

CHAPTER 23. PRE-1900 UNKNOWN BIRTHDATES



[on dissecting frogs, mice, rats, and other creatures]
I oppose vivisection today from a strong conviction
—first, that it is a course entirely at variance
with true culture and the progress of society;
second, that it is a method of research entirely unscientific;
third, that it accumulates facts which,
as honorable members of my own profession have said,
are not only useless but directly harmful,
as they only confuse the mind;
fourth, on moral grounds.

"Why I Oppose Vivisection"

Arthur Beale

British physician



(CONTINUATION OF QUOTES FROM PAGE 1 AUTHOR)

* * *

**I unhesitatingly say that if he
who declares vivisection to be necessary
will not yield his own living body to the knife,
but instead secures an inoffensive animal for the purpose,
and then dares to say this is for the sake of humanity,
he is no scientist, but an arrant coward and hypocrite.**

*("Why I Oppose Vivisection"
Animals' Friend, July 1896)*

Arthur Beale
British physician

.....

**The aloofness of the clergy, with some exceptions,
from active concern for animal welfare work
is a perennial subject of remark amongst humanitarians.
One can conjecture various explanations,
but none of them is wholly convincing.**

* * *

**Most of the ministers are good at heart,
but they have some mental twist
which needs to be straightened out.
It still remains that there is something in their profession
which forms a hindrance, rather than a help,
to acquiring that sympathetic imagination
which conditions pity for suffering animals.
That this is an inversion of the true influence of Christianity,
goes without saying.**

**The result is to produce bitterness
against official religion in humane workers,...
even in those who are religious people themselves,
and we find an occasional humanely-minded preacher
excoriating the apathy of his brother clergy.**

*("Ecclesiastical Relations"
Bergh's War on Vested Cruelty © 1924)*

Edward P. Buffett

.....

**Since it has been proved that flesh eating is not
normally indispensable for a healthy life,
it follows that vegetarianism is morally right.**

C. J. Cadoux
English theologian, scholar, pacifist

.....

Our hearts' pure service, Love, be thine,
Who clothest all with rights divine,
Whose great Soul burns, though ne'er so dim,
In all that walk, or fly, or swim.

.....

All Father! who on Mercy's throne
Hear'st thy dumb creatures' faintest moan,—
Thy love be ours, and ours shall be
Returned in deeds to thine and Thee.

("Heart Service" *Voices for the Speechless*
Abraham Firth (ed.) © 2004)

Reverend H. Bernard Carpenter

.....



A hunter shot at a flock of geese
That flew within his reach
Two were stopped in their rapid flight
And fell on the sandy beach.

.....

The male bird lay at the water's edge
And just before he died,
He faintly called to his wounded mate
And she dragged herself to his side.

.....

She bent her head and crooned to him
In a way distressed and wild,
Caressing her one and only mate
As a mother would a child.

.....

Then covering him with her broken wing
And gasping with failing breath,
She laid her head against his breast
A feeble honk...then death!

.....
This story is true though crudely told,
I was the man in this case,
I stood knee deep in snow and cold
And the hot tears burned my face.

.....
I buried the birds in the sand where they lay,
Wrapped in my hunting coat,
And I threw my gun and belt in the bay
When I crossed in the open boat.

.....
Hunters will call me a right poor sport
And scoff at the thing I did,
But that day something broke in my heart...
And shoot again??? God forbid!!!

(*"A Hunter's Poem"* *The Chronicle*, Crested Butte, Colorado)

attributed to Lemuel Ward Crisfield

[name strangely similar to Lemuel T. Ward, of Crisfield, Maryland,
who co-founded duck decoy-making company L.T. Ward & Bro.]

.....

"How do the beasts groan!" is an exclamation of Scripture.
Hardly a day passes that does not bring to light instances of cruelty
practiced upon dumb brutes of one kind and another.

* * *

Does the dominion over the lower animals of every grade include
cruelty toward them, disregard for them, destruction of them
—all in one fell sweep of merciless subjection?

In the face of what is being done and practiced
upon the dumb creatures God has made,
that question does need to be put.

When men can come together from different states
and hold a cock-fight, as was done last week in Rhode Island,
and no arrests follow, even when the press
published the account of the battle,
something is wrong with our civilization.

* * *

Without doubt every one present before me
has at some time in their travels to and from Boston,
noticed the gulls flying to and fro over the Charles River.
It is a pretty sight to see these ever-restless, strong-pinioned
white birds, soaring, diving and circling above the waters,
and now and then snatching their food
from the surface of the stream.

There is ease, grace and dexterity in every motion.
And yet these innocent, harmless, beautiful birds
cannot be left without an attempt to take their life.

* * *

Pigeons are shot by the hundreds at "shooting meets."

We had an illustration of that within a week.

It is called sport.

Many of these birds are not killed at once, but are only wounded, and left to suffer for a longer or shorter time, as the case may be.



Many of the female sex will wear the wings and stuffed bodies of birds upon their hats with no feelings of remorse.

It would seem that women, and especially Christian women, knowing the facts about the bird-catching for millinery purposes, would forever refuse to ornament their head-dress with the wings and heads and feathers of our songsters and bright-plumaged birds.

* * *

Time and again this matter has been brought to their attention through societies for the protection of the "feathered tribe," and it has been with little avail.

