity,
and who can be unmoved by their misfortunes,
is a man formed of the materials of a cannibal,
and will exercise his temper on the lower orders
of animal life with inflexible obduracy.
No arguments of truth or justice
can affect such a hardened mind.

Even persons of more gentle natures,
having long been initiated in corrupt habits,
do not readily listen to sensations of feeling;
or, if the principles of justice, mercy,
and tenderness be admitted,
such principles are merely theoretical,
and influence not their conduct.

But the truly independent and sympathizing mind
will ever derive satisfaction from the prospect of well-being,
and will not incline to stifle convictions arising from the genuine evidences of truth. Without fear or hesitation he will become proof against the sneers of unfeeling men, exhibit an uniform example of humanity, and impress on others additional arguments and motives.

* * *

In the present diseased and ruined state of society, the prospect is far distant when the System of Benevolence is likely to be generally adopted. The hope of reformation then arises from the intelligent, less corrupted, and younger part of mankind; but the numbers are comparatively few who think for themselves, and who are not infected by long-established and pernicious customs.

It is a pleasure to foster the idea of a golden age regained, when the thought of the butcher shall not mingle with the sight of our flocks and herds. May the benevolent system spread to every corner of the globe! May we learn to recognize and to respect, in other animals, the feelings which vibrate in ourselves!

*(On the Conduct of Man to Inferior Animals © 1797)*

**George Nicholson (1760-1823)**
English printer and author

..........*

The barbarous and unfeeling "sports" (as they are called) of the English—their horse-racing, hunting, shooting, bull and bear baiting, cock-fighting, prize fighting, and the like—all proceed from their immoderate addiction to animal food. Their natural temper is thereby corrupted, and they are in the habitual and hourly commission of crimes against nature, justice, and humanity, from which a feeling and reflective mind,
unaccustomed to such a diet, would revolt, but in which they profess to take delight.

*Essay upon Abstinence © 1813*

**Joseph Ritson (1761-1830)**
English scholar

All abuse and waste of God’s creatures are spoil and robbery on the property of the Creator.

**Reverend Adam Clarke (1762-1832)**
Irish Methodist minister, theologian, Bible scholar

Hold, daring man!
Thy hand restrain—
God is the life in all;
To smite at God, when flesh is slain—
Can crime like this be small?

**Reverend William Cowherd (1763-1816)**
British founder, Bible Christian Church

Because the heart beats under a covering of hair, of fur,

feathers, or wings, it is, for that reason, to be of no account?

**Jean Paul Richter (1763-1825)**
German pastor and teacher
Biographer of Leonardo da Vinci
The design of my appearing in public, at this time, is to say a few things in favor of a certain class of beings whose rights have seldom been advocated, either from the pulpit, from the stage, or from the press. I mean the inferior animals. The cruelty and injustice with which this class of beings has been treated by their boasted superiors of the human race is too notorious to need a particular recital. In general, their welfare and happiness has been looked upon as a matter of very little importance in the system, and in our treatment of them, hardly to be regarded.

* * *

That they are sensible [sentient] beings and capable of happiness, none can doubt: That their sensibility of corporeal pleasure and pain is less than ours, none can prove:
And that there is any kind of reason why they should not be regarded with proportionable tenderness, we cannot conceive.
But lest this mode of reasoning should be thought too nice, let us call into view a rule of judging, instituted by a divine Philanthropist and oracle of wisdom in the days of Julius Caesar. "That we do to others as we would have them do unto us."

* * *

This is a maxim that approves itself to the reason and conscience of every man. And it must extend to all sensible beings with whom we have any dealings, and in whose situation we are capable of imagining ourselves to be.
Let this rule, therefore, be faithfully applied in every case, and cruelty to animals would no longer be indulged.

* * *

Let a person be taught from his earliest years that it is criminal to torment and unnecessarily to destroy these innocent animals, and he will feel a guilty conscience.

* * *

If we judge impartially, we shall acknowledge that there are the RIGHTS of a BEAST, as well as the RIGHTS of a MAN. And because man is considered as the lord of this lower creation, he is not thereby licensed to infringe on the rights of those below him any more than a king or magistrate.
is licensed to infringe on the rights of his subjects. And now, let reason judge —does not the idle, and mischievous boy, who, to gratify himself, climbs the tree and wantonly destroys the habitation and murders the family of an innocent sparrow,

as readily transgress the rules of justice, and is he not as really guilty of incompassion, as the unfeeling wrench, who, to make himself the secure and unsuspected owner of a little treasure which he has secretly removed, sets fire to his neighbor's house? The crimes are of the same nature, though the guilt may not be equally aggravated: They both act upon the same principle—self gratification: And the injury done is the same in both cases—the destruction of an innocent family. And who that is capable of entering into the feelings of the distressed, can behold the injured and bereaved bird, setting alone upon the naked spray, mourning in funeral grief over the loss of all that was dear to her, without shedding the tear of sympathetic sorrow!

* * *

Every act of injustice arises from the blind and criminal selfishness of the human heart; to this we look as the cause of that unfeeling disposition, together with all those acts of injustice and cruelty which are spent on animals.

