

CHAPTER 26. UNKNOWN BIRTHDATES (R through Z)



**These great apes are extremely
sentient, caring, compassionate.
If one of them gets hurt,
everyone wants to comfort that individual.**

*** * ***

**They also have a sense of humor.
They exhibit "play faces,"...**



**...and the younger ones delight in activities
such as putting towels or paper bags over their heads**



**and playing games of bumping into each other,
bumping into trees,
and gently making the chimpanzee laugh sound.
Unfortunately, what people often see on television
are chimpanzees dressed up as little characters
in sitcoms, or as clowns.**

**Instead of being respected as intelligent
and engaging creatures in their own right,
they're frequently made into pseudo humans.**

*** * ***

**When you look at any creature
—an elephant, a deer, a fish, a snake—
there is this wonderful sense
of God's creation in its infinite variations.**

*** * ***

**[on the destruction of wild apes' habitat]
When I hear of such great devastation,
I sometimes feel mentally immobilized.
But I look at the threats of extinction this way:
If we truly believe that God is eternal life,**

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we'll appreciate that eternal life is for *all* of His creation—including these creatures.

I have to admit it's a daily exercise,
involving much prayerful thought;
but it's also a rich daily opportunity to demonstrate
the spiritual reality of God's universe....
As we work to help humankind,



we can also pray for a deeper appreciation of the fact that animals, too, are God's ideas—cared for by God, protected by God.

And, if God cares for *all* His creation, then why wouldn't we also express an aspect of that all-inclusive love in our care for animals? "A righteous man regardeth the life of his beast," says the book of Proverbs (12:10).

I think this includes protecting, caring, loving.

(Excerpted with permission from "Caring for great apes" an interview by Kim Shippey from the January 21, 2002, issue of the *Christian Science Sentinel* cssentinel.com)

© 2002 The Christian Science Publishing Society)

Patti Ragan

**American founder and president, Center for Great Apes
Sanctuary for 31 chimpanzees and 13 orangutans**

.....

I don't think it makes sense to start assigning value to one species over another.

Who has the yardstick that measures value? I sure don't.

* * *

What I do believe is that all living beings deserve our respect and attention, and that in the process of...giving them our attention, innumerable spiritual opportunities open themselves to us.

* * *

Doing the right thing means to act in a way so that we cherish all life and protect it. And when there are situations where some humans feel in conflict with animal life...we have to be...careful not to automatically decide that human life has precedence. Or in many cases, it's simply human preference. For example, with the human-deer conflict, it often gets down to human annoyance over losing some ornamental plants due to deer foraging. Because we have so much power over the rest of nature we have to be extraordinarily cautious in exercising it.

("Animal Grace" interview with Sharon Callahan anaflora.com)

Mary Lou Randour, Ph.D.

American psychologist

.....

The argument that a group of individuals is "all alike" has been used throughout human history as a justification for the oppression of that group. If all individuals are alike, then they become impersonal and killing them seems less wrong or horrendous.

(The Peaceful Palate: Fine Vegetarian Cuisine © 1996)

Jennifer Raymond

American author

.....

[on visiting a Moon Bear bile-extracting farm as a consultant for IFAW]

Sometimes we receive a message in life which is hard to ignore.

For me, that message came in 1993 when I walked onto a bear farm in China for the very first time.

Nothing prepared me for that moment and it was with utter disbelief that I witnessed a scene which would subsequently change my life and which would start the dream of the China Bear Rescue.

Bear farming was virtually unknown in the West and it was only when I heard rumours of a bear farm operation across the border in southern China that I joined a tour group

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from Hong Kong to witness the practice at first hand.
While the bear farmer and his wife
proudly demonstrated their bile preparations,
I stole away from the group and found some stairs
leading to a room below.

As my eyes became accustomed to the darkness,
it was as if a horror story was unfolding itself frame by frame.
Row after row of tiny wire cages held living, breathing bears
as prisoners—bears, I was later to discover,
which had spent 13 years of their life behind bars.
Resembling victims of medieval torture,
these pitiful animals turned around to reveal
infected, gaping wounds in their stomachs,
from which protruded rusting, metal catheters.



At one point I felt a gentle tap on my shoulder and turned around
to see a female moon bear reaching out through the cage.
Without thinking, I took her paw and,
whilst gazing into sad, dark, unblinking eyes,
made a pledge that one day I'd be back to set her free.
("Animals Asia's Moon Bear Rescue" speech, first given in 1998)

<>

[on Moon Bear Rescue, launched in 1998 in fulfillment of that pledge]
[The rescued] bears are convincing everyone who meets them
that they should be loved and respected for their own sakes
rather than how they can benefit humankind.

We give the bears something they've never had before—the choice.
The choice to play and integrate with new friends,
or lead a solitary lifestyle as so many of them
would choose to do in the wild.

The bears have our promise that we will care for them for the rest of their 30-year lifespan—they deserve nothing less. ("Unbearable"—2007 Asia for Animals Conference reprinted in abolitionist-online.com May 2007)

Jill Robinson, MBE
British founder and director, Animals Asia Foundation
Founder, Moon Bear Rescue

.....

Since, according to the Bible, the goal of history is the transformation [from] the predatory principle to the principle of universal love, it seems reasonable to suppose that people who take the Bible seriously should strive to bring their lives into accordance with the righteousness and nonviolence that will prevail in God's kingdom.

