

**CHAPTER 10. AUTHORS WITH 1825-1849 BIRTHDATES**



**I'm tired of living among squealing hogs  
and squalling chickens and bawling cows  
and murdered calves and slaughtered lambs...  
and where even the free birds of heaven  
hardly dare come near while chanting their sweet song.  
The idea of taking the life of innocent animals  
always appeared so horrible  
that I abandoned the use of their flesh....**

**Emily Gardner (1825-1906)**

**American Quaker abolitionist, pacifist, schoolteacher**

.....

(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

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[on Isaiah's prophesied "millennial glory"]

**[N]ot only all mankind but all animated creatures existing in God's Government and into which he had breathed the breath of life shall live in perfect harmony and peace.**

**Emily Gardner (1825-1906)**

**American Quaker abolitionist, pacifist, schoolteacher**

.....

**Animals are in our power in a peculiar sense; they are committed by God to our sovereignty and we [owe] them a considerate regard for their rights.**

**No animal life can be treated as a THING.**

**Willful disrespect of the sanctities of physical life in one sphere bears its fruit in other and higher spheres.**

**Brooke Foss Westcott, D.D., DC.L. (1825-1901)**

**English Anglican theologian, educational reformer, writer**

**Regius professor of divinity, Bishop of Durham**

.....

**Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses.**

**\* \* \***

**The moral evils of a flesh diet are not less marked than are the physical ills.**

**\* \* \***

**Think of the cruelty that meat eating involves, and its effect on those who inflict and those who behold it.**

**How it destroys the tenderness**

**with which we should regard these creatures of God.**

**\* \* \***

**The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery.**

**The animals see and hear and love and fear and suffer.**

**They use their organs far more faithfully than many human beings use theirs.**

**They manifest sympathy and tenderness toward their companions in suffering.**

# Creature QUOTES

Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race.

They form attachments for man which are not broken without great suffering to them.

What man with a human heart,  
who has ever cared for domestic animals,  
could look into their eyes, so full of confidence and affection,  
and willingly give them over to the butcher's knife?  
How could he devour their flesh as a sweet morsel?

\* \* \*

Is it not time that all should aim to dispense with flesh foods?  
How can those who are seeking to become pure refined, and holy,  
that they may have the companionship of heavenly angels,  
continue to use as food anything

that has so harmful an effect on soul and body?

How can they take the life of God's creatures  
that they may consume the flesh as a luxury?

Let them, rather, return to the wholesome and delicious food  
given to man in the beginning  
and themselves practice, and teach their children to practice,  
mercy toward the dumb creatures that God has made  
and has placed under our dominion.

*(Ministry of Healing © 1905)*

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It is because of man's sin that "the whole creation  
groaneth and travaileth together in pain" (Romans 8:22).

Surely, then, it becomes man to seek to lighten, instead of increasing,  
the weight of suffering which his transgression  
has brought upon God's creatures.

He who will abuse animals because he has them in his power  
is both a coward and a tyrant.

A disposition to cause pain,  
whether to our fellow men or to the brute creation, is satanic.

Many do not realize that their cruelty will ever be known  
because the poor dumb animals cannot reveal it.

But could the eyes of these men be opened, as were those of Balaam,  
they would see an angel of God standing as a witness  
to testify against them in the courts above.

A record goes up to heaven,  
and a day is coming when judgment will be pronounced  
against those who abuse God's creatures.

*(Patriarchs and Prophets © 1890)*

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God gave our first parents

the food He designed that the race should eat.

It was contrary to His plan to have the life of any creature taken.

**There was to be no death in Eden.  
The fruit of the tree in the garden  
was the food man's wants required.**

*(Counsels on Diet and Foods © 1864)*

<>

**Never be ashamed to say,  
"No thank you; I do not eat meat.  
I have conscientious scruples  
against eating the flesh of dead animals."**

*(speech in 1901)*

**Ellen Gould White (1827-1915)**

**American founder, Seventh Day Adventist Church**

.....

*[on animal immortality, based on scriptural interpretation]*

**[T]he lower animals share with man  
the attributes of reason, language, memory,  
a sense of moral responsibility, unselfishness, and love,  
all of which belong to the spirit and not to the body.**

**[The author then reasons that man expects to retain these qualities,  
and the presumption favors the lower animals also retaining them.]**

*(Man and Beast: Here and Hereafter © 1874)*

**Reverend John George Wood (1827-1889)**

**English naturalist and writer**

.....



**There are some people who make constant war  
upon every snake that they see.  
They act as though they thought it  
their supreme duty to destroy them.  
The result is, there is an enmity between these reptiles and man.  
So it is with other creatures.**

The constant war that is made upon them  
causes them naturally to look upon man as their enemy,  
and in self-defense they seek to bite  
or in some other way to destroy him.  
The day must come...when this will be changed,  
and the enmity that now exists  
between man and beast will cease.  
But man should set the example.  
Man should cultivate a better spirit  
towards the other creatures of our Father,  
and should not be their deadly foe.  
When he ceases to hunt and destroy for his own sport,  
or to gratify his destructive propensities,  
it may be that a different spirit will take possession  
of fowls, animals, fish, reptiles, and insects;  
and instead of looking upon man as their enemy,  
they will look upon him as their friend,  
and not seek to take advantage of or destroy him.

(essay written on July 15, 1891; appeared in *Kindness to Animals  
and Caring for the Earth*, Richard D. Stratton © 2004)

<>

These birds and animals and fish cannot speak, but they can suffer,  
and our God who created them, knows their sufferings,  
and will hold him who causes them to suffer unnecessarily  
to answer for it.

It is a sin against their Creator.

<>

Children who are trained to respect the rights of the lower animals  
will be more inclined to respect human rights  
and become good citizens.

It has been observed that...where special attention  
has been given in the public schools  
to the subject of kindness to animals,  
the percentage of crime has been lessened.

**George Quayle Cannon (1827-1901)**

**American officer, The Church of Jesus Christ of Latter-day Saints**

.....

A human can live and be healthy  
without killing animals for food;  
therefore, if he eats meat,  
he participates in taking animal life  
merely for the sake of his appetite.  
And to act so is immoral.

(*Writings on Civil Disobedience  
and Nonviolence* © 1886)

<>

And there are ideas of the future,  
of which some are already approaching realization  
and are obliging people to change their way of life  
and to struggle against the former ways:  
such ideas in our world as those of freeing the laborers,  
of giving equality to women, of ceasing to use flesh-food, and so on.

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As long as there are slaughterhouses, there will be battlefields.  
A vegetarian diet is the acid test of humanitarianism.

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If a man's aspirations toward a righteous life are serious,...  
if he earnestly seeks a righteous life,  
his first act of abstinence is from animal food,  
because...it is plainly immoral,  
as it requires an act contrary to moral feeling,  
i.e. killing—and is called forth only by greed.  
The vegetarian movement ought to fill with gladness  
the souls of those who have at heart  
the realization of God's kingdom upon earth,  
not because vegetarianism itself is such an important step  
towards the realization of this kingdom  
(all real steps are equally important or unimportant),  
but because it serves as a criterion by which we know  
that the pursuit of moral perfection  
on the part of man is genuine and sincere.