The slaughter still goes on, accompanied with the most cruel tortures.

* * *

[I] think it is about time that men and women, and especially those who profess to follow the Savior of the world and preach a gospel of humanity, love, kindness and gentleness, should begin to use their influence and the power of their example along this line.

* * *

[I] am persuaded that, with the numerous examples of this abuse of dumb animals by older persons constantly before their eyes, we cannot expect children to be paragons of perfection, or anything approaching it, in the direction of kindness to animals.

* * *

There is more to this question of birds' nests. We touch character here. A man can never be greater than the spirit that rules and controls him. If he has the spirit of cruelty, that determines his character. A man who would wantonly, and with ruthless hand, destroy a bird's nest, and wreck the home of one of God's creatures, has the spirit that would wreck any home.

* * *

[May I quote my fellow clergyman Carl Spencer:]
"The ruthless self-conceit of mankind, which shrinks from no amount of slaughter, has no respect for non-human life, however amiable and wonderful. But it is suicidal to deal thus with bird-life—a gift that seems to have come direct from heaven, and to be always on the point of going back. Is not cruelty a soul-destroying thing, the very root and ground of moral evil? Is not this business demoralizing to all who act or acquiesce in it? Is it nothing that the brightest of earth's creatures, the sweetest of her singers, the delight of all poets and lovers of nature, should be in actual danger of extinction through gentle woman's barbarity?"

* * *

A dozen years of agitation on this subject have left the great majority of bird-wearers just where they were. They have heard of the hideous, wholesale cruelty involved, of the aesthetic loss, the economic waste and danger, and of the wrong done to every person who prefers a living bird to a dead one; but they care more for a whim of heartless, headless fashion than for all these considerations.

("Birds' Nests: A Plea for Beast and Bird" sermon, May 9, 1897)

Reverend William J. Day
American preacher

.....

[on vivisection]

I consider that in the dark ages of ignorance and superstition the practice may possibly have been excusable, but that with the increased knowledge of the causes of disease which we now possess, it is not only cruel, but totally unnecessary.

(letter to Francis Power Cobbe, May 3, 1884)

Henry Downes, M.D.

British hospital inspector-general

.....



[on vivisection]

Come Carlo, dear four-footed friend,
And look at me that I may trace
Once more that glance of loving light,
Which lends such beauty to thy face.
But whence it comes and what it means,
Can take small place in Nature's roll;
Thy gaze is but a tonic roll,
For Carlo, dear, thou hast no soul?

.....

Give me thy paw; 'tis trustier far
Than many a hand of human mould;
And greet me with thy honest tongue
Which never a *human* lie has told.

And yet thy steadfastness and truth
'Twere idle folly to extol;
They're only matter's fleeting form
For Carlo, dear, thou hast no soul?

.....

There let my vivisecting knife
Slow make thee, dumb, and maimed, and blind;
Thy torture weighs not in the scale,
Matter must be the store of mind.
Ah! God, that look; that piteous cry,
What is this thought beyond control?
Can science be a cruel lie,
And faithful Carlo *have a soul?*

(*"But They Have No Souls"* *London Zoophilist*)

L. H. E.

.....

The quantity and variety of suffering endured
by the lower creation of animals when domesticated by man
have struck the author with awful force,
but more especially since his connection with a Society
for their alleviation: a mingled feeling of pity, horror, and anxiety
is left on the mind at the helpless and certain fate
of such a vast crowd of innocent beings.

* * *

There is a moral as well as a physical character
to all animal life, however humble it may be,
enveloped indeed in obscurity, and with a mysterious solemnity
which must ever belong to the secrets of the Eternal.
Let us then approach with caution
the unknown character of the brute,
as being an emanation from Himself;
and treat with tenderness and respect
the helpless creatures derived from such a source.
Let us not, therefore, enter into the needless question
whether animals have souls.
We behold the miseries of the poor dumb creature,
we feel that we have free-will sufficient,
and the means, to lighten his burdens;
let us therefore commence with energy this really benevolent purpose,
rather than assume theories of his happiness which are but apologies
for our want of feeling, our avarice, or our indolence.

(*A Few Notes on Cruelty to Animals* © 1846)

Dr. Ralph Fletcher

English physician

President, Gloucester SPCA

.....

Turn, turn thy hasty foot aside,
Nor crush that helpless worm!
The frame thy wayward looks deride
Required a God to form.

.....

The common lord of all that move,
From whom thy being flowed,
A portion of his boundless love
On that poor worm bestowed.

.....

Let them enjoy their little day,
Their humble bliss receive;
Oh! do not lightly take away
The life thou canst not give!
("Turn Thy Hasty Foot Aside")

T. Gisborne

.....

Compassion for the suffering of others is not weakness.
Acting from compassion when those around you do not
takes more courage and strength of character
than going along with everyone else's cruelty.
Vivisection has done little for the art of the doctor at the bedside,
but it has done immeasurable harm
to the character and mind of the rising generation of doctors.

(speech in 1909)

Rudolph Hammer, LL.D.

.....

