

**CHAPTER 12. AUTHORS WITH 1875-1899 BIRTHDATES**



**I am life that wants to live,  
in the midst of life that wants to live.**

**< >**

**I must interpret the life about me  
as I interpret the life that is my own.  
My life is full of meaning to me.**

**The life around me  
must be full of significance to itself.**

**If I am to expect others to respect my life,  
then I must respect the other life I see,  
however strange it may be to mine....**

**We need a boundless ethics  
which will include the animals also.**

***Civilization and Ethics* © 1949**

**Albert Schweitzer (1875-1965)**

**German theologian, philosopher, physician  
Nobel Peace Prize 1952**

.....

# Creature QUOTES

(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

\* \* \*

A man is really ethical only when he obeys  
the constraint laid on him to aid all life which he is able to help,  
and when he goes out of his way to avoid injuring anything living.  
He does not ask how far this or that life  
deserves sympathy as valuable in itself,  
nor how far it is capable of feeling.  
To him life as such is sacred.  
If he goes out into the street after a rainstorm  
and sees a worm which has strayed there,  
he reflects that it will certainly dry up in the sunshine  
if it does not quickly regain the damp soil into which it can creep,  
and so he helps it back from the deadly paving stone into the lush grass.  
Should he pass by an insect which has fallen into a pool,  
he spares the time to reach a leaf or stalk  
on which it may clamber and save itself.  
The man who has become a thinking being  
feels a compulsion to give every will-to-live  
the same reverence for life that he gives to his own.  
He experiences that other life in his own.

\* \* \*

The thinking man must oppose all cruel customs  
no matter how deeply rooted in tradition and surrounded by a halo.  
When we have a choice, we must avoid  
bringing torment and injury into the life of another,  
even the lowliest creature;  
to do so is to renounce our manhood  
and shoulder a guilt which nothing justifies.

\* \* \*

It is the fate of every truth  
to be an object of ridicule when it is first acclaimed.  
It was once considered foolish to suppose that black men  
were really human beings and ought to be treated as such.  
What was once foolish has now become a recognized truth.  
Today it is considered as exaggeration  
to proclaim constant respect for every form of life  
as being the serious demand of a rational ethic.  
But the time is coming when people will be amazed  
that the human race existed so long before it recognized  
that thoughtless injury to life is incompatible with real ethics.  
Ethics is in its unqualified form extended responsibility  
to everything that has life.

*(Civilization and Ethics © 1949)*

<>

# Creature QUOTES

**We might fight against the spirit of unconscious cruelty  
with which we treat the animals.**

**Animals suffer as much as we do.**

**It is our duty to make the whole world recognize it.**

<>

**We must never permit**

**the voice of humanity within us to be silenced.**

**It is man's sympathy with all creatures**

**that first makes him truly a man.**

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**Anyone who has accustomed himself to regard**

**the life of any living creature as worthless**

**is in danger of arriving also at the idea of worthless human lives.**

<>

**The human spirit is not dead.**

**It lives on in secret.**

**It has come to believe that compassion,**

**in which all ethics must take root,**

**can only attain its full breadth and depth**

**if it embraces all living creatures**

**and does not limit itself to mankind.**

**("The Problem of Peace in the World Today"**

**Nobel Prize address, October 30, 1953)**

<>

**Our civilization lacks humane feeling.**

**We are humans who are insufficiently humane!**

**We must realize that and seek to find a new spirit.**

**We have lost sight of this ideal**

**because we are solely occupied with thoughts of men**

**instead of remembering that our goodness and compassion**

**should extend to all creatures.**

**Religion and philosophy have not insisted as much as they should**

**on the fact that our kindness should include all living creatures.**

**(letter to Aida Flemming, 1959)**

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**The time will come when public opinion**

**will no longer tolerate amusements**

**based on the mistreatment and killing of animals.**

**The time will come, but when?**

**When will we reach the point that hunting,**

**the pleasure in killing animals for sport,**

**will be regarded as a mental aberration?**

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**Any religion or philosophy which is not based on a respect for life  
is not a true religion or philosophy.**

**(letter to a Japanese animal welfare society, 1961)**

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Just like the housewife who has scrubbed the house carefully, shuts the door to prevent any dog from coming in and spoiling her work with the marks of his paws, so have religious and philosophical thinkers remained vigilant against animals running around in their ethical theories. The stupidities they are guilty of, in order to uphold traditional narrow-heartedness and raise it to principle, border on the incredible. They have either entirely dismissed all sympathy for animals, or they have taken pains to diminish it to almost nothing.

<>

Very little of the great cruelty shown by men can really be attributed to cruel instinct. Most of it comes from thoughtlessness or inherited habit. The roots of cruelty, therefore, are not so much strong as widespread. But the time must come wherein humanity protected by custom and thoughtlessness will succumb before humanity championed by thought. Let us work that this time may come.

\* \* \*

Until he extends the circle of his compassion to all living things, man will not himself find peace.  
*(The Philosophy of Civilization © 1923)*

<>

[on the use of animals in entertainment]

I never go to a menagerie because I cannot endure the sight of the misery of the captive animals. The exhibiting of trained animals I abhor. What an amount of suffering and cruel punishment the poor creatures have to endure to give a few minutes of pleasure to men devoid of all thought and feeling for them.

<>

Think occasionally of the suffering of which you spare yourself the sight.

<>

Affirmation of life is the spiritual act by which man ceases to live unreflectively and begins to devote himself to his life with reverence in order to raise it to its true value. To affirm life is to deepen, to make more inward, and to exalt the will to live. At the same time the man who has become a thinking being feels a compulsion to give to every will-to-live

# Creature QUOTES

the same reverence for life that he gives to his own.\*  
He experiences that other life in his own.

He accepts as being good: to preserve life, to promote life,  
to raise to its highest value life which is capable of development;  
and as being evil: to destroy life, to injure life,  
to repress life which is capable of development.

This is the absolute, fundamental principle of the moral,  
and it is a necessity of thought.

(\*sentence a repeat of one on P 2 from *Civilization and Ethics*)  
(A Treasury of Albert Schweitzer © 1965)

<>

Whenever an animal is in any way forced into the service of man,  
every one of us must be concerned  
with the sufferings which for that reason it has to undergo.



None of us must allow to take place any suffering  
for which he himself is not responsible, if he can hinder it in any way.  
He must not soothe his conscience with the reflection  
that he would be mixing himself up in something  
which does not concern him.

No one must shut his eyes and regard as non-existent  
the sufferings of which he spares himself the sight.

Let no one regard as light the burden of his responsibility.

While so much ill-treatment of animals goes on,  
while the moans of thirsty animals in railway trucks sound unheard,

*Creature*  
QUOTES

while so much brutality prevails in our slaughter-houses,  
while animals have to suffer in our kitchens  
painful death from unskilled hands,  
while animals have to endure intolerable treatment  
from heartless men, or are left to the cruel play of children,  
we all share the guilt.

*("The Ethic of Reverence for Life" Animals and Christianity*  
Andrew Linzey and Tom Regan (eds.) © 1988)

<>

A man is ethical only when life, as such, is sacred to him,  
that of plants and animals as well as that of his fellowman,  
and when he devotes himself helpfully  
to all life that is in need of help.

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The ethics of respect for life makes us keep on the lookout together  
for opportunities of bringing some sort of help to animals,  
to make up for the great miseries men inflict on them.

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To think out in every implication the ethic of love for all creation  
—this is the difficult task which confronts our age.

*(On the Edge of the Primeval Forest and More From the Primeval Forest:  
Experiences and Observations of a Doctor in Equatorial Africa © 1976)*

<>

We must never become callous.  
When we experience the conflicts  
ever more deeply  
we are living in truth.

The quiet conscience is an invention of the devil.

\* \* \*

Out of...heart-breaking experiences that often shamed me  
there slowly arose in me the unshakable conviction  
that we had the right to bring pain and death to another being  
only in case of inescapable necessity,  
and that all of us must feel the horror  
that lies in thoughtless torturing and killing.

This conviction has become increasingly dominant within me.

I have become more and more certain that  
at the bottom of our hearts we all think so,  
and simply do not dare to admit it and practice it,  
because we are afraid that others will laugh at us  
for being sentimental,

and because we have allowed our better feelings to be blunted.

But I vowed that I would never let my feelings get blunted,  
and I would never again fear the reproach of sentimentalism.

*(The Animal World of Albert Schweitzer: Jungle Insights  
into Reverence for Life, Charles R. Joy (ed.) © 1950)*

<>

# Creature QUOTES

Even before I went to school, it seemed incomprehensible to me why I in my evening prayers should only pray for humans. Therefore, when my mother kissed me goodnight and left the room, I secretly added a prayer that I had composed myself for all living creatures. It ran like this:  
"O, heavenly father, watch over and bless all things that breathe; protect them from all evil, and let them sleep in peace."

