

**CHAPTER 22. AUTHORS WITH 1970-1981 BIRTHDATES**



May we have the sense of humor and liveliness of the goats,  
the maternal instincts and protective nature of the hens,  
and the sassiness of the roosters.

May we have the gentleness and strength of the cattle,  
the wisdom, serenity and humility of the donkeys.  
May we appreciate the need for community as do the sheep  
and choose our companions as carefully as do the rabbits.

May we have the faithfulness  
and commitment to family of the geese  
and the adaptability and affability of the ducks.

May we have the intelligence, loyalty  
and affection of the pigs  
and the inquisitiveness, sensitivity  
and playfulness of the turkeys.

**Dedication in *The Vegan Table* © 2009**  
Colleen Patrick-Goudreau (1970- )  
American founder, [CompassionateCook.com](http://CompassionateCook.com)

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(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

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I've heard every excuse in the book for eating animals,  
but I've yet to hear a convincing reason.

It's a pretty simple equation:

since humans don't need to consume animals to survive,  
killing them simply to satisfy our taste buds  
amounts to senseless slaughter.

But our eating habits and appetites have very deep roots,  
and we prefer convenience over conscience.

With a determination that belies an irrational attachment  
to animal flesh and secretions,  
otherwise sensible and sensitive people spend time and energy  
concocting outrageous excuses to justify this unnecessary habit.

Using lyrical and exalted language,  
they extol the virtues of tradition,

glorify the need to conserve "heritage breeds,"  
and wax poetic about our "evolutionary heritage."

With "humane meat" gaining popularity,  
non-vegetarians have co-opted the ethical argument.

They are winning, but it's not the vegetarians who are losing.

It's the animals.

I live in the capital of "sustainable food,"  
where Alice Waters and Michael Pollan  
have practically been canonized, and "ethical ranchers" are idolized.

Though I agree with the need to support local farmers  
and educate the public

about the corporate take-over of our food supply,

I worry sometimes that the proponents  
of the "sustainable/humane meat" philosophy  
are going to hurt themselves

patting each other on the back.

Despite the fact that they're responsible  
for the needless killing of animals,

who, if given the choice, would choose to live,  
they're lauded for their "ethical eating."

I wonder: if it's considered ethical to eat the bodies of animals  
who are harmed a little less before their throats are slit,  
isn't it still more ethical to not end their lives at all?

Affixed with meaningless labels that make it seem  
as if the animals sacrificed themselves for the pleasure of humans,  
the Holy Triumvirate of meat, dairy and eggs  
remains the sacred foundation of the human diet,  
regarded as more of a right than a privilege.

The marketing that surrounds these "products"  
suggests that not eating meat is downright un-American.

\* \* \*

Those who argue that we should eat meat because it's traditional seem to imply that the meat-eater's desires, traditions, culture or taste buds are superior to anything—or anyone—else. Just because we've always done something doesn't mean it's the right thing to do. Culture and tradition are not excuses for cruelty.

\* \* \*

Perhaps the most audacious example of how the "humane meat" proponents have so adeptly usurped the ethics of eating is in the case of "heritage breed" animals.

The self-congratulatory founders and followers of Slow Food USA and Heritage Foods USA commend themselves for saving these "delicious American treasures" from the "brink of extinction" and declare, "we must eat them to save them." The idea is that by creating a marketplace for these (dead) animals, they are, in effect, saving their lives.



That kind of doublespeak would make George Orwell proud. I'm stating the obvious when I say that if they really cared about those breeds, there are ways to protect them without killing and eating them. That's not to say they don't care. They do. But ultimately what they care about is how the animals taste, and they use sensual, lyrical language to describe it: the "complex, succulent flavors" that "echo a bygone era"; "the delicate herbaceousness of the meat [that] is like an edible postcard from the animal's hometown."

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**I've even heard "humane meat" consumers attribute the superior taste of the "steaks" to the fact that the ranchers "say a prayer for each cow before they slaughter it."**



**The romanticizing of something so ugly belies a desperate attempt to deny the truth. One of most ludicrous justifications I've heard is that we did animals a favor by domesticating them, having created a "mutual agreement" that protects animals from their natural predators and grants humans the gift of the animals' flesh and secretions in return—an arrogantly anthropocentric perspective that echoes the sentiments of slave masters. Unless we remove the cages, fences, tethers and barbed wire, I'm apt to believe the animals aren't consulted in this "mutual agreement." While congratulating themselves for protecting domesticated animals from the cruelties of nature, these same people defend the human consumption of other animals on the basis that we're simply "part of the food chain." I'm always fascinated by this particular rationalization, particularly because in the meat-eater's depiction of the "food chain," humans are always at the top—never the predatory animals for whom humans are prey.**

I've yet to see someone adhere so strongly to the principles of the "food chain" that they simply shrug it off when they hear of a carnivore—a true carnivore, that is, not a human identifying as a carnivore—attacking or eating a human.

The "food chain" argument isn't convenient when taken to this logical conclusion, but it is convenient when it's used to justify our own behavior. Related to this argument is the one declaring that early humans ate animals, in order to justify us eating them now.

\* \* \*

In no other aspect of our lives do we use evolution to justify our behavior, so why should this be the exception? We have the ability and responsibility to make moral and rational decisions, not abdicate our ethics to a mindless and amoral process. Arguments such as these deny every aspect of what makes us rational, compassionate and moral creatures. We're not forced to obey the dictates of evolution, just as we don't obey them when we write novels, build flying machines, splice genes.

Darwin's theory is not a substitute for morality, except when we want to justify eating animals.

There is perhaps no other lifestyle habit we spend so much time defending.

Every excuse we make is an attempt to absolve ourselves from our participation in the gratuitous exploitation, mutilation and death of nonhuman animals.

If we have to disguise, rationalize, romanticize and ritualize eating animals to such a degree that we're no longer living in truth or reality, then perhaps we're not comfortable with it at all.

("Dishing Out the Bull: The Rise of the Excuse-itarians" *Satya* October 2006)

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There's a very deep peace of mind that comes from disconnecting yourself with the inherent violence of turning beautiful, living, feeling beings into butchered bodies. Events that occur at places such as slaughterhouses, feedlots, factory farms and small farms, processing plants, egg hatcheries and insemination facilities are beyond our worst nightmares.

That's why we don't want to look.  
We pay others to do it for us: anonymous workers  
killing anonymous victims of our appetites.  
That's why those who pick up the blade  
do so with a closed heart and a desensitized conscience.  
It's ugly, it's brutal and it's pointless.  
To say "NO" to that  
—to remove yourself from the horror, from the nightmare—  
releases you from that burden of guilt that so many of us experience  
—that low, constant, underlying hum that causes us  
to make every excuse in the book to justify our actions,  
to release us from our complicity.  
The hum that causes us to say we feel okay about eating animals.  
No prayer I ever said over their dismembered bodies  
exonerated me from the part I played.  
No excuse I ever made washed the blood from my hands.  
I only felt free when I stopped participating.  
I felt like a weight had been lifted,  
and I recognized the inherent connections  
between animal rights and all other social justice issues.  
I believe that the absence of world peace  
is deeply connected with our violence toward animals;  
I would even go a step further and say  
our violence toward other humans  
is rooted in our violence toward animals.

("Taking It All In" *Satya* June/July 2007)

**Colleen Patrick-Goudreau (1970- )**

**American founder and director, [CompassionateCook.com](http://CompassionateCook.com)**

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[on meat-eating in today's world]

What may have once made sense, now can no longer be justified.