<>

Everyone thinks of changing the world,  
but no one thinks of changing himself.

<>

What I think about vivisection is that if people admit  
that they have the right to take or endanger  
the life of living beings for the benefit of many,  
there will be no limit for their cruelty.

<>

[on man's fork-tongued treatment of beasts of burden]  
I sit on a man's back choking him and making him carry me,  
and yet assure myself and others that I am sorry for him  
and wish to lighten his load by all means possible—  
except by getting off his back.

<>

Pity is always the same feeling;  
it doesn't matter whether you feel it  
for a human being or a fly.

<>

# Creature QUOTES

**This is dreadful!**

**Not the suffering and death of the animals,  
but that man suppresses in himself,  
unnecessarily, the highest spiritual capacity  
—that of sympathy and pity toward living creatures like himself—  
and by violating his own feelings becomes cruel.**

**And how deeply seated in the human heart  
is the injunction not to take life!**

**So strong is man's aversion to all killing.**

**But by example, by encouraging greediness,  
by the assertion that God has allowed it, and, above all, by habit,  
people entirely lose this natural feeling.**

**\* \* \***

**[A] kind, refined lady will devour the carcasses of these animals  
with full assurance that she is doing right,  
at the same time asserting two contradictory propositions:  
First, that she is, as her doctor assures her, so delicate  
that she cannot be sustained by vegetable food alone,  
and that for her feeble organism flesh is indispensable;  
and, secondly, that she is so sensitive that she is unable,  
not only herself to inflict suffering on animals,  
but even to bear the sight of suffering.**

**Whereas the poor lady is weak precisely  
because she has been taught to live upon food unnatural to man;**



**and she cannot avoid causing suffering to animals  
—for she eats them.**

**\* \* \***

If a man aspires towards a righteous life,  
his first act of abstinence is from injury to animals.

\* \* \*

We cannot pretend that we do not know this.  
We are not ostriches, and cannot believe that if we refuse to look  
at what we do not wish to see, it will not exist.

("The First Step" *Essays and Letters* © 1892)

<>

◆Hypocrisy in anything whatever  
may deceive the cleverest and most penetrating man,



but the least wide-awake of children recognizes it,  
and is revolted by it, however ingeniously it may be disguised.

(*Anna Karenina* © 1873-1877)

**Leo Tolstoy (1828-1910)**

**Russian novelist**

.....

It is a great delusion to suppose  
that flesh of any kind is essential to health.

**William Booth (1829-1912)**

**English Methodist minister**

**Founder and first general, The Salvation Army**

.....

To all who hold vivisection to be in itself cruel, immoral,  
and demoralizing to those engaged in it...

we can only hope, as we may well believe,  
that the healthy growth of public opinion on the subject  
will inspire a future Convocation to undo  
the evil work now perpetrated.

("Vivisection at Oxford" letter, *The Spectator*, 1884)

<>



Even were the torture of animals proved  
—as it never yet has been—  
to subserve the advance of medical science,  
that would make it, if somewhat less odious,  
not less absolutely unlawful and immoral.  
(*"The Clergy and Vivisection"* letter, *The Spectator*, 1884)  
**Henry Nutcombe Oxenham (1829-1888)**  
English poet and ecumenist

.....

If I can stop one heart from breaking,  
I shall not live in vain.  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain.  
(*"If I Can Stop One Heart from Breaking"*)  
**Emily Dickinson (1830-1886)**  
American poet

.....



Hurt no living thing:  
Ladybird, nor butterfly,  
Nor moth with dusty wing,  
Nor cricket chirping cheerily,  
Nor grasshopper so light of leap,  
Nor dancing gnat, nor beetle fat,  
Nor harmless worms that creep.  
(*Sing-Song: A Nursery Rhyme Book* © 1872)  
<>  
The tiniest living thing  
That soars on feathered wing,

Or crawls among the long grass out of sight  
Has just as good a right  
To its appointed portion of delight  
As any king.

("To What Purpose Is This Waste?" © 1872)

**Christina Georgina Rossetti (1830-1894)**

**English religious poet**

.....

It is through this mysterious power that we too have our being,  
and we therefore yield to our neighbors,  
even to our animal neighbors,  
the same right as ourselves to inhabit this vast land.

**Chief Tatanka Iyotank, "Sitting Bull" (1831-1890)**

**Native American Indian chief, Hunkpapa Lakota holy man**

.....

[on vivisection]

In regard to the highly sentient animals,

I am not sure that the rule

"put yourself in his place" should not apply.

By what law of God or nature has one highly organized being  
the right to subject to.."the tortures of the damned"

another equally sensitive creature;

the principal difference being, in the inferior animal,

an absence of the power of appeal and self-protection?

Is there no obligation of forbearance suggested or imposed  
by mutual enjoyment of the same sensibility?

If keen enthusiasm for scientific discovery be so strong,  
why not let it rise to the height of martyrdom?

\* \* \*

It is from the teaching of history that I am led to think  
that the practice of vivisection will eventually be abandoned  
as one of which we ought to be ashamed.

The question is rapidly becoming, however,  
one of great danger to people themselves.

They have given science a free hand,  
they have bowed the knee and worshipped it,  
and is now fast becoming an organized tyranny.

The way in which, at the present time,  
we are dragooned by anticipative scientists  
is rapidly leaving the ridiculous for the dangerous stage,  
and should be resisted by an intelligent community.

\* \* \*

I have been acquainted with the practice of vivisection  
for upwards of forty years....

I do not know that I have received one atom of benefit on behalf of my patients for all the cruelty which I witnessed. I maintain that no useful end has been attained by this practice, and that by far the larger number of experimental tortures are inflicted for no practical or useful purpose.

\* \* \*

Let us not unman ourselves by cruelty by way of escaping the penalties of our misdeeds.  
(*"Why I Oppose Vivisection, No. 10" Animals' Friend, October 1895*)

**Dr. John Makinson Fox (1831-1895)**

**English physician**

.....

[on the fallacy that vivisection will never use human subjects]

While science arrogates to herself the right of torturing at her pleasure the whole sentient creation up to man himself, some inscrutable boundary line is there drawn, over which she will never venture to pass.

\* \* \*

And when that day shall come, O my brother-man, you who claim for yourself and for me so proud an ancestry—tracing our pedigree through the anthropomorphoid ape up to the primeval zoophyte—what potent spell have *you* in store to win exception from the common doom? Will you represent to that grim specter, as he gloats over you, scalpel in hand, the inalienable rights of man?

(*Some Popular Fallacies about Vivisection* © 1875)

<>

Forbid the day when vivisection shall be practiced in every college and school, and when the man of science, looking forth over a world which will then own no other sway than his, shall exult in the thought that he had made of this fair earth, if not a heaven for man, at least a hell for animals.

(*Alice's Adventures in Wonderland* © 1865)

**Lewis Carroll (1832-1898)**

**English author, Anglican clergyman, mathematician**

.....

True human culture exists only when not just eating men but any form of consuming meat is considered as cannibalism.

**Wilhelm Bush (1832-1908)**

**German poet**

.....

Vegetable diet and sweet repose.  
Animal food and nightmare.  
Pluck your food from the orchard;  
do not snatch it from the shambles.  
Without flesh diet there could be no blood-shedding war.

