

Quaker Concern for Animals



NEWSLETTER – AUTUMN 2007

To say that we love God and at the same time exercise cruelty towards the least creature is a contradiction in itself

John Woolman (1720 – 1772)

www.quaker-animals.org.uk

HOW TO JOIN QUAKER CONCERN FOR ANIMALS

Please complete the following form and send to:

Marian Hussenbux,

30, Sherry Lane, Arrowe Park, Wirral CH49 5LS..

I wish to become a member of QCA. I enclose my yearly subscription of £10, or £5 (concessionary)

I wish to pay by Standing Order

I wish to make a donation of.....

NAME:.....

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Telephone number, if available:

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Meeting attended, if appropriate:

Please make cheques payable to **Quaker Concern for Animals**.

Please note, we regret we cannot accept CAF cheques.



COMMITTEE OF QUAKER CONCERN FOR ANIMALS - 2007 - 2008

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*Deep peace of the running wave to you
Deep peace of the flowing air to you
Deep peace of the quiet earth to you
Deep peace of the gentle night to you
Moon and stars pour their healing light on you
Deep peace of the light of the world to you.*

~Gaelic poem. Writer unknown.

QUAKER CONCERN FOR ANIMALS AGM REPORT

Our AGM took place on 19th May 2007 at Friends' House. We are happy to report that Ann Johnson of Seaford Meeting has joined the committee; Ann is an exceptionally supportive member and we are delighted to have her expertise at our disposal. We recorded our thanks to Judith Treanor, who will complete her second triennium as Treasurer in 2008 and has been a great help and source of advice over this time. The post will be vacant at the end of this year and we would greatly welcome offers of help.

The business session ended with a few words from Joan, following the sad death of our member Michael Sutcliffe.

We then heard two very contrasting speakers, the first of whom was **Sri Dimond**, health editor of *Lifescape Magazine*, who spoke about the Vaisnava tradition of Hinduism and its perspective on our fellow species.

Sri described the twenty-six Vaisnava qualities, which include being humble, merciful, truthful, magnanimous, desireless and compassionate. A Vaisnava is someone who believes in only one God, although there have been many incarnations of God, such as Buddha, who stressed that it was wrong to injure or kill animals, and Jesus Christ.

Ahimsa - non-violence - is the highest religion, and vegetarianism follows on naturally from this principle. Sri explained how Vaisnavas are recognised by their humility and by the fact that they prefer not to eat their friends, whether 2 or 4-legged.

Sri follows the teachings of the Vaisnava saint, Lord Caitanya, born in Bengal in 1486. Great saints and teachers are always born in times of great world need, and at this time the world is still in the Age of Darkness - Kali Yuga - one of the four stages of development through which the world must pass. Throughout the texts of Vaisnava, there are countless stories of different species of animals and an important theme is the protection of cows, loved and respected for their generosity. Now, in this time of Kali Yuga, young calves are torn from their mothers – who stand desolate, with tears in their eyes.

Our scientific advisor, Angela Walder, a RSPCA trustee and council member, had coincidentally told us earlier that calves from the RSPCA-endorsed Freedom Food scheme had been going to live export. Angela has initiated a Council motion, which was passed in June, to the effect that calves should stay at their farm of birth until 35 days old.

Sri said that *Lifescape Magazine* (www.lifescapemag.com) is committed to informing people

that they can live, eat, use make-up, go on holiday, be healthy, without hurting animals or harming the environment.

We then welcomed **Jan Eachus**, a Chief Inspector of the **RSPCA** in North London.

Jan, from Pennsylvania, has Mennonite grandparents. He joined the United States Air Force, became a dog-handler, worked for the American Society for the Prevention of Cruelty to Animals and later transferred to Britain.

Jan outlined the beginnings of the RSPCA, founded in 1824 by the Rev. Arthur Broome, together with the Evangelical William Wilberforce and Richard Martin MP. We heard that the RSPCA had always employed direct action, since it got results by knocking on doors, having face to face encounters, insisting on seeing the animal concerned.

The new Animal Welfare Act gives an RSPCA inspector the right to go into a premises even if no actual cruelty is being perpetrated; the guardian of the animal can be prosecuted if one of the '**Five Freedoms**' is being ignored.

It is crucial to know what the **Five Freedoms** are, as omission of these is the trigger for the RSPCA to act:

Freedom from hunger and thirst (by ready access to fresh water and a diet to maintain full health and vigour); freedom from discomfort (by providing an appropriate environment, including shelter and comfortable resting area); freedom from pain, injury and disease (by prevention, or rapid diagnosis and treatment); freedom to express normal behaviour (by providing sufficient space, proper facilities and companionship); freedom from fear and distress (by ensuring conditions and treatment to avoid mental suffering).