\* \* \*

Let us realize today, in the vast majority of cases,  
"kosher meat" is an oxymoron.

**Rabbi Fred Scherlinder Dobb (1970- )**

**American Jewish rabbi, writer, educator, environmentalist**

**Board member, Coalition on the Environment and Jewish Life**

.....

When I was old enough to realize that all meat was killed,  
I saw it as an irrational power, to take a weaker thing and mutilate it.  
It was like bullies would take control of younger kids in the school yard.

**River Phoenix (1970-1993)**

**American screen actor**

.....

Animals are innocent casualties of the world view that asserts that some lives are more valuable than others, that the powerful are entitled to exploit the powerless, and that the weak must be sacrificed for the greater good.

**Steven Simmons (1970-1997)**

**American social activist**

.....

In my eight or so years experience of teaching philosophy, ethics and logic courses, I have found that no topic brings out the rational and emotional *best* and *worst* in people than ethical questions about the treatment of animals.

\* \* \*

[S]hould we think the harmful treatment of animals in farms and slaughterhouses is wrong and should not be supported? This conclusion follows only when *moral principles* are conjoined with facts about animal agribusiness and, perhaps, the fact that we do not need to eat animal products to survive and thrive.

Fortunately, complex moral thinking is not needed to find plausible principles to apply to this case.

The simple, but powerful, "common sense" principle that *we should avoid inflicting and supporting needless harm* is all that is needed, and is supported by a wide range of theoretical perspectives—secular and religious—in ethics (in fact, nearly all of them).

These theories urge that we should promote goodness and lessen badness or evil,

respect *all* beings who are conscious and sentient (not just those who are "rational"),

treat others as we would like to be treated, and otherwise promote caring, compassionate, sympathetic, sensitive, fair attitudes and behavior.

All of these theories condemn the practices of contemporary animal agribusiness.

\* \* \*

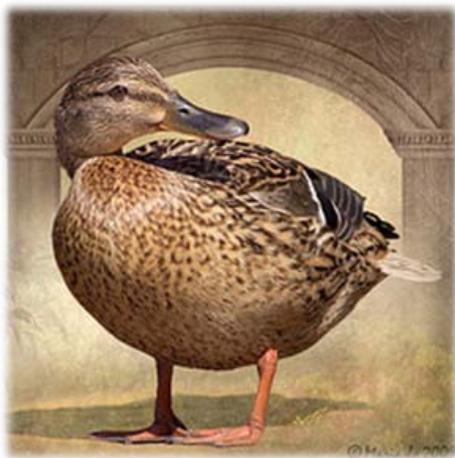
Perspectives that deny that we should avoid inflicting needless harm typically degenerate into infantile "might-makes-right" moral theories or they falsely imply that it's *only because* "rational agents" care about non-rational beings...that it's wrong to harm these beings. This latter thought is mistaken: it's wrong to harm these beings *because they can be harmed*, not because harming them would upset us. Thus, it seems that reasonable humans (all of whom have to eat and *can easily* choose animal-free foods; they cannot claim they are "too busy" to refrain from eating animals or that there are "more important things" to do, so they *must* eat animals)

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should broaden their *serious* moral concern to include conscious, sentient beings who are not human. Reasonable people should not eat animals, since this is what the best moral reasons support. One final response to arguments for vegetarianism is a response common to many arguments about issues that challenge how we live our lives:

"People are going to *believe* whatever they want to believe, and people are going to *do* whatever they want to do."

It's important to realize that this response is lamentable: it's an evasion of the issues, since it does not engage the arguments.



For this issue, it's an attempt to avoid rational engagement with uncomfortable questions about the lives and deaths of, each year, tens of billions of conscious, feeling beings. Those who are committed to the value of reason in guiding our beliefs, attitudes, and even our feelings should discourage this response, and promote reasonableness in *all* things, not just a select few, personally-convenient, topics. They should do this also because this response is false: people sometimes *do* change their beliefs and behaviors, and on the basis of good reasons.

This is true about many issues, and confronting ethical issues about animals can often help us better see this for, and in, ourselves. "The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."  
—Martin Luther King, Jr.

("Reasonable Humans and Animals: An Argument for Vegetarianism"  
*Between the Species: A Journal of Ethics* Vol. VIII, August 2008)

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The fundamental and most challenging ethical question regarding eating meat is not whether it should be done more sustainably, consumed at decreased rates, or even whether animals should be treated more humanely. It is whether animals should be raised and killed to be eaten by humans at all.

This dilemma was not much addressed in the latest issue of *Food Ethics*.

Since ethical thinking requires subjecting one's views to critical scrutiny, we should remember that none of the common defenses of eating animals pass critical thinking.

Is it moral to eat chickens, pigs and cows because they can't reason abstractly and lack concepts of right and wrong?

Many humans are likewise unable, but we recognize that eating them would be wrong.

Is it because (some) animals eat other animals?

Surely animals should not be our moral exemplars.

Is it because of tradition, and that money is to be made from it?

But not all traditions and employments are moral either.

And insisting that animals have no rights needs defense if it is to be anything other than a statement

of the assumption that it's moral to kill animals for food.

Ethics sets forth an ideal.

When this ideal is defended with impartial moral reasons,

it's hard to see how raising and killing animals

for the pleasure and convenience of eating them

is ethically defensible.

Animals raised for food are, like us, conscious, feeling beings whose lives matter from our points of view.

Like us, they too should not be eaten.

(Letter to the Editor *Food Ethics Magazine* Spring 2008)

**Nathan Nobis, Ph.D. (1973- )**

**American assistant professor of philosophy**

.....

Stewardship of the animal kingdom is one of the primary responsibilities accorded to human beings in the Christian creation narrative.

But the question of how best

to respect and honor the creatures under our care is one that Christians too often neglect to ask.

This omission is especially unfortunate

given the compelling evidence of fallenness  
in the social and commercial practices  
that presently govern our relationships with animals.

\* \* \*

The moment of epiphany for me came as an awakening  
to the intimate but too often unacknowledged connections  
between the act of eating and just about everything else  
I claim to value as a person of faith.

What I realized is that the links between  
what we choose to eat as individuals  
and the flourishing or languishing of God's creation as a whole  
are much more direct than we often believe.  
For though our daily food choices may at first appear far removed  
from the most pressing problems of our age,  
a closer look reveals that they have disturbing consequences  
not just for billions of animals, but for the food, commerce,  
and education systems of developing countries,  
the dignity of those employed in industrial farms and slaughterhouses,  
the integrity of our rural communities,  
the health of an increasingly obese and diseased human population,  
the accessibility of the health care systems that treat these ills,  
the sustainability of the earth's natural resources,  
and even the hastening of global climate change.

\* \* \*

The way we eat, it turns out,  
has profound implications for the whole of the created order....  
[I]t is becoming increasingly clear that,  
far from being a trivial matter of personal preference,  
eating is an activity that has deep moral and spiritual significance.  
Surprising as it may sound, the simple question of what to eat  
can prompt us daily to answer God's call to care for creation  
—to bear witness to the marginalization of the poor,  
the exploitation of the oppressed, the suffering of the innocent,  
the degradation of the natural world,  
and to participate in the reconciliation of these ills  
through intentional acts of love, justice, mercy, and good stewardship.