Because certain animals live upon their prey,
it does not prove that one has a right to eat them in turn,
any more than a man has a right to prey upon his neighbors.
The animal kingdom must be redeemed
by the life of the higher and nobler species,
not by eating the animals, but by loving and recognizing in them
the reflection of our own ideas and ideals,
which in their case have not yet been completely developed.

O. Z. Hanish

Tibetian-American doctor, writer, teacher

.....

From beasts we scorn as soulless,
In forest, field and den,
The cry goes up to witness
The soullessness of men.

M. Frida Hartley

.....

The effect of the barbarous treatment of inferior creatures on the minds of those who practise it is still more deplorable than its effects upon the animals themselves. The man who kicks dumb brutes kicks brutality into his own heart. He who can see the wistful imploring eyes of half-starved creatures without making earnest efforts to relieve them, is on the road to lose his manhood, if he has not already lost it. And the boy who delights in torturing frogs or insects, or robbing birds'-nests, or dogging cattle and hogs wantonly and cruelly, can awaken no hope of an honorable after life.
(*"Effect of Cruelty"* *Voices for the Speechless*, Abraham Firth (ed.) © 2004)
E. Hathaway

.....

The rights of all creatures are to be respected, but especially of those kinds which man domesticates and subsidizes for his peculiar use. Their nearer contact with the human world creates a claim on our loving-kindness beyond what is due to more foreign and untamed tribes. Respect that claim.
"The righteous man regardeth the life of his beast."
Note that word "righteous."
The proverb does not say the merciful man, but the righteous, the just.
Not mercy only, but justice, is due to the brute. Your horse, your ox, your kine, your dog, are not mere chattels, but sentient souls. They are not your own so proper as to make your will the true and only measure of their lot. Beware of contravening their nature's law, of taxing unduly their nature's strength. Their powers and gifts are a sacred trust. The gift of the horse is his fleetness, but when that gift is strained to excess and put to wager for exorbitant tasks, murderous injustice is done to the beast. They have their rights, which every right-minded owner will respect. We owe them return for the service they yield, all needful comfort, kind usage, rest in old age, and an easy death.
(*"Justice for the Brute Creation"* *Voices for the Speechless*, Abraham Firth (ed.) © 2004)
<>

Creature QUOTES

[L]et us take to ourselves the moral lessons which these creatures preach to all who have studied and learned to love what I venture to call the moral in brutes.

Look at that faithful servant, the ox!

What an emblem in all generations of patient, plodding, meek endurance and serviceable toil!

Of the horse and the dog, what countless anecdotes declare the generous loyalty, the tireless zeal, the inalienable love!

No human devotion has ever surpassed the recorded examples of brutes in that line.



The story is told of an Arab horse who,
when his master was taken captive and bound hand and foot,
sought him out in the dark amidst other victims,
seized him by the girdle with his teeth,
ran with him all night at the top of his speed,
conveyed him to his home,
and then, exhausted with the effort, fell down and died.
Did ever man evince more devoted affection?
Surely, something of a moral nature
is present also in the brute creation.
If nowhere else we may find it
in the brute mother's care for her young.
Through universal nature throbs
the divine pulse of the universal Love,
and binds all being to the Father-heart of the author and lover of all.
Therefore is sympathy with animated nature, a holy affection,
an extended humanity, a projection of the human heart

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by which we live, beyond the precincts of the human house,
into all the wards of the many creatured city of God,
as He with his wisdom and love is co-present to all.
Sympathy with nature is a part of the good man's religion.
(*"Moral Lessons" Voices for the Speechless*, Abraham Firth (ed.) © 2004)

<>

But what is needed for the present
is due regard for the natural rights of animals,
due sense of the fact that they are not created
for man's pleasure and behoof alone,
but have, independent of him,
their own meaning and place in the universal order;
that the God who gave them being, who out of the manifoldness
of his creative thought let them pass into life,
has not cast them off, but is with them, in them, still.
A portion of his Spirit...is theirs.
What else but the Spirit of God could guide



the crane and the stork across pathless seas to their winter retreats,
and back again to their summer haunts?
What else could reveal to the petrel the coming storm?
What but the Spirit of God could so geometrize
the wondrous architecture of the spider and the bee,
or hang the hill-star's nest in the air,
or sling the hammock of the tiger-moth,
or curve the ramparts of the beaver's fort,
and build the myriad "homes without hands"
in which fish, bird, and insect make their abode?
The Spirit of God is with them as with us,
—consciously with us, unconsciously with them.
We are not divided, but one in his care and love.
They have their mansions in the Father's house, and we have ours;
but the house is one, and the Master and keeper is one for us and them.
(*"Natural Rights" Voices for the Speechless*, Abraham Firth (ed.) © 2004)

Reverend Dr. Frederick H. Hedge

.....

Creature QUOTES

I can hardly express to you how much I feel there is to be thought of, arising from the word "dumb" applied to animals.

Dumb animals! What an immense exhortation that is to pity.

It is a remarkable thing that this word dumb should have been so largely applied to animals, for, in reality, there are very few dumb animals.

But, doubtless, the word is often used to convey a larger idea than that of dumbness; namely, the want of power in animals to convey by sound to mankind what they feel, or, perhaps, I should rather say, the want of power in men to understand the meaning of the various sounds uttered by animals. But as regards those animals which are mostly dumb,



such as the horse, which, except on rare occasions of extreme suffering, makes no sound at all, but only expresses pain by certain movements indicating pain—how tender we ought to be of them, and how observant of these movements, considering their dumbness.