*(Louisa May Alcott: Her Life, Letters,  
and Journals, Ednah D. Cheney (ed.) © 1889)*

**Louisa May Alcott (1832-1888)**

**American novelist, daughter of Bronson Alcott**

.....



[on experimenting on our canine "kinsman" in the "Science" lab]

**Shall I indeed delight**

**To take you, helpless kinsman, fast and bound,**

**And while ye lick my hand**

**Lay bare your veins and nerves in one red wound,**

**Divide the sentient brain;**

**And while the raw flesh quivers with the pain,**

**A calm observer stand,**

**And drop in some keen acid, and watch it bite**

**The writhing life; wrench the still beating heart,**

**And with calm voice meanwhile discourse, and bland,**

**To boys who jeer or sicken as they gaze,**

**Of the great goddess "Science" and her gracious ways?**

*("Shall I Indeed Delight")*

**Sir Lewis Morris (1833-1907)**

**Welsh poet and lawyer**

.....

Man is the only animal that can remain on friendly terms with the victims he intends to eat until he eats them.

**Samuel Butler (1835-1902)**

**British novelist and philosophical writer**

.....

[on reportedly unearthing a gospel in which Jesus of Nazareth advocates a vegetarian diet]

"And for thy living, behold the fields yielding their increase, and the fruit-bearing trees and the herbs:

what needest thou more than these

which honest work of thy hands will not give thee?

Woe to the strong who misuse their strength.

Woe to the crafty who hurt the creatures of God.

Woe to the hunters, for they shall be hunted."

*(The Gospel of the Holy Twelve © 1892)*

**Reverend Gideon Jasper Richard Ouseley (1835-1906)**

**Irish clergyman**

.....

In studying the traits and dispositions

of the so-called lower animals,

and contrasting them with man's,

I find the result humiliating to me.

Man is the only animal that blushes, or needs to.

*(Following the Equator © 1897)*

<>

It is just like man's vanity and impertinence

to call an animal dumb

because it is dumb to his dull perceptions.

Heaven is by favor; if it were by merit

your dog would go in and you would stay out.

Of all the creatures ever made he (man)...is the only creature

that inflicts pain for sport, knowing it to be pain.

*(Mark Twain's Autobiography © 1924)*

<>

♦The vast majority of the race, whether savage or civilized,

are secretly kind-hearted and shrink from inflicting pain,

but in the presence of the aggressive and pitiless minority

they don't dare to assert themselves.

*(The Mysterious Stranger © 1916)*

<>

The fact that man knows right from wrong

proves his *intellectual* superiority to the other creatures;

but the fact that he can do wrong

proves his *moral* inferiority to any creature that cannot.

*(What is Man? © 1906)*

<>

How many times have I changed hands?  
I think it is twelve times—I cannot remember;  
and each time it was down a step lower,  
and each time I got a harder master.  
They have been cruel, every one;  
they have worked me night and day  
in degraded employments, and beaten me;  
they have fed me ill, and some days not at all.



And so I am but bones, now, with a rough and frowsy skin  
humped and cornered upon my shrunken body  
—that skin which was once so glossy,  
that skin which she loved to stroke with her hand.  
I was the pride of the mountains and the Great Plains;  
now I am a scarecrow and despised.  
These piteous wrecks that are my comrades here  
say we have reached the bottom of the scale, the final humiliation;  
they say that when a horse is no longer worth  
the weeds and discarded rubbish they feed to him,  
they sell him to the bull-ring for a glass of brandy,  
to make sport for the people and perish for their pleasure.  
("A Horse's Tale" © 1906)

<>

◆Loyalty to petrified opinion  
never yet broke a chain or freed a human soul.

<>

I believe I am not interested to know whether vivisection  
produces results that are profitable to the human race or doesn't.  
To know that the results are profitable to the race  
would not remove my hostility to it.

(letter to the editor, April 1900)

<>

[on vivisection]

The pains which [it] inflicts upon unconsenting animals  
is the basis of my enmity towards it,  
and it is to me sufficient justification  
of the enmity without looking further.

(letter to the London Anti-Vivisection Society, May 26, 1899)

<>

The laboratory was not a book, or a picture,  
or a place to wash your hands in,  
as the college president's dog said—no, that is the lavatory;  
the laboratory is quite different,  
and is filled with jars, and bottles, and electrics,  
and wires, and strange machines;  
and every week other scientists came there  
and sat in the place, and used the machines, and discussed,  
and made what they called experiments and discoveries.

\* \* \*

They discussed optics, as they called it,  
and whether a certain injury to the brain  
would produce blindness or not,  
but they could not agree about it,  
and said they must test it by experiment.

\* \* \*

Suddenly the puppy [being vivisected] shrieked....

I ran at once to my little darling,  
and snuggled close to it where it lay, and licked the blood,  
and it put its head against mine, whimpering softly,  
and I knew in my heart  
it was a comfort to it in its pain and trouble  
to feel its mother's touch, though it could not see me.  
Then it dropped down, presently,  
and its little velvet nose rested upon the floor,  
and it was still, and did not move any more.

(*A Dog's Tale* © 1903)

**Mark Twain (1835-1910)**

**American writer, humorist, satirist, lecturer**

.....

In the general constitution of life on our globe,  
suffering and slaughter, it is objected,  
are the normal and constant condition of things  
—the strong relentlessly and cruelly preying  
upon the weak in endless succession—  
and, it is asked, why then should the human species  
form an exception to the general rule,  
and hopelessly fight against Nature?

To this it is to be replied, first:  
that, although too certainly  
an unceasing and cruel internecine warfare  
has been waged upon this atomic globe of ours  
from the first origin of Life until now,  
yet, apparently, there has been going on  
a slow, but not uncertain, progress  
towards the ultimate elimination  
of the crueller phenomena of Life;  
that, if the carnivora form  
a very large proportion of living beings,  
yet the non-carnivora are in the majority;  
and lastly, what is still more to the purpose,  
that Man most evidently  
by his origin and physical organization  
belongs not to the former but to the latter;  
besides and beyond which,  
that in proportion as he boasts himself...  
to be the highest of all the gradually ascending  
and coordinated series of living beings,  
so is he, in that proportion,  
bound to prove his right to the supreme place and power,  
and his asserted claims to moral  
as well as mental superiority, by his conduct.  
In brief, insofar only as he proves himself  
to be the beneficent ruler and pacificator  
—and not the selfish tyrant—of the world,  
can he have any just title to the moral preeminence.

*(The Ethics of Diet © 1883)*

**Howard Williams, M.A. (1837-1931)**

**British author**

.....

◆Active hatred of cruelty,  
injustice and oppression  
is perhaps the main difference  
between a good person and a bad one.

**John Morley, 1st Viscount Morley of Blackburn, OM (1838-1923)**

**British Member of Parliament, writer, editor**

.....

I venture to maintain that there are multitudes  
to whom the necessity of discharging the duties of a butcher  
would be so inexpressibly painful and revolting,  
that if they could obtain a flesh diet on no other condition,  
they would relinquish it forever.