When reporting a case to the RSPCA, it is important to have all ones facts ready, and it helps to be assertive; it is vital to ask to be informed of the **outcome**.

With regard to general RSPCA policies, we were told that change can only come when enough pressure is put on the RSPCA trustees; and this means that more concerned people should be encouraged to join the organisation – not just support the local branches - attend and vote at the AGM. It is easy to be critical of how an organisation works, but active involvement at all levels will bring about change.

~ **Sonia Waddell**. *Lifescape Magazine* also interviewed Jan.

MEMBERS' NEWS

WELCOME TO OUR NEW COMMITTEE MEMBER

We were very happy at the May 07 AGM to receive the offer of Ann Johnson of Seaford PM to serve on our committee. Friends will know that, as a professional artist, she has helped QCA in so many ways – with designs for cards, our logo and much good advice in general.

She writes:

“One of the bonuses of becoming, twelve years ago, a full member of The Society of Friends, was discovering Quaker Concern for Animals. I’ve been a lifelong supporter of animal welfare causes on an individual basis, but addressing the suffering of our fellow species can sometimes be a lonely and discouraging business. Joining QCA has enabled me to become part of a wider network – an experience I have personally found encouraging and rewarding.

It was an Eastbourne Friend, Kay Redfearn, who first introduced me to QCA. Together we went along to an AGM and, at the last one in May, I heard myself volunteering for the committee! Kay has now moved to a care home near her son in Bedford, but when she lived in Eastbourne, she held an annual vegetarian lunch for Friends in aid of an animal welfare organisation - such as the Dr Hadwen Trust. This is now on my list of things to organise for the future.

Like everyone else who reads this Newsletter, I’ve got far too much to fit into the daily round, but email has enabled me to at least take part in signing petitions and writing letters to officials and governments. From those beginnings, I find I can now contribute in a range of other ways. But just being part of this relatively small but very strong and active group is very rewarding. To my mind, we can achieve so much more together.”

From the QCA Prayer Group in Bournemouth PM.

A letter was sent to DEFRA, requesting that the welfare of birds be considered, should there be an outbreak of bird ‘flu.

A petition was signed by Friends and sent to the EU, requesting them to desist from ordering the re-testing of drugs on thousands of animals, the results of which are already known.

Collections: the Sunday door collection amounted to a generous £90, which was sent to the QCA national clerk, together with a further £100 collected from the sale of organic vegetables grown by Alan Spinks, plants, and generously donated goods and donations.

A Winter Fund Collection for New Forest Animal Care amounted to £50, making a nice present for Janet Oddie’s animals, paying for vitamin supplements for the ponies and sheep.

A veggie dinner was held at Wessex Tales Restaurant, Boscombe, in aid of Janice Down’s charity *Home and Abroad*. The proceeds of £80, with a further £60, will enable Janice in her work of rescuing animals and supporting their owners in Sri Lanka. Nine Friends were among a well attended event. Janice Down produces a magazine describing her work, available on request.

Quaker Concern for Animals in Bournemouth PM would like to thank everyone who has contributed in any way to our work during 2006.

As far as is known, ours is the only prayer-based animal support group in Quaker Meetings.

QCA query: Is this the case? Please let us know if any other exists.

UPDATE ON NEW FOREST ANIMAL CARE.

The two “throw-away” ponies are now fully settled in their own field, with the three sheep with whom they share the shelter. The newly- planted hedging around the boundaries forms a further protection for farm animals and conservation for wildlife. The shelter was severely damaged during the storm in January, rendered uninhabitable by a mini-hurricane that, sweeping across the open land, blew the roof off.

Concerning the smaller animals, Janet has lost Rabbs, the big black and white rabbit founded dumped in the countryside. Contrary to popular belief, domesticated rabbits cannot fend for themselves in the wild. But Rabbs had a lovely life in Janet’s garden, and just before her death, was joined by another rabbit called Rascal, found in similar circumstances, who now keeps Teddy, the guinea pig, company. Janet has also lost Rosie the hen, who had had a therapeutic hysterectomy - unusual for a hen – but this gave Rosie an extended lease of life. A new cat, named Lilley, has arrived recently and is settling in well.

Janet thanks all at Bournemouth PM for your continued support.

~ Deirdre Hill.

DO WE RECOGNISE “THAT OF GOD” IN ALL LIVING CREATURES?

Of all God’s creatures, great and small,
None should be hurt by man, at all;
To everyone, his life is dear,
To be enjoyed, without that fear...

... that man’s activities do bring.
Instead, should be allowed to sing
About everything that makes life good,
Not be destroyed and used as food...