\* \* \*

As long as I can remember, I have suffered because of the great misery I saw in the world. I never really knew the artless, youthful joy of living, and I believe that many children feel this way, even when outwardly they seem to be wholly happy and without a single care. I used to suffer particularly because the poor animals must endure so much pain and want.

\* \* \*

The sight of an old, limping horse being dragged along by one man while another man struck him with a stick as he was being driven to the Colmar slaughterhouse haunted me for weeks.

\* \* \*

[on being lured, at age 8, to join a friend in killing birds with a slingshot] This was a horrible proposal... but I dared not refuse for fear he would laugh at me. So we came to a tree which was still bare,



and on which the birds were singing out gaily in the morning, without any fear of us.

Then stooping over like an Indian on the hunt, my companion placed a pebble in the leather of his sling and stretched it. Obeying his peremptory glance I did the same, with frightful twinges of conscience,

vowing firmly that I would shoot when he did.  
At that very moment the church bells began to sound,  
mingling with the song of the birds in the sunshine.  
It was the warning bell that came a half-hour before the main bell.  
For me it was a voice from heaven.  
I threw the sling down, scaring the birds away,  
so that they were safe from my companion's sling, and fled home.  
And ever afterwards when the bells of Holy Week ring out  
amidst the leafless trees in the sunshine  
I remember with moving gratitude how they rang into my heart  
at that time the commandment: "Thou shalt not kill."

\* \* \*

From that day onward I took courage  
to emancipate myself from the fear of men,  
and whenever my inner convictions were at stake  
I let other people's opinions weigh less with me  
than they had done previously.  
I tried also to unlearn my former dread  
of being laughed at by my school-fellows.  
This early influence upon me of the commandment  
not to kill or to torture other creatures  
is the great experience of my youth.  
By the side of that all others are insignificant.

*(Memoirs of Childhood and Youth © 1924)*

<>

Hear our prayer O Lord...for animals that  
are overworked, underfed, and cruelly treated;  
for all wistful creatures in captivity  
that beat their wings against bars;  
for any that are hunted or lost  
or deserted or frightened or hungry;  
for all that must be put to death.

\* \* \*

And for those who deal with them we ask  
a heart of compassion and gentle hands and kindly words.  
Make us true friends of the animals  
and so to share the blessings of the merciful.

<>

We are compelled by the commandment of love  
contained in our hearts and thought, and proclaimed by Jesus,  
to give rein to our natural sympathy for animals.  
We are also compelled to help them and spare them suffering.  
**Albert Schweitzer, Ph.D. (1875-1965)**  
**German theologian, philosopher, physician**  
**Nobel Peace Prize 1952**

.....



As we put into all our schools more humane education,  
and foster the spirit of justice and kindness  
toward the "lower" creatures,  
just as soon shall we reach the roots  
not only of cruelty but of crime.

**Miriam Amanda Wallace Ferguson (1875-1961)**  
**Governor of Texas**

.....

During my medical education...I found vivisection  
horrible, barbarous and above all unnecessary.

**Carl Gustav Jung, Ph.D. (1875–1961)**  
**German founder of analytical psychology**

.....

In the created world around us  
we see the Eternal Artist,  
Eternal Love at work.

**Evelyn Underwood (1875-1941)**  
**Christian mystic**

.....

Very early in my life,  
possibly because of the insatiable curiosity that was born in me,  
I came to dislike the performances of trained animals.  
It was my curiosity that spoiled for me this form of amusement,  
for I was led to seek behind the performance  
in order to learn how the performance was achieved.  
And what I found behind the brave show  
and glitter of performance was not nice.  
It was a body of cruelty so horrible that I am confident  
no normal person exists who, once aware of it,  
could ever enjoy looking on at any trained-animal turn.  
Now I am not a namby-pamby.

\* \* \*

I have seen men and women beaten by whips and clubs and fists,  
and I have seen the rhinoceros-hide whips  
laid around the naked torsos of black boys  
so heartily that each stroke stripped away the skin in full circle.  
And yet, let me add finally,  
never have I been so appalled and shocked by the world's cruelty  
as have I been appalled and shocked  
in the midst of happy, laughing, and applauding audiences  
when trained-animal turns were being performed on the stage.  
One with a strong stomach and a hard head  
may be able to tolerate much of the unconscious

and undeliberate cruelty and torture of the world  
that is perpetrated in hot blood and stupidity.

I have such a stomach and head.

But what turns my head and makes my gorge rise,  
is the cold-blooded, conscious, deliberate cruelty and torment that is  
manifest behind ninety-nine of every hundred trained-animal turns.  
Cruelty, as a fine art, has attained its perfect flower  
in the trained-animal world.

Possessed myself of a strong stomach and a hard head,  
inured to hardship, cruelty, and brutality,  
nevertheless I found, as I came to manhood,  
that I unconsciously protected myself  
from the hurt of the trained-animal turn  
by getting up and leaving the theatre  
whenever such turns came on the stage.

I say "unconsciously."

By this I mean it never entered my mind that this was a program  
by which the possible death-blow  
might be given to trained-animal turns.

I was merely protecting myself from the pain of witnessing  
what it would hurt me to witness.

But of recent years my understanding of human nature  
has become such that I realize that no normal healthy human  
would tolerate such performances  
did he or she know the terrible cruelty  
that lies behind them and makes them possible.

So I am emboldened to suggest, here and now, three things:

■ First, let all humans inform themselves  
of the inevitable and eternal cruelty  
by the means of which only can animals be compelled to perform  
before revenue-paying audiences.

■ Second, I suggest that all men and women, and boys and girls,  
who have so acquainted themselves with the essentials  
of the fine art of animal-training,  
should become members of, and ally themselves with,  
the local and national organizations of humane societies  
and societies for the prevention of cruelty to animals.

■ And the third suggestion I cannot state  
until I have made a preamble.

Like hundreds of thousands of others, I have worked in other fields,  
striving to organize the mass of mankind into movements  
for the purpose of ameliorating its own wretchedness and misery.

\* \* \*

We will not have to think of anything, save when,  
in any theatre or place of entertainment,  
a trained-animal turn is presented before us.

**Then...we may express our disapproval of such a turn by getting up from our seats and leaving the theatre... coming back, when the turn is over, to enjoy the rest of the programme. All we have to do is just that to eliminate the trained-animal turn from all public places of entertainment.**

**Show the management that such turns are unpopular, and in a day, in an instant, the management will cease catering such turns to its audiences.**

*(Foreword, Michael, Brother of Jerry © 1917)*

**Jack London (1876-1916)**

**American author**

.....

**It was intended that all creatures should be happy in their several elements. Therefore to take the life of these creatures wantonly is a sin before the Lord.**

\* \* \*

**There is no inference in the scriptures that it is a privilege of men to slay birds or beasts or to catch fish wantonly.**

**The domination the Lord gave man over the brute creations has been, to a very large extent, used selfishly, thoughtlessly, cruelly.**

\* \* \*

**Kindness to the whole animal creation is not only a virtue that should be developed, but is the absolute duty of mankind.... But with this dominion came the responsibility to treat with love and consideration every living thing.**

\* \* \*

**Take not the life you cannot give. For all things have an equal right to live.**

**Joseph Fielding Smith (1876-1972)**

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

.....

**Who loves this terrible thing called war? Probably the meat-eaters, having killed, feel the need to kill.**

\* \* \*

**The butcher with his bloody apron incites bloodshed, murder. Why not? From cutting the throat of a young calf to cutting the throats of our brothers and sisters is but a step. While we are ourselves the living graves of murdered animals, how can we expect any ideal conditions on Earth?**

**Isadora Duncan (1877-1927)**

**American modern dancer and choreographer**

.....

# Creature QUOTES

[O]ne day I looked at the cats;  
all they were doing was eating, playing, and sleeping.  
I wondered, how is it these little monsters  
which perform no duties are known as blessed?  
Later, I lay down to sleep for the night.  
I looked: one of the cats had come. It lay against my pillow



and put its mouth against my ear, and murmuring:  
"O Most Compassionate One! O Most Compassionate One!"  
in the most clear manner, as though refuting in the name of its species  
the objection and insult which had occurred to me, throwing it in my face.  
Then this occurred to me: I wonder if this recitation  
is particular to this cat, or is it general among cats?  
And is it only an unfair objector like me who hears it,  
or if anyone listens carefully, can they hear it?  
The next morning I listened to the other cats;  
it was not so clear, but to varying degrees  
they were repeating the same invocation....  
I related the story to the brothers who visited me,  
and they listened carefully as well,  
and said that they heard it to an extent.