\* \* \*

The truth is that the way we eat is making a terrible mess of things,  
and it's not the sort of mess that stronger paper towels  
or half-hearted lip service can clean up.  
If our authentic desire is to live toward the peaceable kingdom,  
then genuine repentance must be our aim,  
and repentance is never easy.  
In the face of such widespread and deeply rooted systemic problems,  
the temptation is strong to retreat into shame or indifference,  
both of which have paralyzing effects on our moral and spiritual lives.

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**[W]e have been instructed to follow the Spirit where it leads and to know it by its fruits: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. As we contemplate the consequences of the way we eat, we must prayerfully consider whether these are the fruits of our daily choices. We must ask ourselves, directly and unflinchingly, whether our continued support of the current system is consistent with our calling to think and act upon whatever is true, honorable, just, pure, pleasing, commendable, excellent, worthy of praise.**



**If, after honest discernment, the answer to this question is "no," then we must ready ourselves to take steps toward doing better.**

\* \* \*

Whether or not we succeed in changing the world on a grand scale, the personal and communal rewards of compassionate eating are many, and rejoicing in the bounty of this discipleship is an essential part of what ancient Christians called "living in Christ."

As we sow these fertile seeds of mercy, compassion, justice, and good stewardship, miniscule though they may be, we are well within our rights to hope for an abundant harvest.

("Compassionate Eating As Care of Creation" © 2008)

**Matthew C. Halteman, Ph.D. (1974- )**  
American assistant professor of philosophy  
Fellow, Oxford Centre for Animal Ethics

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Imagine living in a cage in the dark, unable to move, day after day. The suffering of today's American farm animals is almost beyond belief. They don't have a choice, but you do, and their lives depend on it.

**Casey Affleck (1975- )**  
American screen actor

.....

To take the life of another living, breathing spirited creature (animal comes from the Latin *animus*, meaning spirit, soul or mind), needs moral justification.

Most people would accept that it is wrong to inflict suffering or death on nonhuman animals for reasons of pleasure, entertainment or convenience.

So we have to justify the suffering and death.

Yet virtually all of the suffering and death that we inflict on nonhumans animals

is only for human pleasure, entertainment or convenience.

For example, food.

We do not need animal flesh to survive.

We eat it because of custom and habituation: pleasure.

In other words, we have no good moral reason.

So, we have no good Christian reason either.

"Humane killing" turns out to be self-interested and not in the interest of the weaker nonhuman animal party.

("Humane Killing" [jesusradicals.com](http://jesusradicals.com) March 3, 2009)

**Andy Alexis-Baker (1975- )**  
Mennonite and anarchist  
Co-founder of Jesus Radicals

.....

"I am thankful for meat eaters, as they are my ancestors,  
and I wouldn't be here if they didn't survive by eating meat!"  
I'm a white American.

It's likely some of my ancestors owned slaves.

Does that mean I should own slaves now?

My dad had seven children.

If he didn't have at least six children, I wouldn't be here now.

Does that mean I should have seven children?

My friend's dad drove drunk all the time

when he was in his twenties and nothing ever happened.

Does that mean my friend should drive drunk?

\* \* \*

The past is the past for a reason.

Live in the present.

Let's make sure future generations will be able to say,

"My ancestors made the right choice

to go vegan so that I could be here now."

("Stupid Things Omnivores Say" [vegansoapbox.com](http://vegansoapbox.com) July 9, 2008)

**Elaine Vigneault (1976- )**

**American writer, diarist, blogger**

.....

We like to think that our treatment of animals  
shows us at our most civilised and compassionate.

In reality, it shows us at our most squeamish.

We don't like to see animals suffering in front of us,  
but are quite prepared to turn a blind eye

to whatever goes on behind the factory doors.

Another mark of civilization

is a willingness to go beyond the bounds  
of our selfish desires to think more widely

about our place in the universe.

May we exploit the resources of the natural world  
until they are utterly destroyed?

Are there ethical limits to our dominion?

The very fact that we can pose such questions  
distinguishes us from other animals.

But the most basic foundations of a civilised debate about them  
—a respect for reason, argument and the other's point of view—  
are in short supply.

We have a responsibility to do better in the future.

("The limits of human dominion" [The Guardian](http://TheGuardian) March 30, 2005)

**Alison Hills, Ph.D. (1976- )**

**English philosophy lecturer**

.....

I've always felt that animals are the purest spirits in the world.  
They don't fake or hide their feelings,  
and they are the most loyal creatures on Earth.  
And somehow we humans think we're smarter.  
What a joke.

**P!NK (1979- )**

**American singer and songwriter**

.....

As a boy I was fascinated by anything animal,  
or "aminal," as I called them well into kindergarten.  
I went exploring for whatever insects,  
feathers and small carcasses I could find,  
and back inside I pored over any books I owned  
or could find on my grandparents' or library shelves.  
I put together ambitious reports, for school and on my own time,  
on subjects ranging from butterflies and hamsters  
to dinosaurs and endangered mammals.  
My family thought I was destined to be a veterinarian,  
and I thought I would grow up to work in a zoo.  
Though my parents were reluctant to bring larger pets into the house,  
they did encourage me to keep any number of smaller animals:  
goldfish and parakeets, lizards and turtles, rabbits  
and my favorite, hamsters.  
I was captivated by these furry little creatures  
with mild personalities but such serious habits:  
running in wheels and see-through hamster balls;  
lushly padding their nests, no matter how many times  
I cleaned the little house in their cage;  
and packing their cheeks with food to laughable proportions,  
only to drop it off in their favorite "pantry" spot.  
I was deeply affected by the suffering of these  
and other little creatures which I was witness to.  
My mother describes one instance when, as a five-year-old,  
I happened to break the wing of a butterfly while playing with friends.  
When she told me the butterfly wouldn't be able to fly any longer,  
my eyes brimmed with tears and I set to putting together a book  
of "things we should be fragile with."  
I was beyond distraught when my first pet, goldfish "Jack," died,  
and I experienced the same intensity of grief  
a few years later when my first hamster "Scooter"  
died by an unfortunate accident.  
But as I grew a little older and more distracted  
by interests such as sports and computer games,  
and other hormonal pursuits,  
I became gradually less affected by the animals in my care,

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and less interested in giving them the attention they deserved.  
And this neglect almost certainly contributed  
to their demise on more than one occasion.  
By my mid-teens I didn't even bother with pets,  
which was at least the responsible decision to make.  
I hardly kept any contact with animals at all,  
and carried this shortcoming with me into adulthood,  
falling in line with the general obliviousness  
of much of society towards animals.  
But eight years ago, alone and terribly lonely  
in my first apartment out of college,  
a providentially-placed neighbor introduced me to a stray kitten  
which she had nursed to health but couldn't keep.  
I instantly fell in love with this little ball of life  
and had no choice but to take her in, despite the fact that  
I had never imagined myself a "cat person."