* * *

I cannot close these observations, without indulging myself, for a moment,
in the pleasing anticipation of that time, which is fast approaching, when there shall no longer be any disposition, in mankind, to hurt the peace of one another, or to wage war with innocent nature:
"For the earnest expectation of the CREATURE, waiteth for the manifestation of the Sons of God"
—the joyful period, when the groans of this lower creation shall have an end.
("The Rights of Animals" oration, Providence College, Rhode Island, 1791)
Herman Daggett (1766-1832)
American educator and author
Congregational and Presbyterian minister
...............[on whether slaves should be allowed to petition Congress]
Sir...if a horse or a dog had the power of speech and of writing, and he should send [me] a petition, [I] should send it to the House.
(remarks in the U.S. House of Representatives, February 11, 1837)
John Quincy Adams (1767-1848)
6th President of the United States, anti-slavery politician
...............Cruelty to animals is one of the most significant vices of a low and ignoble people. Whenever one notices them, they constitute a sure sign of ignorance and brutality which cannot be painted over by all the evidences of wealth and luxury. Cruelty to animals cannot exist together with true education and true learning.
Alexander von Humboldt (1769-1859)
Prussian naturalist and explorer
...............[W]e have no other right, than the right of the strongest, to sacrifice to our monstrous appetites the bodies of living things.
(quoted in letters compiled by Reverend Robert Tweddel © 1815)
John Tweddell, M.A. (1769-1799)
English poet and diarist
...............So long as men are compassionate to such a degree that they cannot hear of a fly struggling in a spider's web without emotion it can never be reasonably maintained that it is their natural impulse
to wound and kill the dumb animals,  
or to butcher one another in what is called the field of honor.  
(The Return to Nature © 1812)  
John Frank Newton (1770-1827)  
English poet  

Know that pride,  
However disguised in its own majesty, is littleness;  
That he, who feels contempt for any living thing,  
Hath faculties which he has never used;  
That thought with him is in its infancy.  

[O] be wiser, thou!  
Instructed that true knowledge leads to love;  
True dignity abides with him alone  
Who, in the silent hour of inward thought,  
Can still suspect, and still revere, himself  
In lowliness of heart.  
(Lines Left upon a Seat in a Yew Tree © 1797)  
<>  
Grey-headed Shepherd, thou hast spoken well;  
Small difference lies between thy creed and mine:  
This Beast not unobserved by Nature fell;  
His death was mourned by sympathy divine.  

The Being, that is in the clouds and air,  
That is in the green leaves among the groves,  
Maintains a deep and reverential care  
For the unoffending creatures whom he loves.  

One lesson, Shepherd, let us two divide,  
Taught both by what she shows, and what conceals;
Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.
("Unoffending Creatures" *Hart-Leap Fall* © 1800)
<>[on celebrating the terrier Foxey, who guarded
the skeletal remains of her master, the young artist
Charles Gough, after he fell off a cliff while sketching]

A barking sound the Shepherd hears,
A cry as of a Dog or Fox;
He halts, and searches with his eyes
Among the scatter'd rocks:
And now at distance can discern
A stirring in a brake of fern;
From which immediately leaps out
A Dog, and yelping runs about.

... ...

The Dog is not of mountain breed;
Its motions, too, are wild and shy;
With something, as the Shepherd thinks,
Unusual in its' cry:
Nor is there any one in sight
All round, in Hollow or on Height;
Nor shout, nor whistle strikes his ear;
What is the Creature doing here?
... ...

It was a Cove, a huge Recess,
That keeps till June December's snow;
A lofty Precipice in front,
A silent Tarn [1] below!
Far in the bosom of Helvellyn,
Remote from public Road or Dwelling,
Pathway, or cultivated land;
From trace of human foot or hand.

... ...

There, sometimes does a leaping Fish
Send through the Tarn a lonely chear;
The Crags repeat the Raven's croak,
In symphony austere;
Thither the Rainbow comes, the Cloud;
And Mists that spread the flying shroud;
And Sun-beams; and the sounding blast,
That, if it could, would hurry past,
But that enormous Barrier binds it fast.

... ...

Not knowing what to think, a while
The Shepherd stood: then makes his way
Towards the Dog, o'er rocks and stones,
As quickly as he may;
Nor far had gone before he found
A human skeleton on the ground,
Sad sight! the Shepherd with a sigh
Looks round, to learn the history.

From those abrupt and perilous rocks,
The Man had fallen, that place of fear!
At length upon the Shepherd's mind
It breaks, and all is clear:
He instantly recall'd the Name,
And who he was, and whence he came;
Remember'd, too, the very day
On which the Traveller pass'd this way.
But hear a wonder now, for sake
Of which this mournful Tale I tell!
A lasting monument of words
This wonder merits well.
The Dog, which still was hovering nigh,
Repeating the same timid cry,
This Dog had been through three months' space
A Dweller in that savage place.
Yes, proof was plain that since the day
On which the Traveller thus had died
The Dog had watch'd about the spot,
Or by his Master's side:
How nourish'd here through such long time
He knows, who gave that love sublime,
And gave that strength of feeling, great
Above all human estimate.
(“Fidelity”)
William Wordsworth (1770-1850)
English poet

.................
[on imagining the feelings of terrier Foxey as she waited patiently beside her master's dead body; see Wordsworth poem above]

How long didst thou think that his silence was slumber?
When the wind waved his garment, how oft didst thou start?
How many long days and long nights didst thou number
Ere he faded before thee, the friend of thy heart?

Sir Walter Scott, 1st Baronet (1771-1832)
Scottish historical novelist and poet

O happy living things! No tongue
Their beauty might declare:
A spring of love gushed from my heart,
And I blessed them unaware:
Sure my kind saint took pity on me,
And I blessed them unaware.

The self-same moment I could pray;
And from my neck so free

The albatross fell off, and sank
Like lead into the sea.

