

CHAPTER 9. AUTHORS WITH 1800-1824 BIRTHDATES



Pain, terror, mortal agonies which scare
Thy heart in man, to *brutes* these wilt not spare
Are theirs less sad and real? Pain in man
Bears the high mission of the flail and fan
In brutes 'tis purely piteous.

Sir Henry Taylor (1800-1886)

English poet, dramatist, abolitionist, politician

.....

Cruelty to animals is as if a man did not love God.
Now what is it moves our very heart and sickens us
so much as cruelty shown to poor brutes?
I suppose this: First, that they have done us no harm;
next, that they have no power whatever of resistance;
it is the *cowardice and tyranny* of which they are the victims
which make their suffering so especially touching.
For what was this but the very cruelty inflicted upon our Lord?

Venerable John Henry Newman (1801-1890)

English Roman Catholic Cardinal

.....

(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR NEWMAN)

* * *

There is something so very dreadful, so Satanic,
in tormenting those who have never harmed us,
and who cannot defend themselves,
who are utterly in our power,
who have weapons neither of offense nor defense
that none but very hardened persons
can endure the thought of it.

* * *

Think, then, my brethren,
of your feelings of cruelty practiced on brute animals,
and you will gain one sort of feeling
which the history of Christ's cross and passion
ought to excite in you.
And let me add, this is in all cases one good use
to which you may turn any...wanton and unfeeling acts
shown towards the...animals;
let them remind you, as a picture of Christ's sufferings.
He who is higher than the angels,
deigned to humble Himself
even to the state of the brute creation.

(Good Friday sermon in *Parochial and Plain Sermons* © 1842)

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♦ It is almost a definition of a gentleman
to say he is one who never inflicts pain.
Venerable John Henry Newman (1801-1890)
English Roman Catholic Cardinal

.....

Is it not sufficient for man to absorb
the useful labors and lives of the inferior creation,
without super-adding excessive anguish, want and misery?
When his own cup of suffering is full and overflowing,
desperate resort to revolution sometimes rids him
of his cruel tormentors and taskmasters.
But of the inferior animals, generations and generations
suffer and expire without any chance of relief or redress,
unless it be granted by the generosity and justice of man.

(*The Spirit of Humanity* © 1835)

Julius Rubens Ames (1801-1850)
American abolitionist

.....

[on vivisection]

The thought of this diabolical system disturbs me night and day.

* * *

I don't believe that science can be attained by processes which are at variance with the perfections of God.

* * *

We are bound in duty to leap over all limitations and go for the abolition of this vile and cruel form of idolatry; for idolatry it is, and like all idolatry, brutal, degrading and deceptive.

(letter to Frances Power Cobbe, September 3, 1878)

<>

I was convinced that God had called me to devote whatever advantages He might have bestowed upon me to the cause of the weak, the helpless, both man and beast, and those who had none to help them.

* * *

Whatever I have done I was enabled to do; and all happy results (if any there be) must be credited, not to the servant, but to the great Master, who led and sustained him.

(letter, April 30, 1881)

Lord Shaftesbury (1801-1885)

British philanthropist

Co-founder, RSPCA

.....

If we maltreat our animals, or each other, the spirit within us, our traditions and the Bible, all agree in declaring it is wrong.

* * *

The more kind we are to our animals, the more peace will increase.

Brigham Young (1801-1877)

American president, The Church of Jesus Christ of Latter-day Saints

.....

First it was necessary to civilize man in relation to man. Now it is necessary to civilize man in relation to nature and the animals.

* * *

In the relations of man with the animals... with all the objects of creation, there is a whole great ethic scarcely seen as yet, but which will eventually break through into the light and be the corollary and the complement to human ethics.

* * *

**I believe that pity is a law like justice
and that kindness is a duty like uprightness.
That which is weak has a right to the kindness and pity
of that which is strong.**

(Alpes et Pyrenees © 1890)

Victor Hugo (1802-1885)

French writer

.....

**◆To know even one life has breathed easier
because you have lived—this is to have succeeded.**

<>

**You have just dined; and however scrupulously the slaughterhouse
is concealed in a graceful distance of miles, there is complicity.**

("Fate" The Conduct of Life © 1860)

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**◆'Tis said that the view of nature held by any people
determine all their institutions.**

(English Traits © 1856)

Ralph Waldo Emerson (1803-1882)

American essayist

.....

**[A]nd we have so far improved upon the custom of Adam and Eve,
that we generally furnish forth our feasts
with a portion of some delicate calf or lamb,
whose unspotted innocence entitles them to the happiness
of becoming our sustenance.**

(Passages from the American Note-Books 1835-1853 © 1868)

Nathaniel Hawthorne (1804-1864)

American novelist

.....

**It will be a great step forward in the development of our race,
if we become fruit-eaters, and meat-eating disappears from the earth.
Everything will be possible on earth,
from the moment when we abolish bloody meat meals and war.**

George Sand, Baroness Dudevant (1804-1876)

French novelist and feminist

.....

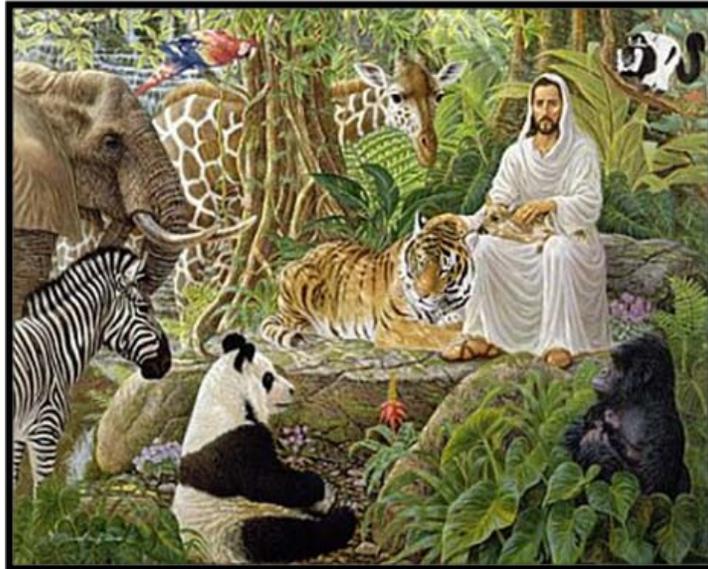
**◆Never apologize for showing feeling, my friend;
remember that when you do so you apologize for truth.
Benjamin Disraeli, First Earl of Beaconsfield (1804-1881)
British Prime Minister, statesman, debater, novelist**

.....

Creature QUOTES

[on the redemption of the entire creation]
But is it true that Death is the lord
of any man or woman or child;
of any beast or any insect; of any tree or flower?
No.

Death did not make them;
and He who did make them, He who gave them life
by whom their life has been renewed every hour,
He has proved that He is stronger than death.



We wait for the deliverer of these bodies
from their aches and torments;
we wait for the day when Christ shall set them free
from the bondage of death;
when He shall make them like His glorious body.
And as we hope for ourselves,
so we hope for all those creatures who not for their own fault
have been made subject to misery and death,
who are not as sinful as we have been.

"Suffering and Glory"

Sermons Preached in Country Churches © 1880

F. D. Maurice (1805-1872)

English theologian

Anglican preacher

Social reformer

.....