Baby, as I couldn't help but call her,  
with her beautiful Halloween-spotted coat  
and snow white bib and paws,  
would wait to use the bathroom with me in the morning,  
and lounge on the window sill until I came home at night.  
Everything about her enthralled me,  
from her deep golden eyes that could melt your heart  
one moment or stare daggers the next,  
to the way she followed me around the apartment  
but only allowed me to touch or play with her on her own terms.  
one moment or stare daggers the next,  
to the way she followed me around the apartment  
but only allowed me to touch or play with her on her own terms.  
Between "Baby" and the others who followed,

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adopted between me and my young wife:  
the ultra-timid "Missy" and equally laidback "Bubba,"  
and petite "Bitsy" who taught herself how to play fetch  
and squeaks whenever she lands,  
I couldn't help but develop an extraordinary appreciation  
for the unique makeup and endlessly precious existence  
of each of these creatures under my roof.  
And by God's grace just the same, I was gradually beginning  
to reopen my eyes to my outdoor surroundings,  
and the wide assortment of fauna which inhabit them.  
During long walks along the Des Plaines River trail,  
tucked behind an otherwise schizophrenic Chicago-suburb strip,  
I became more regularly distracted  
by the animals which I happened across.  
I would pause to watch the geese  
with their young families on the water  
along with the butterflies, frogs and turtles  
which wandered across the path;  
and I kept a wary eye on the territorial red-winged blackbird  
which followed me noisily from tree to tree.  
On campus and around our apartment complex  
I paid more attention to the gaggles of ducks,  
and scurrying rabbits and squirrels  
which watched me even more intently.  
And I was fascinated by other glimpses of animal personality  
and human-animal connection, such as through the moving



documentary *The Wild Parrots of Telegraph Hill*  
or even *America's Funniest Home Videos*.  
I came to realize that the same unique reason for being  
and will to live which I found in my own cats  
must be present in all other animals as well.  
It had to be, whether we humans happen to tame an animal or not,  
and regardless of whether we acknowledge their uniqueness.  
It belongs to every creature because God made it so,  
creating each one of them with a painstaking and personal touch.  
And if God created each of them  
with such love and attention to detail,

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then He can't help but continue to care about their well-being. And we as His children can't hope to honor Him, or His creatures, unless we respond to them with the individual recognition and nurturing their existence warrants. Appreciation for the value and wonder of each of God's creatures led me naturally to the animal welfare cause over the past two years, and only deepened as I looked more closely at the Christian doctrines of creation, stewardship, and redemption. But during the same period I also became increasingly conscious of the realities of humanity's fall from grace, of atrocities of neglect and cruelty being committed against animals on an isolated and institutionalized scale. Each of them amounted to an individual negation of one or more of God's cherished creations: the mother and kittens left to fend for themselves on an abandoned farm, or the deer which bounced off of my windshield on a dark winter night and lay crippled and trembling by the side of the road until three bullet shots put it down, and the reports I continued to hear about the unspeakable conditions in which animals were raised for food on industrial farms. It became clear to me that we can't randomly assign individuality and dignity to some animals, but withhold it from literally millions of others when it's convenient for us to do so. I knew that God had granted humanity certain permissions to benefit from animals in Scripture, but I was just as strongly convinced that He must be deeply saddened and angered by the ways in which we as a society had twisted those permissions into indefensible abuses of His creatures. I also began to understand that God has even more life-affirming intentions in mind for His creation, intentions which we can work towards even now as followers of a gospel which is good news for all of His creatures. I realized that God didn't just want me to care about animals and their suffering, but He wanted me to do something for them. I knew I was wired for something along the lines of communications and advocacy, but I didn't know which issue I could commit to with so many causes vying for attention in my head. But one day, I was suddenly at peace with the idea that I was meant to be a voice for animals to the Christian community, which at best hasn't had much to say about animals and at worst sees most tangible concern for them as unfaithful.

One capstone project for grad school,  
and more than a few gut-checks later,



hatched.

And I can only hope it grows to bear out its name:  
"Aren't five sparrows sold for a couple of pennies?  
But not one of them is forgotten by God" (Luke 12:6).  
("me and 'aminals' " updated April 2010 [notonesparrow.com](http://notonesparrow.com))

**Ben DeVries (1979- )**

**American founder of Not One Sparrow,  
A Christian voice for animals**

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*Humanely* raised veal?

Veal cast in a *kinder light*?

Today's Washington Post offers its readers a look  
into a *kinder, gentler, more humane* veal.

Wait a second, back up.

Look at that language,

how it muddies up  
the discussion right off the bat.

Veal is not raised.

There is no field of veal stalks  
reaching tendrils to the sun.

Veal is the flesh of calves,  
specifically young male calves.

It's calf meat or flesh.

"Its producers argue that if male calves,  
an otherwise useless byproduct of the dairy industry,  
are not ethically raised for meat,  
they are sold to less-humane veal producers or destroyed."  
Ouch.

Let's be honest about *who* we are talking about.

By-products are inanimate,  
they have no real moral value.

They are things.

He is not a *thing*:



This animal you see above is not inanimate.  
He has wants of his own that often do not align with mine or yours.  
His personality is different from other cattle.  
He has emotions and intelligence.  
I am not using this picture as an attempt at appealing to emotion  
(but oh goodness, isn't he cute?).  
But when you see this calf, you do not see veal or a *by-product*,  
you see an individual, a breathing, feeling, moving animal.  
Then there is the notion that gosh, people,  
if we do not start sending calves to pastures  
where they can be fattened and slaughtered in a less cruel manner,  
then we are guilty of sending them to horrible, evil, operations  
where animals cannot even turn around.  
Like most animals, a calf has an interest in life.  
Perhaps not an interest in pondering ethical matters,  
like us humans, but an equally valid interest  
in pursuing all the behaviors that keep him alive.  
He avoids things that cause him pain and fear.  
It does not matter if he is sent to a green pasture before he is killed  
or if he spends 20 weeks in a tiny crate before he is killed.  
He is killed. His life, which could extend for more  
than a decade, is denied him. For what?  
A beverage humans do not need  
in any manner, shape or form to survive.

Dairy milk is not intrinsic to our survival.  
We are, in fact, the only species to consume  
the breast milk of another past weaning.

\* \* \*

The article goes on:

"For example, one common consumer complaint  
is that the animals are killed so young.

But veal calves are in fact older than chickens, turkeys and pigs  
and about the same age as lambs when they are slaughtered."

Fear no more—calves raised for veal  
are *older* than other slaughtered animals!

It's true, calves raised for veal are slaughtered  
when they are between 6-10 months of age,  
depending on the farm and location.

Most are killed when they are 6-7 months of age.

This is actually the same age as pigs and lambs  
(who are generally 5-7 months old)

and definitively older than chickens raised for meat  
(who are a tragically young 6 weeks old).

Some turkeys are slaughtered at 6 months old,  
while most are around 4 months old.

This begs the question: So what?

The reality is that a six- or ten-month-old calf is *still a baby*.

Behaviorally he is a young animal. Physically he is immature.

That he happens to be older than other young animals  
is hardly a winning argument for eating his flesh.

Consumers! Please be smarter than that  
(I have faith you are, seriously).

*All* animals on farms are killed before their normal lifespan.

Most important, dairy cows must give birth to provide milk.

"If you consume dairy, you should eat veal."

This is irrefutable. But I have a different take on it.

Instead of eating veal, stop drinking milk. You don't need it.

It's made for a bovine baby. It is a non-essential nutrient.

There are alternatives. You can get the added  
supplements and nutrients from other sources.

Stop drinking milk, stop supporting veal. It really is that easy.

Because it all comes down to this: "I think it's really tasty."

Taste. Palate. Gustatory pleasure.

I love food.

Really, I do.

But can taste be a serious argument  
for raising animals for their flesh, milk or eggs?

Can the fact that something is "tasty"

excuse the commodification

of another intelligent, emotional being?