* * *

No rational or scriptural reason can be discovered that would prohibit the teacher of Christian truth from encouraging believers to go beyond the concession to human weakness granted in Genesis 9:3 so that, even now, before the full dawning of God's kingdom of peace, they may begin living according to the ethics of that kingdom. To live in this way must be considered as part of God's ultimate intention for humanity, for how else can one account for the fact that the Bible both begins and ends in a kingdom where the sound of slaughter is unknown?

("The Lion Shall Eat Straw Like the Ox: The Bible and Vegetarianism" © 1984)

Kenneth Rose, Ph.D.
American professor of philosophy and religious studies

.....

I believe man's downfall is paralleled by his cruelty to animals. In creating slaughterhouses for them, he has created slaughterhouses for himself.

* * *

What is the future for mankind? When the Day of Judgment comes, we will be given that same justice that we gave the less fortunate fellow creatures who have been in our power.

Stanley Rubens

.....

Feminists work to free women
from domination, violence, and neglect
but women must also no longer dominate,
violate and neglect female animals,
robbing them of their eggs and milk, caging them.

Constantina Salamone

American founder, World Women for Animal Rights

.....

[on watching Barbaro's last race from a big-screen TV in a steakhouse]
Would he be euthanized? Could doctors save him?
In the restaurant, people watched and wondered.
Then we went back to eating our steaks.
Shrinks call this "cognitive dissonance."
You munch a strip of bacon, then pet your dog.
You wince at the sight of a crippled horse
but continue chewing your burger.

* * *

Every society lives with two kinds of moral problems:
the ones it's ready to face, and the ones that will become
clear or compelling only in retrospect.
Animal sacrifice, human sacrifice, slavery, the subjugation of women
—many traditions seem normal and indispensable
until we're ready, morally and economically, to move beyond them.

* * *

[W]hen our descendants look back at slaughterhouses
the way we look back at slavery,
they won't remember the benefits to us,
any more than they'll remember our dried-up tears for a horse.
They'll want to know whether we saw the moral calling of our age.
("Dilemma of A Carnivore" *The Washington Post* May 28, 2006)

William Saletan

American writer on science, technology, politics, society

.....

When healthy animals, whose prospects
include the possibility of lives that are worth living,
are killed, then they suffer the loss of those prospects,
even if they do not suffer pain or anxiety in the killing process.
So, the mass killing or "slaughter" of animals for food
always involves mass suffering.
If the phrase "humane slaughter" is supposed to indicate
a killing process without suffering, it is a false label.
Also, from what I've read, I believe that the slaughter
of large numbers of animals always involves
significant suffering of anxiety and pain.

Creature QUOTES

Consequently, if "humane" slaughter means mass killing of animals without causing them to experience suffering, there is no such thing. Even if "humane" slaughter meant slaughter with a minimum of anxiety or pain being suffered, there is still no such thing, since the mass killing of animals is conducted as a commercial enterprise, so the suffering is never simply minimised; rather, it will be minimised at most to the degree that does not interfere too much with maximizing profits. Finally, even if "slaughter" refers to killing an individual animal—as in "slaughtering a lamb for Easter"—the anxiety or pain suffered by the animal killed and/or other animals aware of the killing is not simply minimised in "humane slaughter;" rather it is minimised within the limits of how much trouble the farmer/rancher is willing to go to. I suspect that there has never been a farmer/rancher who has gone to the limits of imagination to minimise such suffering—e.g., drugging the animal's food so that he could sneak up on it while it slept soundly and killed it with a bullet to the back of the head from a pistol with a silencer. So, my view of "humane slaughter" is that it is a label those who want to eat meat cling to in order to minimise their discomfort over the suffering they cause to be inflicted on animals in order to satisfy that want.

* * *

Liberating animals is about reducing—ultimately eliminating—our feeling that animals are just a resource to be used for satisfying human needs, wants, and desires. As with any moral movement, what is needed is to change the attitudes of those in power, so that they will cease to exercise that power in ways adverse to the well-being of those without power and even come to exercise their power in ways which benefit those with less. Thus, liberating animals is about changing human attitudes toward animals, thereby freeing them from our exploitation.

* * *

I think what is most important to improving the human treatment of animals, including our laws concerning that treatment,

is (first) to encourage the development of our ability to empathise with others and (second) to make us aware of animal feelings so that we can empathise with them and so that that empathy can motivate us to act in ways which do not sacrifice animals in the self-centred pursuit of our own interests.

("Morals, Reason, and Animals" interview with Claudette Vaughan abolitionist-online.com May 2007)

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Since he has no language, he may be killed to make a tasty dish. Since she lacks the capacity to abstract and conceive the future, she may be hunted and killed for amusement.

Since they are not capable of forming goals by considering alternatives, they may be used in lethal experiments.

Since he lacks an epistemic relation to his interest in life, he may be killed in order that his body may be used for making soap and perfume.

Since she lacks a cultural life, she may be trapped and skinned to make a fur coat.

Does this reasoning make sense to you?

* * *

Liberating animals...refers to extending to animals the same sorts of moral protection for their interests that we already enjoy for ours.

* * *

It should no longer be asked, "Why should we liberate animals?" but instead, "Why shouldn't we?"