(The Flashes Collection)

**Bediuzzaman Said Nursi (1877-1960)**  
**Turkish Sufi master and Islamic scholar**

.....

When a race of living things breathes no more,  
another heaven and another earth must pass  
before such a one is seen again.

**Will Beebe (1877-1962)**

**American naturalist, scientist, author**

.....

An animal's eyes have the power to speak a great language.

*(I and Thou © 1923)*

**Martin Buber (1878-1965)**

**Austrian philosopher, translator, educator**

.....

A League to abolish war between the human and animal kingdoms  
—an inter-Kingdom war—is far more important  
than a League to abolish inter-human war.

The latter, at least, is a war more or less among equals,  
among those who can, more or less, fight back.

\* \* \*

But war in which one side is practically omnipotent  
and the other side practically impotent is no war at all,  
it is just massacre, just the pitting  
of mental cunning against weak ignorance.

No League to abolish war within the human kingdom  
stands the slightest chance of success unless and until,  
as a matter of pure logic, it includes war  
between the human and lower kingdoms.

*(Chapter VII: "World in Peace and War" You © 1935)*

**George Sidney Arundale (1878-1945)**

**English president, The Theosophical Society**

.....

◆ It's difficult to get a man to understand something  
if his salary depends on his not understanding it.

< >

At the same instant the ear was assailed by a most terrifying shriek;  
the visitors started in alarm, the women turned pale and shrank back.  
The shriek was followed by another, louder and yet more agonizing  
—for once started upon that journey, the hog never came back;  
at the top of the wheel he was shunted off upon a trolley,  
and went sailing down the room.

And meantime another was swung up, and then another,  
and another, until there was a double line of them,  
each dangling by a foot and kicking in frenzy—and squealing.  
The uproar was appalling, perilous to the ear-drums;  
one feared there was too much sound for the room to hold

—that the walls must give way or the ceiling crack.  
There were high squeals and low squeals, grunts, and wails of agony;  
there would come a momentary lull, and then a fresh outburst,  
louder than ever, surging up to a deafening climax.

*(The Jungle © 1906)*

**Upton Sinclair (1878-1968)**

**American author of novels and short stories**

**Pulitzer Prize for the Novel 1943**

.....

A human being is a part of the whole,  
called by us the "Universe," a part limited in time and space.  
He experiences himself, his thoughts and feelings,  
as something separate from the rest  
—a kind of optical delusion of his consciousness.  
This delusion is a kind of prison for us,  
restricting us to our personal desires  
and to affection for a few persons nearest to us.  
Our task must be to free ourselves from this prison  
by widening our circle of compassion  
to embrace all living creatures  
and the whole of nature in its beauty.

*(a 1950 letter, quoted in The New York Times on March 29, 1972,  
and reprinted in The New York Post on November 28, 1972)*

<>

The man who regards his own life  
and that of his fellow creatures as meaningless  
is not merely unfortunate but almost disqualified for life.

*(The World As I See It © 1949)*

<>

If the whole world adopts vegetarianism,  
it can change the destiny of humankind.

<>

It is my view that the vegetarian manner of living  
by its purely physical effect on the human temperament  
would most beneficially influence the lot of mankind.

*(letter to Vegetarian Watch-Tower, December 27, 1930)*

<>

◆ Few people are capable of expressing with equanimity  
opinions which differ from the prejudices of their social environment.  
Most people are even incapable of forming such opinions.

*(Ideas and Opinions © 1954)*

<>

◆ Great spirits have always encountered  
violent opposition from mediocre minds.  
The mediocre mind is incapable of understanding  
the man who refuses to bow blindly to conventional prejudices

**and chooses instead to express his opinions courageously and honestly.**

(letter defending the appointment of Bertrand Russell to a teaching position, written on March 19, 1940)

<>

**◆Any fool can make things bigger, more complex, and more violent. It takes a touch of genius—and a lot of courage—to move in the opposite direction.**

**Albert Einstein, Ph.D. (1879-1955)**

**American scientist and humanitarian**

**Nobel Prize in Physics 1921**

.....

**No nation is truly free until the animal, man's younger brother, is free and happy.**

**Sadhu T. L. Vaswani (1879-1966)**

**Indian humanitarian**

.....



**Animals have their tragic and their comic side, and resemble us in many ways. They, too, have their distinctions and individualities.**

Many people believe that there is a huge gap separating them from the animals, but it is only really a step in the Wheel of Life, for we are all children of the One. To understand a fellow creature, we must regard him as a brother.  
**Manfred Kyber (1880-1933)**  
Latvian-born German writer

.....

The sort of man who likes to spend his time watching a cage of monkeys chase one another, or a lion gnaw its tail, or a lizard catch flies, is precisely the sort of man whose mental weakness should be combated at the public expense, and not fostered.  
**H. L. Mencken (1880-1956)**  
American journalist, editor, satirist

.....

The rights of animals rest on exactly the same foundation as the rights of man—justice and mercy.  
(testimony to the Royal Commission on Vivisection, 1906)  
**Reverend Lionel Smithett Lewis, M.A. (c. 1880-1953)**  
British Anglican clergyman  
Vicar of Glastonbury

.....

The fascination of shooting as a sport depends almost wholly on whether you are at the right or wrong end of a gun.  
**Sir P. G. Wodehouse (1881-1975)**  
English novelist and playwright

.....

Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them together by what is deepest in themselves.  
(*The Phenomenon of Man, Book IV: Survival* © 1955)  
**Pierre Teilhard de Chardin (1881-1955)**  
French Jesuit priest, philosopher  
Paleontologist, biologist

.....



[on humaneness to animals]  
They cannot ask for kindness  
Or for mercy plead,  
Yet cruel is our blindness  
Which does not see their need.  
World over, town or city,  
God trusts us with this task:  
To give our love and pity  
To those who cannot ask.

("The Obligation of Friendship"  
*A Heap O' Livin'* © 1916)

**Edgar A. Guest (1881-1959)**  
British-American poet  
Michigan Poet Laureate

.....

Is not the sky a father and the earth a mother,  
and are not all living things  
with feet or wings or roots their children?

\* \* \*

[A]ll over the earth, the faces of living things are all alike.

(*Black Elk Speaks* © 1932)

**John G. Neihardt (1881-1973)**  
American poet, fiction writer, philosopher

.....

To kill an animal in order to devour it, is to commit a double crime.

**Albert Léon Gleizes (1881-1953)**

French painter

.....

[M]an must never hurt animals,  
must never ill-treat them, nor torture them.

**Pope John XXIII (1881-1963)**

Italian Roman Catholic Pope

.....

I hear a sudden cry of pain!  
There is a rabbit in a snare:  
Now I hear the cry again,  
But I cannot tell from where.

.....

But I cannot tell from where  
He is calling out for aid!  
Crying on the frightened air,  
Making everything afraid!

.....

**Making everything afraid!  
Wrinkling up his little face!**



**And he cries again for aid;  
—And I cannot find the place!**

.....

**And I cannot find the place  
Where his paw is in the snare!  
Little One! Oh, Little One!  
I am searching everywhere!**

("The Snare" © 1915)

**James Stephens (1882-1950)**

**Irish poet**

.....

**Failure to recognise  
our responsibilities to the animal kingdom  
is the cause of many of the calamities  
which now beset the nations of the world.  
We shall never attain to true peace  
until we recognise the place of animals  
in the scheme of things and treat them accordingly.**

(speech to the House of Lords, July 18, 1957)

**Lord Hugh Dowding, 1<sup>st</sup> Baron Dowding (1882-1970)**

**Scottish Royal Air Force officer, author, speaker**

.....

If people were superior to animals,  
they'd take better care of the world.

**A. A. Milne (1882-1956)**

**English author of stories, poems, plays**

.....

It is as if life had said,  
"I am going to send you into a world of cruelty.  
I shall make you sensitive  
to pain, fear, heat, cold, hunger and starvation.  
In this world of cruelty, I shall make you defenseless.  
In addition, I shall strike you dumb."

This is the kind of world that animals are born into.

**Grace Mott Johnson (1882-1967)**

**American sculptor and painter**

.....

When you defile the pleasant streams  
and the wild bird's abiding place,  
you massacre a million dreams  
and cast your spittle in God's face.

**John Drinkwater (1882-1937)**

**English poet and dramatist**

.....

We are fellow passengers on the same planet,  
and we are all equally responsible  
for the happiness and the well-being  
of the world in which we happen to live.

**Hendrik Willem van Loon, Ph.D. (1882-1944)**

**Dutch-American author, journalist, professor, historian**

.....