Can it excuse the separation of mother from calf  
the day he or she is born?  
Is the suffering and oppression of entire species  
less important than *liking how something tastes*?  
We cannot be that arrogant, that selfish.  
Can we?

("Kinder Side of Veal?" October 28, 2009  
[animalplacesanctuary.blogspot.com](http://animalplacesanctuary.blogspot.com))

**Marji Beach (1980- )**

**American education coordinator,  
Animal Place Sanctuary & Education Center**

.....

Since becoming vegetarian and, more recently, vegan,  
it feels like I talk about food more than I eat.  
These conversations frequently occur  
around tables during meals at which meat is present  
and I am in the minority.  
The dialogue often begins  
when someone who knows my eating habits  
or notices the food on my plate asks why I don't eat meat.  
After I briefly outline the theological, environmental,  
compassion and health reasons for my decision,  
I usually face two types of responses.  
While some people express interest with follow-up questions like,  
"How do you get your protein?" or "What do you eat instead?"  
others make jokes, challenge my position  
or defend their preference for animal flesh.  
At least two assumptions undergird these exchanges,  
regardless of the direction the discussion takes.  
First, there is the underlying belief that  
eating the bodies and byproducts  
of nonhuman animals is "just what people do."  
Second, there is the implicit conviction that,  
because meat eating is normal and natural,  
vegetarianism is an abnormal, personal preference  
that requires explanation.  
Yet meat eating is not natural.  
It is a learned activity that has ethical implications.  
Meat eating is intertwined with nonhuman animal suffering,  
environmental degradation and distorted relationships  
between men, women and nature.  
For these reasons, this belief that humans  
are privileged to dominate lesser beings  
has persisted into the present.  
It is obvious when contemporary philosophers,

academics and others still insist that animals lack consciousness, reason and the ability to suffer, and as such can be treated as mere resources. It is evident when people contend that farm animals prefer being confined to stalls and cages more than living freely outdoors with other members of their species.

\* \* \*



Support for human domination over nonhuman animals also occurs in more nuanced ways. It characterizes our discourse when we use "free range" to describe animals who are legally defined as property and ultimately subject to human control, or talk about "humane killing" as if it is the animals and not their killers who benefit from a "less violent" demise. It is present when we call butchering animals "part of a natural cycle of life and death" instead of calling it an act of violence to satisfy a culinary craving. These thoughts and actions reflect a deep-seated belief that humans are entitled to exert their will over other beings because we want to and we can.

\* \* \*

Using cloning and genetic engineering to extend human control over animals' mating, birth and growth processes and create more perfect industrial "machines" reflects the depth of human hubris. In this system, animals are further devalued as failed embryos are discarded,

# Creature QUOTES

**"deficient" animals suffer and prized clones are collected by the rich and powerful like expensive antiques. Yet for cloning advocates and profiteers, these are small sacrifices to make to supply the demand for "rock star" herds and "boundless cheap food."\***  
[\*"Clone farming has arrived" [dailymail.co.uk](http://dailymail.co.uk) January 10, 2007]  
\* \* \*

**In order to begin transforming humanity's relationship to the earth, challenging our view of animals as mere resources and constructing more whole male and female identities, Christians who care about creation must view nonhuman animals in light of Jesus and the Bible, instead seeing them through the eyes of Enlightenment theories, scientific reasoning and patriarchal readings of history. In so doing, we will be able to make better ethical choices about animals in general and meat eating in particular.**  
\* \* \*

**Throughout the church's history, believers and nonbelievers alike have also called on Christians to extend its mission to those it has neglected and abused. A similar call exists for Christians today with regard to nonhuman animals. The suffering of these creatures and the destruction of the environment we share compels us to include them in our theology and ethics.**  
\* \* \*



**Given the suffering that animals endure to become our food, the environmental crisis that has been created to fill...appetites,**

and the other aforementioned problems associated with meat as a symbol, and the Biblical witness that God notices and cares for nonhuman animals and that Christians are called to nonviolence and liberating work, Christians need a disruptive kingdom ethic of meat. A disruptive ethic displaces meat eating as the privileged activity, making care for nonhuman life our primary responsibility, and protests the actions that make meat possible.

[I]t is those Christians who are able to adopt this ethic but refuse to do so that bear the burden of proof for their choice, not the vegetarians or vegans who are often put on the defensive.

("Food for Thought: Ethical Considerations of Meat Eating"  
[unpublished paper](#) written in seminary © 2008)

**Nekeisha Alexis-Baker (1980- )**

**Christian activist, co-founder of Jesus Radicals**

.....

Despite all the advancements of human "civilization," our addiction to killing keeps us in the dark ages, in the world of savages.

It stops us from cultivating our capacity for kindness, empathy, and justice, the very qualities we need to develop if we are to move forward into a safe and prosperous future, in which we do not fear one another.

If we are to have a future, the people who live in that future will not be addicted to products that are a result of exploitation, suffering and environmental devastation.

They will not source their food from animal farms or slaughterhouses, but from fertile gardens, vibrant orchards and veganic farms.

These people will be kind, compassionate, gentle and just.

Although such a quantum leap in perception may seem unlikely from the position we are in today, it is within this very change that our hope for the future lies.

("Vegan Voices" [veganpoet.com](#))

<>

We live in a world where the vast majority of people consider it perfectly acceptable to use and kill nonhuman animals for food, clothing, entertainment and other unnecessary pleasures.

\* \* \*

Not only is this extreme violence against animals sanctioned by the legal structure of society and accepted almost without question by most people, but in some kind of bizarre confusion, it is actually promoted, encouraged, and even celebrated.

This is true to such a degree that,  
when an individual chooses to reject violence against animals,  
and makes a personal commitment to provide for themselves  
without participating in this carnage, that individual does so  
at the risk of being criticized, insulted, ridiculed, and perhaps  
even accused of committing some sort of offense against society.

\* \* \*

Becoming vegan means renouncing one's personal stake  
in the most widespread and socially accepted injustice of all time,  
and to do this, we have to be willing  
to see nonhuman slavery for what it is.

("Being Vegan in a Speciesist World" [care2.com](http://care2.com) November 2009)

<>

"Wherever the truth is injured, defend it."—Ralph Waldo Emerson  
(motto)

Angel Flinn (1981- )

New Zealand-American writer and social justice advocate

.....

Here are some simple truths:

There is no glamour in sanctuary work.

There is no money in grassroots animal advocacy.

There are no health care benefits  
and long paid vacations in vegan outreach.

There is no corporate ladder to climb here.

So the next time you're geared up  
to tell animal rights advocates to get a life,  
to ridicule their activism and way of living,  
or to dismiss what they're trying to say to you, stop.

The next time you're ready to presume  
that you know more about animal issues  
just because you're in the majority,  
and the people who devote everything they can  
to learning about and speaking for the animals  
just must be crazy, stop.

Stop and ponder whether you really know  
what you're talking about.

Consider that many, if not *most*,  
of us were once *where you are*  
in terms of how we lived day to day  
and how we saw animals

—that we were as certain as you  
about the way things should/could be—  
and that we must have realized something extraordinary  
to get to where we are now.