(*Morals, Reason, and Animals* © 1987)

Steve F. Sapontzis, Ph.D.

American emeritus professor of philosophy

.....

Go forth and make a conscious, active effect to rejoice in the interconnectedness of all of life, every day. Love yourself by extending love to all other living beings.

(*Kindred Spirits* © 2001)

<>

I think as children we have this inner knowing and we have this connection with animals where we're all communicating.

And we know that connection with all of Nature.

It's only as that is ridiculed out of us

and we're indoctrinated to fit into society

and [we] get away from Nature
that those questions, that inner knowing, gets buried.
[P]art of our journey is the reawakening
of that knowledge and wisdom.

* * *

[on being in veterinary school]

I think I did get hardened a bit. I know I did trying to prove myself.
Some of the things that I had to do my first year out
I cringed at and felt horrible about.

And I just said "No...I'm not going to do them again."

When I began to say no, the heart space started reopening.

(interview with Sharon Callahan anaflora.com)

Allen M. Schoen, D.V.M., M.S.

American holistic veterinary pioneer

Founder and director, Center for Integrative Animal Health

.....

The obsession with ostentatious dominance and supremacy
that characterizes post-Neolithic civilizations was not confined
to their treatment of wilderness and other life forms.

* * *

Throughout history, antipathy for wilderness,
gratuitous cruelty to animals, and brutality toward people
have walked hand in hand.

(*In the Company of Animals* © 1996)

James Serpell

.....

We should make all our consumption as holy as possible.

* * *

The more we live as if this were the messianic age
the closer we are to it.

Rabbi Rami Shapiro

American poet, essayist, author

.....

August 29, 2005 marks the day
Hurricane Katrina cast people and
animals adrift in a sea of loss.

.....

When the levees broke, a singular scream
grew from dark waters, drowning out
reason. Erasing hope.

.....

Who would hear their cries,
faint as ashes lost in fragments?
Who would see their desperation—

locked behind doors,
bound to fence posts,
stranded on rooftops?

.....
Thousands searched for familiar faces.
But eyes turned cloudy
when no one came.
Huddled in bathtubs.
Hidden behind walls.
A tail wagged...and a soft purr rose
from the rubble to merge with the wind.

.....
Who would hear them?
Our government did not.
Who would see them?
Our law enforcers did not.
Who would return for them?

.....
You did.

.....
Who has no money,
but jumped on a plane.
Drove cross-country,
packed to the roof...
Because you were the one
a dog needed
You were the hands
a cat waited for
You were their food, their water...
their love.

.....
This is for you
Who read every word
Networked and planned
To salvage small hearts
Left in the storm.

.....
This is for you
For every mile traveled
For every life saved.

.....
In memory of Hurricane Katrina's
animal victims and human rescuers
("This is for You: August 29, 2005 through August 29, 2009"
© 2009 revised kinshipcircle.org)

Brenda Shoss

American founder and president, Kinship Circle

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The tragedy of the blue whale is in the reflection of an even greater one, that of man himself. What is the nature of a species that knowingly and without good reason exterminates another? When will man learn that he is but one form of life among countless thousands, each of which is in some way related to and dependent on all others? How long will man persist in the belief that he is the master of the Earth rather than one of its guests?

(The Blue Whale © 1971)

George L. Small, Ph.D.

.....

[R]esearch has consistently revealed evidence of the morality and sentience of the nonhuman world.

* * *

This evidence of morality in nonhumans tells us that mankind and "creature-kind" are inextricably woven together, not separate "worlds" attempting coexistence.

We may not be linked by trunks and tusks, wings and beaks, but I have yet to think of a single quality associated with the best in mankind that is not expressed by animals and often—as with loyalty, sincerity, wisdom, and forgiveness—more perfectly.

* * *

[I]t's perhaps the almost inexplicably deep love that we're able to share with creatures that explains what a magnificent symphony we can be. Symphonies aren't composed of inferior and superior tones and passages.

Their beauty is in the unity of the simple and complex, the obvious and subtle, the audacious and demure. What matters in music is that each tone or passage be allowed to contribute its full value, however meek that value.

In the same way, our moral obligation toward animals isn't a question of what a superior being owes an inferior one.

Unselfish affection takes the simple and complex, the bold and the meek in creation, accords each creature its full value, and blends all into a single symphony.

Treating animals with the utmost dignity and respect is really the "Golden Rule" of conduct toward all species.

(excerpted from "When we abuse animals we debase ourselves" by Barbara Cook Spencer, [The Christian Science Monitor](http://www.csmonitor.com) [csmonitor.com](http://www.csmonitor.com) April 11, 2008)

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If we were to misinterpret the ascending order of creation as a hierarchy, with "greater" and "lesser" meaning inferior and superior, dominion would imply domination—the carnal mind's perversion of dominion, or control—with one animal mind attempting to subdue and control another through will power. Under such an interpretation, animals could be seen as personal property, or even as slaves. The natural link between human being and creature would be hidden, and we would gain little by our relationship with them. Conflict would be unavoidable. Real dominion, on the other hand, isn't personal control, but the reflection of Love's control over all. And our ability to exercise this control derives from that which man alone possesses as the highest idea of Mind: a total consciousness of creation. Each of us consciously individualizes all that God is and knows—and loves.