<>

**At one time the benevolent affections embrace merely the family, soon the circle expanding includes first a class, then a nation, then a coalition of nations, then all humanity, then all humanity; and finally its influence is felt in the dealing of [humans] with the animal world. In each of these cases a standard is formed different from that of the preceding stage, but in each case the same tendency is recognised as a virtue.**

*(The History of European Morals © 1869)*

**William Edward Hartpole Lecky, OM (1838-1903)  
Irish historian and Member of Parliament**

.....

[on posing a question to President Theodore Roosevelt while camping with him in Yosemite National Park in 1903]



**Mr. President, when are you going to get over this infantile need you have to kill animals?**

*(quoted in The National Parks: America's Best Idea, Ken Burns © 2009)*

<>

[on a hunter wounding an animal]

**Making some bird or beast go lame the rest of its life is a sore thing on one's conscience, at least nothing to boast of, and it has no religion in it.**

*(The Wilderness World of John Muir, Teale (ed.) © 1954)*

<>

[on hearing friends refer to wild sheep as resources]

**[I]n my experience it seems well-nigh impossible to obtain a hearing on behalf of Nature from any other standpoint than that of human use.**

# Creature QUOTES

\* \* \*

**I have never yet happened upon a trace of evidence that seemed to show that any one animal was ever made for another as much as it was made for itself.**

*(Chapter 1: "Wild Wool" Steep Trails © 1918)*

<>

*[on hunters approaching Arctic polar bears on the ice]*

**The first one overtaken was killed instantly at the second shot,....**

**The other two were fired at by five fun-, fur-, and fame-seekers, with heavy breech-loading rifles,**

**about forty times ere they were killed.**

**From four to six bullets passed through their necks and shoulders before the last through the brain put an end to their agony....**

**It was prolonged, bloody agony,**

**as clumsily and heartlessly inflicted as it could...be,**

**except in the case of the first, [who] never knew what hurt him.**

\* \* \*

**[The spoils of the polar bear hunt were meant] to show angelic sweethearts the evidence of pluck and daring.**

\* \* \*

*[on walrus killings by "the great white hunters" from San Francisco]*

**These magnificent animals are killed oftentimes for their tusks alone, like buffaloes for their tongues, ostriches for their feathers, or for mere sport and exercise.**

**In nothing does man, with his grand notions of heaven and charity, show forth his innate, low-bred, wild animalism**

**more clearly than in his treatment of his brother beasts.**

**From the shepherd with his lambs to the red-handed hunter, it is the same;**

**no recognition of rights—only murder in one form or another.**

*(The Cruise of the Corwin © 1917)*

<>

*[on an 1867 walk from Indiana to Florida to observe flora and fauna]*

**Many good people believe that alligators were created by the Devil, thus accounting for their all-consuming appetite and ugliness.**

**But doubtless these creatures are happy and fill the place assigned them by the great Creator of us all.**

**Fierce and cruel they appear to us, but beautiful in the eyes of God.**

**They, also, are His children, for He hears their cries,**

**cares for them tenderly, and provides their daily bread.**

\* \* \*

**Let a Christian hunter go to the Lord's woods**

**and kill his well-kept beasts, or wild Indians, and it is well;**

**but let an enterprising specimen of these proper, predestined victims go to houses and fields and kill the most worthless person**

**of the vertical godlike killers,—oh! that is horribly unorthodox,**

**and on the part of the Indians, atrocious murder!**

# Creature QUOTES

Well, I have precious little sympathy  
for the selfish propriety of civilized man,  
and if a war of races should occur  
between the wild beasts and Lord Man,  
I would be tempted to sympathize with the bears.

\* \* \*

Now, it never seems to occur to these far-seeing teachers  
that Nature's object in making animals and plants



might possibly be first of all the happiness of each one of them,  
not the creation of all for the happiness of one.  
Why should man value himself as more than a small part  
of the one great unit of creation?  
And what creature of all that the Lord has taken the pains to make  
is not essential to the completeness of that unit—the cosmos?  
The universe would be incomplete without man;  
but it would also be incomplete  
without the smallest transmicroscopic creature  
that dwells beyond our conceitful eyes and knowledge.

\* \* \*

[Animals are our] earth-born companions and our fellow mortals.  
(*A Thousand Mile Walk to the Gulf* © 1916)

<>

[on the preservation of free-living animals]  
The murder business and sport by saint and sinner alike  
has been pushed ruthlessly, merrily on,  
until at last protective measures are being called for, partly,  
I suppose, because the pleasure of killing is in danger of being lost  
from there being little or nothing left to kill, and partly, let us hope,  
from a dim glimmering recognition  
of the rights of animals and their kinship to ourselves.  
(letter to Henry Fairfield Osborn, July 16, 1904)

\* \* \*

**We all flow from one fountain—Soul.  
All are expressions of one love.  
God does not appear, and flow out,  
only from narrow chinks and round bored wells  
here and there in favored races and places,  
but He flows in grand undivided currents,  
shoreless and boundless over creeds and forms  
and all kinds of civilizations and peoples and beasts,  
saturating all and fountainizing all.**

(letter to Miss Catharine Merrill,  
from Yosemite Valley, June 9, 1872  
*The Life and Letters of John Muir*, Bade © 1924)

<>

**◆Nothing dollarable is safe, however guarded.**  
(message to the 1908 Governors Conference on Conservation)

<>

**None of our fellow mortals is safe who eats what we eat,  
who in any way interferes with our pleasures,  
or who may be used for work or food, clothing or ornament,  
or mere cruel, sportish amusement.**

\* \* \*

**How narrow we selfish, conceited creatures are in our sympathies!  
How blind to the rights of all the rest of creation!  
With what dismal irreverence we speak of our fellow mortals!  
Though alligators, snakes, etc., naturally repel us,  
they are not mysterious evils.  
They dwell happily in these flowery wilds, are part of God's family,  
unfallen, undepraved, and cared for  
with the same species of tenderness and love  
as is bestowed on angels in heaven or saints on earth.  
I think most of the antipathies which haunt and terrify us  
are morbid productions of ignorance and weakness.  
I have better thoughts of those alligators  
now that I have seen them at home.**

\* \* \*

**Godlike sympathy grows and thrives and spreads  
far beyond the teachings of churches and schools,  
where too often the mean, blinding, loveless doctrine is taught  
that animals have neither mind nor soul,  
have no rights that we are bound to respect,  
and were made only for man,  
to be petted, spoiled, slaughtered, or enslaved.**

\* \* \*

# Creature QUOTES

**Surely all God's people,  
however serious or savage, great or small, like to play.  
Whales and elephants, dancing, humming gnats,  
and invisibly small mischievous microbes  
—all are warm with divine radium  
and must have lots of fun in them.**

*(The Story of My Boyhood and Youth © 1913)*

<>



**Bears are not companions of men, but children of God,  
and His charity is broad enough for both.**

\* \* \*

**We seek to establish a narrow line between ourselves  
and the feathery zeros we dare to call angels,  
but ask a partition barrier of infinite width  
to show the rest of creation its proper place.  
Yet bears are made of the same dust as we,  
and breathe the same winds and drink of the same waters.  
A bear's days are warmed by the same sun,  
his dwellings are overdomed by the same blue sky,  
and his life turns and ebbs with heart-pulsings like ours  
and was poured from the same fountain.**

<>

**◆Fortunately wrong cannot last;  
soon or late it must fall back home to Hades,  
while some compensating good must surely follow.**

*(speech in 1896)*

<>

**How many hearts with warm red blood in them  
are beating under cover of the woods tonight,**

# Creature QUOTES

and how many teeth and eyes are shining!  
A multitude of animal people intimately related to us,  
but of whose lives we know almost nothing,  
are as busy about their own affairs as we are about ours.