[B]y virtue of its rationality,  
a being is not only invested with rights, but also assumes duties.  
A man who shirks his duties is certainly not superior to an animal,  
which is not even capable of committing a wrong.  
Whoever takes this fact honestly into account  
will hesitate before justifying an injury to an animal's interests  
on the sole ground that his own life is rational.

*(System of Ethics © 1956)*

<>

The most unmistakable criterion for the upright spirit of a society  
is the extent to which it acknowledges the rights of animals.  
For while people can join together out of necessity,  
when as individuals they are too weak to stand up for their rights,

thus gradually pushing through their rights  
by speaking up through coalitions,  
the possibility of such self-help is denied to animals,  
and it is therefore solely left to the righteousness of humans  
as to what extent they of themselves  
want to respect the rights of animals.

**Leonard Nelson (1882-1927)**

**German philosopher, educator, politician**

.....

[on living with the dog Strongheart of Hollywood silent-film fame]

[W]ith the dog's guiding help,  
and with him as the focal point for the experience,  
I was receiving priceless primary lessons in the cosmic art  
of seeing things as they really are—through the mists and barriers  
that seem to separate all of us from one another.

\* \* \*

My greatest handicap in learning how to carry on  
rational silent conversation with Strongheart  
came from an assortment of wrong beliefs about dogs  
which I had absorbed from centuries of humanity's  
wrong thinking about them.

And one of the most arrogant of these ideas  
was the conceit that while I,  
because of my "divinely bestowed superiority,"  
was fully qualified to communicate  
certain important thoughts down to animals,  
the animals, because of their "divinely bestowed inferiority,"  
were able to communicate little of real value up to me.  
And even when such upward communication was possible,  
it could only be expressed crudely and in an extremely limited way,  
as befitted a "dumb creature operating  
from a lower order of intelligence."

Strongheart knocked that nonsense out of me.

Not all at once, but day by day and night by night  
as I trailed observantly behind him  
in open country or figuratively sat at his feet at home  
and let him quietly teach me the things I so badly needed to know  
in order to become a better companion for him  
and a better citizen of the universe.

When I was willing and ready to be taught by a dog,  
Strongheart shared precious wisdom with me,  
wonderful secrets having to do with  
the great dog art of living abundantly and happily  
in the present tense regardless of circumstances.  
Strongheart broke me of the bad habit of mentally

## Creature QUOTES

looking down my nose at other living entities  
and other forms of life as inferior, limited or unrelated to me.

\* \* \*

He drilled this fact into me:  
that if I wanted to move with him in a really intelligent way,



I would have to keep all my mental contacts with him  
as high, as horizontal and as wide open as possible.  
He taught me that I was always to regard him  
as an unconditional fellow being rather than as "a dog"  
in the conventional and restricted meaning of that term.

\* \* \*

I was privileged to learn from my dog instructor  
how to get my human ego and intellect out of the way,  
how to blend my best with Strongheart's best,  
and how to let the Universe express itself through us,  
as the Universe with its wisdom and long experience  
well knows how to do.

(Three quotes from pp. 64, 73-74 and 76 of *KINSHIP WITH ALL LIFE*  
by J. Allen Boone COPYRIGHT © 1954 BY J. ALLEN BOONE.  
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<>

# Creature QUOTES

[letters written by the author about and to Strongheart after the passing of his canine friend and instructor]

**"Now listen, my funereal friends, I happen to be a very personal friend of Strongheart, and as his personal friend I should like to ask all of you just what you think that dog was made of? So many pounds of hide and bones and stuffings? A material body with something animating it on the inside, which has now stopped functioning? Well, if you do, you are mistaken. Very much so! You may have been looking at something like that, or at least thought you were, with those material eyes of yours, but what you were actually seeing were his qualities. That's what that dog was made of—qualities! Let me name a few of them for you: goodness ... loyalty ... understanding ... enthusiasm ... fidelity ... devotion ... sincerity ... nobility ... affection ... intelligence ... honesty ... confidence ... strength ... gentleness ... happiness ... gratitude ... appreciation ... trustworthiness ... endurance ... integrity ... humility ... purity ... unselfishness ... fearlessness ... love ... and all the hundreds of synonyms that parade back of those terms. Grade One qualities—even among the human species! Those are the things he was made of, not that shadowy, unsubstantial, phantom stuff called matter. But qualities! Qualities of the highest excellence! And write this down on the tablets of your memories with the point of a diamond: those qualities of Strongheart's can no more die and be buried in a hole in the earth than a collection of sunbeams. They are eternal! And Strongheart is just as eternal as his qualities!"**

\* \* \*

**At the moment you seem to be beyond my human vision and the range of my whistle; and I do not know how to throw the old tennis ball for you, much as I would like to. But that is my fault. All of us humans are more or less afflicted with low and limited vision, which has a tendency to give us distorted and contradictory notions about what actually is and is not happening...around us. We squint at life instead of looking at it clear-eyed and steadily. We bend our thinking processes inward and downward, instead of upward and outward.**

\* \* \*

**When the human is able to identify other forms of life within his immediate seeing range, he pronounces them "alive...." But when they do not happen to be within this narrow focus, he usually regards them as "dead" ...and acts accordingly.**

# Creature QUOTES

This is what the world of humans is doing to you now. They cannot identify you with their material senses; so, as far as they are concerned, you are dead... Had you been a human, they would have conceded that you probably had enough "something-or-other" to get you into some other kind of existence beyond this earthly one; but being only a dog, you will have to remain plain, ordinary, stationary dead.

\* \* \*

I refuse to agree that you are either dead, through, or out of existence for ever and ever.

I am voting *No* to the human world's *Yes*.

It is a very tiny vote, considering the opposition's pile, but it is enough to keep that death verdict on you from becoming unanimous. Let others believe you are dead if they desire; that is their privilege.

But I want no part of it; for as far as I am concerned, you are just as vitally alive, and just as much the "old pal" now as ever. It could not be otherwise.

I know too much about the expanse of the real you.

*I'll be seein' you*

(letter titled *Sunbeams*, addressed to "Dear old Pal" Strongheart at the residence "Eternal Playground Out Yonder" )

\* \* \*

The human species is undoubtedly off its social and moral course. The reason? My guess is that we humans have been associating too much with our own species and have turned sour. We have been looking at one another too much, talking with one another too much, milling around with one another too much.

We have lost our perspective and our sense of real values.

What we need are enriching relationships with, and fresh wisdom from, the animals ... the birds ... the insects ... the reptiles ... the fish...and all the rest of those neglected neighbors of ours.

I believe it is possible to get the human part of the world back to its original simplicity, goodness, and happiness.

But we shall have to go outside the human species to accomplish it.

My suggestion would be to put dogs in all our institutions of learning as educators.

That is, instead of humans training dogs, let dogs train the humans.

I would give every dog, irrespective of age, looks, pedigree, or sex, some kind of a teaching degree like, for instance,

"Bachelor of the Art of Felicitous Living" or

"Doctors of Good Companionship," and then turn over to them the job of recivilizing and re-educating the human species.

That this has not been tried before is probably due to the prevailing notion that the human has exclusive rights

# *Creature* QUOTES

to all knowledge and wisdom,  
and so needs no help from other forms of life.  
Which may explain why we humans are so far behind  
the "lesser" animals in so many really essential things.  
My plan would counteract this.  
[D]ogs are not only excellent teachers but natural teachers.  
And they have this advantage over most humans:  
they can teach by example.

\* \* \*

[I]t is high time that you dogs had a turn at this teaching activity.



My species has been at it too long. We are taught out.  
Look where we have bogged you dogs, for instance!  
After centuries of close association with you,  
we have taught you—what?  
To be subordinate pets ... hunters ... fighters ...  
exhibitionists ... personal and enslaved servitors.



*Creature*  
QUOTES

We have done almost nothing to really understand you,  
or to help you expand to the state of being and usefulness  
of which all of you are capable.

What a magnificent educator you were! And still are!

You may have been without academic knowledge.

You may have lacked the things the average human  
believes make up a liberal education.

And you may have been "only a dog" and "a dumb thing."

But you influenced for the better every human  
who came within the radius of your photograph.

You taught people without being conscious of it.

You took the tension out of them.

Broadened and deepened their minds and hearts.

Helped them to achieve better levels of themselves.

Revitalized them. Inspired them.

Showed them how to stretch out to their finer energies.

Lured them into being more simple, more natural,  
happier, freer, and more divinely irresponsible.

Encouraged them to live and to love more abundantly.

You satisfied, in a degree, their hunger for the Infinite.

That, and more, you did through

the irresistible magic of your fine example.

And if that isn't good educational work, what is it?