Farewell, farewell! but this I tell
To thee, thou wedding-guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

(The Rime of the Ancient Mariner © 1797)

Samuel Taylor Coleridge (1772-1834)
English poet

.................
What opinion then are we to form of those amusements whose very foundation is laid in barbarity and bloodshed? And where mobs are collected together to riot and feast in the unrestrained indulgence of a cruel appetite? Such practices are much better calculated for training up men to be partakers in the bloody rites of Moloch,* than disciples of a merciful and benevolent Savior. They ought therefore in every place, and in every variety of appearances they may assume, to be discouraged and suppressed as nurseries of vice, corruption, and impiety. [*a deity worshipped by idolatrous Israelites who demanded the sacrifice of innocents]

* * *

For since the dominion of man over the various brutes of the creation was an express gift of God; since God Himself is all merciful, and bestowed this right of government upon man when he in conformity to the likeness of his Maker was merciful also; it is a direct and necessary conclusion, that mercy and kind treatment is due from man to every animal, and that all wanton and needless cruelty towards them is and must ever be an abomination in the sight of God. * * *

Cruelty to animals and cruelty to man
are more nearly allied than many may be willing to allow: where the one exists in the heart, the other is never wholly absent.

* * *

Since the wrongs of this injured animal once found an advocate in an angel of the Lord, it cannot be a subject unworthy of a Christian preacher to enforce: happy would it be, if the once-inspired eloquence of Balaam's ass might effectually plead the cause and lessen the sufferings of her hapless race through all succeeding generations!

And here let it be remarked, that in this as well as in every other species of sin, all partake in the guilt who knowingly allow the cruelty to be committed; nay, it will be laid to our charge among the sins of omission, if we neglect to prevent the perpetration of every inhuman act to the very utmost of our influence and authority.

* * *

[Let us remind our children that] "in respect of creation, the beasts of the field are our fellows"; consequently, their sufferings have a natural and just claim to fellow feeling on our part.

If...you effectually convince them that the brute animals were born to be the humble dependants on our goodness, not the devoted slaves of our tyranny,... you will have fulfilled a most blessed part of your children's education.

(A Sermon on the Sin of Cruelty towards the Brute Creation, 1801)

The Reverend Legh Richmond (1772-1827)
English Anglican priest and author

Animals are endued with a capability of perceiving pleasure and pain; and, from the abundant provision which we perceive in the world for the gratification of their several senses, we must conclude that the Creator wills the happiness of these His creatures, and consequently that humanity towards them is agreeable to Him, and cruelty the contrary. This, I take it, is the foundation of the rights of animals, as far as they can be traced independently of scripture; and is, even by itself, decisive on the subject, being the same sort of argument as that on which moralists found the rights of mankind, as deduced from the light of nature.

(Chapter 1: "General Essay on Humanity to Animals")
A child makes his first essays of cruelty upon the weakest and most defenseless parts of the animal creation: from thence he proceeds, as his strength and powers of cruelty increase, to attack the stronger and more formidable: last of all, after having been thus trained in a regular exercise of savageness, he falls upon his own species.

When the boy has been accustomed to contemplate with pleasure the cries and writhings of tortured animals, what better can be expected of the man than that he should feel an enjoyment in the sufferings of human beings? Cruelty, like all other vices, is progressive and ingenious; it calls continually for stronger gratifications, and is driven upon refined methods of satisfying its cravings.

Bull-baiting, cock-fighting, and throwing at cocks; all of which the less need be said, as so little can be brought forward in their defense. It may be safely affirmed of all of them, that they are the sources of much useless and unnecessary pain to animals, and therefore we should want no other reason for condemning them.

If then a grant from God was requisite, in order to our having the right to kill animals for food, how much more must such a grant be requisite in order to our having a right to kill them for sport? We may be allowed therefore, to enquire of all who hunt, shoot, or fish, for sport, upon what scriptural grant they found their right to take away the lives of animals in the course of those diversions: and since it is impossible for them to produce any such grant, we are warranted in pronouncing hunting, shooting, and fishing for sport, to be unlawful, cruel, and sinful.
There have been instances in this country, within these few years, of men being brought to trial for [cruelty to] horses.

Although the evidence was clear and decisive as to the facts, the jury were induced to pronounce a verdict of Not Guilty; because it appeared, that however savage and inhuman the conduct of the prisoners had been, unless it could be proved to have proceeded from motives of malice and personal revenge against the owners of the horses, they could not legally be found guilty under the statutes on which they had been indicted. In such cases surely the law labors under some imperfection, which may deserve the notice of those who are able to apply a remedy.

(Chapter 5: "On Cruelty to Horses")

* * *
Is it not enough that you deprive animals of their lives, which ye believe the whole of their existence; is it not enough that ye separate forever the young from the dam, and the dam from the young; that ye cut them off from all their little pleasures and satisfaction; but must ye torture them also? and that for so low and unworthy an end as the gratification of an appetite which ye have in common with the meanest of creatures? * * *
The fiercest and cruelest beasts and birds of prey, the lion, the wolf, and the eagle, only kill the animals which they seize upon for their food; they do not wantonly torture them: that was left for the invention of man, who, through the prevalence of his reason, rises infinitely above the highest and best qualities of the irrational creatures; and, through the perversion of it, sinks very far below the lowest and worst. A man of humane disposition will not easily taste of a dish, in which cruelty has been mingled. It is true, he did not inflict the torture, his feelings would not have permitted him; but it was perhaps inflicted on his account, or if not, he ought to at least show his disapprobation of the cruel art, by strictly abstaining from the meats it has infected.
Most men, I suppose, esteem it a duty which they owe to God, to beg his blessing upon the food of which, through His bounty, they are about to partake. But how absurdly impious is it to beg His blessing upon a table which is furnished out in part by the abuse of His bounty, and the torture of his creatures!
(Chapter 6: "On Cruelty to Animals with Respect to the Article of Eating")

* * *
Whenever we taste the fruits of the labors of these insects, we ought to reflect how much toil every drop of honey has cost, how much skill has been exerted in collecting it, how many fields were traversed, and how many flowers visited, in order to procure it; and, above all, until a change for the better take place, we ought to reflect how many lives have been taken in order to come at it.
(Chapter 7: "Of Killing Bees in Order to Take Their Honey")