*(Our National Parks © 1901)*

<>

How hard to realize that every camp of men or beast  
has this glorious starry firmament for a roof!  
In such places standing alone on the mountaintop  
it is easy to realize that whatever special nests we make...  
we all dwell in a house of one room  
—the world with the firmament for its roof—  
and are sailing the celestial spaces without leaving any track.

\* \* \*

Any glimpse into the life of an animal quickens our own  
and makes it so much the larger and better in every way.

*(Mountain Thoughts, the author's writings of 1867-1911,  
published as John of the Mountains, Linnie M. Wolfe (ed.) © 1938)*

<>

[on the water ouzel a.k.a. American Dipper]

He is the mountain streams' own darling,  
the hummingbird of blooming waters,  
loving rocky ripple slopes and sheets of foam  
as a bee loves flowers, as a lark loves sunshine and meadows.



Among all the mountain birds, none has cheered me so much  
in my lonely wanderings—none so unfailingly.  
For both in winter and summer he sings, sweetly, cheerily,  
independent alike of sunshine and of love,  
requiring no other inspiration than the stream on which he dwells.  
While water sings, so must he, in heat or cold, calm or storm,

# Creature QUOTES

ever attuning his voice in sure accord;  
low in the drought of summer and the drought of winter,  
but never silent.

The inner harmony of the water-ouzel  
serves as a simple but poignant lesson for man  
who endures different kinds of droughts abstract and real.

*(The Mountains of California © 1894)*

<>

[on an adventure with a dog that deepened his kinship with animals]

There is no estimating the wit and wisdom  
concealed and latent in our lower fellow mortals  
until made manifest by profound experiences;  
for it is through suffering that dogs as well as saints  
are developed and made perfect.

\* \* \*

Who could have guessed the capacity  
of the dull, enduring little fellow  
for all that most stirs this mortal frame?  
Nobody could have helped crying with him!

\* \* \*

[on Stickeen's brush with death]

Thereafter Stickeen was a changed dog.  
During the rest of the trip,  
instead of holding aloof,  
he always lay by my side,  
tried to keep me constantly in sight,  
and would hardly accept a morsel of food,  
however tempting, from any hand but mine.

At night, when all was quiet  
about the camp-fire,  
he would come to me  
and rest his head on my knee  
and with a look of devotion  
as if I were his god.  
And often as he caught my eye  
he seemed to be trying to say,  
"Wasn't that an awful time we had  
together on the glacier?"



\* \* \*

Nothing in after years has dimmed that Alaska storm-day.  
As I write it all comes rushing and roaring to mind  
as if I were again in the heart of it.  
Again I see the gray flying clouds with their rain-floods and snow,  
the ice-cliffs towering above the shrinking forest,  
the majestic ice-cascade,  
the vast glacier outspread before its white mountain-fountains,

and in the heart of it the tremendous crevasse,  
—emblem of the valley of the shadow of death,—  
low clouds trailing over it, the snow falling into it;  
and on its brink I see little Stickeen,  
and I hear his cries for help and his shouts of joy.

\* \* \*

I have known many dogs,  
and many a story I could tell of their wisdom and devotion;  
but to none do I owe so much as to Stickeen.  
At first the least promising and least known of my dog-friends,  
he suddenly became the best known of them all.  
Our storm-battle for life brought him to light,  
and through him as through a window  
I have ever since been looking with deeper sympathy  
into all my fellow mortals.

*(Stickeen: The Story of a Dog © 1909 original edition)*

**John Muir (1838-1914)**

**Scottish-American naturalist and author**

**Founder, The Sierra Club**

■  
[From the 1990 reprint of *Stickeen*, a memoirist's perspective on Muir's singular encounter with the dog, whose "human" was Reverend S. Hall Young, a missionary among the Tlinget Indians]  
For modern readers, Stickeen is pure tonic  
—bracing, refreshing, a charge of affirmation and joy.  
But for Muir that day on the glacier was also a revelation,  
presenting him with a piece of irreducible knowledge  
that was to change his very understanding of the world.  
Animal life was not highly regarded in the nineteenth century.  
Most biblical adherents held that animals lacked  
true intelligence, passion, and above all souls;  
animals had been placed on earth to fill people's needs.  
Advanced scientists of that day also diminished animals,  
holding them capable only of mechanical,  
instinctual responses to their environments.  
They too felt that humans alone  
had real understanding and passion,  
humans alone were capable of original thought.  
Stickeen, however, revealed a different truth.  
It was as if the dog—driven to the utmost limits  
that day on the glacier—became momentarily transparent;  
and when Muir looked through to the essence of its being,  
what he saw in Stickeen was not very different  
from what he saw in himself.  
He and the dog were brothers, made of much the same stuff,  
differing from each other only in degree.  
"He enlarged my life...extended its boundaries...."



In all my wild walks seldom have I ever had  
a more definite and useful message to bring back.  
Stickeen was the herald of a new gospel."

It was a gospel that Muir was to preach ardently  
the rest of his life, one that proclaimed  
the fundamental unity and sanctity of all living things.

(Afterword to John Muir's *Stickeen* © 1990 edition

Reprinted by permission of Heyday Books, Berkeley, CA)

[Malcolm Margolin, American publisher, memoirist, diarist]

.....

An atrocious doctrine, that beast and birds were made solely  
for man's use and pleasure, and that he has no duties towards them.

Wilfrid Scawen Blunt (1840-1922)

British poet, essayist, political activist, adventurer

.....

◆ Truth is on the march and nothing will stop it.

<>

The fate of animals is of greater importance to me  
than the fear of appearing ridiculous;  
it is indissolubly connected with the fate of man.

(*Correspondence, Tome 7* © 1890-1893)

Émile Zola (1840-1902)

French novelist

.....

The establishment of the common origin of all species  
logically involves a readjustment of altruistic morals,  
by enlarging the application of what has been called the Golden Rule  
from the area of mere mankind to that of the whole animal kingdom.

(a letter to *The Humanitarian* © 1910)

Thomas Hardy (1840-1928)

English novelist, short-story writer, poet

.....

Nature is pitiless.

Then be thou pitiful.

Cruel is the world

Then be thou kind, even to the creeping thing

That crawls and agonizes in its place

As thou in thine.

("The New Buddha" *The New Rome:*

*Poems and Ballads of Our Empire* © 1899)

<>

Be pitiful to every thing

That creeps around thy throne,

Yea, with thy love as with a wing  
Shelter the lost and lone;—  
Though from the cradle to the tomb  
Thy reign is but a span,  
Still, in despite of death and doom,  
Be pitiful, O MAN!

("Be Pitiful" *The New Rome:  
Poems and Ballads of Our Empire* © 1899)

<>

Who cometh out of the sea  
Wrapt in His winding-sheet?  
He who hung on the Tree  
With blood on His hands and feet,—  
On the frozen isles He leaps, and lo, the  
sea-lambs round Him bleat!