* * *

Discerning the substance of our own real identity as the consciousness of "all right ideas," we realize that love for these precious ideas is literally love for ourselves—and vice versa. And it becomes clear that our relationship to them is divinely ordained to be one of guardianship, benevolent oversight, and protection.

(excerpted from "God's Harmless Creation" in the April 2006 issue of *The Christian Science Journal* csjournal.com and spirituality.com)

Barbara Cook Spencer

American writer

.....

The feeble tottering little feet
Of market driven woolly sheep
Go trotting into market square,
As Christians neither look or care.

.....

For people carrying cuts of meat
Don't connect them to, the trotting feet,
Now locked up in their concrete pound,
The sheep watch Christians, homeward bound.

.....

Next time you're in a market square
And see the sheep imprisoned there,
Glance into a pleading face,
Can you go home, and still say grace?

("Christians" [Christian Vegetarian Association UK](http://ChristianVegetarianAssociationUK.org))



<>

An exhibition shows of Auschwitz
In a London museum where,
Folk whisper of humans in cattle trucks
But don't let your compassion stop there
Let your minds wander now to trucks
Holding cows and the lambs of God,
For slaughter goes on behind closed doors
Just as it always has.
At harvest festivals Christians give praise
Altars bearing our food of life,
As they sing "All Things Bright and Beautiful."
Why do cattle trucks still roll at night?
("The Same Song" Christian Vegetarian Association UK)

Patricia Spencer
British poet

.....

As long as humans feel they are forced to defend
their own rights and worth by placing someone beneath them,
oppression will not end.

* * *

Only through a rejection of violence and oppression *themselves*
will we ever find a long-term "freedom and justice *for all.*"

It is not an "either-or" situation;
the idea that one group will have its rights protected or respected
only after another "more important" group is totally comfortable
is finally being widely recognized as a delay tactic
used by those resisting change.

* * *

[M]ost members of our society have reached the conclusion
that it was and is wrong to treat [people] "like animals."
But with regard to the animals themselves,
most still feel that it is acceptable to treat them..."like animals."
That is, we have decided that treatment which
is wholly unacceptable when received by a human being
is in fact the *proper* manner in which to treat a non-human animal.

* * *

The more we learn about the earth's environment,
its ecosystems, and the creatures who live here,
the more we see the absurdity in the concept
of ranking species against one another.
All life on earth is inextricably bound together
in a web of mutual interdependence.
Within that web, each species of animal
has a niche for which it is more or less adapted,
and attributes which others lack.
It is only an anthropocentric world view
which makes qualities possessed by humans
to be those by which all other species are measured.

* * *

[A]ny oppression helps to support other forms of domination.
This is why it is vital to link oppressions in our minds,
to look for the common, shared aspects,
and work against them as one,
rather than prioritizing victims' suffering.

* * *

Comparing the suffering of animals
to that of...any other oppressed group...is offensive
only to the speciesist: one who has embraced
the false notions of what animals are like.
Those who are offended by comparison to a fellow sufferer
have unquestioningly accepted the biased worldview
presented by the masters.

* * *

By viewing the experiences of animals
—such as dogs and "milk cows"—
through the lens of human slavery,
we come to realize that master/slave relationships
permeate our culture.

Cultural blinders hinder our ability to see society's (current) slaves as the individuals they are, while simultaneously obscuring our own motivations from us. Whether it is a white master brutally punishing his slave for using a tone of voice he doesn't like, or a dairy farmer slaughtering his cows, the ramifications are immense. Weaving these disparate relationships together is a common thread: only the master's perspective is considered.

* * *

It has long been contended that, for some—and of course, never *us*, always *them*—life as a slave proves more beneficial than detrimental. In fact,...Aristotle...used this...approach to justify the subjugation and domestication of animals *and* some humans. For this rationalization to be effective, the victims need to be transformed—in the mind of the captor/master—from oppressed beings to thankful underlings; grateful for being used, appreciated, and protected, while fulfilling the needs of their superiors.

* * *

[on keeping legal animal abuse behind closed doors]
Secrecy serves to conceal the details of the horror from all but those who must participate in it to keep the cogs of the machinery running smoothly. Secrecy and distancing are also used to protect the very profitable institutionalized cruelty to animals as it exists today.

* * *

In the case of animal slavery, the outsiders are not mere spectators, ...but are complicit in the system; nearly everyone quite literally feeds upon the fruits of this cruelty.

* * *

[on how a farmer regards "food" animals]
He must...view them as lesser to himself, perhaps so much his lesser that he has denied the importance of their feelings, or actually can no longer think of them as having any feelings at all. To him they have become merely a means to his profitable end.

* * *

[on vivisection]
We can look at a child who has wantonly stoned a kitten to death, or is found coolly and carefully dismembering little creatures, and know that something is terribly, frighteningly, wrong with him. Yet when an adult "professional" does even worse—sewing the eyes of newborn kittens shut, or performing surgery on paralyzed yet unanesthetized animals (the former a documented experiment,

the latter a common procedure)—we can't accept it for what it is. We instead believe what we are told: that we lack the ability to understand *what* is being done (and lacking that understanding cannot be allowed to see); and that there is a grand reason, also mysterious to us, why it *must* be done (that it is *only* through such actions that humans [or science, or commerce] will ever possibly manage to advance). We must beware of those who seek to convince us that their deeds of violence towards others are necessitated by the "common good."