... to satisfy the greed of man,
who clearly does deny God’s Plan,
that every creature has a part,
responding to His loving heart;

fulfilling what was meant to be
from now until eternity;
that all with all, in peace should dwell,
not giving “lesser” ones pure hell.

There's that of God in every life,
So let us banish all the strife
And pain, as humans, we do cause;
'Twill surely meet with God's applause!

~ Alan Spinks. Bournemouth PM.

NONVIOLENCE INCLUDES ANIMALS

When PETA President Ingrid E. Newkirk addressed the International Nonviolence Conference in Bethlehem last year, her speech marked the first time that anyone had ever been invited to discuss the principles of non-violence as they relate to animals, at an international peace conference.

As Quakers, with a Testimony to Peace, this issue is of paramount importance to us. Yet how many Friends, when they think of it and discuss it, apply this to our fellow species?

Ingrid E. Newkirk said, “we call all attacks on civilians, whether against Palestinians in Jenin, or Israelis in Tel Aviv, what they are: war crimes.

If we want an end to violence, it means that we must first reject the slaughterhouse, the animal circus, and animal skins and remember that kindness to animals has been a cornerstone of every great religion in the history of the world.

Mohandas Gandhi, one of the icons of the nonviolence movement, taught that how we treat animals shows our ability to empathize with those who are ‘different’ from us, which is the first step toward living in peace with our human neighbors. “

The three-day conference, which was sponsored by the **Holy Land Trust** and **Nonviolence International**, was attended by local Palestinian politicians, such as Bethlehem governor Salah Tamari, who delivered a speech on behalf of PA Chairman Mahmoud Abbas, who was also on hand for the event.

Newkirk did not shy away from directly linking human and animal suffering, and said that “to allow one form of violence to exist while asking for the eradication of the other is painfully hypocritical.

War is a frightening thing for all living beings. Every day, millions of animals, who pledge allegiance to no flag, and who have done nothing to provoke aggression, are the victims of the longest running undeclared war in human history: the war on the animal nations.”

Addressing the local audience, Newkirk discussed the poor animal rights situation in the Palestinian Authority, saying: “A nonviolence movement cannot be complicit by ordering up one of the chickens in Ramallah’s Manara Square who suffer in cramped cages, under the brutal heat, without any food or water.

“A nonviolence movement cannot stand idly by while thirsty and underfed animals are beaten and forced to haul heavy loads nearly breaking their backs”.

PETA’s president also addressed religious connotations of the animal rights issue, and citing the Quran, which she said preached kindness towards animals, and stated that all creatures of

Allah are sentient beings, enough to attract our kindness, love, feelings, and compassion.

“Every kind of cruelty to animals is forbidden in Islam, which outlaws vivisection, beating of animals, branding them, and baiting animals to fight,” she said.

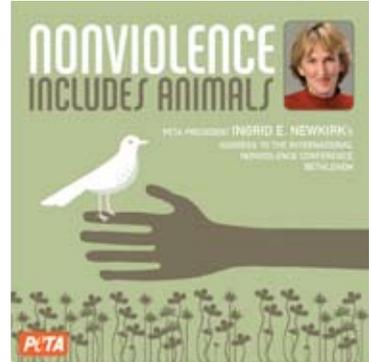
The Prophet Muhammad preached compassion and kindness toward all living beings. He condemned those who branded animals, confined animals or tethered them to practice target shooting, and stated that is a great sin for man to imprison those animals who are in his power.

He said: ‘Whoever is kind to the creatures of God is kind to himself.’ He taught: ‘A good deed done to a beast is as good as doing good to a human being; while an act of cruelty to a beast is as bad as an act of cruelty to a human being.’”

“Why is this forgotten?” Newkirk asked. “God’s vision for the End Times (the eschaton, as set out in Isaiah, Micah, and so on) are depicted as vegetarian and totally nonviolent.”

“Everything in between, which includes war, slavery, polygamy, animal sacrifice, is not God’s ideal. According to every biblical scholar, nonviolence and vegetarianism are God’s ideal.” Newkirk concluded by saying, “Gandhi, who helped tens of millions of human beings, was confident enough in his principles to say: ‘To my mind the life of a lamb is no less precious than that of a human being.’”

~ We are grateful to Ingrid and PETA for allowing us to use her article.



UPDATE FROM OUR ASSOCIATE MEMBER IN PAKISTAN

The fourth *Asia for Animals* conference, organised by the Blue Cross of Chennai, in January 07, was supported by about 300 animal advocates from all over Asia and we are delighted to report that QCA associate member and student at the University of Veterinary and Animal Sciences, Lahore, **Waseem Shaukat**, represented Pakistan for the first time. He says:

“I met with large number of delegates in the conference from all around the globe, mostly the veterinarians.