*I'll be seein' you*

(letter titled *Educators*, addressed to "Dear old Pal"

Strongheart at the residence "Eternal Playground Out Yonder" )

<>

[on returning home from a long journey, during which time the author  
had written these letters from places he had visited around the world]

Considering all the opportunities the human has had

for observation, research, study and experiment,

it seems unbelievable that he should be so backward

in discovering and identifying himself with the worlds

of enriching relationships lying all about him outside of his own kind.

I suppose there are innumerable reasons for this.

The iconoclasts among us say that it comes from organized ignorance;

that...most of are so lacking in genuine intelligence

as to be unable to grasp how highly intelligent

the non-human part of creation really is.

They insist we are not growing and expanding as we should

because our excessive vanity and exclusiveness have made us

so biologically bound, so species bound, and so self-bound

that most of our natural outgo and ongo has been shut off.

If he thinks about it at all, the average human,

with some degree of religious training,

believes, at least in a nebulous sort of way,

*Creature*  
QUOTES

that all living creatures receive their life, being, energy, intelligence, capacities and abilities from the same infinitely divine Fountain-source. But with it he usually blends the conviction that this omnific Source, this great boundless, universal primal Intelligence which he has been taught to reverence as God, uses only the human species as the medium for His omniscient wisdom and His important purposes.

\* \* \*

The more advanced among my species do not subscribe to the above. They believe that because the God-intelligence and the God-power fill all space, and permeate all things, intelligence is everywhere present. So instead of giving ear only to those of their own species, they attune themselves inwardly, and listen for the great Voice of Existence, which, they say, speaks continuously to receptive hearts, through all things, at all times, in all places.

\* \* \*

Making use of some of the helpful postgraduate things you taught me, I made a point in my journey around the world to talk mentally to everything that came within the range of my observation and interest—humans, animals, trees, flowers, oceans, winds, sun, moon, stars....

\* \* \*

Wherever I traveled with inward good will, tolerance, consideration, a desire to cooperate, understanding, gentleness and appreciation, those qualities came back to me in outward profusion from all directions—even from creeping and crawling things supposed to be deadly foes.

\* \* \*

This will be the last report for the present. I certainly had a marvelous time with the Universe on this long journey, and can only hope that the Universe had as good a time with me. If it did, the credit really belongs to you for showing me how to find, share, and enjoy rational relationships outside the confines of the human species. For this I shall always be your debtor. Thank you again, dear Strongheart, for being so completely—just *you*.

*I'll be seein' you*

(final letter, titled *Journey's End*, addressed to "Dear old Pal" Strongheart at the residence "Eternal Playground Out Yonder")  
(All the above quotes are from *Letters to Strongheart* by J. Allen Boone  
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**J. Allen Boone (1882-1965)**

**American author (see Strongheart in Chapter 13, pp 42-43)**

.....

[on speaking to aquarium fish]  
Now I can look at you in peace;  
I don't eat you any more.

**Franz Kafka (1883-1924)**  
German fiction writer

.....

I became a vegetarian because  
I was persuaded that life is as valid  
for other creatures as it is for humans.  
I do not need dead animal bodies to keep me  
alive, strong and healthy.  
Therefore, I will not kill for food.

*(The Making of a Radical:  
A Political Autobiography © 1972)*  
**Scott Nearing (1883-1983)**  
American conservationist, educator, writer

.....

Riding through Ruwu swamp, about sunrise,  
I saw the world awake; and as the ray  
Touched the tall grasses where they sleeping lay,  
Lo, the bright air alive with dragonflies:  
With brittle wings aquiver, and great eyes  
Piloting crimson bodies—slender and gay.  
I aimed at one, and struck it, and it lay  
Broken and lifeless, with fast-fading dyes...  
Then my soul sickened with a sudden pain  
And horror, at my own careless cruelty,  
That in an idle moment I had slain  
A creature whose sweet life is to fly:  
Like beasts that prey with tooth and claw...  
Nay, they

Must slay to live, but what excuse had I?  
*("Bête Humaine")*  
**Francis Brett Young (1884-1954)**  
English novelist, poet, playwright, composer

.....

If an animal does something we call it instinct;  
if we do the same thing for the same reason,  
we call it intelligence.

**Will Cuppy (1884-1949)**  
American humorist, journalist, book reviewer

.....

The sooner our youth learn on their own  
to view every brutality against animals as reprehensible,  
the more they will take care that torment does not develop  
from play and contact with animals,  
and the clearer their ability will be later to distinguish  
between right and wrong in the world of the prominent.

**Theodore Heuss (1884-1963)**

**German politician**

**First President, Federal Republic of Germany**

.....

To this day the more conventional biologists  
suffer from an obsessional fear of anthropomorphism,  
and even put such words as "hunger" and "fear" between quotes  
(a literary solecism in any case) when writing about animals.

The quotes are a way of saying

"I cannot get on without anthropomorphism,  
but I am ashamed to be seen with her in public."

<>

Charity is indivisible.

If a man resents practical sympathy being bestowed on animals  
on the ground that all ought to be reserved for the species  
to which he himself happens to belong,  
he must have a mind the size of a pin's head.

\* \* \*

In neither the Old nor the New Testament...

is there to be found that contemptuous attitude  
toward subhuman creatures

which went with the humanism of the Renaissance.

If man's superior capacities confer on him a privileged position,  
privilege does not exempt him from responsibility:

"A righteous man regardeth the life of his beast,  
but the tender mercies of the wicked are cruel"

(Proverbs 12:10).

\* \* \*

[T]he major cruelties practiced on animals  
in civilized countries today

arise out of commercial exploitation,  
and the fear of losing profits is the chief obstacle of reform.

*(The Status of Animals in Christian Religion © 1956)*

**Major C. W. Hume, OBE (1886-1981)**

**English author, speaker, scientist**

**Founder, Universities Federation for Animal Welfare**

.....

[on killing animals]

**[W]ho are you, man, to claim that you must venture this to maintain, support, enrich and beautify your own life? What is there in your life that you feel compelled [you] to take this aggressive step in [killing's] favor? We cannot but be reminded of the perversion from which the whole historical existence of the creature suffers and the guilt which does not really reside in the beast but ultimately in man himself.**

*(The Doctrine of Creation © 1961)*

<>

**The killing of animals, in contrast to the harvesting of plants and fruits, is annihilation.**

<>

**Each animal is a single being, a unique creature existing in an individuality which we cannot fathom but also cannot deny.**

**Karl Barth (1886-1968)  
Swiss Reformed theologian**

.....

**◆When we think of cruelty, we must try to remember the stupidity, the envy, the frustration from which it has arisen.**

*(Taken Care Of: An Autobiography © 1965)*

**Edith Sitwell (1887-1964)  
British poet and critic**

.....

**The question of vivisection, which may be defined as the subjection of animals to experiments in the pursuit of scientific knowledge or commercial manufacture, is primarily a moral one, and it is upon this ground that I oppose it; for I refuse to believe that the pathway of true progress in human knowledge for the attainment of health can demand for its treading the infliction of pain and suffering upon beings weaker than ourselves but sharing with us that One Life which animates all creatures.**

**Indeed, man only shows his superiority to the so-called brute creation insofar as he manifests the truly human attributes of compassion for the helpless, courage in the face of personal suffering, and heroism that even prefers death to dishonorable action. Vivisection is founded on the selfish principle that might is right, that the end justifies the means, and that the material benefit should take precedence of moral obligation. It appeals to the basest instincts of fear and cowardice and excuses any cruelty on the tyrant's plea of necessity. Before the bar of justice, vivisection stands condemned on three main counts: cruelty to animals, uselessness to man, and obstruction on the path of real knowledge.**

*(More Spotlights on Vivisection © 1958)*

<>

**In a universe which embraces all types of life and consciousness and all material form through which these manifest, nothing which is ethically wrong can ever be scientifically right; in an integrated cosmos of spirit and matter, one law must pervade all levels and all planes.**

**This is the basic principle upon which the whole case against vivisection rests.**

**Cicero summed it up in the four words:**

**"No cruelty is useful."**

*(speech on "The Theosophical Society and Vivisection")*

<>

**The mind/body concept is slowly permeating medical thought, [and] when completely accepted, one of the most important results will be abandoning research [that is accomplished] by experimenting on living sentient creatures, a practice which is ethically indefensible but [also] seen to be scientifically unsound when it is recognised that the only way to understand the problem of health and disease in man is by studying Man himself in his entirety and tracing their causes in his mental, emotional and physical activities.**

*("Religions and the Reverence for Life"*

*The Vegetarian World Forum, 1957)*

**Maurice Beddow Bayly, MRCS, LRCP (1887-1961)**

**British physician**

**National Anti-Vivisection Society member**

.....