Kindness to the whole animal creation...
is not only a virtue that should be developed
but is the **ABSOLUTE DUTY OF MANKIND**.
Children should be taught that nature in all forms
is our heavenly Father's Great Book of Life.
Furthermore, he who treats in a brutal manner a poor dumb animal,
at that moment disqualifies himself
for the companionship of the Holy Spirit.

Joseph Smith (1805-1844)

American founder, The Church of Jesus Christ of Latter-day Saints

.....

We must admit into our moral treatises
the question of the rights of animals;
and not only the limits of our rights over them,
but other topics hence arising.
When man must starve unless he kills a deer or a bison,
no one blames the slaughter; but it does not follow
that when we have plenty of wholesome food without killing,
we are at liberty to kill for mere gratification of the palate.
To nourish a taste for killing is morally evil;
to be accustomed to inflict agony on harmless animals
by wounding or maiming them without remorse,
prepares men's hearts for other cruelty.

(Essays on Diet)

<>

Evidently the reason why it is wicked to torture a man
is not because he has an immortal soul,
but because he has a highly sensitive body;
and so has every vertebrate animal, especially the warm-blooded.
If we have no moral right to torture a man,
neither have we a moral right to torture a dog.

We have to add to our morals a new chapter on the rights of animals.

(essay in Vivisection, Scientifically and Ethically Considered in Prize Essays,
James Macauley, Rev. Brewin Grant, Abiathar Wall (eds.) © 1881)

Francis William Newman (1805-1897)

English professor, scholar, writer

.....

[on emancipation, which also applies to enslaved animals]

◆ I am in earnest—I will not equivocate—I will not excuse
—I will not retreat a single inch—AND I WILL BE HEARD.

("To the Public" The Liberator, Inaugural Edition, January 1, 1831)

William Lloyd Garrison (1805-1879)

American abolitionist, social reformer, journalist

.....

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

<>

[Animals are] those unfortunate slaves and victims of the most brutal part of mankind.

<>

◆ Every great movement must experience three stages: ridicule, discussion, adoption.

* * *

◆ It often happens that the universal belief of one age, a belief from which no one was free or could be free without an extraordinary effort of genius or courage, becomes to a subsequent age, so palpable an absurdity, that the only difficulty is to imagine how such an idea could ever have appeared credible.

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◆ [W]as there ever any domination that did not appear natural to those who possessed it?

("The Subjugation of Women" © 1869)

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Granted that any practice causes more pain to animals than it gives pleasure to man; is that practice moral or immoral? And if exactly in proportion as human beings raise their heads out of the slough of selfishness, they do not answer "immoral," let the morality of the principle of utility be forever condemned.

("Pain to Animals")

John Stuart Mill (1806-1873)

English philosopher and political economist

.....

The sooner we recognize the fact that the mercy of the Almighty extends to every creature endowed with life, the better it will be for us as men and Christians.

John Greenleaf Whittier (1807-1892)

American poet and abolitionist

.....

[on vivisection]

We owe a sevenfold obligation to the Creator of those animals. Our obligation and moral duty is to Him who made them and, if we wish to know the limit and the broad outline of our obligation, I say at once it is His nature, and His perfections and, among those perfections,

one is most profoundly that of eternal mercy.
It would seem to me that the practice of vivisection,
as it is now known and now exists,
is at variance with those moral perfections.
I believe that science consists in the knowledge of truth
obtained by the processes which are in conformity
with the nature of God,
who, the Holy Scripture says, is the Lord of all sciences.
I believe in science most profoundly within its own limits;
but it has its own limits,
and, when the word science is applied to matter
which is beyond those limits, I don't believe in it
and, as I believe that vivisection is susceptible
of such excessive abuse, such facile abuse, such clandestine abuse
all over the land, and by all manner of people,
I shall do all I can to restrain it to the utmost of my power.

<>

We owe ourselves the duty not to be brutal or cruel;
and we owe to God the duty of treating all His creatures
according to His own perfections of love and mercy.

(letter of July 13, 1891)

Cardinal Henry Edward Manning (1808-1892)
English Roman Catholic Archbishop of Westminster

.....

Here you are faced with God's teaching,
which obliges you not only to refrain
from inflicting unnecessary pain on any animal,
but to help and, when you can,
to lessen the pain whenever you see an animal suffering,
even through no fault of yours.

As God is merciful, so you also be merciful.

As he loves and cares for all His creatures and His children
and they are related to Him, because He is their Father,
so you also love all His creatures as your brethren.

Let their joys be your joys, and their sorrows yours.

Love them and with every power which God gives you,
work for their welfare and benefit,

because they are the children of your God,
because they are your brothers and sisters.

* * *

There are probably no creatures that require more
the protective Divine word against the presumption of man
than the animals, which like man have sensations and instincts,
but whose body and powers are nevertheless subservient to man.
In relation to them man so easily forgets

that...the animal being is just as sensitive
to cuts, blows, and beating as man.
Thus man becomes the torturer of the animal soul.
Rabbi Samson Rafael Hirsch (1808-1888)
German Chief Rabbi of Austria
"Founding Father of modern Orthodox Judaism"

.....

**Animals, whom we have made our slaves,
we do not like to consider our equal.**
(Charles Darwin Letters—through 1869)

<>

**It is an intolerable thought that these creatures,
with all their capacity for devotion, affection, loyalty,...
should suffer total annihilation at death.**

<>

Animals may partake from our common origin in one ancestor.

* * *

We may all be netted together.
(The Origin Of Species © 1859)

<>

**The setting of steel traps for catching vermin
is too cruel a business for civilized people to tolerate.
If we attempt to realize the sufferings of a cat,
or other animal when caught,
we must fancy what it would be
to have a limb crushed during a whole long night,
between the iron teeth of a trap,
and with the agony increased
by constant attempts to escape.
Few men could endure to watch for five minutes,
an animal struggling in a trap with a crushed and torn limb;
yet on all the well-preserved estates throughout the kingdom,
animals thus linger every night;
and where game keepers are not humane,
or have grown callous to the suffering
constantly passing under their eyes,
they have been known by an eyewitness
to leave the traps unvisited for 24 or even 36 hours.**

* * *

**I know of no sight more sorrowful than
that of these unoffending animals
as they are seen in the torture grip of these traps.
They sit drawn up into a little heap,
as if collecting all their force of endurance to support agony;
some sit in a half-torpid state induced by intense suffering.**

Creature QUOTES

* * *

[A]s you approach [they] start up, struggle violently to escape, and shriek pitiably, from terror and as the pangs occasioned by their struggles. We naturally feel more compassion for a timid and harmless animal, such as a rabbit, than for vermin, but the actual agony must be the same in all cases.



It is scarcely possible to exaggerate the suffering thus endured from fear, from acute pain, maddened by thirst, and by vain attempts to escape. Bull-baiting and cock-fighting have rightly been put down by law; I hope it may never be said that the members of the British Parliament will not make laws to protect animals if such laws should in any way interfere with their own sports. Some who reflect upon this subject for the first time will wonder how such cruelty can have been permitted to continue in these days of civilization; and no doubt if men of education saw with their own eyes what takes place under their sanction, the system would have been put an end to long ago. We shall be told that setting steel traps is the only way to preserve game, but we cannot believe that Englishmen, when their attention is once drawn to the case, will let even this motive weigh against so fearful an amount of cruelty.

*("Vermin and traps" *Gardeners' Chronicle and Agricultural Gazette*, No. 35, August 29, 1863)*

<>

The love for all living creatures is the most noble attribute of man.