It is a sad thing to reflect upon, that the animal which has the most to endure from man is the one which has the least powers of protesting by noise against any of his evil treatment.

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

Sir Arthur Helps
English writer and dean of the Privy Council

.....

**We cannot hope to rid the world
of war, disease and a hundred other evils
until we learn to show compassion to other creatures
and refrain from taking their lives
for food, clothing, or pleasure.**

<>

**It is largely because the creatures
are popularly believed to be soulless
that they are treated so callously,
for if it were admitted that they had souls
it would become obvious that they had rights.
But this is just what both
Catholic and Anglican theologians deny.
The idea that man is the only being
who has an immortal soul
is an unwarranted assumption
which has only gained credence
because it suits our vanity and our convenience
to think that we are the lords of the earth
and can do just as we please with the "lower animals."**

* * *

**We have made many great reforms,
but there remains much to be done.
We have improved the lot of children,
of prisoners, and of the poor
beyond all recognition in the last hundred years.
We have done something to mitigate
the cruelties inflicted upon the creatures.
But though some of the worst forms
of torture have been made illegal,
the welter of animal blood is greater than ever,
and their sufferings are still appalling.
What we need is not a reform of existing evils,
but a revolution in thought that will move Christians
to show real compassion to all God's creatures.
Many people claim to be lovers of animals
who are very far from being so.
For a flesh-eater to claim to love animals is as if
a cannibal expressed his devotion to the missionaries
he consigns to the seething cauldron.**

(These We Have Not Loved © 1942)

**Reverend V.A. Holmes-Gore, M.A.
English author and Anglican priest**

.....

O come, Humanity! to this fell race
Thy soul-subduing gifts impart,
That every love and every grace,
On their unclouded brow may smile,
And triumph in their heart.
So shall their hand from carnage cease,
And high upon thine altar pile
The fruits of charity and peace.
(“Ode to Humanity”—Preface to *An Essay on
Humanity to Animals*, Thomas Young © 1798)

Reverend C. Hoyle
English poet and preacher

.....

The practice of kindness toward helpless creatures
is a sign of development to the higher reaches
of intelligence and sympathy.
For, mark you, in every place there are those
who are giving of their time and thought
to the work of protecting from cruelty and needless suffering
the beasts of the field and streets.
And you will invariably find that these people
are among the most progressive
and sympathetic and intelligent of a city's populace.
They are the leaders of every good work.
These are the people who make the earth...
more like what God intended it should be.

Reverend George Laughton

.....

It is strange that in all the discussions our opponents
call animals anything but what they are.
They are "mere things";
they are "not men," "not Christians," etc.
But what are they? They are *animals*.
An animal is not a thing, meaning wood or a plant.
It is a conscious living being.
It has a distinct place of its own
marked out by the great Creator's hand.
In English law animals have legal rights
corresponding to a reality embraced by every sound mind.
They have rights therefore—animal rights.

(“Why I Oppose Vivisection” *Animals' Friend*, September 1896)

Reverend Wilfrid Lescher
English preacher

.....

Why can't we be rounded out reformers?
Why do we make one reform topic a hobby and forget all others?
Mercy, Prohibition, Vegetarianism, Woman's Suffrage and Peace
would make Old Earth a paradise,
and yet the majority advocate but one, if any, of these.

(letter to *Vegetarian Magazine*, 1907)

Flora T. Neff

American prohibition and temperance activist

.....

I have personally known and dearly loved
many of the creatures science calls *rattus rattus*
a.k.a. black rat, ship rat, tree rat, roof rat, etc.
That the world so persecutes these clean, charming, intelligent beings
is just more evidence of the fallen state of man.

< >

Compassion for our fellow creatures is foundational
to the ethical treatment of our own species.

It's a bit paradoxical, but the proof is in how badly
we treat fellow humans when our consciences have been dulled
by disregard for other creatures.

S. D. Newton

.....



I felt sure the chicken suffered, and could not bear
to watch the process [of neck-wringing].

Why? If there was nothing wrong about it, why had God put compassion for these sentient creatures into my heart? And if this compassion made it wrong for me to kill, why was it not just as cruel to pay someone else to do it for me by purchasing flesh foods?

(The Whole Man Goes to Work: The Life Story of a Businessman © 1953)

Henry Lightfoot Nunn

American founder and president, Nunn Bush Shoe Co.

.....



**This is the voice of the creatures
Calling the one that can speak,
To rouse the few who may listen
On behalf of the dumb and the weak.**

.....

**Long ago, when our Earth was much younger,
When ice covered valley and hill,
The cold and the maddening hunger
Drove your forebears to hunt and to kill.**

.....

**And when, after gruesome long ages,
The ice withdrew to the pole,
You failed to resume the clean living
Of a harmless link in the whole.**

.....

**And now you torture and kill us
For profit, for fun—even furs!
And what you call 'vivisection'
Is a slur on your kind and a curse!**

.....

**You poison our soil and our water
And the air we breathe to survive.
You plunder and fell all our forests,
Destroying what keeps us alive.**

.....