We need a wiser and perhaps a more mystical concept of animals.  
We patronize them for their incompleteness,  
for their tragic fate having taken form so far below ourselves.  
And therein we err, and greatly err.  
For the animal shall not be measured by man.  
In a world older and more complete than ours,  
they move finished and complete,  
gifted with extensions of the senses we have lost or never attained,  
living by voices we shall never hear.  
They are not brethren, they are not underlings.



They are other nations caught with ourselves  
in the net of life and time,  
fellow prisoners of the splendor and travail of the earth.

*(The Outermost House © 1925)*

**Henry Beston (1888-1968)**

**American writer and naturalist**

.....

They told me that the fish were cold-blooded and felt no pain.  
But they were not fish who told me.

**Heywood Campbell Broun (1888-1939)**

**American journalist**

**Founder, American Newspaper Guild**

.....

Lest I slight any creature,  
I must also mention the domestic animals,  
the beasts, and the birds from whom I have learned.  
[The author of the book of] Job said long ago (Job 35:11)  
"Who teacheth us more than the beasts of the earth,  
and maketh us wiser than the fowls of heaven?"  
Some of what I have learned from them  
I have written in my books,  
but I fear that I have not learned as much as I should have,  
for when I hear a dog bark, or a bird twitter, or a cock crow,  
I do not know whether they are thanking me  
for all I have told of them, or calling me to account.

(Nobel Prize acceptance speech, Stockholm, December 10, 1966)

**S. Y. Agnon (1888-1970)**

**Galician Jewish novelist and short-story writer**

**Nobel Prize in Literature 1966**

.....

The more man distinguishes himself from the rest of creation,  
the more he becomes conscious of himself as the subject,  
as an "I" to whom the world is an object,  
the more does he tend to confuse himself with God,  
to confuse his spirit with the spirit of God,  
and to regard his reason as Divine Reason.

**Heinrich Emil Brunner, Ph.D. (1889-1966)**

**Swiss Protestant theologian and author**

.....

To derive pleasure in being cruel is a very debasing matter.  
It shows a person to be unmindful  
of the sanctity of life and the meaning of life.  
There is something very foul and evil in the lives  
of men and women who delight in destroying helpless life,  
especially in what is known as "blood sports."

**Reverend F. C. Baker (1889-1961)**

**British clergyman**

.....



**God loved the birds and invented trees.**



**Man loved the birds and invented cages.**

*(Afin de vivre bel et bien © 1970)*

**Jacques Deval (1890-1972)**

**French playwright, screenwriter, director**

.....

**I do not like eating meat because  
I have seen lambs and pigs killed.  
I saw and felt their pain.  
They felt their approaching death.  
I could not bear it. I cried like a child.  
I ran up a hill and could not breathe.  
I felt that I was choking. I felt the death of the lamb.**

**Vaslav Fomich Nijinsky (1890-1950)**

**Russian ballet dancer and choreographer**

.....

**We were not put on this earth to turn aside  
when a fellow creature is in danger.**

**Dame Agatha Christie (1891-1976)**

**British mystery writer**

.....

◆To live without killing is a thought  
which could electrify the world,  
if men were only capable of staying awake  
long enough to let the idea soak in.

("Reunion in Brooklyn: From Sunday After the War"  
*The Henry Miller Reader* © 1959)

**Henry Valentine Miller (1891-1980)**  
American novelist and painter

.....

◆We know more about killing than we know about living.  
Ours is a world of nuclear giants and ethical infants.

**General Omar Nelson Bradley (1893-1981)**  
American World War II field commander

.....

I am unalterably opposed to hunting of all mammals and most birds  
because I am opposed to making a pleasure out of inflicting suffering.  
To torture people or animals for fun, or indeed, for any reason,  
seems morally reprehensible to me.

It is a relic of the preoccupations and morality of primitive man.

**Karl Augustus Menninger, M.D. (1893-1990)**  
American psychiatrist and author  
Co-founder, The Menninger Clinic

.....

Killing for sport is the perfect type of that pure evil  
for which metaphysicians have sometimes sought.  
Most wicked deeds are done because the doer  
proposed some good to himself.

\* \* \*

The killer for sport has no such comprehensible motive.

He prefers death to life, darkness to light.

He gets nothing except the satisfaction of saying

"Something which wanted to live is dead.

There is that much less vitality, consciousness,  
and, perhaps, joy in the universe.

I am the Spirit that Denies."

\* \* \*

When a man wantonly destroys

one of the works of man

we call him a vandal.

When he destroys

one of the works of God

we call him a sportsman.

\* \* \*

How anyone can profess to find animal life interesting  
and yet take delight in reducing the wonder of any animal  
to a bloody mass of fur and feathers  
is beyond my comprehension.

*(The Great Chain of Life © 1956)*

**Joseph Wood Krutch, Ph.D. (1893-1970)**

**American writer, critic, naturalist, conservationist**

.....

I think the rapidly growing tendency  
to regard animals as born for nothing  
except slavery to so-called humanity  
is absolutely disgusting.

\* \* \*

Today, all over the world, billions of animals  
are being raised and slaughtered for food.  
Food which we do not need,  
food which is cruel, food which kills us.  
We have a pre-conceived idea that meat  
must form an essential part of our diet.  
An idea which is false.

\* \* \*

In general, we are ignorant of the abuse  
that lies behind the food we eat.

The neatly packaged meat hides the...suffering  
that these creatures endured.

All the animals that we consume are intelligent and social.

Why do we allow ourselves to eat pigs  
when we think it morally wrong to eat dogs?

Pigs are just as, if not more, intelligent than man's best friend.

I am not arguing to allow us to eat dogs;

I am arguing the fact that all of our morals are wrongly founded

and that if we believe that we can tell other people

to stop murdering dogs and boiling cats alive,

we must stop doing the same to pigs, cows and chickens.

*(Unlived Life: A Manifesto Against Factory Farming © 1966)*

**Sir Victor Gollancz (1893-1967)**

**English humanitarian, publisher, writer**

.....

Among psychopaths the most readily observable trait  
is lack of sympathy and affection.

Sight of pain and suffering does not move them.

**Dorothy Thompson (1893-1961)**

**American journalist**

.....

Never believe that animals suffer less than humans.  
Pain is the same for them that it is for us.

Even worse, because they cannot help themselves.

**Louis J. Camuti, D.V.M. (1894-1981)**

**American cat veterinarian**

.....

Once, in a moment of great generosity

God has shown to me a leopard running free.

How then, could he expect of me—born without his tolerance—  
calmly to see those women, those bloody awful women,  
dressed up in leopard skins sitting down to tea?

**Charles Vernon Oldfield Bartlett, CBE (1894-1983)**

**English journalist and politician**

.....

The cannibal goes out and hunts,  
pursues and kills another man  
and proceeds to cook and eat him  
precisely as he would any other game.

There is not a single argument nor a single fact  
that can be offered in favor of flesh eating  
that cannot be offered with equal strength,  
in favor of cannibalism.

*(Superior Nutrition)*

**Herbert M. Shelton (1895-1985)**

**American naturopathic physician**

.....

The principle of domination  
has become the idol to which everything is sacrificed.

The history of man's efforts to subjugate nature  
is also the history of man's subjugation by man.

**Max Horkheimer (1895-1973)**

**German philosopher and sociologist**

.....

I personally can see no reason for conceding mind  
to my fellow men and denying it to animals.

\* \* \*

I at least cannot doubt that the interests and activities of animals  
are correlated with awareness and feeling in the same way as my own,  
and which may be, for aught I know, just as vivid.

**Walter Russell Brain, 1<sup>st</sup> Baron Brain (1895-1966)**

**British neurologist**

.....

# Creature QUOTES

**Cruelty has cursed the human family for countless ages.  
It is almost impossible for one to be  
cruel to animals and kind to humans.  
If children are permitted to be cruel  
to their pets and other animals,  
they...learn to get the same pleasure  
from the misery of fellow-humans.  
Such tendencies can easily lead to crime.  
The Honorable Frederic A. McGrand, M.D. (1895-1988)  
Canadian physician and politician**

.....

**The very people who shudder  
over the cruelty of the hunter  
are apt to forget that slaughter,  
in the grimmest sense of the word,  
is a process they entrust daily to the butcher;  
and that unlike the game of the forests,  
even the dumbest creatures of the slaughterhouse  
know what is in store for them.  
Lewis Mumford (1895-1990)  
American writer on cities, architecture, technology**

.....

**To be nonviolent to human beings  
and to be a killer or enemy of the poor animals is Satan's philosophy.**



**In this age there is always enmity against poor animals,  
and therefore the poor creatures are always anxious.**

The reaction of the poor animals  
is being forced on human society,  
and therefore there is always strain  
of cold or hot war between men,  
individually, collectively or nationally.