* * *

There is no fundamental difference between man and the higher mammals in their mental faculties. The difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind. We have seen that the senses and intuitions, the various emotions and faculties, such as love, memory, attention and curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient, or even sometimes a well-developed condition, in the lower animals.

* * *

It is a significant fact, that the more the habits of any particular animal are studied by a naturalist, the more he ascribes to reason and the less to unlearned instincts.

(The Descent of Man © 1871)

Charles Darwin (1809-1882)

English naturalist, "Founding Father of the Theory of Evolution"

.....

There is something about the unselfish and self-sacrificing love of a brute, which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere man.

(The Black Cat © 1845)

Edgar Allen Poe (1809-1849)

American poet, short-story writer, playwright

.....

◆To sin by silence when they should protest makes cowards out of men.

<>

I care not for a man's religion whose dog and cat are not the better for it.

<>

[on rescuing a fledgling]

I could not have slept tonight if I had left that helpless little creature to perish on the ground.

<>

I am in favor of animal rights as well as human rights.

That is the way of a whole human being.

(Complete Works of Abraham Lincoln, 12 Volumes, John G. Nicolay and John Hay (eds.) © 1894)

<>

◆As I would not be a slave,
so I would not be a master.
(speech on August 1, 1858)

<>

[on enslavement as an injustice]

◆The real issue...is the eternal struggle
between these two principles
—right and wrong—throughout the world.
They are the two principles that have stood face to face
from the beginning of time,
and will ever continue to struggle.
The one is the common right of humanity
and the other the divine right of kings.
It is the same principle in whatever shape it develops itself.
It is the same spirit that says,
"You work and toil and earn bread, and I'll eat it."
No matter in what shape it comes,
whether from the mouth of a king
who seeks to bestride the people of his own nation
and live by the fruit of their labor,
or from one race of men as an apology
for enslaving another race,
it is the same tyrannical principle.

(Lincoln-Douglas 7th Debate
Alton, Illinois, October 15, 1858)

Abraham Lincoln (1809-1865)
16th President of the United States

.....

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

.....

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

.....

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

("Trust")

<>

Yet pity for a horse o'erdriven,
And love in which my hound has part,

Can hang no weight upon my heart,
In its assumptions up to heaven:

.....

And I am so much more than these
As thou, perchance, art more than I,
And yet I would spare them sympathy,
And I would set their pains at ease.

("Sympathy for Horse and Hound, In Memoriam")

Alfred, Lord Tennyson, 1st Baron Tennyson, FRS (1809–1892)

British writer, Poet Laureate of the United Kingdom

.....

◆It's a matter of taking the side of the weak against the strong
—something the best people have always done.

(The Minister's Wooing © 1859)

<>

[on slavery, which also applies to enslaved animals]

◆So long as the law considers all these human beings,
with beating hearts and living affections,
only as so many things belonging to a master;
so long as the failure, or misfortune,
or imprudence, or death of the kindest owner,
may cause them any day
to exchange a life of kind protection and indulgence
for one of hopeless misery and toil
[for that] long it is impossible
to make anything beautiful or desirable
in the best regulated administration of slavery.

(Uncle Tom's Cabin © 1852)

<>

I and my daughters and husband
have been regarded as almost fanatical
in our care of animals
wherever we have been,
and in Florida we have seen much to affect us;
not so much in the oppression of the useful animals,
as in the starving of other creatures
which people keep and will not feed.
Again we have been distressed
by the wholesale barbarity of tourists
who seem to make Florida animals mere marks
for unskillful hunters to practice upon,
and who go everywhere maiming,
wounding and killing poor birds and beasts
that they do not even stop to pick up,
and shoot in mere wantonness.

Last year we exerted ourselves to get a law passed protecting the birds of Florida



[who] were being trapped and carried off by thousands to die in miserable little cages...veritable slave ships.... I for my part am ready to do anything that can benefit the cause. (letter, November 6, 1877)

Harriet Beecher Stowe (1811-1896)
American writer and abolitionist

.....

While reading these frightful atrocities, perpetrated on innocent, unoffending animals, the inquiry springs to the lips: can the perpetrators of them be human beings? Can the brain that conceives them, the heart that tolerates them, and the hand that executes them belong to the being who, it is said, was made in God's own image?

<>

Mercy to animals means mercy to mankind.

Henry Bergh (1811-1888)
American social reformer
Founder, American SPCA

.....

[on vivisection]

The necessity for these experiments I dispute.
Man has no right to gratify an idle and purposeless curiosity
through the practice of cruelty.

(A Christmas Carol © 1843)

Charles Dickens (1812-1870)

English novelist

.....

I despise and abhor the pleas
on behalf of that infamous practice, vivisection.
I would rather submit to the worst of deaths, so far as pain goes,
than have a single dog or cat tortured on the pretense
of sparing me a twinge or two.

Robert Browning (1812-1889)

British poet and playwright

.....

I do not know how God will judge my handiwork.
During the last three years,
I have written more than 50 pages of the score of "Parsifal"
and saved three young dogs from death.
We shall have to wait and see which lies heavier in the scales.

<>

Recently, while I was in the street,
my eye was caught by a poulterer's shop;
I stared unthinkingly at his piled-up wares,
neatly and appetizingly laid out,
when I became aware of a man at the side busily plucking a hen,
while another man was just putting his hand in a cage,
where he seized a live hen and tore [its] head off.

The hideous scream of the animal,
and the pitiful weaker sounds of complaint
that it made while being overpowered
transfixed my soul with horror.

Ever since then I have been unable
to rid myself of this impression,
although I had experienced it often before.

It is dreadful to see how our lives
—which, on the whole, remain addicted to pleasure—
rest upon such a bottomless pit of the cruellest misery!
This has been so self-evident to me from the very beginning
and has become even more central to my thinking
as my sensibility has increased.

* * *

I have observed the way in which I am drawn

**(in the direction of empathy for misery)
with a force that inspires me with sympathy,
and that everything touches me deeply
only insofar as it arouses fellow-feeling in me, i.e. fellow-suffering.
I see in this fellow-suffering
the most salient feature of my moral being,
and presumably it is this that is the well-spring of my art.**

*(extract of a letter to Mathilde Wesendonck in 1858, Selected Letters
of Richard Wagner, Stewart Spencer & Barry Millington (eds.) © 1987)*

<>

**The thought of their sufferings
penetrates with horror and dismay into my soul,
and in the sympathy evoked I recognize
the strongest impulse of my moral being,
and also the probable source of all my art.
The total abolition of the horror we fight against
must be our real aim.**

**In order to attain this our opponents, the vivisectors,
must be frightened...into seeing the people
rise up against them with stocks and cudgels.
Difficulties and costs must not discourage us.
If experiments on animals were abandoned
on grounds of compassion,
mankind would have made a fundamental advance.**

(letter to Ernst von Weber, October 19, 1879)

<>

**What hitherto has kept me from joining
any of the existing societies for the protection of animals,
has been that I found all their arguments and appeals
based well-nigh exclusively on the Utilitarian principle.
It may have been a first necessity of the philanthropists
who have heretofore concerned themselves
with the protection of dumb animals,
to prove to the people the usefulness
of a merciful treatment of the beasts,
since our modern civilization does not empower us
to count on any other motives than that of utility
in the actions of State-ruled mankind.
How far we thus have wandered from the only
ennobling reason for kindness toward dumb animals,
and how little could be really attained on the path here struck,
is shown quite palpably in recent days.**

* * *

**Who needs another motive for the protection of an animal
from willfully protracted sufferings
than that of pure compassion**

can never have felt a genuine right
to stop another man's beast-torture.
Everyone who revolts at the sight of an animal's torment,
is prompted solely by compassion,



and he who joins with others to protect dumb animals
is moved by naught save pity,
of its very nature entirely indifferent
to all calculations of utility or the reverse.
But that we have not the courage to set this motive of pity
in the forefront of our appeals and admonitions to the folk,
is the curse of our civilization.
In our days it required the instruction of a philosopher
[Arthur Schopenhauer] who fought with dogged ruthlessness
against all cant and all pretence to prove the pity deeply-seated
in the human beast the only true foundation of morality.