.....  
The cry of the flocks o' the Sea  
Rings in the ears of the Man!  
Gentle and mild is He,  
Tho' worn and weak and wan;  
The mild-eyed seals look up in joy, His  
pitiful face to scan.

.....  
They gather round Him there,  
He blesses them one and all,—  
On their eyes and tangled hair  
His tears of blessing fall;—  
But He starteth up and He listeneth, for He  
hears the hunter's call!

.....  
Moaning in fear He flies  
Leading the wild sea-herds,  
O'er Him, under the skies,  
Follow the startled birds.  
"Father, look down!" He moans aloud, and  
the Heavens fling back His words!

.....  
The hunter's feet are swift,  
The feet of the Christ are slow,  
Nearer they come who lift  
Red hands for the butcher's blow,—  
Aye me, the bleeding lambs of the Sea, who  
struggle and wail in woe!

.....  
Blind with the lust of death  
Are the red hunter's eyes,  
Around him blood like breath  
Streams to the silent skies,—

Slain again 'mong the slain sea-lambs the  
white Christ moans and dies!

.....

"Even as the least of these,  
Butcher'd again, I fall!"  
O gentle lambs of the Sea,  
Who leapt to hear Him call,  
Bleeding there in your midst He lies, who  
gladden'd and blest you all!

.....

And the hunter striding by,  
Blind, with no heart to feel,  
Laughs at the anguish'd cry,  
And crushes under his heel  
The head of the Christ that looketh up with  
the eyes of a slaughter'd seal!

("Song of the Fur-Seal" *The New Rome: Poems and Ballads  
of Our Empire* © 1899; revisions are found in *The Complete  
Poetical Works of Robert Buchanan* © 1901)

**Robert Williams Buchanan (1841-1901)**

**English poet, novelist, dramatist**

.....

A lifelong intimacy with animals  
has got me out of the common notion that they are automata  
with a slight infusion of intelligence in their composition.  
The mind in beast and bird, as in man, is the main thing.

**W. H. Hudson (1841-1922)**

**Argentine-English author, naturalist, ornithologist**

.....

◆Compassion is a necessary outcome of social life.  
But compassion also means a considerable step  
in general intelligence and sensibility.  
It is the first step towards the development  
of higher moral sentiments.

It is, in turn, a powerful factor of further evolution.

**Prince Peter Kropotkin (1842-1921)**

**Russian author**

.....

Give me fellowship with the beast and bird.  
Let me enter into sympathy with their hunger,  
their thirst, their weariness, their cold,  
their frequent homelessness.  
Let me give their wants a place in my prayers....

Let me be to them what Thou has been to me  
—a protector, a Providence.

*(Searchings in the Silence © 1895)*

**George Matheson (1842-1906)**

**Scottish theologian, preacher, hymnodist**

.....

Animals are every day perishing  
under the hands of barbarity,  
without notice, without mercy,  
famished as if hunger was no evil,  
mauled as if they had no sense of pain,  
and hurried about incessantly from day to day,  
as if excessive toil was no plague,  
or extreme weariness was no degree of suffering.

\* \* \*

The obligation [to be kind and merciful to animals]  
remains the same whether they have souls or not.

Their status as respects a future life  
does not annihilate suffering and pain.

Pain is pain; it makes no difference  
whether in an animal, a man,  
or as endured by the Son of God.

*(The Immortality of Animals © 1903)*

**E. D. Buckner (1843-1907)**

**American scholar and writer**

.....

The Buddhist duty of universal love enfolds in its embraces  
not only the brethren and sisters of the new faith,  
not only our neighbors, but every thing that has life.

**T. W. Rhys Davids (1843-1922)**

**British scholar**

**Founder, Pali Text Society**

.....

In every living creature see yourself.

<>

I am convinced that the time will come  
when no one will want to nourish himself with carcasses,  
when no one will be willing to do the work of slaughtering.

How many among us are there already  
who never would have eaten meat  
if they themselves had had to plunge the knife  
into the throat of the animal in question!

<>

From one hundred educated and sensitive people,  
already today ninety would never eat meat again  
if they had to kill or stab to death  
the animal that they eat themselves.

<>

The one who cannot hear the victims  
screaming or see them jerking,  
but who, as soon as he is far enough away not to see or hear,  
is indifferent to the fact that [the animal] screams and jerks,  
has nerves indeed—but he has no heart.

**Bertha von Suttner (1843-1914)**

**Austrian writer and pacifist**

**Nobel Peace Prize 1905**

.....

[T]o keep a man (slave or servant)  
for your own advantage merely,  
to keep an animal that you may eat it, is a lie.  
You cannot look that man or animal in the face.

<>

Every time he pins down the trembling rabbit  
to the operating table  
he draws a fresh veil between himself  
and the source of all life and light,  
and in the name of knowledge confirms himself  
in pitiful blindness and ignorance.  
And the nation which tolerates and sanctions  
these practices does the same.  
It prepares for itself a long catalogue  
of retributory diseases and sufferings,  
which cannot be curtailed even till long after  
the iniquities which gave rise to them have ceased.

*(Vivisection)*

**Edward Carpenter (1844-1929)**

**English poet and anthologist**

.....

The deeper minds of all ages have had pity for animals.

**Friedrich Nietzsche (1844-1900)**

**German philosopher**

.....

It is not only their fellow human beings  
that the beloved of God  
must treat with mercy and compassion,  
rather must they show forth

# Creature QUOTES

the utmost lovingkindness to every living creature.  
For in all physical respects,  
and where the animal spirit is concerned,  
the selfsame feelings are shared by animal and man.  
Man hath not grasped this truth, however,  
and he believeth that physical sensations  
are confined to human beings,  
wherefore is he unjust to the animals, and cruel.  
And yet in truth, what difference is there  
when it cometh to physical sensations?



The feelings are one and the same,  
whether ye inflict pain on man or on beast.  
There is no difference here whatever.  
And indeed ye do worse to harm an animal,  
for man hath a language,  
he can lodge a complaint, he can cry out and moan;  
if injured he can have recourse to the authorities  
and these will protect him from his aggressor.  
But the hapless beast is mute,  
able neither to express its hurt  
nor take its case to the authorities.

\* \* \*

Therefore it is essential that ye show forth  
the utmost consideration to the animal,  
and that ye be even kinder to him than to your fellow man.  
Train your children from their earliest days

to be infinitely tender and loving to animals.  
If an animal be sick, let them try to heal it,  
if it be hungry, let them feed it,  
if thirsty, let them quench its thirst,  
if weary, let them see that it rests.

\* \* \*

To blessed animals the utmost kindness must be shown,  
the more the better.

Tenderness and loving-kindness  
are basic principles of God's heavenly Kingdom.  
Ye should most carefully bear this matter in mind.

\* \* \*

Regarding the eating of animal flesh and abstinence therefrom,  
know thou of a certainty that, in the beginning of creation,  
God determined the food of every living being,  
and to eat contrary to that determination is not approved.

**Abdul-Baha (1844-1921)**

**Persian head of Baha'i, son of Baha'i founder Baha'u'llah**

.....

Until one has loved an animal,  
a part of one's soul remains unawakened.