\* \* \*

One cannot continue killing animals  
and at the same time be a religious man.  
That is the greatest hypocrisy.  
Jesus Christ said, "Do not kill,"  
but hypocrites nevertheless maintain  
thousands of slaughterhouses  
while posing as Christians.  
Such hypocrisy is condemned.

\* \* \*

Real philosophy is nothing more than this:  
"friendliness to all living entities."

\* \* \*

If people are to be educated in the path back to Godhead,  
they must be taught first and foremost  
to stop the process of animal-killing.

*(Srimad-Bhagavatam)*

**A.C. Bhaktivedanta Swami Prabhupada (1896-1977)**  
Indian founder, International Krishna Consciousness

.....

◆ Never be afraid to raise your voice  
for honesty and truth and compassion  
against injustice and lying and greed.  
If people all over the world...would do this,  
it would change the earth.

**William Faulkner (1897-1962)**  
American writer

.....

[E]cclesiastical teaching has kept humanity  
from evolving to a more harmless species.  
By entirely ignoring the necessity for compassion,  
and quoting certain discreditable utterances  
ascribed to Jehovah in the Old Testament,  
it has been possible to argue that flesh-eating  
is morally right and according to the will of God.

*(The Philosophy of Compassion: The Return of the Goddess © 1962)*

**Esme Wynne-Tyson (1898-1972)**  
British novelist

.....

The day should come when all of the forms of life...  
will stand before the court  
—the pileated woodpecker as well as the coyote and bear,  
—the lemmings as well as the trout in the streams.  
**Justice William Orville Douglas (1898-1980)**  
**Supreme Court Associate Justice of the United States**

.....

I abhor vivisection.  
It should at least be curbed.  
Better, it should be abolished.  
I know of no achievement through vivisection,  
no scientific discovery,  
that could not have been obtained  
without such barbarism and cruelty.  
The whole thing is evil.  
**Charles W. Mayo, M.D. (1898-1968)**  
**American surgeon**

.....

I do not believe a person can be a true Christian  
and at the same time engage in  
cruel or inconsiderate treatment of animals.  
(speech on June 5, 1958)  
**Norman Vincent Peale (1898-1993)**  
**American Dutch Reformed pastor, Guideposts co-founder, author**

.....

Now vivisection can only be defended  
by showing it to be right that one species should suffer  
in order that another species should be happier.

\* \* \*

We sacrifice other species to our own not because our own  
has any objective metaphysical privilege over others,  
but simply because it is ours.  
It may be very natural to have this loyalty to our own species,  
but let us hear no more from the naturalists  
about the "sentimentality" of anti-vivisectionists.  
If loyalty to our own species—preference for man  
simply because we are men—is not sentiment, then what is?

\* \* \*

The victory of vivisection marks a great advance  
in the triumph of ruthless, non-moral utilitarianism  
over the old world of ethical law;  
a triumph in which we, as well as animals, are already the victims,  
and of which Dachau and Hiroshima mark the more recent achievements.

\* \* \*

In justifying cruelty to animals,  
we put ourselves on the animal level.  
We choose the jungle and must abide by our choice.

\* \* \*

The most sinister thing about modern vivisection is this:  
If a mere sentiment justifies cruelty,  
Why stop at a sentiment for the whole human race?  
There is also a sentiment for the white man against the black,  
for a *Herrenvolk* against the Non-Aryan,  
for "civilized" or "progressive" peoples  
against "savage" or "backward" peoples.  
Finally, for our own country, party, or class against others.



Once the old Christian idea of a total difference in kind  
between man and beast has been abandoned,  
then no argument for experiments on animals can be found  
which is not also an argument for experiments on inferior men.  
If we cut up beasts simply because they cannot prevent us  
and because we are backing up our own side  
in the struggle for existence,  
it is only logical to cut up imbeciles, criminals, enemies  
for the same reason.

*(Vivisection © 1947)*

**C. S. Lewis (1898-1963)**

**Irish writer, literary critic, professor of English  
Christian convert and apologist, lay theologian**

.....



**I was persuaded [that] to sustain one's life at the expense of the life of another of God's creatures is not conducive to one's spiritual growth.**

**Shri Morarji Desai (1898-1995)**

**Indian freedom fighter**

**Prime Minister of India**

.....

**I ask upon what pinnacle do we base human life and well-being that denies all rights whatsoever to every species but our own?**

*(debate in the House of Commons, May 11, 1973)*

<>

**I reject the proposition that fondness for animals implies some lack of concern for human beings.**

**Do I have to prove a love of children by being cruel to animals?**

**Is the person who is cruel to animals likely to love children all the more?**

**Is that the proposition, or is cruelty an evil streak in the nature of some humans which makes a selfless love, whether for humans or animals, impossible?**

*(debate in the House of Lords, June 19, 1978)*

**Baron Houghton of Sowerby (1898-1996)**

**British Member of Parliament**

.....

**My own species, unfortunately, is the greatest predator on the planet.**

**We have the distinction of killing our own kind as well as other living creatures.**

**But mankind is relatively new and may develop beyond this in time.**

\* \* \*

**[W]hen people reach out to relate to animals, life is richer for both.**

\* \* \*

**Shooting or trapping may give a momentary sense of triumph—man the powerful.**

**But the limp body is only another victim; no more experience can come of it.**

**Life has more to give than death.**

*(Conversations with Amber, a Very Personal Cat © 1978)*

**Gladys Bagg Taber (1899-1980)**

**American author and professor of English**

.....

# Creature QUOTES

The most thorny philosophical issue man has ever faced is the problem of evil...when one contemplates the undeserved sufferings of blameless animals.

Is the pursuit of knowledge the highest good?

If so, what knowledge?

Should animals suffer misery/stress/pain/slow death for trivial human purposes? To test a hair dye?

To advance the interest of cigarette manufacturers?

Should the beasts die in experiments

that have already been performed countless times?

Is mutilation/torment/death

a price our animal companions on this planet

should be required to pay

so that a high school biology student

may win a science-fair prize and be interviewed on TV?

*(Men, Beasts, and Gods: A History of Cruelty and Kindness to Animals © 1972)*

**Gerald Hewes Carson (1899-1989)**

American social historial, author, ad executive

.....

Those who wish to pet and baby wild animals "love" them.

But those who respect their natures

and wish to let them live normal lives, love them more.

*(Circle of the Seasons © 1953)*

**Edwin Way Teale (1899-1980)**

American naturalist and photographer

Pulitzer Prize in General Non-Fiction 1966

.....

The loss we felt was not the loss of ham but the loss of pig.



He had evidently become precious to me, not that he represented a distant nourishment in a hungry time, but that he had suffered in a suffering world.

*("Death of a Pig" The Atlantic Monthly, January 1948)*

# Creature QUOTES

<>

"Where's Papa going with that ax?" said Fern to her mother as they were setting the table for breakfast.

"Out to the hoghouse," replied Mrs. Arable.

"Some pigs were born last night."

"I don't see why he needs an ax," continued Fern, who was only eight.

"Well," said her mother, "one of the pigs is a runt.

It's very small and weak, and it will never amount to anything.

So your father has decided to do away with it."

"Do *away* with it?" shrieked Fern. "You mean *kill* it?"

Just because it's smaller than the others?"

\* \* \*

"Please don't kill it!" she sobbed. "It's unfair."

Mr. Arable stopped walking. "Fern," he said gently,

"you will have to learn to control yourself."

"Control myself?" yelled Fern.

"This is a matter of life and death,  
and you talk about *controlling* myself."

\* \* \*

As the days went by, Wilbur grew and grew.

He ate three big meals a day.

He spent long hours lying on his side,  
half asleep, dreaming pleasant dreams.

He enjoyed good health and he gained a lot of weight.

One afternoon, when Fern was sitting on her stool,  
the oldest sheep walked into the barn,  
and stopped to pay a call on Wilbur.

"Hello!" she said. "Seems to me you're putting on weight."



"Yes, I guess I am," replied Wilbur.

# Creature QUOTES

"At my age it's a good idea to keep gaining."  
"Just the same, I don't envy you," said the old sheep.  
"You know why they're fattening you up, don't you?"  
"No," said Wilbur.  
"Well, I don't like to spread bad news," said the sheep,  
"but they're fattening you up  
because they're going to kill you, that's why."  
"They're going to *what*?" screamed Wilbur.  
Fern grew rigid on her stool.  
"Kill you. Turn you into smoked bacon and ham,"  
continued the old sheep.  
"Almost all young pigs get murdered by the farmer  
as soon as the real cold weather sets in."  
\* \* \*  
"Stop," screamed Wilbur.  
"I don't want to die! Save me, somebody!..."  
Fern was just about to jump up when a voice was heard.  
"Be quiet, Wilbur!" said Charlotte,  
who had been listening to this awful conversation.  
"I can't be quiet," screamed Wilbur, racing up and down.  
"I don't want to be killed. I don't want to die.  
Is it true what the old sheep says, Charlotte?  
Is it true they are going to kill me when the cold weather comes?"  
"Well," said the spider, plucking thoughtfully at her web,



"the old sheep has been around this barn a long time.  
She has seen many a spring pig come and go.  
If she says they plan to kill you, I'm sure it's true.