* * *

Human dignity begins to assert itself
only at a point where man is distinguishable
from the beast by pity for it.

* * *

This teaching [of the wrong done
in killing and eating our fellow beings]
was the result of a deep metaphysical recognition of a truth;
and, if the Brahman has brought to us the consciousness
of the most manifold phenomenon of the living world,
with it is awakened the consciousness
that the sacrifice of one of our near kin is,
in a manner, the slaughter of one of ourselves;

that the nonhuman animal is separated from man
only by the degree of mental endowment,
that it has the faculties of pleasure and pain,
has the same desire for life
as the most reason-endowed portion of mankind.

(Religion and Art © 1880)

Richard Wagner (1813-1883)

German composer and humanitarian

.....

One reason for vegetarianism
should be mentioned more than normally happens.
I mean the appeal to the moral principle:
that we may not call upon others to do for us
what we would not do ourselves.

I have no moral reservations about cleaning my boots,
dusting my table or sweeping my office.

My feelings would not be offended by doing these
and a hundred other manual tasks.

I could not slay an ox, or a sheep, and especially would not be able
to shear the neck of a lamb nor twist the neck of any bird.

If I cannot do it without hurting my feelings,

I reject that another person do it in my place, hurting their feelings.

Sir Isaac Pitman (1813-1897)

English inventor of stenography

.....

For fidelity, devotion, love,
many a two-legged animal is below the dog and the horse.
Happy would it be for thousands of people
if they could stand at last before the judgment seat and say,
"I have loved as truly and I have lived as decently as my dog."
And yet we call them only "brutes."

(The Clergy Speak for Animals)

Henry Ward Beecher (1813-1887)

American Congregationalist minister, reformer, abolitionist

.....

Yes, any act of mercy,
even to the humblest and lowliest of God's creatures,
is an act that brings us near to God.

* * *

"Thou preservest both man and beast;
how exalted is thy mercy, O Lord;
therefore the children of men
take refuge under the shadow of thy wings."

That mercy [seen] in the complex arrangements
of the animal creation, extending down
to the minutest portions of their frames
—that same Divine mercy it is which we are bid to imitate.
He whose soul burns with indignation against the brutal ruffian
who misuses the poor, helpless, suffering horse,
or dog, or ass, or bird, or worm,
shares for the moment that Divine companion wrath
which burns against the oppressors
of the weak and defenceless everywhere.
He who puts forth his hand to save from ill treatment,
or add to the happiness of any of those dumb creatures,
has opened his heart to that Divine compassion
which our Heavenly Father has shown
to the whole range of created things
—which our blessed Saviour has shown to the human race,
his own peculiar charge, by living and dying for us.
"Be ye merciful" to dumb animals,
for ye have a common nature with them.
Be ye merciful, for the worst part
of the nature of brutes is to be unmerciful.
Be ye merciful, for ye are raised far above them,
to be their appointed lords and guardians.
Be ye merciful, for ye are made in the image
of him who is All-Merciful and All-Compassionate.

("Acts of Mercy" Voices for the Speechless, Abraham Firth (ed.) © 2004)

<>

Remember our common origin and our common infirmities.
Remember that we are bound to feel for their hunger,
their thirst, their pains, which they share with us,
and which we, the controllers of their destiny,
ought to alleviate by the means which our advancing civilization
enables us to use for ourselves.
Remember how completely each of us is a god to them,
and, as a god, bound to them by godlike duties.

*("Results and Duties of Man's Supremacy"
Voices for the Speechless, Abraham Firth (ed.) © 2004)*

Arthur Penrhyn Stanley (1815-1881)
English clergyman, Dean of Westminster

.....

It is piteous to see even an animal lying lifeless.
Charlotte Bronte (1816-1855)
English novelist

.....

Creature
QUOTES

Every creature is better alive than dead,
men and moose and pine-trees,
and he who understands it aright
will rather preserve its life
than destroy it.

("Chesuncook"

Part II

The Maine Woods

© 1909)



<>

It may be vain to ask why the imagination
will not be reconciled to flesh and fat.

I am satisfied that it is not.

Is it not a reproach that man is a carnivorous animal?

True, he can and does live, in a great measure,
by preying on other animals;

but this is a miserable way, as anyone who will go to
snaring rabbits, or slaughtering lambs, may learn,
and he will be regarded as a benefactor of his race
who shall teach man to confine himself
to a more innocent and wholesome diet.

Whatever my own practice may be,

I have no doubt that it is a part of the destiny of the human race,
in its gradual improvement, to leave off eating animals,
as surely as the savage tribes have left off eating each other
when they came in contact with the more civilized.

* * *

No humane being, past the thoughtless age of boyhood,
will wantonly murder any creature which holds its life
by the same tenure that he does.

* * *

I once had a sparrow alight on my shoulder for a moment
while I was hoeing in a village garden,
and I felt that I was more distinguished by that circumstance
than I should have been by any epaulet I could have worn.

* * *

I have found repeatedly, of late years,
that I cannot fish without falling a little in self-respect.

I have tried it again and again.

I have skill at it, and, like many of my fellows,
a certain instinct for it, which revives from time to time,
but always when I have done

Creature QUOTES

I feel it would have been better if I had not fished.
I think that I do not mistake.
It is a faint intimation, yet so are the first streaks of morning.
(*Walden, or Life in the Woods* © 1854)

<>

Our science [including vivisection], so called,
is always more barren and mixed with error than our sympathies.
* * *

The squirrel you kill in jest, dies in earnest.
* * *

I do not consider the other animals brutes in the common sense.
I am attracted toward them undoubtedly because
I never heard any nonsense from them.
I have not convicted them of folly or vanity
or pomposity or stupidity in dealing with me.
(*Familiar Letters* © 1865)

<>

◆All good things are wild, and free.

<>

I have just been through the process of killing the cistudo
for the sake of science;



but I cannot excuse myself for this murder,
and see that such actions
are inconsistent with the poetic perception,
however they may serve science,
and will affect the quality of my observations.
I pray that I may walk more innocently and serenely through nature.
No reasoning whatever reconciles me to this act.
It affects my day injuriously. I have lost some self-respect.
(*The Heart of Thoreau's Journals*, Odell Shepard (ed.) © 1927)

<>

The inhumanity of science concerns me,
as when I was tempted to kill a rare snake
that I may ascertain its species.
I feel that this is not the means of acquiring true knowledge.
(*Journal Vol. 6* © 1854)

<>

I saw a muskrat come out of a hole in the ice.