* * *
Shall not man recollect that a day is approaching, in which he must answer for every abuse of that delegated dominion which he holds over inferior natures?
What right do we have to tame such animals as birds, squirrels, and hares,
and to cage and confine some of them; thus debarring them from the unrestrained exertion of the several energies of their natures,
and depriving them of many enjoyments which a benevolent Creator had provided for them, and all this merely for the sake of amusement? I do not think that the grant by which God gave unto [man] "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" can be made by a fair interpretation to confer such a right; and therefore I conclude that we have it not at all. (Chapter 8: "Miscellaneous Cruelties to Animals")

* * *

A man who has made a tolerable progress in humanity, will adopt, and ever bear in mind, the principle of increasing, as far as lies within his power, the quantity of pleasure in the world, and diminishing that of pain: he will not overlook one created thing that is endued with faculties capable of perceiving pleasure and pain: he will not esteem the meanest of animals beneath the notice of his humanity: he will feel for every thing that is capable of feeling: he will look upon pity and kindness and mercy towards his own species as the weightier matters of humanity, but at the same time he will consider the humane treatment of animals as more than the tythe of the anise and cummin of it; he will scrupulously do his duty in the former, and in the latter he will not leave it undone. (Chapter 9: "To Those Who Have Made Some Progress in Humanity")

(All chapters are from An Essay on Humanity to Animals © 1798)

Thomas Young (1772-1835)
English religious writer, Anglican priest

[on vivisectors]
I don't think that men capable of such cruelties have the faculties to penetrate the mysteries of nature.

Sir Charles Bell (1774-1824)
Scottish surgeon, anatomist, physiologist

............... 

♦ Cruelty is the chief, if not the only, sin.
Walter Savage Landor (1775-1864)
English author

...............
The one who wants to go beyond normal life shuns bloody food and does not choose death for his dining master.

Johann Joseph von Görres (1776-1848)
German writer

The claims of humanity, however they may be neglected or outraged in a variety of respects, are recognized by every ethical writer. They are truly founded on reason and on scripture, and in fact are indelibly engraved on the human heart. But to what degree are they recognized and obeyed?

* * *

The claims of the lower animals to humane treatment, or at least to exemption from abuse, are as good as any that man can urge upon man.

* * *

They are susceptible of pain: but because they cannot remonstrate, nor associate with their fellows in defense of their rights, our best theologians and philosophers have not condescended to plead their cause, nor even to make mention of them; although, as just asserted, they have as much right to protection from ill-usage as the best of their masters have. Nay, the matter has been carried further than this. At no very distant period, the right of wantonly torturing the inferior animals, as caprice or passion dictated, was unblushingly claimed; and it was asserted that the prevention of this was an interference with the rights and liberties of man! Strange that at the beginning of the nineteenth century this should have been the avowed opinion of some of the British legislators; and that the advocate of the claims of the brute should have been regarded as a fool or a madman, or a compound of both.

(The Obligation and Extent of Humanity to Brutes, principally considered with reference to Domesticated Animals © 1839)

William Youatt (1777-1847)
English veterinarian and author

**********
Who can dispute the inhumanity of the sport of hunting—of pursuing a poor defenceless creature for mere amusement, till it becomes exhausted by terror and fatigue, and of then causing it to be torn to pieces by a pack of dogs? From what kind of instruction can men, and even women, imbibe such principles as these? How is it possible they can justify it?

And what can their pleasure in it consist of? Is it not solely in the agony they produce to the animal? They will pretend that it is not, and try to make us believe so too that it is merely in the pursuit. But what is the object of their pursuit? Is there any other than to torment and destroy?

* * *

It needs but little power of rhetoric, to prove that it is highly culpable in man to torture the brute creation for amusement; but, strange it would seem, this self-evident principle is not only openly violated by men whose rank in life has denied them the benefit of good education or leisure for reflection, but also by those with whom neither expense nor trouble has been spared towards the formation of their intellectual powers, even in their most abstracted recesses, and who in other respects delight in the application of their abilities towards everything that is good and meritorious. It is to be lamented that even philosophers
frequently forget themselves on this subject, and relate, with the greatest indifference, the numerous barbarous and merciless experiments they have performed on the suffering and innocent brutes, even on those who show affection for them;

and then coldly make their observations and calculations on every different form in which the agony produced by them manifests itself. But this they do for the advancement of science! and expect much praise for their meritorious exertions; forgetting that science should be subservient to the welfare of man and other animals, and ought not to be pursued merely through emulation, nor even for the sensual gratification the mind derives from them, at the expense of justice, the destruction of the happiness of others, and the production of their misery— as pleasure and pain are the only things of importance. Forbid it that we should give assent to such tenets as these, and that we should suffer for one moment our reason to be veiled by such delusions!

But, on the contrary, let us hold fast every idea, and cherish every glimmering of such kind of knowledge as that which shall enable us to distinguish between right and wrong, what is due to one individual, what to another. (Moral Inquiries of the Situation of Man and of Brutes © 1824)

Lewis Gompertz (1779-1861)
English inventor and reformer
Co-founder, RSPCA

..........
[on Lord Byron's love for his Boatswain, bitten by a rabid dog]

[T]he poor animal having been seized with a fit of madness, at the commencement of which so little aware was Lord Byron of the nature of the malady, that he more than once, with his bare hand, wiped away the slaver from the dog's lips during the paroxysms.

(Thomas Moore (1779-1852)
Irish poet, singer, songwriter
Biographer of Lord Byron)

We English cannot boast of humanity so long as our sportsmen find pleasure in shooting down tame pigeons as they fly terrified out of a cage.

I cannot believe that any creature was created for uncompensated misery; It would be contrary to the attributes of God's mercy and justice.