* * *

To those who would be master, what matters is not so much *who* their slaves will be, but that there are slaves to be had.

* * *

The most important things to masters... [are] that the public will not become cognizant of what is being done—often in its name—and that public opinion will not turn against them, thus depriving them of their slaves. In order to prevent these two events from occurring, masters have built into society a long succession of supposed defenses and justifications for systems of oppression and slavery, designed to confound the public into complacency. And masters have done everything in their power to hide the very fact that oppression was and is taking place, knowing that secrecy is the best protection of their power.

* * *

The realization that the animals we enslave, the animals we treat as *things*, the animals who slave for us, are *alive*, are as possessive of their lives as you or I, this realization drastically changes one's perspective. Hopefully, it will also change our actions. And we may, in discovering the others with whom we share this earth, discover even more of ourselves.

(The Dreaded Comparison: Human and Animal Slavery
© 1996 revised and expanded version of original 1988 publication)

Marjorie Spiegel

American author and photographer

Co-founder and executive director of IDEA,

The Institute for the Development of Earth Awareness

ideaevolution.org

.....

The life spark in my eyes is in no way different than the life spark in the eyes of any other sentient being.

(The Vegan Sourcebook, Joanne Stepaniak © 1998)

Michael Stepaniak

American environmental educator

.....

Horses are magnificent animals.

Strong, proud, beautiful.

**They run in the wind, manes flying,
legs galloping over the earth beneath their feet.**

This is the horse our stories and lessons teach our children about.

**But we teach a different lesson, an ugly one,
when we allow horse-drawn carriages.**

**"Carriage" horses have been cruelly deprived of their birthright
to run free, to fly with the wind, to feel the earth.**

Even to see fully with the eyes that nature has given them.



Instead, they are exploited for human amusement,
and forced to carry heavy loads.
They stand imprisoned, their vision marred.
Traffic noise, toxic fumes, blazing heat,
freezing cold, rain and snow.
This is what we have mandated for them.
The lesson to our children is an immoral one.
We are saying it is alright to treat horses this way.
That it is alright that they are imprisoned, exploited, and sad.
Far from teaching compassion and empathy,
this message desensitizes us,
with harmful consequences for us all.
For the sake of the horses, our children, and ourselves,
it is time to ban horse-drawn carriages forever.

("Lessons We Teach Our Children"

Coalition to Ban Horse-Drawn Carriages banhdc.org © 2008)

Deborah W. Tanzer, Ph.D.

American psychologist

.....

Nonviolence against humans
cannot take firm hold in a society
as long as brutality and violence
are practiced toward other animals.

*(Inner Revolution: Life, Liberty,
and the Pursuit of Real Happiness © 1998)*

Robert Thurman

.....

By not eating meat,
I am much more certain to never violate,
even accidentally,
the Biblical and rabbinic prohibitions
concerning non-kosher meat.
The traditional production of kosher meat
never envisioned mass slaughterhouses or factory farms.
It is questionable whether most meat or poultry
produced in this country that is sold as kosher
is actually in compliance with the traditional rules of kashrut
as well as the prohibition against cruelty to animals.

<>

I grew repulsed by the idea
of killing and eating animals, so I stopped.

Rabbi Jon-Jay Tilsen

American Masorti-Conservative rabbi

Writer on nonviolence

.....

Let her wake to a rough tongue
cherishing the length of her;
to cloud-warmth of milk and fur,
no memory of metal or blood.
Two bodies, one dream.
Little star-breath drifting through night.

("Her Heaven" *Like Saul* © 2008)

Francine Marie Tolf
American poet and essayist

.....

From pit bulls to cockatoos,
all animals behave after the manner of their kind.
But at the same time, every animal lover
knows that each animal is an individual
—a being that is itself and nothing else.
Unrepeatable. Unique.

* * *

Whatever faith, or combination of faiths, one embraces,
the days when the spiritual status of non-human creation
could be comfortably left out of the picture
—when the question "Do animals have souls?"
could be dismissed as childish and naïve—
are gone for good.

Day by day, we are moving closer to the time predicted
by those famous lines of Henry Beston
in his book *The Outermost House*,
when he called for "another and a wiser and
perhaps a more mystical concept of animals."
It's a concept whose time has come.

("The Great Soul Debate" *Best Friends* January/February 2007)

Ptolemy Tompkins
American writer and editor

.....

At Hillside we are often asked
if we recommend meat, eggs and dairy products
with labels suggesting they are "humanely" produced.
We simply cannot, as such labels are always misleading.
There is no way to create animal products
free of injustice and cruelty.
Over the past ten years we have documented the tragic plight
of many animals on farms operating under
one "welfare conscious" scheme or another.

* * *

Animal advocacy organizations that get involved

with endorsing animal products are going to end up falsely reassuring the public at best, and at worst, reinforcing the myth that using and killing animals can somehow be made kind or "humane."

It can't. Fortunately, there is a way out for us all. Every time we choose food not derived from animals, we're preventing a terrible injustice from happening. That's an act of kindness and respect for animals, and for ourselves, that we can trust as being for real. ("Farmed Animal Experts Speak Out" humanemyth.org)

Wendy Valentine
British humane investigator
Founder, Hillside Sanctuary

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Two million whales have been killed in the last 50 years. The industry and the scientists connected with the industry have had an opportunity to examine the corpses of two million whales and yet maintain a need for still more to study. We can pile up the tables of weights and lengths and ages and measures until it reaches the sky, but it won't get us an understanding of the living creature. The way to understand a living creature is to live respectfully in its presence, to approach it with tact, grace, and love, and while it is dying, sing human songs to it to aid its passage.