**While I am looking at him, I am thinking what he is thinking of me.
He is a different sort of man, that is all.**

Henry David Thoreau (1817-1862)

American author, naturalist, transcendentalist, philosopher

.....

[on the "ill-usage and needless suffering" of animals]

**Where [cruelty is] wantonly inflicted, stern repression is needed,
and the helpless creatures must have such protection as the law can give.**

*** * ***

**If the injuries are caused by ignorance or by thoughtlessness,
we must point out the reality of the suffering,
and try to awaken sympathy for dumb animals;
teaching also that want of thought does not release
from moral responsibility and just blame.**

**[Since] the barriers offered by difference of nation,
of country, of race, have been gradually removed,
it is not surprising that the exercise of compassion
should be extended beyond the equally arbitrary limit of our own species.**

*** * ***

**The same principles of equity are expected to apply
to the relations between all God's creatures,
and the rules of justice and mercy are of universal obligation.**

*** * ***

**If, as some wise and good men have supposed, there may be
a place for lower creatures [with] man in a future world,
we should feel the responsibility
of our relation to them now all the greater.**

Or, if we regard them only as a passing part

of the present system of things,
then, in knowing that death is the end of their little existence,
we have the strongest motive to let them enjoy their brief life,
and cruelty appears the greater injustice.

* * *

In the shipment and sea transport
of cattle, sheep, and other live animals...
the horrors are like those we used to read of
in the holds of the slave-trade ships.

* * *

For the prevention of some kinds of cruelty to animals
it is now universally admitted that the legislature should interfere....
To give effect to these laws,
private individuals ought to lend (themselves).

* * *

Those who witness acts of cruelty should interfere.

* * *

Those who can speak to the public,
either from the pulpit or through the press,
should lift up their voices in behalf of the dumb.
It is far more important in the very young
to attend to the formation of character
than the impartation of knowledge,
and instead of cramming the children with lessons
only meant for the memory and the head,
a due share of time should be given to subjects
which interest the feelings and improve the heart.
It is not merely for the sake of the lower animals that we say this,
but for the highest advantages of the pupils.
As the effects of cruelty are twofold
(hurtful to the poor victims
and hurtful to those who inflict the injury)
so the effects of benevolence are twofold
(preventing suffering and improving the hearts
of those who show kindness).

* * *

[on seeking the "total abolition" of vivisection]

It is evident that public opinion must be brought to bear
for the suppression of atrocities which thus pass without protest.
"Physiological Laboratories"...deserve to be viewed
with the same horror as the Chambers of the Inquisition.
Medical students trained under such influences
must deteriorate in moral and social tone,
and the character and status of the whole profession
will be affected by the misdeeds of the vivisectors.

(Plea for Mercy to Animals © 1875)

<>

There have always been men of eminence in the profession who have pronounced the asserted claims of vivisection to be baseless.

There are many physicians and surgeons now who maintain an honorable protest against experiments, which are cruel and unjustifiable, which are degrading to the profession, baneful to the students who practice or witness them, and opposed to true science, as well as to justice and humanity.

("Why I Oppose Vivisection, No. II, Part 1" © 1896)

James A. Macaulay, M.D. (1817-1902)

Scottish physician

.....

There is no denying that slavery had a direct tendency to produce cruelty and brutality in the treatment and management of animals, and especially those animals employed in the cultivation of the soil. Not only the slave, but the good-natured ox and the sagacious horse came in for a share of this treatment.

[T]he mule had no rights which anybody was bound to respect.

The master blamed and abused the overseers, and the overseers blamed and abused the slave and the slave blamed and abused the mule.

* * *

One of greatest sources of pleasure in tilling the soil, is contact with faithful and affectionate domestic animals.

A horse ever partakes of the disposition of his master.

He will be gentle or turbulent, proud or mean, steady or unsteady like his master.

It ought to be the study of the farmers

to make his horse his companion and friend.

To do this there is but one certain rule,

and that is the rule of kindness and sympathy.

All brutal flogging and loud and boisterous driving, should be put away, and acts of sympathy and words of cheer, should be practiced instead.

There is not much difference

between horse nature and human nature, both need control, and both need kindness.

The best can be got out of neither except by these means.

When young, an untamed and untrained horse

has marvelous notions of his strength and his fleetness.

**He runs, he jumps and stands
with nostrils dilating in the pride of his perfections.**



**He has memory, reason and affection,
and is subject to law imposed by a power superior to his own.
In his wild state of nature, he does not recognize authority.
Like a man, he must be converted from his natural ways.
In no other way can he be made useful to himself or to others.
He must be made to feel
that there is a power over him higher than his own,
that he is a creature of law as well as a creature of freedom.
(oration, Exposition of the Colored People of North Carolina, 1880)
Frederick Douglass (c. 1817-1895)
American runaway slave, abolitionist
Editor, author, orator, reformer**

.....

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.



Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.

(*"All Things Bright and Beautiful"* © 1848)

Cecil Frances Humphreys Alexander (1818-1895)
Irish hymnodist and poet

.....

Watch the students at a vivisection.
It is the blood and suffering, not the science,
that rivets their breathless attention.
If hospital service makes young students less tender of suffering,
vivisection deadens their humanity and begets indifference to it.

* * *

Vivisection is not an innocent study.
We may usefully popularize chemistry and electricity,
their teaching and their experimentation.
BUT not so with vivisection.

* * *

There will come a time when the world will look back
to modern vivisection in the name of science,
as they do now to burning at the stake in the name of religion.

(quoted in *Animal Revolution*, Richard Ryder © 1989)

Henry Jacob Bigelow, M.D. (1818-1890)
American surgeon and medical school professor

.....

Wild animals never kill for sport.
Man is the only one to whom the torture and death
of his fellow creatures is amusing in itself.

(*Oceana: Or, England and Her Colonies* © 1886)

James Anthony Froude (1818-1894)
English historian, professor, writer, rector

.....

The Queen has done all she could
on the dreadful subject of vivisection,
and hopes that Mr. Gladstone will speak strongly against a practice
which is a disgrace to humanity and Christianity.

(letter to British Prime Minister William Gladstone, 1881)

Queen Victoria (1818-1901)

British Queen, Empress of India

.....

Go to the meat market of a Saturday night
and see the crowds of live bipeds
staring up at the long rows of dead quadrupeds.
Does not that sight take the tooth out of the cannibal's jaw?
Cannibals? Who is not a cannibal?
I tell you it will be more tolerable for the Fejee that salted down
a lean missionary in his cellar against a coming famine;
it will be more tolerable for that provident Fejee,
I say, in the day of judgment,
than for thee, civilized and enlightened gourmand,
who nailed geese to the ground
and feasted on their bloated livers
in thy *pate de foie gras*.

(Chapter 65: "Moby Dick The Whale"

The Whale as a Dish © 1851)

Herman Melville (1819-1891)

American novelist, essayist, poet

.....

I will not kill or hurt any living creature needlessly,
nor destroy any beautiful thing,
but will strive to save and comfort all gentle life,
and guard and protect all natural beauty upon the earth.

John Ruskin (1819-1900)

English author

.....

I do not see why we should not be as just to an ant
as to a human being.

Charles Kingsley (1819-1875)

English novelist, poet, social reformer, rector

.....

Animals are such agreeable friends
—they ask no questions, they pass no criticisms.

(*Scenes of Clerical Life* © 1894)

<>

Women should be protected from anyone's
exercise of unrighteous power
—but then, so should every other living creature.