(Mary Fairfax Somerville (1780-1872)
Scottish mathematician, philosopher and writer)

The brute animals have all the same sensations of pain as human beings, and consequently endure as much pain when their body is hurt; but in their case the cruelty of torment is greater, because they have no mind to bear them up against their sufferings, and no hope to look forward to when enduring the last extreme pain.

(Reverend Thomas Chalmers (1780-1847)
Scottish theologian, leader of the Free Church of Scotland
Professor of moral philosophy, author, reformer)

Our country is distinguished by the number and variety of its benevolent institutions... all actuated by one common philanthropy, and all breathing the pure spirit of Christian charity and good-will towards mankind. But shall we stop here? Is the moral circle perfect so long as any power of doing good remains? Or can the infliction of cruelty on any being which the Almighty has endowed with feelings of pain and pleasure, consist with genuine and true benevolence?
Morality consists in the desire, rationally directed, to promote general happiness, and secondly to diminish general pain, and it cannot be contended that the operation of a principle, so glorious to man, should not be made to embrace in its effects, the whole of animal life.

("Prospectus of the SPCA" RSPCA Records, Vol. II, 1823-1826)

<> The wise man calls upon us to "open our mouths." The "dumb" in whose cause we are required to do this, are the unhappy victims of their lawless cruelty and oppression; wretches, who have no kind advocate to plead in behalf of their invaded rights; no helping hand to procure for them redress from their furious assailants; no friend to truth, ready, or willing, to expose the cunning devices wherewith they have been entrapped.

("A Sermon on the Unjustifiableness of Cruelty to the Brute Creation" RSPCA tract in 1824 by "A Clergyman of the Church of England" who by all accounts was most likely Reverend Arthur Broome)

Reverend Arthur Broome (c. 1780-1837) British Anglican clergyman Co-founder, RSPCA

Feeling unbearable compassion for all animals in the world who are killed for food, I went back before [a statue of the Buddha], prostrated myself, and made this vow: "From today on, I give up the negative act that is eating the flesh of beings."


[an epitaph for Richard "Humanity Dick" Martin] He was the most determined enemy to cruelty to animals, and the best friend of the dumb creation that ever lived.

(Men I Have Known © 1866) William Jerdan (1782-1869) Scottish journalist
The peace of nature and of the innocent creatures of God seems to be secure and deep, only so long as the presence of man and his restless and unquiet spirit are not there to trouble its sanctity.  
*Thomas de Quincey (1785-1859)*  
English author and intellectual  

What is man without the beasts?  
If the beasts were gone, men would die from a great loneliness of spirit.  
For whatever happens to the beasts, soon happens to man. All things are connected.  
Man did not weave the web of life, he is merely a strand in it.  
Whatever he does to the web, he does to himself.  
(oration in 1854)  
<>  

The deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony and man—all belong to the same family. The white man must treat the beasts of this land as his brothers.  
*Chief Seattle (1786-1866)*  
Native American Suquamish Chief  

..............
BOATSWAIN IS DEAD!
he expired in a state of madness on the 10th,
yet retaining all the gentleness of his nature to the last,
ever attempting to do the least injury to any one near him.
(letter to friend Francis Hodgson, November 18, 1808)

Near this Spot
are deposited the Remains of one
who possessed Beauty without Vanity,
Strength without Insolence,
Courage without Ferosity,
and all the virtues of Man without his Vices.
This praise, which would be unmeaning Flattery
if inscribed over human Ashes,
is but a just tribute to the Memory of
BOATSWAIN, a DOG,

who was born in Newfoundland May 1803
and died at Newstead, Nov 18, 1808.
When some proud Son of Man returns to Earth,
Unknown by Glory, but upheld by Birth,
The sculptor's art exhausts the pomp of woe,
And storied urns record who rests below.
When all is done, upon the Tomb is seen,
Not what he was, but what he should have been.
But the poor Dog, in life the firmest friend,
The first to welcome, foremost to defend,
Whose honest heart is still his Master's own,
Who labors, fights, lives, breathes for him alone,
Unhonored falls, unnoticed all his worth,
Denied in heaven the Soul he held on earth—
While man, vain insect! hopes to be forgiven,
And claims himself a sole exclusive heaven.
Oh man! thou feeble tenant of an hour,
Debased by slavery, or corrupt by power—
Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!
Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.
Ye, who perchance behold this simple urn,
Pass on—it honors none you wish to mourn.
To mark a friend's remains these stones arise;
I never knew but one—and here he lies.*
[*inscription on the marble monument
of a garden vault Lord Byron commissioned
to be built at Newstead Abbey]

(Epitaph to a Dog, November 30, 1808)

Lord Byron (1788-1824)
English poet

There is one respect in which brutes show real wisdom
when compared with us—I mean,
their quiet, placid enjoyment of the present moment.
(On the Sufferings of the World)

<>
The world is not a factory and animals
are not products for our use.
Not pity, but justice is what one owes to the animals.
<>
Compassion for animals is intimately connected
with goodness of character;
and it may be confidently asserted
that whoever is cruel to animals cannot be a good man.
The assumption that animals are without rights
and the illusion that our treatment of them
has no moral significance
is a positively outrageous example
of Western crudity and barbarity.
Universal compassion is the only guarantee of morality.
* * *
The fact that Christian morality takes no thought for beasts is a defect in the system which is better admitted than perpetuated.

Boundless compassion for all living things is the surest and most certain guarantee of pure moral conduct. Whoever is filled with it will assuredly injure no one, do no harm to no one, encroach on no man's rights; he will rather have regard for everyone, forgive everyone, help everyone as far as he can, and all his actions will bear the stamp of justice and loving kindness.

* * *

Nothing shocks our moral feelings so deeply as cruelty does. We can forgive every other crime, but not cruelty. The reason for this is that it is the very opposite of compassion. It is the greatest lack of compassion that stamps a deed with the deepest moral depravity and atrocity. Compassion is the real moral incentive.