I very much enjoyed my first exposure at international level and had an opportunity to meet with animal welfare organizations world wide...

I also met Maj. Gen. Peter Davis, from WSPA UK, delegates of Humane Society International and Humane Society of United States, Kim Bartlett, Merritt Clifton (Animal People) and also Professor Marc Bekoff, of the University of Colorado.

Dr. Rahman from Bangalore gave a presentation on the animal welfare concept in Islam and about cruelty to animals during transportation.

Dr. S. Chinnay Krishna (Chairman, Blue Cross of India & organizer of AfA 2007) was an excellent person to meet and very helpful to me from beginning to end.

The people at the conference were happy to see a Pakistani delegate for the first time in the AfA and I personally feel that we in Pakistan need to communicate with the Animal Welfare groups working internationally, and with veterinarians abroad.”

The conference passed several Resolutions, including one supporting the Universal Declaration on Animal Welfare and one calling on all Asian governments to ban poultry cages by 2015.



Waseem is on the right of this picture.

Waseem also reports on World Veterinary Day, which his university department marked under the heading *Celebrate our Diversity*:

“It has been an excellent day for us veterinarians, and we intend to promote a caring and humane attitude towards all living creatures. In our opinion, our major focus is to give the idea to the veterinary students to be humane with animals, because these are the people who, after completing their degrees, will be going into the field and working with the animals in the rural areas. Therefore, if we can change their minds to be humane with animals, it will have been profitable.”

We have great pleasure to inform you that Waseem has been selected President of the VETS CARE CLUB, at the University of Veterinary & Animal Sciences in Lahore. With the executive body, he took the oath during the Annual Certificate Distribution & Oath Taking Ceremony 2007 held at the UVAS on 5th of September 2007.

He says: “I pledge inshAllah to continue and strengthen our work for the noble cause of animal welfare and the advancement of the veterinary profession in Pakistan.”

For details visit www.vetscare.org

More Information from Animal People, with thanks to Merritt Clifton:

There is only one active animal protection institution per 7.5 million Pakistanis – more than half of all humane activity there is provided by The Brooke Fund for Animals. To put this in perspective, Britain, in common with several other European nations, has one animal group per 100,000 humans, whereas the US has one per 44,000.

REPORTS

WONDERFUL ARE THE ANIMATED BEINGS...

This Sikh affirmation was a constant theme of the first conference of the newly –launched **Interreligious Fellowship for Animals**, held at Friends’ House on June 16 2007 and chaired by the writer and publisher Jon Wynne-Tyson. Friendly greetings were received from QCA

patrons, UA Fanthorpe and Rosie Bailey and from Quakers in Central and South Africa. Founded by Feargus O'Connor, minister of the **Unitarians of Golders Green and secretary of the World Congress of Faiths, and by Quaker Concern for Animals**, the event brought together some thirty participants to hear speakers representing Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism and Spiritualism.

The theme was: *Living Adventurously: Spiritual Perspectives on our Kinship with all Sentient Beings.*

Feargus began by saying:

“What we are doing here today is important to every one of us: it is a matter of life and death for many millions of our fellow creatures. It is also of some significance, since we are making history as the first multifaith animal welfare fellowship in this country.”

He continued with words spoken at the September 06 Interfaith Celebration of Animals in Golders Green:

“We have now managed to establish a control not just over other species, but over the planet itself. Where we should be thinking *fellowship*, we are thinking *domination*. Such pernicious thinking has, in the past, had far-reaching consequences in our view of the world and its diverse inhabitants.

Our Fellowship must seek to redress the balance in favour of compassion.

A sheep or a calf in a transporter, a rat in a laboratory, should excite general pity, not general indifference; an elephant in a zoo should not speak of an educational experience, but of inappropriate captivity; a bull bleeding in the arena should have nothing to do with cultural tradition and everything to do with human shame.

We passionately believe that this initiative of ours, inclusive of all faith traditions, is an innovation whose time has come and we hope that, together, we can draw attention to our shared and deep concern about our fellow species and our determination to bear witness to their suffering and their intrinsic right to co-exist with us.”



Faith representatives with Feargus and Jon Wynne-Tyson. Jon is next to Colleen.

Tony Danford, of the *Order of Amida-shu*, reminded us that Buddhism is an invitation to live adventurously. The 1st. Noble Truth states that suffering exists and it is the realisation of our kinship in suffering that provokes compassion. The Dalai Lama said ‘My religion is kindness’.

Buddhists see all beings as equal, nothing stands alone, everything is related to everything else. They are taught to refrain from taking the life of all sentient beings and to do all they can to alleviate their suffering.