**Anatole France (1844-1924)**

**French novelist, satirist, playwright, poet**

.....

[on vivisection]

Admitting the so-called lower animals are part of ourselves,  
in being of one scheme and differing from us only in degree,  
no matter how they be considered,  
is to admit they have equal rights.

These rights are in no case to be hastily and unfairly set aside,  
but should be all the more tenderly dealt with.

\* \* \*

The position of vivisection as a method of scientific research  
stands alone amongst the infinite variety of roads  
for the discovery of Nature's secrets  
as being open to strong *prima facie* objection.

No one can urge the slightest ground of objection  
against the astronomer, the chemist, the electrician,  
or the geologist in their ways of working;

and the great commendation of all other workers  
is the comparative certainty of their results.

But, for the physiologist, working upon a living animal,  
there are two strong objections:

that he is violating a strong and widespread public sentiment,

**and that he tabulates results of the most uncertain and often quite contradictory kind.**

*(The Uselessness of Vivisection as a Method of Scientific Research © 1883)*

<>

**It is now nearly a quarter of a century since I was startled into a review of my own work on the surgery of the arteries, and led to the humiliating recognition of the fact that the conclusions obtained from a series of experiments on animals could not be applied to man, and that our efforts to adapt them were leading us into serious surgical blunders.**

**An extended investigation into which I was further attracted by the rising discussion of this question forced upon me the opinion that [James] Syme and [Colin] Fergusson were right when they stoutly asserted that surgery had in no way been advanced by experiments on animals.**

\* \* \*

**It seems to me a rank discredit that we have to plead a necessity for vivisection in any case.**

**It is so transparently unscientific—that is, inexact.**

**Let my brethren bear in mind that this method of research after knowledge, be it useful or be it useless, stands absolutely alone in being objectionable to every one.**

**Not the astronomer, nor the chemist, nor the physicist, nor any one else among scientific men has had to defend or excuse any one of his methods of research.**

*("Why I Oppose Vivisection, No. 13" *Animals' Friend*, August 1896)*

**Lawson Tait, F.R.C.S. (1845-1899)**

**Scottish surgeon, lecturer, writer**

.....

**[on vivisection]**

**The duty of the hour, it seems to me, is the excitation of interest in this subject; the acquisition of accurate knowledge about it; the encouragement of intelligent personal investigation.**

\* \* \*

**Its evolution may be slow, but, once aroused, public sentiment in America is irresistible when based on right; and before this tribunal no cruelty or abuse of scientific research can ultimately escape condemnation and the stamp of atrocity and crime.**

*(Chapter 1: "Vivisection in Medical Schools")*

\* \* \*

**But suppose you demand that the recorded fact shall be emphasized "by experiment and opportunity for observation?"**

**Then some creature must be put to an agonizing death**



to gratify your curiosity.  
All real progress in civilization depends upon man's ethical ideals.  
(Chapter 2: "Vivisection in American Colleges")

\* \* \*

If every physician who believes  
that the door to cruelty should be shut,  
would but use his personal influence to that end,  
the law would be speedily passed.  
Let us hope that the time may soon come,  
when no man in the medical profession  
will hesitate to denounce all atrocities of experimentation  
for fear of being regarded as an opponent of science.  
(Appendix A: "Lines of Inquiry Regarding Vivisection")

\* \* \*

Resolved, that, acting upon  
such scientific opinion and acknowledging itself in accord therewith,  
the American Humane Association hereby respectfully urges  
upon the legislatures of every State in the Union  
the enactment of laws which shall prohibit, under severe penalty,  
the repetition of painful experiments upon animals  
for the purpose of teaching or demonstrating  
well-known and accepted facts.

(Appendix B: "The American Humane Association  
on Restriction of Vivisection" *Vivisection in America* © 1894)

**Albert Leffingwell, M.D. (1845-1916)**

**American physician, social reformer, author  
President, American Humane Association**

.....

Who so poor, so oppressed, so helpless, so mute and uncared for,  
as the dumb creatures who serve us—they who, but for us,  
must starve, and who have no friend on earth if man be their enemy?  
("The Essence of True Justice" *Ethical Vegetarianism: From Pythagoras  
To Peter Singer*, Kerry S. Walters and Lisa Portmess (eds.) © 1999)

<>

Under all your pseudo-civilization lies a foul and festering sore,  
a moral blemish, staining your lies,  
and making social amenities unlovely.  
For the sake of ministering to your depraved and unnatural appetites,  
there exists a whole class of men, deprived of human rights,  
whose daily work is to kill, and who pass all their years  
in shedding blood and in superintending violent death.  
Away, then, with the slaughterhouses!  
Make to yourselves a nobler ideal of life and of human destiny!

**Anna Kingsford (1846-1888)**

**English physician and social reformer**

.....

Non-violence leads to the highest ethics,  
which is the goal of all evolution.  
Until we stop harming all other living beings, we are still savages.

(interview in *Harper's Magazine* © 1890)

**Thomas Alva Edison (1847-1931)**

**American inventor**

.....

People say:

"We have rights over animals. They are given to us for use."  
You have no rights over them. You have duties towards them.

<>

When we recognise that unity of all living things,  
then at once arises the question:  
how can we support this life of ours  
with least injury to the lives around us;  
how can we prevent our own life adding to the suffering  
of the world in which we live?

We find amongst animals, as amongst men,  
power of feeling pleasure, power of feeling pain;  
we see them moved by love and by hate;  
we see them feeling terror and attraction;  
we recognise in them powers of sensation closely akin to our own,  
and while we transcend them immensely in intellect,  
yet in mere passional characteristics  
our natures and the animals' are closely allied.

\* \* \*

We know that when they feel terror, that terror means suffering.  
We know that when a wound is inflicted,  
that wound means pain to them.

We know that threats bring to them suffering;  
they have a feeling of shrinking,  
of fear, of absence of friendly relations,  
and at once we begin to see that  
in our relations to the animal kingdom a duty arises  
which thoughtful and compassionate minds should recognise  
—the duty that because we are stronger in mind than the animals,  
we are or ought to be their guardians and helpers,  
not their tyrants and oppressors.

\* \* \*

[W]e have no right to cause them suffering and terror  
merely for the gratification of the palate,  
merely for an added luxury to our own lives.

\* \* \*

There is one other thought closely allied to this.  
What of our duties to our fellow-men?

# Creature QUOTES

And here I appeal particularly to my own sex,  
because women are supposed to be rather the standard...  
of refinement, of gentleness, of compassion, of tenderness, of purity.  
But no one can eat the flesh of a slaughtered animal  
without having used the hand of a man as slaughterer.  
Suppose that we had to kill for ourselves the creatures  
whose bodies we would fain have upon our table,



is there one woman in a hundred who would go  
to the slaughterhouse to slay the bullock,  
the calf, the sheep or the pig?

\* \* \*

But if we could not do it, nor see it done;  
if we are so refined that we cannot allow close contact  
between ourselves and the butchers who furnish this food;  
dare we call ourselves refined if we purchase our refinement  
by the brutalization of others,  
and demand that some should be brutal  
in order that we may eat the results of their brutality?  
We are not free from the brutalizing results of that trade  
simply because we take no part in it.