* * *

The unpardonable forgetfulness in which the lower animals have hitherto been left by the moralists of Europe is well known. It is pretended that the beasts have no rights. They persuade themselves that our conduct in regard to them has nothing to do with morals or (to speak the language of their morality) that we have no duties toward animals; a doctrine revolting, gross and barbarous.

(On the Basis of Morality © 1840)
Arthur Schopenhauer (1788–1860)
German philosopher

************
Man is evidently responsible to certain physical, mental, and moral laws. Obedient to these, he will secure health and happiness, while disobedience evidently produces misery and evil. Natural laws form an unique, harmonious system, and man partakes of this prevailing beauty in every law of his being.

* * *

Vegetarianism unfolds the universal law of man's being. Its observance is a stepping-stone to a higher stage of existence, and removes obstruction which hinders the fulfillment of man's highest aspirations, and it is the inlet to a new and holier life. ("Declaration of Sentiments and Resolution" First convention of the American Vegetarian Society, May 15, 1850)

Reverend William Metcalfe (1788-1862) English minister, Bible Christian Church Co-founder and president, American Vegetarian Society

One of the surest means of bettering the condition of animals will be to improve the character of man, by giving to children a humane rational education, and, above all, setting before them examples of kindness. Hitherto nothing has been so much neglected as this duty, and the evil effects of this neglect have been generally visible in the character of the people. At present it is better understood; but a great deal remains to be done, and...the education of children will not be thoroughly reformed till their instructors are first set...right.

* * *

You will do well to reflect on this, and to inquire whether the just suppression of bull-baiting, cock-fighting, and other such vulgar and vicious pastimes, should not, as the age becomes more and more civilized, be followed by the abolition of fox-hunting.

* * *

Some persons in Europe carry their notions about cruelty to animals so far as not to allow themselves to eat animal food. Many very intelligent men have, at different times of their lives, abstained wholly from flesh.

* * *

All these facts, taken collectively, point to a period in the progress of civilization
when men will cease to slay their fellow-mortals in the animal world for food.

* * *

The return of this paradisical state may be rather remote; but in the meantime we ought to make the experiment, and set an example of humanity by abstaining, if not from all, at least from those articles of cookery with which any particular cruelty may be connected, such as veal, when the calves are killed in the ordinary way.

(Philozoia, Or Moral Reflections on the actual condition of the Animal Kingdom, and the means of improving the same © 1839)

Thomas Forster (1789-1860)
Belgian naturalist and astronomer

My mother was convinced, and on this head I have retained her firm belief, that to kill animals for the purpose of feeding on their flesh is one of the most deplorable and shameful infirmities of the human state; that it is one of those curses cast upon man either by his fall, or by the obduracy of his own perversity.

* * *

We cannot have two hearts, one for the animals, the other for man. In cruelty toward the former and cruelty toward the latter there is no difference but in the victim.

(Les Confidences © 1852)

Alphonse Marie Louis de Prat de Lamartine (1790-1869)
French poet, novelist, statesman

Never again may blood of bird or beast Stain with its venomous stream a human feast, To the pure skies in accusation steaming. "I wish no living thing to suffer pain." (excerpt from "Queen Mab" © 1813)

<> I address myself not only to the young enthusiast: the ardent devotee of truth and virtue; the pure and passionate moralist, yet unvitiated by the contagion of the world. He will embrace a pure system from its abstract truth, its beauty, its simplicity, and its promise of wide-extended benefit. Unless custom has turned poison into food, he will hate the brutal pleasures of the chase by instinct;
it will be a contemplation full of horror and disappointment to his mind, that beings capable of the gentlest and most admirable sympathies, should take delight in the death-pangs and last convulsions of dying animals.

* * *

[on raising livestock]
If the use of animal food be, in consequence, subversive to the peace of human society, how unwarrantable is the injustice and the barbarity which is exercised toward these miserable victims [livestock]. They are called into existence by human artifice that they may drag out a short and miserable existence of slavery and disease, that their bodies may be mutilated, their social feelings outraged. It were much better that a sentient being should never have existed, than that it should have existed only to endure unmitigated misery.

No longer now
He slays the lamb that looks him in the face,

And horribly devours his mangled flesh;
Which, still avenging nature's broken law,
Kindled all putrid humours in his frame,
All evil passions, and all vain belief,
Hatred, despair, and loathing in his mind,
The germs of misery, death, disease, and crime.
(untitled poem in A Vindication of Natural Diet © 1813)

By all that is sacred in our hope for the human race, I conjure those who love happiness and truth to give a fair trial to the vegetable system!
I wish no living thing to suffer pain.

(Prometheus Unbound © 1820)
Percy Bysshe Shelley (1792-1822)
English poet

[W]e are born with a repugnancy to the killing, and consequently the eating, of animals; for it is impossible that a natural appetite should ever prompt us to act, or desire others to do, what we have an aversion to, be it as foolish as it will.

The Reverend Sylvester Graham (1794-1851)
American Presbyterian minister
Inventor of the Graham cracker
Co-founder, American Vegetarian Society

It would seem as if the primitive Christian, by laying so much stress upon a future life in contradistinction to this life, and placing the lower creatures out of the pale of hope, placed them at the same time out of the pale of sympathy, and thus laid the foundation for this utter disregard of animals in the light of our fellow creatures.

Dr. Thomas Arnold (1795-1842)
English headmaster
The destruction of animals for food, in its details and tendencies, involves so much of cruelty as to cause every reflecting individual...to shudder. (The Vegetable Diet as Sanctioned by Medical Men © 1838)
William Andrus Alcott, M.D. (1798-1859) American educator, writer, physician

Woe to the ungrateful!
By this phrase I mean the sporting crowd, who, unmindful of the numerous benefits we owe to the animals, exterminate innocent life.