Father John Ryder, of the Christian Vegetarian Association UK, made the point that “there is an unjustified assumption made by many Christians that because God chose to become a man in Jesus, mankind is more important than the rest of God’s creation”; he does not think it requires “much humility, merely an honest look at mankind, to see that out of all of God’s creation it was mankind - originally created in God’s image - who had gone the furthest astray, who was most in need of salvation. There is a world of difference between what the Christian attitude to animals should be, and what many actually profess.” John reminded us of the great examples of the Christian Faith, such as St. Francis of Assisi, who regarded all creatures as his brothers and sisters; St Sergius of Radonezh, who lived alone in the forest in 14th century Russia, regularly sharing meals with a large bear; St. Martin de Porres, in 16th century Peru, who started an animal hospital and rehomed strays.

He continued: “I accept and confess that the attitude of the majority of my co-religionists towards animals has been as shameful as their past participation in the slave- trade.”

Jay Ashra explained that there are two approaches in the Hindu tradition, non-dualism and dualism. The former teaches that the essence of God and the essence of Man are the same. Since the life principle in men and animals is the same, then harming animals is harming ourselves – and God too. With the second approach, dualism, there is God, who has created Man and all creatures. Jay reminded us that Jesus was born in a stable, and Krishna was a cowherd, underlining the concept of kinship. Hinduism involves the precept of *Ahimsa*, which stresses non-violence to all beings, and that of *Karma*, which teaches that as we sow, so shall we reap.

The Muslim speaker was *Khalid Hussenbux*, on Islamic Views of Dominion. The Islamic concept of *Khalifa*- the responsibility entrusted by God to humans - is a concept of stewardship which forbids ‘wrongful dominion’ or power over animals.

The Qur’anic concept of animals is as an *ummah* – community -, just like mankind is:

“There is no creature on earth, nor a bird which flies on wings, but they are communities like you.”

This verse speaks also of the sanctity of life: the sphere of human responsibility is extended to all living things. The Prophet Muhammad declared:

“All creatures of God form the family of God and he is the best loved of God who loves best His creatures”.

Nitin Mehta, MBE, first patron of QCA, told us that the 24th, and most recent, teacher of Jainism, who lived some two and a half thousand years ago, personified the concept of *ahimsa*, which should be regarded not as a product of weakness, but of strength. Jains are well-known for running animal sanctuaries all over India. They are exhorted to give compassion to all living beings, and to provide protection from the fear of death.

We were delighted to welcome *Andre Menache* of **Antidote-Europe**, representing Judaism, who spoke about several initiatives in Israel and South Africa. He said that there is no such

thing as humane slaughter, be it Kosher or Gentile, and there is always the likelihood of human error. He quoted Tolstoy's remark that "wherever there are slaughterhouses, there will be battlefields". Certain cruel proceedings have been banned in Israel, such as the practice of force-feeding geese to produce the diseased liver known as foie gras.

Jagdeesh Singh, for Sikhism, said that the purpose of human life is to become one with all of creation, to endeavour to reclaim our ancient connection with the animal kingdom. He mentioned the daily Sikh affirmation, *Sarbat da Bhalla*, which expresses the deep Sikh love of all creation, of peace in its most comprehensive form, meaning not just the prevention of violence against people, but against all of existence. Jagdeesh stressed that peace is about collective, cohesive, co-existence.

Finally, *Colleen McDuling*, an animal behaviourist and animal healer, spoke to us under the Spiritualist banner, which has seven principles:

The presence of God - The unity of all life forms - Communication with the afterlife - An eternal soul of all life forms - Free will, but still subject to God's eternal will - Karma - Evolution of the soul.

Spiritualists accept that animals have a soul, which like human souls, will transmigrate after death into the afterlife and is thus eternal. Their souls are absolutely no different from ours. In Ecclesiastes 3:19 – 21, we see that there is really no difference between animals and humans. We are born the same and we die the same.

Spiritualism reminds us we have a duty to respect animals, afford them the love and dignity we would wish for ourselves, and recognise them as sentient beings. They exist for their own spiritual progression.

During the open forum, the audience asked many varied questions, ranging from Islamic religious slaughter to Buddhist views on meat eating, from Jain unwillingness to destroy suffering creatures to how we can make the young more aware of unacceptable exploitation of our fellow creatures.

A steering committee has been set up take this initiative further. It is patently clear that almost all religions, to a greater or lesser extent, equivocate, ignore or obstruct moves to place on the agenda a legitimate concern for our fellow species – the vast majority of the denizens on this planet – and that the widespread indifference to their very obvious suffering is nothing less than shameful.

~ Sonia Waddell and Marian Hussenbux

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

~Thomas Edison

ANIMALS IN ART – A GLIMPSE OF GLORY

This was the title of the illustrated talk given by Canon David Hoyle of Gloucester Cathedral on May 10 07.