<>

◆Cruelty, like every other vice, requires no motive outside itself;
it only requires opportunity.

<>

It is a great gift of the gods to be born humane,
with a hatred for cruelty and injustice.

George Eliot (1819-1880)

English novelist

.....

◆Re-examine all you have been told,
dismiss what insults your soul.

<>

I swear that I think now that
every living thing without exception has an eternal soul.
I swear that I think there is nothing but immortality.

<>

I think I could turn and live with animals,
They are so placid and self-contained.
I stand and look at them long and long.
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God;
Not one is dissatisfied,
not one is demented with the mania of owning things,
Not one kneels to another,
nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.

(Song of Myself © 1855)

Walt Whitman (1819-1892)

American poet, essayist, journalist, humanist

.....

Only ignorance! only ignorance!
how can you talk about *only* ignorance?
Don't you know that it is
the worst thing in the world,
next to wickedness?
—and which does the most mischief,
heaven only knows.
If people can say,
"Oh! I did not mean any harm,"
they think it is alright.

* * *

Creature QUOTES

Though I am an old horse,
and have seen and heard
a great deal,
I never could make out
why men are so fond
of this sport;
they often hurt themselves,
often spoil good horses,
and tear up the fields,
and all for a hare,
or a fox, or a stag,
that they could get more
easily some other way;
but we are only horses,
and don't know.



* * *

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

* * *

My doctrine is this:

that if we see cruelty or wrong that we have the power to stop,
and do nothing, we make ourselves sharers in the guilt.

(Black Beauty © 1877)

Anna Sewell (1820-1878)

British author

.....

I. Just four hundred years ago
(You may like to know),
In a city old and quaint,
Lived a painter who could paint.
Knight or lady, child or saint,
With so rich a glow,
And such wondrous skill as none
In the Land of Art had done.

.....

IV. Oft the Master used to go
(Old Vasari tells us so)
To the market where they sold
Birds, in cages gay with gold,
Brightly tipped on wing and crest,
Trapped just as they left the nest.

Thither went he day by day,
Buying all within his way,
Making the young peasants glad,
Since they sold him all they had;
And no matter what his store,
Counting birds and cages o'er,
He was always buying more.



V. "Wherefore buy so many?"
That's just what I'm going to tell.
Soon as he had bought a bird,
O'er his upturned head was heard
Such a trill, so glad, so high,
Dropped from out the sunny sky
Down into his happy heart;
Filling it as naught else could—
Naught save his beloved Art—
Full of joy, as there he stood
Holding wide the wicker door,
Watching the bright captives soar
Deep into the blue: You see
Why he bought so many:
He did it just to set them free.
(excerpts from "The Milan Bird-Cages, 1485")
Margaret Junkin Preston (1820-1897)
American poet

.....

The behaviour of men to the lower animals,
and their behaviour to each other,
bear a constant relationship.

Herbert Spencer 1820-1903
English philosopher

.....

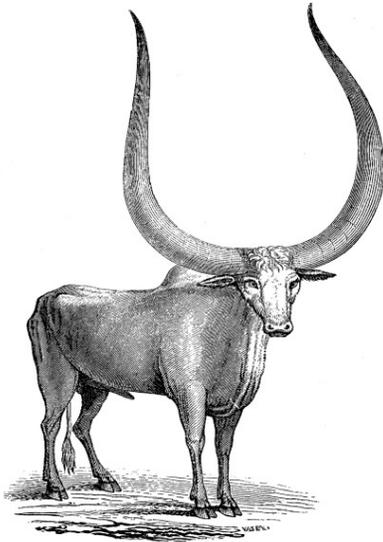
◆ Truth is not only violated by falsehood;
it may be outraged by silence.

(Amiel's Journal)

Henri-Frédéric Amiel (1821-1881)
Swiss philosopher, poet, critic

.....

[on seeing farm hands butcher an ox]



One of the men carried an axe,
and stepping a little to the side and back,
raised it high in the air
and brought it down with a terrible blow.
The ox fell, I fell too;....

As I regained consciousness,
they asked me what made me fall.
I said "someone struck me."
The hired men were lined up
and arraigned for "cruel carelessness."

* * *

Of course, each protested
he had not seen me.
I was altogether too friendly
with the farm hands
to hear them blamed,
especially on my account,

and came promptly to their side, assuring my father
that they had not seen me,...and that I was "all well now."
But I lost all desire for meat,
if I had ever had it....

The bountiful ground
has always yielded enough
for all my needs and wants.

Clara Barton (1821-1912)
American nurse
Founder, American Red Cross

.....

**What are gustatory enjoyments
—chewing and swallowing a roasted turkey
or gulping down a lamb that licked the hand
just raised to shed its blood;—
These are the pleasures of sense,
but do they belong to the man who is the image and likeness of God?
(A10588, Mary Baker Eddy to Asa Gilbert Eddy, c. 1877-1882
© The Mary Baker Eddy Collection, The Mary Baker Eddy Library
for the Betterment of Humanity. Used with permission.)**

<>

***Do animals and beasts have a mind?*
Beasts, as well as men, express Mind as their origin;
but they manifest less of Mind.
The first and only cause is the eternal Mind, which is God,
and there is but one God.
The ferocious mind seen in the beast is mortal mind,
which is harmful and proceeds not from God;
for His beast is the lion that lieth down with the lamb.
Appetites, passions, anger, revenge, subtlety,
are the animal qualities of sinning mortals;
and the beasts that have these propensities
express the lower qualities of the so-called animal man;
in other words, the nature and quality of mortal mind,
—not immortal Mind.**

* * *

**The so-called affection pursuing its victim
is a butcher fattening the lamb to slay it.**

* * *

**◆The nature of the individual,
more stubborn than the circumstance,
will always be found arguing for itself,
—its habits, tastes, and indulgences.
(*Miscellaneous Writings 1883-1896* © 1896)**

<>

**Feasting the senses, gratification of appetite and passion,
have no warrant in the gospel or the Decalogue.
(*Retrospection and Introspection* © 1891)**

<>

**◆In all moral revolutions,
from a lower to a higher condition of thought and action,
Truth is in the minority and error has the majority.
(*Rudimental Divine Science* © 1891)**

<>

**Christian Science gives neither moral right nor might
to harm either man or beast.
(*Message to The Mother Church, Boston, Massachusetts, June, 1901*)**

<>

Creature QUOTES

For many years I have prayed daily that there be no more war,
no more barbarous slaughtering of our fellow-beings;
prayed that all the peoples on earth and the islands of the sea
have one God, one Mind; love God supremely,
and love their neighbor as themselves.

(The First Church of Christ, Scientist, and Miscellany © 1913)

<>

◆ Ignorance, pride, or prejudice closes the door
to whatever is not stereotyped.

* * *

◆ Truth brings the elements of liberty.

On its banner is the Soul-inspired motto, "Slavery is abolished."

The power of God brings deliverance to the captive.

No power can withstand divine Love.

* * *

You may know when first Truth leads
by the fewness and faithfulness of its followers.

Thus it is that the march of time bears onward freedom's banner.

* * *

God is the Life, or intelligence, which forms and preserves
the individuality and identity of animals as well as of men.

* * *

[on the spiritual interpretation of Genesis 1:29, 30]

God gives the lesser idea of Himself for a link to the greater,
and in return, the higher always protects the lower.