Consider that all the time and energy

**we've put into learning about animals,  
considering various perspectives,  
questioning our assumptions,  
digging through the layers,  
reflecting on the truths and implications,  
and fighting on the animals' behalf**



**just might give us a little clearer, deeper perspective  
on nonhuman animals, their experiences,  
and their place in this world  
than someone whose beliefs and habits are simply  
inherited, unquestioned, and what they've always been  
—just the beliefs and habits handed down from  
and reinforced by parents and society.  
Tradition—even centuries-long tradition—  
doesn't make something right or true.  
And a new way of thinking and living isn't inherently wrong  
just because it's new to you  
and different from what you've known before.  
When your instinct is to attack and ridicule,  
instead stop and ask yourself  
why we're doing what we're doing,  
what we're getting out of it.  
Why alienate ourselves from friends and family  
who don't understand our stances?  
Why subject ourselves to ridiculing remarks,  
name-calling, and "extremist" labels?**

**\* \* \***

**There are even dozens of other noble causes  
to which we could devote our time and energy**

# *Creature* QUOTES

and be commended rather than ridiculed.

So why choose this?

Mustn't we have seen and learned things impossible to ignore?

Mustn't there be overpowering reasons

for making the changes we've made and for taking on this fight?

We are compelled to engage in this struggle because it's right,

because what's happening every second

of every day to millions of animals is wrong,

because it has to change, and because we were once where you are,

and we know that you have kind souls

and the capacity to get where we are now, to a place of compassion,

a place where you can envision a more peaceful way of living.

The struggle for animal rights, for animal liberation,

isn't about winning something for ourselves.

The heart of animal rights is not about power, politics, or money.

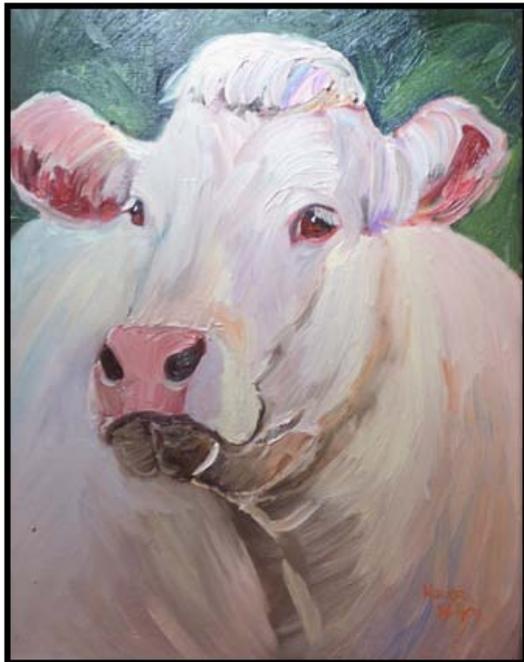
It's not about exerting control, violence, or superiority.

It's certainly not about what people think of us.

This struggle on behalf of nonhuman animals

is about love and compassion and living in a way

that is peaceful and just and without contradictions.



It's about opening our eyes and hearts

to the possibility of a new and better world,

new and better not just for the nonhuman animals  
on this planet, but for us too.

There is a better, less violent,

# Creature QUOTES

more loving and peaceable world out there,  
and we're just trying to get to it.

And maybe that is a possibility and a goal  
worth considering and investigating  
rather than attacking and dismissing.

("Ready to Attack Animal Rights Activists?  
Consider This First" [change.org](http://change.org) December 16, 2008)

<>

Taking and consuming dairy is the very epitome of greed.  
We take semen from a bull we have turned into  
nothing more than a semen-producing machine.  
We then effectively rape the "dairy cow" to impregnate her with it.  
When her baby is born, the baby she has been carrying  
and communicating with and waiting to meet for months,  
we take that baby away immediately -- the baby cries out;  
the mother bellows and struggles; we don't care.  
We kill most of the babies immediately or within days  
and sell them as "bob veal" or first confine them,  
severely restrict their movement, and feed them  
an intentionally nutritionally deficient diet before dragging them,  
often quite literally, to the slaughterhouse to also become "veal."  
All the while, the babies search and cry out for the mothers.  
All the while, the mothers cry out for and mourn them.  
All the while, we keep taking and drinking the milk  
that those calves needed and for which we are ordering they be killed.



The female calves who aren't killed as babies are kept alive  
so that they can replace their mothers,

# Creature QUOTES

who will soon be old and worn down before their time,  
as the cycle of rape, impregnation,  
and separation from and killing of baby repeats each year,  
every time the mother's milk intended for her now-dead,  
packaged, and veal-labeled previous baby starts to slow.  
Following year after year of physical exploitation, emotional trauma,  
abuse, painful infections, and more,  
these "dairy cows" will find themselves  
in the same slaughterhouses, on the same killing floor,  
where each of their trembling babies died over the years.  
This is not true just of "conventional" or "factory farm" dairy.  
These basic facts are true of all dairy.  
Organic dairy. Dairy from "grass-fed" cows. Small-farm dairy.  
And yes, dairy from other species too, such as goat dairy.  
Newborns and young babies are traumatized, put through hell, killed,  
and mothers are traumatized, abused, exploited,  
and repeatedly put through the most excruciating experience  
a mother can imagine, for years, before ultimately  
being brutally slaughtered and turned into hamburger,  
all so that humans can eat and drink something they don't even need.  
That is greed, my friends.

**It is cruelty, and it is absolutely greed.**

("Fair Trade Does Not an Ethical Chocolate Bar Make"  
[change.org](http://change.org) July 28, 2009)

< >

**We justify our killing and eating of all animals  
with references to the food chain  
but then want to place ourselves outside of it.  
A mountain lion attacks and eats a human?  
Well then, we have the right—nay, the duty!—  
to kill any suspected mountain lions  
until the one whose stomach contains human body parts is found.**

\* \* \*

**One rare pig or bull, after great abuse  
and a time of unbearable confinement and isolation  
that would make anyone go mad,  
turns on a human exploiter, and it's just proof once again  
that we are civilized, and they are not.  
We commandeer and invade their habitats  
because we are humans,  
and we have decided it is our human right  
to do whatever we want with land and fellow animal alike.  
We kill and eat both free and domesticated  
nonhuman animals because we are humans,  
and it is our right as members of the food chain  
to kill and eat whatever and whomever we can.**

# Creature QUOTES

**But when we become part of the food chain against our will,  
we insist we are suddenly outside it,  
and those animals who would dare try to drag us into it  
are savage, immoral, evil beasts.  
And this thinking makes no sense.  
If you think you have the right to eat  
any nonhuman animal you can catch and kill,  
you must grant that any nonhuman animal who can catch you  
has the right to kill and eat you too.**

**("So You Want to Be a Part of the Food Chain?"  
[change.org](http://change.org) January 8, 2009)**

<>

**The latest in the ongoing series of  
"Yay! We taught kids to kill!" stories:  
"12-Year-Old Bags a Moose in Hunt of a Lifetime."  
"I feel really happy and proud," Kelly said Wednesday.  
"Shooting a moose is an accomplishment whether you're 12 or 38  
—you're going to put the same amount of effort into it.**



**It's a big sense of accomplishment because I am 12."**

\* \* \*

**We worry about teaching kids violence  
via movies, comic books and video games.  
We worry about them finding guns and knives and other weapons.  
And then we consciously, intentionally put guns and bullets  
in their hands and tell them killing is fun.**

**("Shooting a Moose Is An Accomplishment  
Whether You're 12 or 38" [change.org](http://change.org) October 22, 2009)**

<>

# Creature QUOTES

[T]here is no such animal as "seafood."  
There are lots and lots of kinds of fishes  
and lots and lots of kinds of crustaceans  
and lots and lots of other aquatic animals.  
But last I checked,



we haven't named a single one of them "SEAFOOD."  
And even though their world looks different from ours,  
and they don't function in all the same ways we do,  
they're far smarter than most people assume.  
And their deaths—whether from being gutted alive,  
from being boiled alive, from ruptured organs  
through decompression, from panicked suffocation,  
or via any other means—are full of suffering, fear, and intense pain.  
And causing them that suffering and killing them  
for so-called seafood dishes is as unnecessary as  
killing pigs for "pork" or chickens for "chicken"  
and eggs or cows and calves for "dairy."