It's also the dirtiest trick I ever heard of.  
What people don't think of!"  
Wilbur burst into tears. "I don't *want* to die," he moaned.  
"I want to stay alive, right here  
in my comfortable manure pile with all my friends.  
I want to breathe the beautiful air and lie in the beautiful sun."  
"I don't want to die," screamed Wilbur,  
throwing himself to the ground.  
"You shall not die," said Charlotte, briskly.  
"What? Really?" cried Wilbur. "Who's going to save me?"  
"I am," said Charlotte. "How?" asked Wilbur.  
"That remains to be seen. But I am going to save you,...."

\* \* \*

[on Wilbur's appreciation to Charlotte for saving his life]

"Why did you do all this for me?" he asked.  
"I don't deserve it. I've never done anything for you."  
"You have been my friend," replied Charlotte.  
"That in itself is a tremendous thing."

\* \* \*

"Well," said Wilbur. "I'm no good at making speeches.  
I haven't got your gift for words.  
But you have saved me, Charlotte,  
and I would gladly give my life for you—I really would."

\* \* \*

[on Wilbur's life after Charlotte's passing]

Wilbur often thought of Charlotte.  
A few strands of her old web still hung in the doorway.  
Every day Wilbur would stand and look at the torn, empty web,  
and a lump would come to his throat.  
No one had ever had such a friend  
—so affectionate, so loyal, and so skillful.

\* \* \*

Wilbur never forgot Charlotte.  
Although he loved her children and grandchildren dearly,  
None of the new spiders ever quite took her place in his heart.  
She was in a class by herself.

(*Charlotte's Web* © Copyright 1952 by E.B. White  
Text copyright renewed 1980 by E.B. White  
Printed with permission of HarperCollins Publishers)

**E. B. White (1899-1985)**

**American essayist, author, editor  
National Medal for Literature 1971**

.....

## END OF CHAPTER 12. 1875-1899 BIRTHDATES



## Photo Credits for Chapter 12. 1875-1899 Birthdates

**P 1 VELVET-ANTLERED BULL MOOSE ENJOYS A LEISURELY WALK (*Alces alces*)**

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

Photo by Bob Schillereff/© Bob Schillereff Photography, Washington, U.S.A.

Photo seen here: [www.bobschillereff.com/p1018873518/h2f028db8#h2f028db8](http://www.bobschillereff.com/p1018873518/h2f028db8#h2f028db8)

Photographer's website: [www.bobschillereff.com](http://www.bobschillereff.com)

**P 5 "ONE GORGEOUS COW" AND FRIENDS (*Bos taurus*)**

Location: West Midlands, England, U.K.

Photo by Helen Rickard — Pikaluk/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/pikaluk/16288834](http://www.flickr.com/photos/pikaluk/16288834)

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Photographer's website: [www.cloudsoup.com](http://www.cloudsoup.com)

**P 7 RED-EYED VIREO (*Vireo olivaceus*)**

Photo by Lang Elliott/© NatureSound.com and © MusicOfNature.org

Photo seen here: [www.naturesound.com/birds/pages/redeye.html](http://www.naturesound.com/birds/pages/redeye.html)

Photographer's websites: [www.naturesound.com](http://www.naturesound.com) and [www.musicofnature.org](http://www.musicofnature.org)

**P 12 "CHIHIRO"—ABANDONED KITTY RESCUED JUST IN TIME (*Felis catus*)**

Photo by Giane Portal — fofurasfelinas/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/fofurasfelinas/4823914](http://www.flickr.com/photos/fofurasfelinas/4823914)

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Photographer's website: <http://fofurasfelinas.katgyrl.com>

**P 15 "THE LAUGHING HORSE" (*Equus caballus*)**

Location: Newcastle Upon Tyne, England, U.K.

Photo by Mark Hume/Flickr and © Mark Hume Photography

Photo seen here: [www.flickr.com/photos/markhume/2796129891](http://www.flickr.com/photos/markhume/2796129891)

Photostream: [www.flickr.com/photos/markhume](http://www.flickr.com/photos/markhume)

Photographer's website: <http://markhume.web.officelive.com/default.htm>

**P 18 "BABY COTTONTAIL RABBIT" (*Sylvilagus floridanus*)**

Location: Dallas, Texas, U.S.A.

Photo by Chief Trent/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/texese/106442137](http://www.flickr.com/photos/texese/106442137)

Photostream: [www.flickr.com/photos/texese](http://www.flickr.com/photos/texese)

**P 21 GERMAN SHEPHERD DOG IN THE MOUNTAINS (*Canis lupus familiaris*)**

Photo by Laurentine/Wikimedia User (Creative Commons License 2.0)

Photo seen here: [en.wikipedia.org/Berger\\_allemand\\_en\\_montagne](http://en.wikipedia.org/Berger_allemand_en_montagne)

**P 24 "ZIM II"—PORTRAIT OF A GERMAN SHEPHERD DOG (*Canis lupus familiaris*)**

Location: Grand Rapids, Michigan, U.S.A.

Photo by Jack Baty/Flickr and © JackBaty.com

Photo seen here: [www.flickr.com/photos/jbaty/4513039306](http://www.flickr.com/photos/jbaty/4513039306)

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Photographer's website: <http://jackbaty.com>

(PHOTO CREDITS CONTINUED ON PAGE 47)

(PHOTO CREDITS CONTINUED FROM PAGE 46)

P 31 "JOEY CONTORTION"—WESTERN GRAY KANGAROOS (*Macropus fuliginosus*)

Location: Depot Beach, Murramarang National Park, New South Wales, Australia

Photo by Liam K — feverblue/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/feverblue/1989037946](http://www.flickr.com/photos/feverblue/1989037946)

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Photographer's website: [www.sixsquare.com](http://www.sixsquare.com)

P 33 RAINBOW LORIKEET SEEKS TREE TREATS (*Trichoglossus haematodus*)

Location: Sydney, New South Wales, Australia

Photo by Louise Docker — aussiegall/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/aussiegall/2054726558](http://www.flickr.com/photos/aussiegall/2054726558)

Photostream: [www.flickr.com/photos/aussiegall](http://www.flickr.com/photos/aussiegall)

P 37 HIGHLAND CATTLE (*Bos taurus*)

Location: Branišov, Czech Republic

Photo source: [www.highland.cz](http://www.highland.cz) (Creative Commons 3.0 license)

Photo seen here: [http://en.wikipedia.org/wiki/Highland\\_cattle](http://en.wikipedia.org/wiki/Highland_cattle)

and here: [www.highland.cz/galerie-skotsky-nahorni-skot.htm](http://www.highland.cz/galerie-skotsky-nahorni-skot.htm)

P 40 1894 ORIGINAL ANTIQUE WOOD ENGRAVING OF TWO-TOED SLOTH

Title: PRINT II: 4. *CHOLOEPUS DIDACTYLUS* (scientific name of two-toed sloth)

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Photo seen here: [vintage-views.com/Two-Toed\\_Sloth](http://vintage-views.com/Two-Toed_Sloth)

Home page: [www.vintage-views.com](http://www.vintage-views.com)

P 42 PRECIOUS PIGLET (*Sus scrofa domestica*)

Photo by Christine Eaves/Flickr and © Chris Eaves Photography

Photo seen here: [www.flickr.com/photos/10202475@N02/2467738579](http://www.flickr.com/photos/10202475@N02/2467738579)

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Photographer's website: [www.artandesign.biz](http://www.artandesign.biz)

P 43 SUSIE—THE FORMER RESEARCH PIG (*Sus scrofa domestica*)

Location: Animal Place Sanctuary, Grass Valley, California, U.S.A.

Photo by Marji Beach — rinalia/Flickr

Photo seen here: [www.flickr.com/photos/rinalia/4053684520](http://www.flickr.com/photos/rinalia/4053684520)

Photostream: [www.flickr.com/photos/rinalia](http://www.flickr.com/photos/rinalia)

P 44 "WRITER-SPIDER—A GOOD THREE INCHES IN SIZE" (*Arachnid* class)

Photo by Mark H Baker — MHBaker/Flickr and © MHBaker Photography

Spider seen here: [www.flickr.com/photos/mhbaker/3879498524](http://www.flickr.com/photos/mhbaker/3879498524)

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