**Can't you see that sharing this planet
Was truly a wonderful plan?
Think again—Are you sure you can face God
Alone on this Earth—brother Man?**

("Think Again Brother Man")

Edward Pape

.....

[on a painting by Gabriel Max of Germany depicting vivisection]
*The Genius of Pity stands beside a physiologist,
holding in her hand a pair of scales.*

*In one scale is a human brain, surrounded with laurels;
in another, a glowing heart.*

*The scale containing the heart
far outweighs the scale containing the brain.
The right arm of the Genius is thrown round
a bound and bleeding dog.*

Behold the heavier scale, wherein Man's heart
Doth far out-weigh his blood-enlaurelled brain,
Whilst, close beside, yon pitying Genius stands
To stay the hand deep-skilled in craft of Pain!
E'en could ye point—men of remorseless soul,
To lessened pangs among the human kind,
Still might we question of the *final* gain
From hearts grown ruthless as the wintry wind.
But when, from all your myriad victims slain,
By torments direr than the mind may know,
Ye cannot point to *one* exalted truth,
To set against whole hecatombs of woe,
Men in whose breast one spark of pity glows,
Should wrest the scalpel from your tyrant hand,
To shield Man's faithful, but defenseless friends,
From miscalled Science and her wolfish band!

("The Genius of Pity Staying the Vivisector's Hand")

Elliott Preston

.....

[on seeing sheep driven to market]
Coming down the busy street
On little tired, stumbling feet,
Here, O Christians, comes your meat.

.....

Dusty, dirty—one is lame,
He is driven just the same,
Driven to his Gethsemane,
That you may have lamb chops for tea.

.....

Mouths are open, panting, wide;
You may see the tongues inside
Tongues you shall tomorrow eat,
Rejoice, O Christians, here is meat!

("Meat" from *Verses*)

Elsbeth Douglas Reid

.....

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Custom renders palatable to the cannibal
the dainty flesh of human kind,
even as it does that of animal flesh
to the palate of civilized eaters.

* * *

The first that led the writer to abstain from flesh-eating,
was the thought of the principle involved
—cruelty to animals, the slaughter of innocents.
To slay an animal and consume its flesh is *selfish* and *murderous*,



—the spirit which keeps Heaven away from this gloriously beautiful earth.
The next question is, Can eating flesh be a necessity?
Reason and experience demonstrate
there is not a particle of necessity in it.
The God of life gives us, His children, an abundance
of all that is necessary in cereals, fruits and vegetables, to sustain life,

blossoming on the breast of dear mother nature,
—first a blade, then a flower, then a rich fruitage,
to abundantly satisfy the most exacting appetite.

Think of these things:

taking a life with a view to sustain your own
is wrong in principle, selfish in practice,
and devoid of the apology of necessity.

* * *

It seems well that we should rise above
the lower plane of selfishness,
which tears, bites and devours one another,
to the plane of science,
where "the lion shall lie down with the lamb."

("What We Eat" in the February 2, 1884, issue of
The Christian Science Journal csjournal.com
Courtesy of The Christian Science Publishing Society)

E. J. S. [initials of Colonel Eldridge J. Smith]

.....

Yes, we who love God
believe that our animals survive the grave.
The poor and sorrowing and suffering
victims of man's cruelties
are entitled to an eternal recompense
in the Great Beyond.

And God in His mercy will see to it
that they get justice at long last!

Eugene Bertram Willard

.....

[Below are chronologically arranged quotes from 15 British clergymen who spoke out against abuse of animals and for ethical vegetarianism at the turn of the 20th century and well into the 1900s. Further quotes may be found at John M. Gilheany's <http://clergyanimalrights.blogspot.com>. Gilheany's book *Familiar Strangers: the Church and the Vegetarian movement in Britain (1809-2009)* familiarstrangers.co.uk/book was to be published in 2010.]

■

It did not occur to me by any natural process of thought
that the innocent and harmless creatures around
had the same right to live and enjoy
their grant of life even as I had myself.

* * *

[A] valued friend and relative clearly and incisively showed me
how much Christianity in its accredited teaching
seemed to lack consistent professors of a religion
which claimed to be one of justice and compassion,
and that this aspect of the teachers

and the members of the Christian Church
was an offence and stumbling-block to him.
My mind was soon made up.

* * *

Human nature must renounce
its supposed rights to universal slaughter,
and conquer its selfishness before the golden age
of Happiness, and Joy, and Health can come.

(*"My Experiences" The Vegetarian, May 21, 1898*)

Reverend H. J. Williams
British Rector of Kinross
Founder, Order of the Golden Age

.....

"Thou shalt not muzzle the ox when he treadeth out the corn."
This is something more than a moral precept;
it breathes the spirit of chivalry.
It reads like the product of a far later age
than that in which it was framed.

For, that animals have rights, is a modern idea
—an idea which even in our own day is recognised
only partially and imperfectly.

* * *

[W]hy should we invoke, as a justification of our behavior to animals,
a principle on which we should be ashamed to act
in relation to human beings?

(*"The Gospel of Humanity" Herald of the Golden Age, March 1900*)

The Reverend Prebendary Moss
British headmaster and preacher

.....

[T]he judgment of the Christian Church 200 years ago
was that animals had no rights
which mankind were bound to respect.
That man might treat cruelly animals over which he had control...,
and that he had the right to put them to death,
not only for need but for his pleasure or amusement as well.