* * *

I have stroked and swum with, and looked at these creatures, and felt their essence rise to meet me like perfume on a spring day. Touched by it, I felt gentler myself, more open to the possibilities that existed around me.

(Mind in the Waters: A Book to Celebrate the Consciousness of Whales and Dolphins © 1975)

Joana Varawa-McIntyre
American writer and harbormaster
Founding president, Project Jonah

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Hundreds of thousands of animals are being slaughtered every day; but they love life as much as you and I do, as much as those people do who eat them up. I believe it is injustice, because creation is one family. The breath that animals take is the same breath that we take.

They are our kindred, our kin.
It is the duty of man to protect
his younger brothers and sisters
in the one family of creation.
And I believe animals should be given their rights.

* * *

Today wherever I go, they talk of animal welfare.
Animal welfare is not the answer—animal rights are needed.

* * *

Every animal has certain fundamental rights
and the first right of every animal is the right to live;
for you must not take away what you cannot give.
And since you cannot give life to a dead creature,
you have no right to take away the life of a living one.
The 18th century gave rights to man,
the 19th century gave rights to slaves,
and the 20th century gave rights to women.
The 21st century, I verily believe, will give rights to animals,
and that will be a glorious day in the history of humanity.
I believe there will be no peace on Earth unless we stop all killing.

(interview in *Hinduism Today* January-March 2003)

Dada J. P. Vaswani

Indian spiritual head, Sadhu Vaswani Mission

.....

The subterfuge associated with humanity's
treatment of non-human animals is immense.
It seems to me, the only way forward is to cease
in diminishing the significance of animals rights
and animal liberation.

Claudette Vaughan

Australian founder and editor, Abolitionist-Online.com

.....

[on bringing animal issues to the attention of religious leaders,
in light of the clergy's typically tepid responses in the past]

I have no doubt that if this initiative
takes flight and becomes a real conversation
within our faith communities, there will be backlash.
And sadly the Christian tradition has a long history
of dealing with conflict through censure,
excommunication, firing, and defrocking.

* * *

There is so much pressure to be mediocre,
middle-of-the-road, don't-rock-the-boat
ministers and priests.

It will help if there is a critical mass of religious leaders who are advocating on behalf of the animals.

(remarks made during Best Friends Animal Sanctuary's retreat for religious leaders in July 2007)

Reverend Zandra Wagoner, Ph.D.
American professor of religion

.....

[A God of love would not] create any being whose sole destiny was to suffer pain. Immortality, for animals as well as for humans, is a necessary condition of any acceptable theodicy.

(Rational Theology and the Creativity of God © 1982)

Keith Ward
British emeritus regius professor of divinity

.....

The biblical and theological challenge of providing adequate support for an ethic of animal concern has not yet been fully taken up.

Whereas there are those in the Christian community, like Andrew Linzey, who have addressed these concerns, there is much work yet to be done.

It must be recognized that in asking Christians to take up these concerns, we are asking them not only to surmount general cultural insensitivity to animal welfare but to overcome the resistance peculiar to the Christian tradition as well.

* * *

It is true that ecology, concern with species survival, and environmentalism have begun to receive attention, but there has been no comparable effort to embrace or even to explore the concerns of animal advocacy.

(God, Humans and Animals: An Invitation to Enlarge our Moral Universe © 2002)

Robert N. Wennberg, Ph.D.
American professor of philosophy

.....

As a Christian clergyman who speaks of having compassion for other creatures and who actively declares the need for humans to develop an ethic that gives reverence for all of life, I hope that others will open their eyes, hearts and minds to the responsibility of loving care for God's creatures.

(writings in 1990)

<>

It is a fact that no significant social reform has yet taken place in this country without the voice of the religious community being heard. The endeavors of the abolition of slavery; the women's suffrage movement; the emergence of the pacifist tradition during World War I; the struggles to support civil rights, labor unions, and migrant farm workers; and the anti-nuclear and peace movements have all succeeded in part because of the power and support of organized religion. Such authority and energy is required by individual Christians and the institutional church today if the liberation of animals is to become a reality.

(speech given on Earth Day 1990)

<>

[M]any animal rights activists and ecologists are highly critical of Christians because of our relative failure thus far adequately to defend animals and to preserve the natural environment. Yet there are positive signs of a growing movement of Christian activists and theologians who are committed to the process of ecological stewardship and animal liberation.

* * *

The most important teaching which Jesus shared was the need for people to love God with their whole self and to love their neighbor as they loved themselves. Jesus expanded the concept of neighbor to include those who were normally excluded, and it is therefore not too farfetched for us to consider the animals as our neighbors.

* * *

To think about animals as our brothers and sisters is not a new or radical idea. By extending the idea of neighbor, the love of neighbor includes love of, compassion for, and advocacy of animals.

* * *

In the Bible, which we understand as the divine revelation of God, there is ample evidence of the vastness and goodness of God toward animals. The Scriptures announce God as the creator of all life, the One responsible for calling life into being and placing it in an ordered fashion which reflects God's glory.