* * *

Tenderness accompanies all the might imparted by Spirit.

The individuality created by God is not carnivorous,



as witness the millennial estate pictured by Isaiah:—

"The wolf also shall dwell with the lamb,

Creature
QUOTES

And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them."
Understanding the control which Love held over all,
Daniel felt safe in the lions' den,
and Paul proved the viper to be harmless.
All of God's creatures, moving in the harmony of Science,
are harmless, useful, indestructible.
A realization of this grand verity
was a source of strength to the ancient worthies.
It supports Christian healing,
and enables its possessor to emulate the example of Jesus.
"And God saw that it was good."

* * *

The earth, at God's command, brings forth food for man's use.
(*Science and Health with Key to the Scriptures* © 1875)

Mary Baker Eddy (1821-1910)

**American religious reformer, theologian, healer, teacher, author
Founder, The First Church of Christ, Scientist**

.....

Love the animals, love the plants, love each thing.
If you love each thing,
you will perceive the mystery of God in things.
Once you have perceived it,
you will begin to perceive more and more of it every day.
And you will come at last to love the whole world
with an entire, universal love.
Love the animals:
God gave them the rudiments of thought
and an untroubled joy.
Do not trouble it, do not torment them,
do not take their joy from them,
do not go against God's purpose.

* * *

[on a bear's appearance at the hermitage
of St. Sergius (1313-1392)]

[A]nd the great saint felt tenderness for him,
fearlessly went out to him and gave him a piece of bread,
as if to say, "Go, and Christ be with you."
And the fierce beast went away
obediently and meekly without doing any harm.

(Russian monk Zosima in *The Brothers Karamazov* © 1880)

Fyodor Mikhailovich Dostoevsky (1821-1881)

Russian novelist

.....

The horse is, like man,
the most beautiful and the most miserable of creatures,
only, in the case of man, it is vice or property that makes him ugly.
He is responsible for his own decadence,
while the horse is only a slave that the Creator has given to man,
who abuses it out of his ingratitude
and his worldly and egoistic poverty,
until he becomes lower than the animal itself.

(Rosa Bonheur, a Life and a Legend, Dore Ashton © 1981)

Rosa Bonheur (1822-1899)

French painter and sculptor

.....

If there be one moral offence which more than another
seems directly an offence against God,
it is this wanton infliction of pain upon his creatures.
He, the Good One, has made them to be happy,
but leaves us our awful gift of freedom
to use or to misuse towards them.

In a word, He places them absolutely in our charge.

If we break this trust, and torture them,
what is our posture towards Him?

Surely as sins of the flesh sink man below humanity,
so sins of cruelty throw him

into the very converse and antagonism of Deity;

he becomes not a mere brute, but a fiend.

("The Rights of Man and the Claims of Beasts"

Fraser's Magazine, November 1863)

<>

Two causes have, I believe, hindered the clergy from taking
more universally an interest in this subject [of vivisection].
The first is the natural and excusable one of the multitude
of charities and agitations always clamoring for their attention.
The second is less honorable—their want
of either moral courage or sagacity.

("The Clergy and Vivisection" letter, The Spectator, April 19, 1884)

<>

If, when the conscience of the nation was first roused
on the subject of negro slavery,
they had indolently accepted the assurance of the slaveholders
that the institution was "useful,"...and had soothed their flocks
by referring complacently to *couleur-de-rose* reports drawn up
from memoranda furnished exclusively by slave-drivers,
then their position would have been precisely parallel to that
which...[many clergy] now occupy [on the subject of vivisection].

("The Clergy and Vivisection" letter, The Spectator, May 3, 1884)

<>

**Men and women of America!
Suffer us who are laboring to stop vivisection in our own country,
to plead with you for its suppression in your younger land,
where as yet the new vice of scientific cruelty
cannot be deeply rooted.**

* * *

**But whether the practice be useful or useless,
we ask you to reflect whether it be morally lawful
(not to speak of humane, or generous, or manly)
to seek to relieve our own pains at the cost
of such unutterable anguish as has been already inflicted**



**on unoffending creatures in the name of science?
You now know, to a certain extent,
what it is that the advocates of vivisection
really mean when they ask you to endow "research."
Will you—bearing their experiments in mind—
pay them to repeat such cruelties?**

*(Vivisection in America: How It Is Taught,
How It Is Practiced © 1889)*

<>

**The saddest sight I ever witnessed was when the dogs
were brought up from the cellar to the laboratory....**

**[T]hey seemed seized with horror
as soon as they smelt the air of the place,
divining, apparently, their approaching fate.**

(Life of Frances Power Cobbe © 1894)

<>

**Bishop Butler affirmed that it was on the simple fact
of a creature being sentient, i.e. capable of pain and pleasure,
that rests our responsibility to save it pain and give it pleasure.**

**There is no evading this obligation, then,
as regards the lower animals,
by the plea that they are not moral beings;
it is our morality, not theirs, which is in question.**

("Our Morality on Trial"

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

<>

**It is not, however, to be reckoned as surprising,
that our forefathers did not dream
of such a thing as Duty to Animals.**

**They learned very slowly that they owed duties
to men of other races than their own.**

**Only in the generation which recognized thoroughly for the first time
that the negro was a man and brother,**

**did it dawn that beyond the negro there were other
still humbler claimants for benevolence and justice.**

**Within a few years, passed both the Emancipation
of the West Indian slaves**

**and the first act for Prevention of Cruelty to Animals,
of which Lord Erskine so truly prophesied that it would prove
not only an honor to the Parliament of England,
but an era in the civilization of the world.**

("Duty to Animals Not Long Recognized"

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

<>

**When that great and far-reaching softener of hearts,
the sense of our failures and offences, is vividly present,
the position we hold to creatures who have never done wrong
is always found inexpressibly touching.**

**To be kind to them, and rejoice in their happiness,
seems just one of the few ways**

**in which we can act a godlike part in our little sphere,
and display the mercy for which we hope in turn.**

**The only befitting feeling for human beings to entertain
toward brutes is—as the very word suggests—**

the feeling of Humanity;

**or, as we may interpret it, the sentiment of Sympathy,
as far as we can cultivate fellow feeling;**

of Pity so far so we know them to suffer;

of Mercy so far as we can spare their sufferings;

of Kindness and Benevolence,

so far as it is in our power to make them happy.

("Humanity, Mercy, and Benevolence"

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

<>

**It is the simple idea of dealing
with a living, conscious, sensitive, and intelligent creature**

as if it were dead and senseless matter,
against which the whole spirit of true humanity revolts.
It is the notion of such absolute despotism as shall justify,
not merely taking life,
but converting the entire existence of the animal
into a misfortune which we denounce as a misconception
of the relations between the higher and lower creatures.
A hundred years ago had physiologists frankly avowed
that they recognized no claims on the part of the brutes
which should stop them from torturing them,
they would have been only on a level with their contemporaries.
But to-day they are behind the age.

As I have said ere now, the battle of Mercy, like that of Freedom,
"Once begun, though often lost, is always won."

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

<>

The power of feeling for animals,
realizing their wants and making their pains our own,
is one which is most irregularly shown by human beings.
A Timon may have it, and a Howard be devoid of it.
A rough shepherd's heart may overflow with it,
and that of an exquisite fine gentleman
and distinguished man of science
may be as utterly without it as the nether millstone.