Fishes and other water-dwelling animals aren't "seafood."

("There Is No Such Animal as 'Seafood' " [change.org](http://change.org) November 5, 2009)

<>

Animal rights is mainstream.

Animal rights, at its heart,  
is the most unextreme philosophy I can imagine.

It is about nonviolence. It is about compassion.

It is about not harming and not causing suffering  
and not killing when we don't have to.

That's it. It is really, truly that simple.

Indeed, perhaps it is even that simplicity that causes so many  
to mock the animal rights movement  
or dismiss it as silly or radical  
—because if they can marginalize it,

# Creature QUOTES

they don't have to acknowledge the simplicity of it or truly ask and answer why they don't support it too. And when exploiting, imposing suffering on, killing fellow animals (our fellow, kindred animals, not unfeeling, unthinking robots) is completely unnecessary for the overwhelming majority of people who support such exploitation, suffering, and killing—when none of that is truly required for a full, meaningful, healthy, enjoyable life—how does anyone justify not supporting animal rights? When killing is a choice—when there is a clear choice between a philosophy of nonviolence and a philosophy of killing for personal pleasures (such as taste)—how can anyone consider that philosophy of nonviolence to be "extreme" or "radical"? If we're going to question or even demean a choice, shouldn't it be the choice to exploit and kill for convenience and pleasure?

\* \* \*

Animal rights deserve and mandate a place at the table.  
("Animal Rights is a Mainstream Movement" [change.org](http://change.org) July 15, 2009)  
<>

A lot of people who celebrate Christmas, whether as a religious holiday or a secular one, will be eating pieces of pig they call ham today and tomorrow.



In an act reminiscent of the strange giving of thanks for the tortured life and brutal, unnecessary death of a turkey on that famed American holiday a month before, many people will hold hands and pray for peace on earth while a dead hunk of animal sits at the center of the table....

# Creature QUOTES

The *someone* on the table, a *someone* to whom we extended no peace, no love, no kindness, no respect, will not even be considered, the discordant nature of our actions and our pleas not recognized. Growing up, I didn't really know anything about pigs, beyond that the areas surrounding hog farms reek. My great-aunt and great-uncle ran (and their children still run) a large hog farm in my home county, but I've still yet to ever see it.

\* \* \*

No, pigs weren't really on my mind much for the first 20 years of my life. But they were in my diet—until a winter morning at a breakfast table my senior year of college, when they became the first animals I stopped eating.

\* \* \*

But that winter morning, as [a friend and I] ate our toast and drank our tea and coffee, she brought up the pigs. I don't remember how it came up. Maybe she was reading an article. Maybe I'd made one of my inane remarks about meat. But she brought up the pigs. She didn't say much—just one remark leading to one image that's been burned into my brain ever since: pigs on transport trucks in the dead of winter, freezing; pigs freezing to the sides of the truck and being ripped out upon arrival at the slaughterhouse. And that's when I stopped eating pigs. I don't know how often this particular horror does still happen (even if not often, we still know the transport of animals to the slaughterhouse to be in general a horrific journey to a horrific place and brutal end—if they even survive the harrowing trip), but the image was one I couldn't shake. And somehow, that moment opened me up to *thinking* about the animals we eat in a way I hadn't before. I didn't become a vegetarian, let alone a vegan, overnight. It took me another year and a half to go completely vegetarian and stick with it and a couple years more to go vegan. Ultimately, it was all about information. I thought I knew things that I didn't—and so didn't realize there was any more information I even needed to seek—and unfortunately, there was no one to correct me.

\* \* \*

My development from (a) an omnivore who believed without question in the idea of Old MacDonald's farm and didn't give nonhuman animals much thought (or credit)

to (b) a vegetarian whose primary objection to the eating of animals was cruelty  
to I a vegetarian who on principle opposed killing animals to eat and wear them but who didn't know about all the inherent killing, suffering, and exploitation involved in dairy and eggs  
to (d) a vegan who sees animal agriculture for what it is—and more importantly, animals for *who they are*—and understands that no exploitation or killing is humane: this was the most important, meaningful process of my life, and I only wish it had happened more quickly than it did. And today, I would no sooner eat a "free-range" egg or organic piece of cheese than I would eat that pig.

\* \* \*

That the first undercover videos I saw revealed the common treatment of pigs didn't help either. The screams of those pigs as they were hit, kicked, slammed into concrete, and more—those screams, like the screams that have come along with every undercover pig-farm or slaughterhouse investigation since, will haunt me for the rest of my life. But whatever pigs' transport and death look and sound like, and whether they've lived out their brief lives in an intensive operation or on a "free-range" farm, they don't *want* to die anymore than we do, and the end is horrible for all of them. Like other animals, pigs are smart, sensitive individuals who feel the range of emotions and experiences—they are capable of great joy and great sorrow, of playfulness and boredom, of love and fear and pain. They feel. They love. They develop relationships and mourn [the loss of] their companions. And they don't want or deserve to wind up in slaughterhouses, terrified and desperate to escape. They don't deserve to end up in ovens because of human selfishness. There's little sense in praying or hoping for "peace on earth" when most people making that wish are part and parcel of the most violent, least peaceful, most unjust system on the planet and in all of history. We cannot kill tens of billions of animals each year, just because we can, just because we like the way they and their secretions taste, and claim to be peaceful people seeking a peaceful world. We cannot extinguish life, just because we can, just because we have the power to, and then shake our heads at wars between humans,

as if we oppose unnecessary violence.  
To do so makes us hypocrites.  
We cannot seriously claim to hope for peace  
while choosing violence multiple times each day.



Most of the animals we kill for food—flesh, milk, and eggs alike—are even the equivalent of mere children or adolescents when we slit their throats, skin their bodies, and "process" them into meat, leather, and more, all unnecessarily. And there's not a single thing about this that is in keeping with notions of "peace." I don't know where the saying originated, but I've seen it often, and it's true: during this holiday season, and on every day, *peace begins on your plate.*

("Peace on Earth—For Pigs and Those Like Them"  
[challengeoppression.com](http://challengeoppression.com) December 24, 2009)

**Stephanie Ernst (1981- )**  
American editor and writer  
Former editor and blogger, [Change.org](http://Change.org)  
Founder and blogger, [Animal Rights & AntiOppression](http://Animal Rights & AntiOppression)

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**END OF CHAPTER 22. 1970-1981 BIRTHDATES**



## Photo Credits for Chapter 22. 1970-1981 Birthdates

### P 1 CURIOUS COMMUNITY OF SHEEP (*Ovis aries*)

Location: Adelaide, South Australia

Photo by Denis Smith — biskitboy/Flickr and © Denis Smith Photography

Photo seen here: [www.flickr.com/photos/biskitboy/3631781525](http://www.flickr.com/photos/biskitboy/3631781525)