Humans and animals are a part of this arrangement.
Humanity has a special relationship
with particular duties to God's created order,
a connection to the animals by which
they are morally bound by God's covenant with them.

* * *

According to the Scriptures,
Christians are called to respect the life of animals
and to be ethically engaged in protecting
the life and liberty of all sentient creatures.
As that is the case, human needs and rights
do not usurp an animal's intrinsic rights,
nor should they deny the basic liberty
of either individual animals or specific species.
If the Christian call can be understood
as being a command to be righteous,
then Christians must have a higher regard
for the lives of animals.

* * *

Jesus' life was one of compassion and liberation;
his ministry was one which understood
and expressed the needs of the oppressed.

* * *

That concept of Christianity which sees God as the creator
of the universe and the One who seeks justice is not exclusive;
immunity from cruelty and injustice is not only
a human desire or need—the animal kingdom also needs liberation.

("The Spiritual Link Between Humans and Animals")

Reverend Dr. Marc A. Wessels
American UCC-Congregational minister
Former executive director, INRA
International Network for Religion and Animals

.....

I looked at all the caged animals in the shelter...
the cast-offs of human society.
I saw in their eyes love and hope,
fear and dread, sadness and betrayal.
And I was angry.
"God," I said, "this is terrible! Why don't you do something?"
God was silent for a moment and then He spoke softly.
"I have done something," He replied. "I created you."

(*The Animals' Savior* © 1999)

Jim Willis
American writer

.....

In my judgment, the vivisector is to medicine what the pornographer is to art.

Philip Wollen

Australian writer

.....

Organized religions, in my opinion, are laggards in terms of ethics and morality—even though they are in the business of ethics and morality. Efforts with my church, which happens to be Roman Catholic, have been largely negative in terms of eliciting interest in animal rights issues.

As an institution dependent upon money, organized religion, in my view, is afraid of alienating its donor base by challenging the traditions associated with food consumption. As with the civil rights movement, where most churches waited for people to find civil rights to be important before endorsing it, I believe most organized religions will wait until grassroots reform makes animal rights popular before taking a position on the issue. That, to me, is cowardice and irresponsible on the part of organized religion.

* * *



With respect to hunting and fishing, this I would describe as "murdering for pleasure." It is inexcusable and morally reprehensible to teach children this murderous habit in the name of "love of nature" or "tradition." How exactly is it love to murder the object of one's love? To the fish, moose, elk or deer, a hunter would be their Satan.

* * *

[on vivisection]

Animal testing is [still] around only because of antiquated FDA regulations and grant money. Better alternatives include micro-dosing of humans and computer modeling.

* * *

In my practice of non-violence, particularly on my dinner plate, I feel better connected with what I perceive God to be. Yet my happiness is not why I am vegan. If I were miserable, I would still be vegan. Happiness or narcissism is not the issue for me. Other sentient life is what matters for me. I am beginning to realize that giving strength to others (including the most oppressed, animals) around me is more satisfying than giving strength to myself.

* * *

To see veganism as an ascetic lifestyle is wrong. It is the opposite. It is a lifestyle of abundance. As a vegan, I love food more than I ever have.

* * *

My commitment to veganism is not limited to not eating animals. It also means not exploiting human animals, not exploiting the environment, and minimizing consumption. I try to buy local and organic whenever I can.

* * *

[on meeting with resistance and ridicule]

When I do, I recall [philosopher Arthur] Schopenhauer, who described the three stages of Truth as: (1) ridicule, (2) violent opposition, (3) acceptance as self evident. The anti-slavery movement in the United States is an example of this. First, blacks having freedom and the right to vote? How silly; they are mere animals! Second, the civil war with violent resistance to emancipation. Third, the now accepted axiom that blacks are free persons. This same pattern happened with women, and it will also happen with animals. The common denominator, again, is that of oppressor/oppressed. In terms of animal rights, I like it when someone is angry with me, as I know they are closer to the Truth than those that ridicule.

* * *

The only way to get the public to pay attention to animal rights issues is by appealing to one of three things: (1) that their personal health is at stake or (2) that the ethical and moral implications of taking life where it is unnecessary and where tremendous suffering is involved

require changes in behavior or
(3) that, if we continue to eat flesh, we will deforest land
for production of Big Macs and deplete aquifers and topsoil
with resultant starvation, famine, disease and war.
Meat eating is not sustainable.

* * *

There is certainly a significant difference in degree
between Native Americans' consideration and treatment
of animals and that of American society.
Native Americans were grateful towards the animals
they killed for their food and clothing;
and recognized a symbiotic relationship between all life.
However, the difference is one of "degree" and not "kind,"
because at the end of the analysis, an animal is still killed.
Putting myself in the animal's skin,
I would find little solace in the fact
that my killers were "grateful."
Having said that, Native Americans
took only what they needed,
did not kill for sport, and minimized suffering
to the degree their conventions allowed.

* * *

So often I hear people say,
"You do your thing, I'll do mine.
You may choose to eat vegetables
and fruit and nuts and grains,
I choose to eat meat and dairy."
That argument is basically and dangerously flawed,
because the most interested person
—the one being killed—is not party to the discussion!