One thing I think must be clear:

till man has learnt to feel for all his sentient fellow-creatures,
whether in human or in brutal form,
of his own class and sex and country, or of another,
he has not yet ascended the first step towards true civilization
nor applied the first lesson from the love of God.

("Feeling for Animals")

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

Frances Power Cobbe (1822-1904)

Irish writer and social reformer

Founder, Society for the Protection of Animals Liable to Vivisection

Founder, British Union for the Abolition of Vivisection

.....

The awful wrongs and sufferings forced
upon the innocent, faithful animal race,
form the blackest chapter in the whole world's history.

<>

[on vivisection]

The physiologist cannot say,
as the historian and the geologist can say,
that the means by which he gains his knowledge

hurts neither man nor beast....
In the pursuit of the other studies,
there is no inherent danger of moral evil;
in the pursuit of physiology, there is.

("Scientific Freedom" letter, *The Spectator*, February 16, 1884)

Edward Augustus Freeman (1823-1892)

English historian and journalist

.....

I am sometimes asked, "Why do you spend so much of your time
and money talking about kindness to animals



when there is so much cruelty to men?"

I answer: "I am working at the roots."

(speech in 1884)

<>

Standing before you as the advocate of the lower races,
I declare what I believe cannot be gainsaid,
—that just so soon and so far
as we pour into all our schools and songs,
the poems and literature of mercy toward these lower creatures,
just so soon and so far shall we reach the roots
not only of cruelty but of crime.

George Thorndike Angell (1823-1909)

American lawyer and philanthropist

Founder, Massachusetts SPCA

.....

END OF CHAPTER 9. 1800-1824 BIRTHDATES



Photo Credits for Chapter 9. 1800-1824 Birthdates

P 1 FALLOW DEER (*Dama dama*)

Location: Richmond Park, Surrey, England, U.K.

Photo by Dave Halley/© 2008 Flickr and © Dave Halley Photography

Photo seen here: www.flickr.com/photos/davehalley/2525158493

Photostream: www.flickr.com/photos/davehalley

Photographer's website: <http://DaveHalleyPhotography.co.uk>

P 5 "JESUS AND HIS ENDANGERED ONES" (1994)

Acrylic on masonite painting by Daniel C. Toledo/© Toledo Wildlife Works of Art

Painting seen here: natureartists.com/Daniel_Toledo

Artist's website: www.natureartists.com/daniel_toledo.asp

P 10 "THE LOOK IN YOUR EYES" RED FOX (*Vulpes vulpes*)

Location: Oostvaardersplassen Nature Reserve, Flevoland, The Netherlands

Photo by George Montapack/Flickr

Photo seen here: www.flickr.com/photos/nikormat/4288384070

Photostream: www.flickr.com/photos/nikormat

P 14 GREAT EGRET (*Casmerodius albus*)

Location: Bill Baggs Cape Florida State Park, Florida, U.S.A.

Photo by Ken Schneider — kenschneiderusa/Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/rosyfinch/4344494390

Photostream: www.flickr.com/photos/rosyfinch

P 14 ROSEATE SPOONBILL (*Platalea ajaja*)

Location: Myakka River State Park, near Sarasota, Florida, U.S.A.

Photographer unknown (Creative Commons 2.0 license)

Photo seen here: commons.wikimedia.org/Roseate_Spoonbill

P 17 "ONE LITTLE PIGGY" (*Sus scrofa domesticus*)

Location: Virginia, U.S.A.

Oil Painting by Norma Wilson/© Norma Wilson Fine Art

Artwork seen here: normasdailypaintings.blogspot.com

Artist's website: <http://normawilsonfineart.com>

P 20 MOOSE (*Alces alces*)

Pen-and-ink drawing donated to the Wikimedia Foundation

by Pearson Scott Foresman, Elementary Educational Publisher

Illustrator unknown (Public Domain photo)

Artwork seen here: [commons.wikimedia.org/Moose_\(PSF\).png](http://commons.wikimedia.org/Moose_(PSF).png)

P 21 FLORIDA BOX TURTLE a.k.a. CISTUDO (*Terrapene Carolina bauri*)

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

Photo by Jonathan Zander (GNU Free Documentation License Version 1.2)

Photo seen here: http://en.wikipedia.org/wiki/File:Florida_Box_Turtle_Digon3.jpg

(PHOTO CREDITS CONTINUED ON PAGE 41)

(PHOTO CREDITS CONTINUED FROM PAGE 40)

P 22 MUSKRAT (*Ondatra zibethicus*)

Photo courtesy of McMaster University, Hamilton, Ontario, Canada
Contents of website permitted for non-commercial educational purposes
Artwork seen here: science.mcmaster.ca/Biology/Harbour/Muskrat

P 25 PROUD STALLION (*Equus ferus caballus*)

Location: Sand Wash Basin HMA, Colorado, U.S.A.
Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.
Photo seen here: www.bobschillereff.com/p797930665/h242c451b#h242c451b
Photographer's website: www.bobschillereff.com

P 26 GREAT EGGFLY BUTTERFLY (*Hypolimnas bolina*)

Location: Stratford Butterfly Farm, Stratford-upon-Avon, U.K.
Photo by William Warby — wwarby/Flickr (Creative Commons 2.0 license)
Photo seen here: www.flickr.com/photos/wwarby/3895928440
Photostream: www.flickr.com/photos/wwarby

P 29 "2 X 2" HORSES (*Equus caballus*)

Location: Madrid, Spain
Photo by jaimesantoni/Flickr
Photo seen here: www.flickr.com/photos/21351490@N04/4166841077
Photostream: www.flickr.com/photos/21351490@N04

P 30 RAINBOW LORIKEET (*Trichoglossus haematodus*) IN FLAME TREE (*Erythrina*)

Location: Sir James Mitchell Park, South Perth, Western Australia
Photo by Martin Pot/© MartyBugs.net
Photo seen here: <http://martybugs.net/gallery/?gal=nature&pg=3>
Photographer's website: <http://martybugs.net/blog>

P 31 THE SANGA OR GALLA OX OF ABYSSINIA (*Bos taurus*)

An engraving on wood in the book, *Delineations of The Ox Tribe; or, The Natural History of Bulls, Bisons, and Buffaloes* by George Vasey © 1851
Illustration by George Vasey (Public Domain photo)
Photo seen here: gutenberg.org/Sanga_or_Galla-Ox_of_Abyssinnia

P 33 THE PEACEABLE KINGDOM OF THE BRANCH (1822-1825)

Location: Yale University Art Gallery, New Haven, Connecticut, U.S.A.
Oil Painting by Edward Hicks (1780-1849) of Bucks County, Pennsylvania
Artwork seen here: <http://store.ensemble-editions.com/artist/edwardhicks.html>
Image used with permission of www.ensemble-editions.com

P 36 "HAS 2009 ALREADY BEGUN?" HANAMAN LANGUR (*Semnopithecus entellus*)

Location: a wildlife center in northern Germany
Photo by Dieter Mueßler/Flickr
Photo seen here: www.flickr.com/photos/dimuessler/3159577712
Photostream: www.flickr.com/photos/dimuessler

P 39 LIONESSE SCRATCHES AN ITCH (*Panthera leo*)

Location: Big Cat Rescue, Tampa, Florida, U.S.A.
Photo seen here: bigcatrescue.biz/Lioness-Photo
Home page: www.bigcatrescue.org

End of Photo Credits for Chapter 9. 1800-1824 Birthdates