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

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

### P 3 "LE COQ ROYAL" ROOSTER (*Gallus gallus domesticus*)

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

Photo seen here: [www.flickr.com/photos/okkibox/3449368489](http://www.flickr.com/photos/okkibox/3449368489)

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

Photographer's website: [www.okkibox.nl](http://www.okkibox.nl)

### P 4 "ANOTHER FINE PIECE OF MEAT" (*Bos taurus*)

Location: Adelaide, South Australia

Photo by Denis Smith — biskitboy/Flickr and © Denis Smith Photography

Photo seen here: [www.flickr.com/photos/biskitboy/3804035978](http://www.flickr.com/photos/biskitboy/3804035978)

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

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

### P 8 "ONCE UPON A TIME" THERE LIVED A FEMALE MALLARD (*Anas platyrhynchos*)

Location: The Netherlands

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

Photo (left) seen here: [www.flickr.com/photos/okkibox/3633600784](http://www.flickr.com/photos/okkibox/3633600784)

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

Photographer's website: [www.okkibox.nl](http://www.okkibox.nl)

### P 8 "PRINCE HENRY VI" DOWNY CHICK (*Gallus gallus domesticus*)

Location: The Netherlands

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

Photo (right) seen here: [www.flickr.com/photos/okkibox/3567835470](http://www.flickr.com/photos/okkibox/3567835470)

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

Photographer's website: [www.okkibox.nl](http://www.okkibox.nl)

### P 11 "CUTE FLUFFY BABY"—LLAMA CRIA (*Lama glama*)

Location: Machu Picchu, Perú

Photo by Oscar de Lama — Roofwalker/Flickr

Photo seen here: [www.flickr.com/photos/roofwalker/3383807565](http://www.flickr.com/photos/roofwalker/3383807565)

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

### P 15 "BABY"—A MOSTLY CALICO ONCE-STRAY CAT (*Felis catus*)

Location: Antioch, Illinois (where she was rescued by the photographer)

Photo by Ben DeVries

(PHOTO CREDITS CONTINUED ON PAGE 37)

(PHOTO CREDITS CONTINUED FROM PAGE 36)

P 16 "THE WILD PARROTS OF TELEGRAPH HILL"

Location: San Francisco, California, U.S.A.

Red-masked Parakeet aka Cherry-headed Conure (*Aratinga erythrogenys*)

Blue-headed Parakeet aka Blue-crowned Conure (*Aratinga acuticaudata*)

Photo by Mark Bittner, author of *The Wild Parrots of Telegraph Hill* © 2004

Photo seen here: [www.markbittner.net/wild\\_parrots\\_book.html](http://www.markbittner.net/wild_parrots_book.html)

NOTE: Mark is the protagonist in an award-winning 2005 documentary of the same name, which was directed, produced and edited by Judy Irving (now Bittner's wife)

P 18 "NOT ONE SPARROW" LOGO

Copyrighted © Not One Sparrow design by Ali Beem

Logo seen here: [www.notonesparrow.com](http://www.notonesparrow.com)

P 19 JERSEY CALF NAMED NICHOLAS (*Bos taurus*)

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

Photo by Marji Beach — rinalia/Flickr

Photo seen here: [www.flickr.com/photos/rinalia/2717364532](http://www.flickr.com/photos/rinalia/2717364532)

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

P 22 "YOU LOOKIN' AT ME!" (*Bos taurus*)

Location: Virginia, U.S.A.

Oil painting by Norma Wilson/© Norma Wilson Fine Art

Artwork seen here: [normasdailypaintings.blogspot.com](http://normasdailypaintings.blogspot.com)

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

P 23 "WHITE CHAROLAIS ON RED" (*Bos taurus*)

Location: Virginia, U.S.A.

Oil painting by Norma Wilson/© Norma Wilson Fine Art

Artwork seen here: [normasdailypaintings.blogspot.com](http://normasdailypaintings.blogspot.com)

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

P 26 "VIRGINIA COW GIRL" (*Bos taurus*)

Location: Virginia, U.S.A.

Oil painting by Norma Wilson/© Norma Wilson Fine Art

Artwork seen here: [normasdailypaintings.blogspot.com](http://normasdailypaintings.blogspot.com)

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

P 27 "WHITE CHAROLAIS COW DRAWS NEAR" (*Bos taurus*)

Location: Virginia, U.S.A.

Oil painting by Norma Wilson/© Norma Wilson Fine Art

Artwork seen here: [normasdailypaintings.blogspot.com](http://normasdailypaintings.blogspot.com)

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

P 28 BOVINE COW NURSING HER CALF (*Bos taurus*)

Photo by David Monniaux (Creative Commons 2.0 license)

Photo seen here: [commons.wikimedia.org/Cow\\_with\\_Calf](http://commons.wikimedia.org/Cow_with_Calf)

P 30 YELLOWSTONE MOOSE (*Alces alces*)

Location: Yellowstone National Park, Wyoming, U.S.A.

Photo by Jeff Huffman — jhuffmanphotography/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/jhuffmanphotography/2620708500](http://www.flickr.com/photos/jhuffmanphotography/2620708500)

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(PHOTO CREDITS CONTINUED FROM PAGE 37)

P 31 PANTHER GROUPEr a.k.a. POLKA-DOT GROUPEr (*Cromileptes altivelis*)

Photo by Jay Diaz — KoolPix/Flickr

Photo (left) seen here: [www.flickr.com/photos/koolpix\\_nature/4143654708](http://www.flickr.com/photos/koolpix_nature/4143654708)

Photostream: [www.flickr.com/photos/koolpix\\_nature](http://www.flickr.com/photos/koolpix_nature)

P 31 DISCUS FISH (*Symphysodon aequifasciatus*)

Photo by Jay Diaz — KoolPix/Flickr

Photo (right) seen here: [www.flickr.com/photos/koolpix\\_nature/4455349625](http://www.flickr.com/photos/koolpix_nature/4455349625)

Photostream: [www.flickr.com/photos/koolpix\\_nature](http://www.flickr.com/photos/koolpix_nature)

P 32 "I SEE YOU PIGLET"—*THINKING ABOUT A BATH* (*Sus scrofa domesticus*)

Location: Ober Water, Brockenhurst, New Forest National Park, Hampshire, U.K.

Photo by Jim Champion — treehouse1977/Flickr (Creative Commons 2.0 license)

Photo seen here: [www.flickr.com/photos/treehouse1977/506055254](http://www.flickr.com/photos/treehouse1977/506055254)

Photostream: [www.flickr.com/photos/treehouse1977](http://www.flickr.com/photos/treehouse1977)

P 35 "PIGLET WITH A MUDDY SNOOT"—WHAT HAPPENED TO THAT *BATH* IDEA?

Location: Ober Water, Brockenhurst, New Forest National Park, Hampshire, U.K.

Photo by Jim Champion — treehouse1977/Flickr (Creative Commons 2.0 license)

Photo seen here: [commons.wikimedia.org/Piglet\\_with\\_a\\_muddy\\_snout](http://commons.wikimedia.org/Piglet_with_a_muddy_snout)

and here: [www.flickr.com/photos/treehouse1977/506086693](http://www.flickr.com/photos/treehouse1977/506086693)

Photostream: [www.flickr.com/photos/treehouse1977](http://www.flickr.com/photos/treehouse1977)

End of Photo Credits for Chapter 22. 1970-1981 Birthdates