Eighteen slides, showing works ranging from the tomb of Edward II in Gloucester Cathedral, to paintings by Stanley Spencer and Gwen John, very many completely new to me, gave a wonderful insight into how other animals, in their great diversity, have inspired religious art.

Gwen John's *Sleeping Cat* illustrated very well the thought that there are things animals do better than we do – their instinctive senses mean that they are at peace in the present moment – as D.H. Lawrence said: “feeling the presence of the living God.”

One particular painting of Peter Breughel the Younger gives us a vision of paradise. It is full of animals. With Adam and Eve relegated to the background, the abundance and diversity of creation highlights what they are losing. There are monkeys, leopards, a bull, giraffes, elephants, ducks, deer... every branch supports a variety of birds. Similar creatures figure in *Noah's Ark*. Here, a horse is in close proximity to lions and leopards – an evocation of Isaiah's *Peaceable Kingdom*.

Two other paintings, by Cranach the Elder, illustrate the same event. In one, the Fall is depicted in a tranquil style, the snake elegant, the drama subdued. In another, other animals are richly illustrated – horses, greyhounds, bears, deer. The snake now has a human form.

The Ravenna mosaic depicts Christ as the Good Shepherd, who knows his sheep and they know Him. The Church of San Clemente in Rhodes, the pre-Constantine church built upon a pagan shrine and later rebuilt, illustrates, at the eastern end, the triumph of Christ and is a most interesting piece of art. There are twelve sheep, representing the apostles, in a row around the base of the apse. One sheep, unusually, has a halo. Christ is both the Good Shepherd and the Lamb of God. The disciples are also represented by twelve white doves, and the crucified Christ, above whom the hand of God appears, is Christ Triumphant, gathering to Him all creation. Two deer drink at the foot of the cross and peacocks symbolise mortality. The animals are symbols, yet also a reminder that Christ is lord of all creation.

The concept that other animals also share in worshipping their maker is depicted in a Caravaggio *Nativity*. Christ is for the salvation of all and the attentive ox is part of the circle around the child, as much involved in prayer as the humans present.

I remember being appalled at my first sight of Holman Hunt's *Scapegoat*, as not only is the solitary goat standing, head held low, in a desolate desert landscape, an affecting sight, but the Old Testament story which inspires it reveals something terrible present in human nature.

In an atonement ceremony, the Hebrews chose two goats, one to sacrifice and the other, decorated with red ribbons, to drive off into the desert, carrying their sins far away from them. Not only have other animals been subjected, over centuries, to cruelty and exploitation, but humans, in their weakness and hypocrisy, seek to cleanse themselves of their own sins by laying them upon their innocent fellow species.

Let us finish with a more edifying image. In another bleak setting, one of Stanley Spencer's forty paintings of Christ in the Wilderness shows Him, at peace with the desolation, looking at a scorpion He is holding. Another, with foxes, illustrates “The Foxes have Holes...” reference from Matthew 8:20.

Thanks to the vicars Lynne Chitty and Penny Hamer and all at Gloucester Cathedral for many animal-friendly initiatives in their area – see report below.

~ Marian Hussenbux.

Three Counties Ecumenical Prayer Group for Animals

Drawn from the three counties of Gloucestershire, Herefordshire and Worcestershire, we are a mixed group of Christians of all traditions and of all ages. We meet regularly at Gloucester Cathedral to pray for animals and their welfare. We believe that animals are God's creatures and reject the notion that they are just commodities existing only for the sake of human beings. We consider that animals are entitled to be treated with dignity and compassion, and call on all Christians to help put right the injustices and cruelties that animals continue to suffer at human hands.

We believe that the Kingdom of God involves the release from suffering and exploitation of both humans and animals. We believe that animals should enjoy freedom from hunger and thirst; from discomfort; from pain, injury and disease; from fear and distress; and the freedom to express natural behaviour. We support all peaceful animal welfare charities, particularly those which seek to serve and challenge the Christian Church.

We warmly invite you to join in our times of prayer either in your own home or at Gloucester Cathedral in the Blue Chapel between 12.15 pm and 12.45 pm on the first Saturday of each month. There is the opportunity to have lunch together afterwards. Events and Quiet Days take place through the year; and there is always literature available on all aspects of animal welfare and on the Christian responsibility towards all of God's creatures. We can provide a speaker to address your church or group about animal welfare issues, to initiate/facilitate discussion and debate, and to lead Quiet Days or times of prayer.