(speech in Manchester, England, October 18, 1897)

**Annie Wood Besant (1847-1933)**

**Irish writer, orator, social reformer**

.....

It was said that the "brutes" cannot reason.  
Only persons who do not themselves reason about the subject,  
with the facts before them, can any longer occupy such a position.  
The evidence of reasoning power is overwhelming

for the upper rank of animals,  
and yearly the downward limits are being extended  
the more the inferior tribes are studied.

**Dr. Thomas Wesley Mills (1847-1915)**  
Canadian physician, physiologist, professor, writer

.....

Their very weakness and inability to protest  
demands that man should refrain from torturing animals  
for the mere possibility of obtaining some knowledge.

**Luther Burbank (1849-1926)**  
American botanist and horticulturalist

.....

◆ Maybe all men, and assuredly all men but the lowest savages,  
are aware of something within them  
which bids them do certain things  
and forbear doing certain other things,  
and which makes them angry with themselves  
when they have not listened to it.  
This something we English call, among other names, conscience;  
what it bids us do, we call right; what it forbids, wrong.

("Right and Wrong")

\* \* \*

It is plain that freedom of action includes freedom to live  
(sharing the fruits of the earth,  
without which life cannot be supported), and to move.  
The claims of the individual to such freedom are called  
the "right" of life and the "right" of personal liberty....  
Man, therefore, has these rights  
so long as he does not (tread) upon the equal rights of other men.  
This is so generally allowed that it would not have needed  
proving here unless the proof had involved  
the proof of some other principle not generally allowed.

\* \* \*

That other principle is that animals have the same abstract rights  
of life and personal liberty with man.

("Happiness: Rights")

\* \* \*

The conscience of the most civilized people  
tells them to treat animals kindly;  
in other words to consult the happiness of animals  
as well as that of each other.

\* \* \*

It is true that in many cases  
where some selfish pleasure of man is at stake

# Creature QUOTES

the same highly civilized people will still practice and defend cruelty. This, however, only shows that in most men conscience has not yet reached its fullest development. And that it is developing steadily in favor of kindness to animals cannot be questioned.

\* \* \*

And, when this development embodies itself in laws which fine and imprison a man for (mistreating)...his own property, it is plain that we have already been silently recognizing that some animals at least have some rights.

("Conscience and Animal-Rights")

\* \* \*

To most animals have been given neither hands nor a speech, I take it, well fitted to convey many and complex thoughts: they are therefore denied the two chief means of culture. The time which they have for living and learning is but short: wild, their life is in some cases all fear and struggle; tame, they are under the rule of one who is often a bad master and seldom a good schoolmaster—man. Even thus we are driven to see in them, despite our contempt, and to acknowledge in them, despite our pride, numberless proofs of the same mental and moral faculties to which we ourselves lay claim often (though not always) different in degree, but not so in kind. Nay, if we are pressed we must admit that many animals are wiser and better than many men and some entire races of men.



And, since we cannot put down these faculties to instinct, ought we not rather to admire and cultivate than disparage and slight the animal-mind?

# Creature QUOTES

Can we do less than forbear henceforth to bring forward  
the supposed defects of that mind  
as a ground for refusing to the animal  
what would otherwise be its rights as a feeling creature?  
("Animal-Reason")

\* \* \*

The other common objection to allowing animals rights  
is that they "have no soul."

\* \* \*



Nay, if animals have no chance of happiness in another life  
we should be the more careful to ensure their happiness in this.

\* \* \*

But were the objection ever so much to the point  
it would still be a bad one.

For in the first place it is not capable of proof  
and therefore cannot be used to bar a natural right.

And in the second place, we allow souls to men,  
I cannot see how we are to deny them to animals.

("The Animal-Soul")

(The above excerpts are from *The Rights of an Animal* © 1879)

**Edward Williams Byron Nicholson (1849-1912)**

**English librarian and writer**

.....

**END OF CHAPTER 10. 1825-1849 BIRTHDATES**



## Photo Credits for Chapter 10. 1825-1849 Birthdates

P 1 "HEY! WOULD YOU MIND? I'M LAYIN' EGGS HERE!" (*Gallus gallus domesticus*)

Location: Baltimore, Maryland, U.S.A.

Photo by Bill Adams/Flickr and © Moments Now Photography

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P 4 GREEN PARROT SNAKE a.k.a. GREEN TREE SNAKE (*Leptophis ahaetulla*)

Location: Wet forests of the Caribbean and Pacific

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Photo seen here: [www.freesnake.com/parrotsnake5.html](http://www.freesnake.com/parrotsnake5.html)

P 7 BROWN BABY SHEEP (*Ovis aries*)

Location: Amsterdamse Waterleiding Duinen, The Netherlands

Photo by Peter Maris/Flickr

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P 8 EWE AND LAMBS SNUGGLE IN PEACE (*Ovis aries*)

Photo by © iStockphoto.com/Henk Bentlage

P 9 MEADOW GRASSHOPPER (*Chorthippus parallelus*)

Location: Cornwall, England, U.K.

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P 12 "PATRICK AND DILLON" SHELTYE DOGS (*Canis lupus familiaris*)

Location: Montana, U.S.A.

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P 14 WHITE HORSE (*Equus caballus*)

Location: Colorado, U.S.A.

Photo by Sandy Feutz — FeVa/Flickr and © FeVa Fotos ([wt@fone.net](mailto:wt@fone.net))

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P 17 BIGHORN SHEEP (*Ovis Canadensis*)

Location: Cache Creek, British Columbia, Canada

Photo by Julie Scott — jscott7357/Flickr and © Julie-ry Photography and Jewellry

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P 19 "TUNDRA SUMMIT—ARCTIC WOLVES" (*Canis lupus*)

Photo by Carl Brenders/© Art of Carl Brenders

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■ 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 21 BLACK BEAR CUB IN WILDFLOWERS (*Ursa arctos*)

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Home page: <http://www.firstpeople.us>

NOTE: SEE DESCRIPTION OF FIRST PEOPLE UNDER PAGE 19 PHOTO CREDIT

P 22 WATER-OUZEL a.k.a. AMERICAN DIPPER (*Cinclus mexicanus*)

Location: California, U.S.A.

Drawing by unknown illustrator, Chapter 13 of *The Mountains of California* © 1894

Artwork seen here: [Yosemite.ca.us/JohnMuir/TravelsInAlaska](http://Yosemite.ca.us/JohnMuir/TravelsInAlaska) (Public Domain photo)

P 23 PEN-AND-INK OF STICKEEN (*Canis lupus familiaris*)

Illustration by Carl Dennis Buell (1990 paperback edition of *Stickeen* by John Muir)

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P 37 SAMMY THE PEACE-MAKING KITTY (*Felis catus*)

Location: Phoenix, Oregon, U.S.A.

Photo by Carol Rose Kelling

P 38 "A MOTHER'S SPECIAL TOUCH" POLAR BEAR MOM AND CUBS (*Ursus maritimus*)

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Home page: <http://www.firstpeople.us>

NOTE: SEE DESCRIPTION OF FIRST PEOPLE UNDER PAGE 19 PHOTO CREDIT

End of Photo Credits for Chapter 10. 1825-1849 Birthdates