A terrible sentence weighs on the tribes of "sportsmen"—they create nothing. They originate no art, no industry.

Animal life, sombre mystery!
Immense world of thoughts and dumb sufferings!
All nature protests against the barbarity of man, who misapprehends, who humiliates, who tortures his inferior brethren. (La Bible de l'humanité © 1864)
Jules Michelet (1798-1894) French historian

Cruelty stares at me from the butcher's face. I tread amidst carcasses. I am in the presence of the slain. The death-set eyes of beasts peer at me and accuse me of belonging to the race of murderers. (The Journals of Bronson Alcott)
Amos Bronson Alcott (1799-1888) American teacher, writer, philosopher
[on the passing of Richard "Humanity Dick" Martin]

Thou Wilberforce of hacks!
Of whites as well as blacks,
Pyebald and dapple gray,

Chestnut and bay—
No poet's eulogy thy name adorns!
But oxen, from the fens,
Sheep—in their pens,
Praise thee,
and red cows with their winding horns!

("Ode to Richard Martin, Esq."
The Early Poems and Sketches of Thomas Hood © 1869)
Thomas Hood (1799-1845)
British humorist and poet

END OF CHAPTER 8. 1750-1799 BIRTHDATES
Photo Credits for Chapter 8. 1750-1799 Birthdates

P 1 "A WINTER'S TALE" WILD NEW FOREST PONY (*Equus ferus caballus*)
Photo by Sally Bowe/Flickr and © Sally Bowe Photography
Photo seen here: [www.flickr.com/photos/sallybowe/4288247947](http://www.flickr.com/photos/sallybowe/4288247947)
Photostream: [www.flickr.com/photos/sallybowe](http://www.flickr.com/photos/sallybowe)
Photographer's website: [www.sallybowe.com](http://www.sallybowe.com)

P 2 "EWE" (*Ovis aries*)
Location: Mount Famine, near Hayfield, Derbyshire,
Peak District National Park, England, U.K.
Photo by Serigrapher/Flickr
Photo seen here: [www.flickr.com/photos/stockportmike/4374713745](http://www.flickr.com/photos/stockportmike/4374713745)
Photostream: [www.flickr.com/photos/stockportmike](http://www.flickr.com/photos/stockportmike)

P 6 "LAMB" (*Ovis aries*)
Location: Wray, Cumbria, England, U.K.
Photo by Serigrapher/Flickr
Photo seen here: [www.flickr.com/photos/stockportmike/2449745728](http://www.flickr.com/photos/stockportmike/2449745728)
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P 7 "VIRGINIA TOUCHING NOSES WITH BABY (LENNY)" (*Ovis aries*)
Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.
Photo by Marji Beach — rinalia/Flickr
Photo seen here: [www.flickr.com/photos/rinalia/2881916957](http://www.flickr.com/photos/rinalia/2881916957)
Photostream: [www.flickr.com/photos/rinalia](http://www.flickr.com/photos/rinalia)

P 8 NEWBORN PIGLETS (*Sus scrofa domesticus*)
Location: Chatsworth, Bakewell, Derbyshire, U.K.
Photo by Stephen Farnsworth — smfarnsworth/Flickr
Photo seen here: [www.flickr.com/photos/smfarnsworth/3798986498](http://www.flickr.com/photos/smfarnsworth/3798986498)
Photostream: [www.flickr.com/photos/smfarnsworth](http://www.flickr.com/photos/smfarnsworth)

P 9 RING-NECKED DOVE a.k.a. CAPE TURTLE DOVE (*Streptopelia capicola*)
Photo by bell41/Flickr

P 10 COMMON EMERALD BUTTERFLY (*Hermithea aestivaria*)
Location: The Netherlands
Photo by Theo Groen/Flickr
Photo seen here: [www.flickr.com/photos/theogroen/4290047239](http://www.flickr.com/photos/theogroen/4290047239)
Photostream: [www.flickr.com/photos/theogroen](http://www.flickr.com/photos/theogroen)

*(PHOTO CREDITS CONTINUED ON PAGE 45)*
(PHOTO CREDITS CONTINUED FROM PAGE 44)

P 13 HEN FINNEGAN AND POLISH ROOSTER DIABLO (*Gallus gallus domesticus*)
Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.
Photos by Marji Beach — rinalia/Flickr
Photo of Finnegern seen here: www.flickr.com/photos/rinalia/3425591426
Photo of Diablo seen here: www.flickr.com/photos/rinalia/3405735134
Photostream: www.flickr.com/photos/rinalia

P 14 LELAND THE TURKEY (*Meleagris gallopavo*)
Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.
Photo by Marji Beach — rinalia/Flickr
Photo seen here: www.flickr.com/photos/rinalia/2821633681
Photostream: www.flickr.com/photos/rinalia

P 16 HOUSE SPARROW FLEDGLING (*Passer domesticus*)
Location: Battery Park, Manhattan, New York City, New York, U.S.A.
Photo by Corey Finger/Birder Blogger for 10,000Birds.com
Photo seen here: http://10000birds.com/fledgling-house-sparrow-getting-fed.htm
Home page: http://10000birds.com

P 18 GREAT GREY OWL (*Strix nebulosa*)
Location: Buntzen Lake, Anmore, British Columbia, Canada
Photo by Julie Scott — jscott7357/Flickr and © Julie-ry Photography and Jewellery
Photo seen here: www.flickr.com/photos/jscott7357/3992724135
Photostream: www.flickr.com/photos/jscott7357
Photographer's website: www.julie-ry.com

P 20 "A WIRE-HAIRED FOX TERRIER ON A BRANCH" (*Canis lupus familiaris*)
Artwork by painter Arthur Batt (1846-1911) of Great Britain
Artwork seen here: http://store.encore-editions.com/newfoxterrier.html
Image used with permission of www.encore-editions.com