The Revd. Lynne Chitty, 5 Millers Green, Gloucester, GL1 2BN

Tel. 01452 414616 Lynnechitty@gloucestercathedral.org.uk

Together

Today,
I saw a bull
In a field,
With a cow
And a calf
Together.
Playfully,
Nurturing
Each other.
In sunshine,
In a field.
For a little while
At least,
Together.

~ Stuart Hartley. Blackburn PM.

HOME NEWS

Shambo the Temple Bull

On July 26 07, exactly three months after he tested positive for exposure to Bovine TB, Shambo the bull at The Community of the Many Names of God Hindu temple at Skanda Vale, west Wales, was taken away by Welsh Executive officials to be slaughtered.

The monks had campaigned and used every legal means to defend a creature whom they considered to be sacred and indeed part of their family, including going to the Court of Appeal, which granted a brief reprieve before that too was overturned.

DEFRA regulations allow for no treatment of a “farm animal”, when BTB is suspected. Slaughter is the only remedy. We are informed, however, that in the case of animals incarcerated in zoos, treatment is given.

QCA, in company with many others, made several futile representations to the Welsh Executive and was one of some 20,000 signatories on the petition to save Shambo.

On the day of the confiscation, the monks – joined by some 100 well wishers, prayed non-stop, highlighting the sacred nature of Shambo and the temple. The entry of the W.E. officials, attempting to hide their faces from the web cam which had transmitted pictures of Shambo during the three months he spent in the temple itself, desecrated the sacred site. Two companies generously assisted in the maintenance of the web site to ensure that the world bore witness to the unfolding drama of the desecration of Shambo.

Shortly after 7pm, police – of whom there were 60 - used bolt cutters to get through the gate to the temple precincts and moved their vehicles, including an animal trailer and four riot vans, onto the site.

It is telling to note that, after so much hype about Shambo’s risk to public and animal health, it was clear none of the officials took any meaningful biosecurity measures - no gloves were worn, no disinfectant was used when entering or leaving the pen and a trail of straw was left littering the ground outside Shambo’s pen.

Brother Jamie had the opportunity to bless Shambo and gave him his last rites. The monks feel that he understood that his life was not in vain. Many people around the world have been deeply touched by his plight and have questioned their attitude and that of society in general to the sanctity of life.

On May 6, **Swami Suryananda** had welcomed pilgrims to the temple and the following are extracts from his discourse:

“We experience God here...This is why over 90,000 pilgrims a year come to our temples. And we experience that grace because we rely on God. We follow Dharma.

It is very easy in today’s day and age to find excuses not to follow Dharma. It is very convenient not to follow Dharma. Dharma is very simple ... THOU SHALT NOT KILL. Why is life sacred? Life is sacred because life is the opportunity given by God for someone to evolve, pay off their Karma and realize their divinity. Only God can give life. Only God can take life. Paramatma, the divine spark, is in every single life-force, it is not unique to ourselves. Every plant, every tree, every animal has this divinity embodied within it, and is evolving through many cycles of life, as we are in this journey, in this lifetime, to pay off our Karma, ultimately to realize our divinity. This is why life is sacred...

We are faced at the moment in the temple by forces of Adharma. By forces of great negativity. And these forces are manifest in the form of the government. In DEFRA, the department for the countryside and rural affairs.

When someone in your family is sick, most people would take that person to a doctor, give them medicine, care for them, and they recover, or even if they don’t recover, they’re cared for. That is the action of someone who follows Dharma. You do not kill someone who is ill in your family.....

We have here in the temple a bull, his name is **Shambo**, and he has reacted to a bovine TB skin test... Shambo is part of the nature of God. A cow and a bull in Sanatana Dharma are sacred animals. The government has issued a slaughter notice saying they want to kill Shambo. We have explained that we will take every precaution to safeguard his health, human health and wildlife. We have discussed with our vet how we can deal with the situation in a positive manner, however the government has so far refused to work with us and has stood by their notice to kill him.

We have put Shambo in the Temple – Shambo is a name of Lord Shiva because Nandi the bull is the vahana of Lord Shiva... We must take every action to safeguard the life of this very special member of our family. We do not want to be faced here with a situation where the government are coming here and trying literally through aggression to desecrate the Temple to take Shambo out and kill him.

The law of Karma is the law of cause and effect through both action and inaction. We have a duty and responsibility not to allow Shambo's life, our religion and our Temple to be desecrated by the forces of Adharma.

Over 30 years we have been established here serving the ethnic communities in the United Kingdom. We never have asked for a penny for anything that we do here. Our life as monks and nuns is committed and dedicated to serving God in you, in all of life...

Let no thief carry them away; let no hostile weapon fall upon them.

Hindu blessing for the divine cow

“Cow protection to me is not mere protection of the cow.

It means protection of all that lives and is helpless and weak in the world.