* * *

[T]he general feeling of today
is that they must be kindly and tenderly treated.

(*Scriptural Phase of Vegetarianism*
Vegetarian Society tract, 1903)

Reverend James Clark
British preacher

.....

The day is coming when the dogma
which binds the churches in fetters will be dispensed with,
and the spirit of true brotherhood will take its place.
As the world realises more fully the Divine sonship of the race,
that all life is one, and that God is the Father of all,
there will come also the realisation of its responsibility.
With the realisation of kinship with all creatures,
including those in the lower order of creation,
there will come a sense of duty to them,
and [a sense] that we must show our nobility
by exercising our right of merciful justice,
and not by our power to oppress the poor merciful beasts.
(*"A Vegetarian Church"* address, Bible Christian Church, 1906)

Reverend O. A. Broadley
British preacher

.....

Are we to eat just what we like, what we choose,
without regard to the pain and suffering,
to the rights of the creatures in our power,
to the naturalness or unnaturalness of the food they supply,
or, again, to the possible physical, mental, and moral injury
their flesh may do to those who eat of it?

* * *

[T]he animal has its rights,
and can claim from us these two—Justice and Mercy.
(*"The Church and Food Reform"* *Herald of the Golden Age*, 1910)

< >

It is difficult, nay impossible, to understand
how "the spiritual" can eat flesh-meat with an approving conscience,
unless animals are known to be slaughtered swiftly and painlessly.
How many religious people care to know the truth,
take the trouble to know?

* * *

If it be said "I show my spirituality by rising above such things..."
the retort courteous and convincing clearly is:
"I will show you my spirituality by my scrupulous regard
for everything which concerns sub-human life;
by my championship of animal rights;
by my unceasing hostility to brutality and torture to the defenseless."
(*"Looking Animal-wards"*)

Reverend A. M. Mitchell, M.A.
British vicar

.....

The man who refrains from flogging horses or kicking dogs out of motives of mercy, though far superior to that truly degraded being, the cruel person, is, nevertheless, not the highest type of humanitarian. This is the just man, who acknowledges that animals have rights—a proof that animals have rights is furnished by the fact that they are to some extent protected by law from the wanton cruelty of man. But even if animals had no rights, the moral obligation resting on all decent-minded persons, let alone those who profess and call themselves Christians, to treat animals justly, would remain.

* * *

[L]et us remember that the tiniest thing that lives



may surely claim a right to enjoy its brief existence.

("Justice and Mercy" sermon, St. Saviour's Church)

Reverend F. S. Ross

.....

[O]ur own right to live rests upon just the same ground as the right of our sentient fellow creatures, and whatever consideration impairs the validity of the one impairs the validity of the other.

We consider we have a right to live because we do live, and because our life is sweet to us.

For we reason that, since we do live, and since we enjoy our existence, the Infinite which gave us our life must intend us to live, and must intend us to live as long as it gives us life.

Creature QUOTES

We are perfectly sure that no finite fellow-creature has a right to deprive us of our existence which infinite power and grace have bestowed. But just the same considerations apply in the case of the animals.



They are as truly alive and as truly enjoy their lives as we do.
(Suffering and Wrong: the message of the new religion © 1916)

<>

Our opponents...suggest that, in our zeal for the rights of animals we are disposed to forget the rights of men, and are prepared to pursue a policy which would eventuate in the overrunning of the earth by the former to the detriment of the latter. Neither of these charges is true. We recognize that the rights of animals, as those of men, are conditioned by the rights of their fellow-beings; that, in this world, all living things should accept such limitations, in respect of their lives and liberties, as are requisite in the interest of all other living things. All that we claim on behalf of the animals is, that they shall be dealt with on the same principles of justice which we apply in the case of men, and shall not be subject to greater limitations than strict justice requires.

*("Vegetarianism in Relation to the Treatment of Animals"
The C. P. Newcombe Memorial Prize Essay, 1919)*

<>

Their life appears just as precious to them as is ours to us.

* * *

[T]he gift of life carries with it the gift of the right of life,
in the sense at least of an equal right to life
with all other creatures of the divine power and grace.

(sermon in 1931)

Reverend Francis Wood
British clergyman

.....

For some time many men and women have been endeavoring
to let their sympathies reach beyond the limit of what is human
and reach to any creature that can suffer or enjoy.
Animals have rights. We see the recognition of this
in the existence of societies for the protection of animals,
and the enforcement of laws against cruelty.

* * *

[V]egetarianism stands for the extension of sympathy
and understanding to the animal creation,
and vegetarianism marks a step forward
in the moral progress of the world
as definite as those steps which men took
when they formed themselves into clans, tribes and nations.

("Vegetarianism and Matters of Public Importance")

<>

These two principles of mercy and sacrifice are in perpetual conflict.

Shall I suffer or shall I let another suffer for me?

I believe that I have no moral right to ask another to do for me
what I am not prepared to do for myself.

If I do not think it right to kill animals for food
neither is it right for me to condemn another man
to a trade which I consider demoralizing.

(sermon, Vegetarian Society meeting, 1935)

Reverend Victor A. Callow
British minister, Bible Christian Church

.....