P 21 LIGHT-MANTLED SOOTY ALBATROSS (*Phoebetria palpebrata*)
Photo by Vincent Legendre (Creative Commons 2.0 license)
Photo seen here: commons.wikimedia.org/Albatros_fuligineux

P 22 "WERNETH LOW COW" (*Bos taurus*)
Location: Werneth Low Hill, Greater Manchester, England, U.K.
Photo by Serigrapher/Flickr
Photo seen here: www.flickr.com/photos/stockportmike/2135843164
Photostream: www.flickr.com/photos/stockportmike

P 25 "UNCONDITIONAL LOVE" AND "TWO OF A KIND" FRIESIANS (*Equus caballus*)
Location: near Gouda, The Netherlands
Photo by Maria Jo — ♥ okkibox/Flickr and © Okkibox Fine Art Photography
Photo (top) seen here: www.flickr.com/photos/okkibox/4300736749
Photo (bottom) seen here: www.flickr.com/photos/okkibox/3724788848
Photostream: www.flickr.com/photos/okkibox
Photographer's website: www.okkibox.nl

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P 26 WOLF MOTHER AND TWO PUPS (*Canis lupus*)
Photographers are usually not identified on this website, but own photo copyrights
Non-commercial, educational, inspirational use of this website's photos is permitted
Photo seen here: firstpeople.us/Wolf-and-Pup/Gallery_1_Wolves
Home page: http://www.firstpeople.us
■ American Indians.
First People is a child friendly site about American Indians and members of the First
Nations. 1400+ legends, 400+ agreements and treaties, 10,000+ pictures, free
clipart, Pueblo pottery, American Indian jewelry, Native American Flutes and more.

P 27 BROWN HARES (*Lepus Capensis*)
Location: Ireland
Photo by Padraic Moran — Súgán/Flickr
Photo seen here: www.flickr.com/photos/padraicmoran/2488002012
Photostream: www.flickr.com/photos/padraicmoran

P 30 "HALLO BAY GRIZZLY BEARS"—SOW NURSES CUBS (*Ursus arctos horribilis*)
Location: Katmai National Park, Alaska, U.S.A.
Photo by Stephen W. Oachs/© Stephen W. Oachs Photography
Photo seen here: www.flickr.com/photos/stephenoachs/4130785241
Photostream: www.flickr.com/photos/stephenoachs
Photographer's websites: www.stephenoachs.com and www.apertureacademy.com

P 31 "AFFECTION—MUTTERLIEBE" ORANGUTAN-STYLE (*Pongo pygmaeus*)
MOTHER, MOKO, TENDERLY HOLDS HAND OF HER BABY, LEILA (face shown)
Location: Hagenbecks Tierpark, Hamburg, Germany
Photo by Dieter Müßler/Flickr
Photo seen here: www.flickr.com/photos/dimuessler/3198356959
Photostream: www.flickr.com/photos/dimuessler

P 34 BALD EAGLE (*Haliacetus leucocephalus*)
Location: Boundary Bay, British Columbia, Canada
Photo by Julie Scott — jscott7357/Flickr and © Julie-ry Photography and Jewellry
Photo seen here: www.flickr.com/photos/jscott7357/3608300436
Photostream: www.flickr.com/photos/jscott7357
Photographer's website: www.julie-ry.com

P 35 NEWFOUNDLAND DOG POSTAGE STAMP (*Canis lupus familiaris*)
Location: Province of Newfoundland, Canada
Photo by Yousuf Karsh of Canada: http://en.wikipedia.org/wiki/Yousuf_Karsh
The Wikipedia site CanadianImages says: "If the work was in the public domain in
the country of origin as of January 1, 1996, it is in the public domain in the U.S."

P 37 KOKO THE GORILLA CRADLES SMOKY THE MANX KITTEN—INTERSPECIES LOVE
Identification: Koko is a Western Lowland Gorilla (*Gorilla gorilla*)
Location: The Gorilla Foundation, Woodside, California, U.S.A.
Permission to use this copyrighted © photo of Koko granted by
Dr. Ron Cohn/The Gorilla Foundation/Koko.org
Photo seen here: www.koko.org/friends/mission.koko.html
Home page: www.koko.org

(PhOTO CREDITS CONTINUED ON PAGE 47)
(PHOTO CREDITS CONTINUED FROM PAGE 46)

P 40 "UP CLOSE AND PERSONAL" WITH LAMB LENNY (Ovis aries)
Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.
Photo by Marji Beach — rinalia/Flickr
Photo seen here: www.flickr.com/photos/rinalia/2884569839
Photostream: www.flickr.com/photos/rinalia

P 41 "PARADISE TANAGER" AMAZON BASIN SONGBIRD (Tangara chilensis)
Location: San Diego Zoo, San Diego, California, U.S.A.
Photo by Nathan Rupert — SanDiegoShooter/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/nathaninsandiego/4305303478
Photostream: www.flickr.com/photos/nathaninsandiego
Photographer's website: http://nathanrupert.clustershot.com

P 42 "AMERICAN BISON AND PRONGHORN ANTELOPE" DIORAMA (Bos bison and Antilocapra americana)
Location: American Museum of Natural History, New York, New York, U.S.A.
Photo by Wally Gobetz — wallyg/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/wallyg/404507578
Photostream: www.flickr.com/photos/wallyg

P 43 The Piebald Horse (1653) (Equus caballus)
Location: The Getty Center, Los Angeles, California, U.S.A.
Oil painting by Paulus Potter (1625-1654) of The Netherlands
Artwork here: getty.edu/art/Paulus_Potter_The_Piebald_Horse
Public Domain photo

End of Photo Credits for Chapter 8. 1750-1799 Birthdates