* * *

The issue is not the meat-eater's feelings
—whether the feeling is one of pleasure over a juicy steak,
or indignation at being compared to a murderer.
The issue is the individual animal,
once vibrant and hopeful, and now dead,
who suffered and died so he could be on a dinner plate.
It is not about the oppressor's feelings.
It is about the animal's rights.

(Two-Part "Interview with a Vegan"
by Elijah Sweete, *The Moderate Voice*
[December 16, 2009](#) and [January 4, 2010](#))

Marybeth Wosko
American attorney and athlete

.....

Creature
QUOTES

The vegetarian meal is a celebration of life in which we permit our fellow creatures to experience the joy of existence that God graciously shared with us and our companions.

* * *

My prayer is that our daily meals will become spiritual activities



that celebrate the wonders and mystery of God and God's creation.
(Is God a Vegetarian? Christianity, Vegetarianism, and Animal Rights © 1999)

Richard Alan Young, Ph.D.
American theologian, professor
New Testament scholar

.....

END OF CHAPTER 26. UNKNOWN BIRTHDATES (R-Z)



**Photo Credits for Chapter 26. Unknown Birthdates
(Post-1900: R through Z)**

P 1 BONOBO TO BONOBO (*Pan paniscus*)

ORPHANED INFANT LOMELA COMFORTED BY NEW FRIEND MWANDA

Location: Lola ya Bonobo, near Kinshasa, Democratic Republic of the Congo

Photo by Vanessa Woods (Public Domain photo)

Photo seen here: [en.wikipedia.org/File:Lola Ya Bonobo Lomela & Mwanda](https://en.wikipedia.org/File:Lola_Ya_Bonobo_Lomela_%26_Mwanda)

Home page: www.friendsofbonobos.org

P 1 (LOWER LEFT) JONAH THE "SHOW-OFF" CHIMPANZEE (*Pan troglodytes*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photo by Patti Ragan

Photos of Jonah: www.centerforgreatapes.org/residents-details.aspx?id=19

Home page: www.centerforgreatapes.org

P 1 (CENTER) MOWGLI THE "COMEDIAN" CHIMPANZEE (*Pan troglodytes*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photo by Patti Ragan

Photos of Mowgli: www.centerforgreatapes.org/residents-details.aspx?id=27

Home page: www.centerforgreatapes.org

P 1 (RIGHT) KNUCKLES THE "INSPIRATIONAL" CHIMPANZEE (*Pan troglodytes*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photo by Patti Ragan

Photos of Knuckles: www.centerforgreatapes.org/residents-details.aspx?id=44

Home page: www.centerforgreatapes.org

P 2 "IMPIISH" ORANGUTAN JAM EN-WRAPPED-URED BY SHEET (*Pongo pygmaeus*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photo by Patti Ragan

Photos of Jam: www.centerforgreatapes.org/residents-details.aspx?id=17

Home page: www.centerforgreatapes.org

P 3 CHIMPANZEES NOELLE (left) & KENYA SPLASH IN BATH (*Pan troglodytes*)

Location: Center for Great Apes, Wauchula, Florida, U.S.A.

Photo by Patti Ragan

Photos of Noelle: www.centerforgreatapes.org/residents-details.aspx?id=29

Photos of Kenya: www.centerforgreatapes.org/residents-details.aspx?id=20

Home page: www.centerforgreatapes.org

■

ABOVE FIVE PHOTOS PUBLISHED COURTESY OF THE CENTER FOR GREAT APES

P 5 HANS THE MOON BEAR—FREE AT LAST! (*Ursa thibetanus*)

Location: Moon Bear Rescue Centre, Chengdu, China

Artwork in pencil-on-paper by Ann Ranlett/© AnnRan.com

Artwork seen here: www.anran.com/pages/ursa.htm

Artist's website: www.annran.com

Home page of Moon Bear Rescue: www.animalsasia.org

(PHOTO CREDITS CONTINUED ON PAGE 31)

(PHOTO CREDITS CONTINUED FROM PAGE 30)

P 14 GRAZING PARTNERS SADIE (LEFT) AND HOWIE (*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/4444008558

Photostream: www.flickr.com/photos/rinalia

P 18 NEW FOREST PONY FOAL (*Equus ferus caballus*)

Location: Butts Lawn, 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/treehouse1977/273323244

Photostream: www.flickr.com/photos/treehouse1977

Description of pony here: http://en.wikipedia.org/wiki/New_Forest_pony

P 26 MAMA BROWN BEAR AND HER CURIOUS CUBS (*Ursa arctos*)

Photographers are usually not identified on this website, but own photo copyrights Non-commercial, educational, inspirational use of this website's photos is permitted

Photo seen here: firstpeople.us/Curious-Cubs-And-Mom/Gallery_1_Bears

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

■ American Indians.

First People is a child friendly site about American Indians and members of the First Nations. 1400+ legends, 400+ agreements and treaties, 10,000+ pictures, free clipart, Pueblo pottery, American Indian jewelry, Native American Flutes and more.

P 29 EMPEROR PENGUINS ♥KISS♥ (*Aptenodytes forsteri*)

Location: Antarctica

Photo by Glenn Grant/National Science Foundation (Public Domain photo)

Photo seen here: photolibrary.usap.gov

**End of Photo Credits for Chapter 26. Unknown Birthdates
(Post-1900: R through Z)**