Killing for food is but a small part
of the many miseries inflicted on animals,
but it is by far the most universal,
for nearly every man, woman and child takes part in it.
It begets a strange and terrible notion
that animals were made to be killed and eaten,
and that we have a perfect right to exploit them as we wish
and to do whatever we like with them.
It is thus the root of countless other cruelties,

which can never be effectually eradicated
until flesh-eating becomes a thing of the past.

("Killing for Food—a Crime!")

Reverend E. F. Udney, M.A.

.....

If we consult our English dictionary we shall see that the animals
have some of the things for which the word "rights" stands.

One definition of the word "rights" is:

"that which is in accordance with the will of God"

and it is evident that the animals have rights in that sense.

(*These Animals of Ours* © 1939)

Reverend Aloysius Roche

British Roman Catholic parish priest and writer

.....

[on *An Essay on Man* written by Alexander Pope]

Our minds are in compartments

and to preserve our comfort we see to it

that the contents of different compartments do not get mixed.

May I remind you that "holiness"

carries the meaning of "wholeness,"

so that he who aspires must needs see about

breaking down these compartments.

I hold that because of our kinship

we have a clear ethical duty to protect animals

from cruelty and sudden death, and not to eat them.

* * *

[A]nyone who accepts the idea of the One Life

must accord to the animals the rights of younger brothers.

("A Christian Ethic" lecture at the World Forum, 1953)

Reverend C. V. Pink, M.R.C.S., L.R.C.P.

British Roman Catholic clergyman and physician

.....

In the early days of the last century a group of Christians in Salford
resolved that their Christian witness must be extended
to include the rights of all God's creatures in the kingdom of His love,
and they made humane diet an essential part of their religious loyalty.

We must teach men that this is not sentimentality or faddiness,
but a necessary recognition and acceptance of the bond of life,
which alone can ensure the full achievement
of the Kingdom of God and His righteousness.

(article in *The Vegetarian*, July/August 1955)

Reverend Philip Whiteman

British minister, Bible Christian Church

.....

**We must act, and act quickly,
to see that the right of animals to a happy life is recognized....
A religion, in fact, which fails to recognise these rights
cannot be thought of as true religion.**

("Religion and the Rights of Animals"

The British Vegetarian, November/December 1967)

Reverend R. C. R. Adkins, M.A.

.....

**[T]he time has come when we must act responsibly
towards the rights of animals and cease to accept the view
that man has authority for exercising an absolute dominion.**

(Worcester Evening News, June 26, 1972)

< >

[on the moral problem of cruelty to animals]

**In the many problems that challenge human conduct today
we need guidance, guidance which gives a grounding
that is authoritative and yet not authoritarian,
for the principles being applied.**

**Such guidance must be based on a radical treatment
which displays the roots of the problem at issue,
seeking a course between rigid legalism on the one hand
and woolly thinking individualism on the other.**

* * *

Genesis provides us with two sets of facts.

**First about God; that his activity in creation
continues as long as creation lasts:**

**that he is not bound or limited by creation
but rather works in it, and through it
uses the universe to tell us about himself.**

The second set of facts is about man:

**that he is a creature intended to have communion
with the Creator and, given a distinctive role
in God's creative purpose, a stewardship.**

**The verses in Genesis about man's dominion
have so often been wrested out of context.**

**Before we confess our belief in man,
Genesis says first affirm our trust in God:
this alone is the context of man's dominion,
which rests on our ability to participate
in the continuous act of creation.**

("Animals and Moral Theology, Part 2"

Animals' Rights—A Symposium

David Paterson & Richard D. Ryder (eds.) © 1979)

Canon Eric Turnbull

British Anglican priest

.....

[I]n the very long course of human history a symbiosis has developed between animals and human kind which can perhaps be called by the Biblical term of covenant.



Human beings cannot live on the world as if animals did not exist, nor can they hand over the world to animals.

But their relationship cannot be simply an "I-it" relationship.

*** * ***

Animal rights are involved with, and to a great degree dependent on, human rights, which is not to say that an animal has only rights which a particular human may choose to give.

*(letter in **New Blackfriars**, January 1990)*

Father Adrian Edwards, C.S.Sp.

.....

END OF CHAPTER 23. PRE-1900 BIRTHDATES



Photo Credits for Chapter 23. Pre-1900 Birthdates

P 1 MOUSE TOAD TO SAFETY ON BACK OF BULLFROG IN FLOODWATERS

Scientific name for Field Mouse in northwestern India: *Mus pahari*

Scientific name for Indian Bullfrog (Rana Tigerina): *Hoplobatrachus tigerinus*

Location: Lucknow, Uttar Pradesh, India

Photo by Pawan Kumar/© Reuters (photographed June 30, 2006)

Image licensed to *Creature Quotes* by Reuters/Images

P1 FOUR RATS AND A HAMSTER—ALL IN THE FAMILY

Location: The Netherlands or (with asterisk*) over the Rainbow Bridge

Five photos by Milly — Tsuyu^^/Flickr and © Tsuyu Photography

■
To avoid misstating their specific scientific names, which are not readily available, these four fancy rats will simply be called by their common name, *Rattus norvegicus*
NOTE: The image in the center is of a hamster.

■

Far left: STARLIGHT, A SILVER BLUE RAT

Starlight's photo seen here: www.flickr.com/photos/s-tsuyu/4265772197

■

Left: *SAMBA, AN AGOUTI RAT

Samba's photo seen here: www.flickr.com/photos/s-tsuyu/2773667035

■

Center: *MIKKI, A SYRIAN LIGHT GOLDEN BANDED HAMSTER (*Mesocricetus auratus*)

Mikki's photo seen here: www.flickr.com/photos/s-tsuyu/2950184004

■

Right: *QUBILEE, A SEAL POINT SIAMESE DUMBO-EARED RAT

Qubilee's photo seen here: www.flickr.com/photos/s-tsuyu/3030460624

■

Far right: *RISA, A RUSSIAN BLUE DUMBO-EARED RAT

Risa's photo seen here: www.flickr.com/photos/s-tsuyu/2235384930

■

Photostream: www.flickr.com/photos/s-tsuyu

Photographer's website: www.tsuyu.nl

P 3 "TILL DEATH DO US PART"—WOOD CARVINGS OF MALE AND FEMALE

CANADA GEESE MOUNTED ON OIL PAINTING (*Branta canadensis*)

Location: Danbury Bog, Danbury, New Hampshire, U.S.A.

Art by Guy Stoye of Danbury, New Hampshire, U.S.A.

Art seen here: www.paintings.lovecanadageese.com/tilldeathdouspart.html

Artist's poem here: www.poems.lovecanadageese.com/canadageese.html

P 5 GREATER FLAMINGO (*Phoenicopterus roseus*)

Photo by Christian Abend — Leto_A./Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/christianabe/1805877650

Photostream: www.flickr.com/photos/christianabe

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(PHOTO CREDITS CONTINUED FROM PAGE 29)

P 7 BOOTS THE DACHSCHUND (*Canis lupus familiaris*)

Location: Baton Rouge, Louisiana, U.S.A.

Photo by Ben Record — dental_ben/Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/84806031@N00/214141795

Photostream: www.flickr.com/photos/84806031@N00

P 11 ARABIAN HORSE IN SHOW HALTER (*Equus caballus*)

Photo by Ealdgyth/Wikimedia User (Creative Commons 3.0 license)

Photo seen here: <http://commons.wikimedia.org/wiki/File:Showhalterone.jpg>

P 12 SANDHILL CRANES OVERHEAD (*Grus canadensis*)

Location: Bosque del Apache National Wildlife Refuge, New Mexico, U.S.A.

Photo by John Fowler — snowpeak/Flickr and © Lumenetic (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/snowpeak/4152679019

Photostream: www.flickr.com/photos/snowpeak

Photographer's website: <http://lumenetic.smugmug.com>

P 13 SHETLAND PONY—CONSERVING THE GRASSLANDS (*Equus caballus*)

Location: near Perranporth, Cornwall, England, U.K.

Photo by Tago McLeod/Tago McLeod Photography

www.bbc.co.uk/cornwall/content/image_galleries/wildlife_gallery.shtml?96

P 16 "GUS JR."—A SILKIE CHICK (*Gallus gallus domesticus*)

Photo by Andy Purviance — ap./Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/otterlove/4264572431

Photostream: www.flickr.com/photos/otterlove

P 17 COTTONTAIL RABBIT (*Sylvilagus floridanus*)

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

Photo by TexasEagle/Flickr (Creative Commons 2.0 license)

Photo seen here: www.flickr.com/photos/texaseagle/804156953

Photostream: www.flickr.com/photos/texaseagle

P 19 HEREFORD CALF PORTRAIT (*Bos taurus*)

Location: Victoria, Australia

Photo by John O'Neill — Jjron/Wikipedia User (Creative Commons 3.0 license)

Photo seen here: en.wikipedia.org/wiki

Photographer's Wikipedia gallery: <http://en.wikipedia.org/wiki/User:Jjron>

Edited by Fir0002/Wikipedia User

Photo editor's website: www.flagstaffotos.com.au

P 23 "ULLET AMB LA PUA" GRASSHOPPER (*Ephippiger provincialis*)

Location: Castellón, near Barcelona, Catalonia, Spain

Photo by José Maria i Agueda — maria_agueda/Flickr

Photo seen here: www.flickr.com/photos/26759746@N08/4290707268

Photostream: www.flickr.com/photos/26759746@N08

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(PHOTO CREDITS CONTINUED FROM PAGE 30)

P 24 MOUNTAIN GORILLA MOM & BABY KABILA (*Gorilla beringei beringei*)

Location: Virunga National Park, Democratic Republic of Congo

Photo by John Mittermeier — [jmittermeier/Flickr](#)

Photo seen here: www.flickr.com/photos/jmittermeier/3747241966

Photostream: www.flickr.com/photos/jmittermeier

P 27 "GOSSIP AT THE SPA...." AMERICAN FLAMINGOS (*Phoenicopterus ruber*)

Location: National Zoo, Washington, District of Columbia, U.S.A.

Photo by Judy Young — [ajay77*/Flickr](#)

Photo seen here: www.flickr.com/photos/ajna6/366522836

Photostream: www.flickr.com/photos/ajna6

End of Photo Credits for Chapter 23. Pre-1900 Birthdates