The cow is a poem of pity. One reads pity in the gentle animal. She is the mother to millions of Indian mankind. Protection of the cow means protection of the whole creation of God. The ancient seer, whoever he was, began with the cow. The appeal of the lower order of creation is all the more forcible because it is speechless. The cow is the purest type of sub-human life. She pleads on behalf of the whole of the sub-human species for justice to it at the hands of man, the first among all that lives. She seems to speak to us through her eyes: ‘You are not appointed over us to kill us and eat our flesh or otherwise ill-treat us, but to be our friend and guardian.’ I worship it and I shall defend its worship against the whole world.”

~ Mahatma Gandhi

Irish Bishops consider blood sports at meeting

The Irish Council Against Blood Sports reported that the bishops of Ireland considered the issue of clergy involvement in blood sports at their latest general meeting. The bishops thanked them for drawing their attention to the continued practice of hunt blessings.

In a letter to the Irish Bishops Conference in November 06, ICABS highlighted the latest instances of clergy involvement in hunting and coursing and renewed their appeal for the issue to be addressed. Brought to the conference's attention was a priest who presented a coursing award, a priest acting as a hunt master and a priest who blessed a foxhunt.

They appealed to the bishops “to convey to priests the inappropriateness of associating with or participating in hunting or coursing”.

“Blood sports such as foxhunting and hare coursing are contrary to the Catechism of the Catholic Church and should be shunned by members of the clergy. We hope that 2006 will mark an end to this unfortunate link between priests and activities involving cruelty to some of God’s most vulnerable creatures.”

In a letter sent to ICABS in April 07, the Executive Secretary of the Irish Episcopal Conference, Revd Aidan O’Boyle replied: “Your letter was brought to the attention of all of the Bishops at their December General Meeting [and] the specific cases you highlighted in regard to the involvement of certain clergy in blood sports were brought to the attention of the relevant Bishops.”

ICABS had previously welcomed an announcement by the Irish Bishops Conference that they are opposed to priests blessing hunts or accessing church property. They will continue to urge the Irish bishops to condemn blood sports.

Paragraph 2418 of the catholic Catechism states that “it is contrary to human dignity to cause animals to suffer and die needlessly” while Paragraph 2416 states: “Animals are God’s creatures. He surrounds them with his providential care. By their mere existence they bless him and give him glory. Thus men owe them kindness. We should recall the gentleness with which saints like St. Francis of Assisi or St. Philip Neri treated animals.”

Renewed call for coursing ban in Ireland.

As the national finals of hare coursing took place in Clonmel in February, the Irish Council Against Blood Sports once again called for a ban on this outdated animal abuse.

It is now two years since hare coursing was outlawed in Britain, leaving Ireland as the last bastion of this backwoods cruelty - somewhat of an irony, since we inherited this “sport” from Britain. And so the cruelty continues, courtesy of the Minister for the Environment, who grants an exclusive licence to the Irish Coursing Club to snatch around 7,000 hares from the wild every year - this despite the fact that the hare has been designated by his own department as being of “the highest conservation concern” and all hare hunting has been suspended in Northern Ireland for the past number of years in response to a decline in hare numbers in that jurisdiction.

Hares continue to be struck and mauled to death at hare coursing meetings, according to reports obtained by ICABS under FOI. In the 2005/06 season, a ranger reported that “hares were not in great condition” at a meeting in Gorey, and in Tubbercurry, a ranger reported that six hares were “badly mauled by dogs”, while in Westmeath, a hare’s leg was “almost completely broken off”, fifteen hares were hit by greyhounds, with four of these injured. ICABS believes that these occurrences are only the tip of the iceberg, as only a small percentage of all coursing meetings are monitored by the National Parks and Wildlife Service, due to lack of manpower.

As the country remembered the heroes of 1916 in April of last year, we called on the Taoiseach, Bertie Ahern, to introduce legislation outlawing coursing. This would be a fitting tribute to Padraic Pearse, whose ideals he admires, given that, according to his sister, Senator Margaret Pearse, both her brothers, Padraic and Willie would have been opposed to hare coursing. In a letter to actor John Cowley (alias Tom Riordan), written from her nursing home in 1967, Senator Pearse wrote: “In my letter to the press, I invoked the names of my two brothers, Padraic and Willie, and I was absolutely correct in affirming that they would both have been totally opposed to the inhuman treatment meted out to the innocent little hares at coursing matches... I am certain that were they alive today, they would be foremost in condemning coursing for the sadistic spectacle that it is.”

~ Thanks to **Philip Kiernan, ICABS**, for this news.

Update – we regret to say that John Gormley, the Irish Green Environment Minister, saw fit to renew hare coursing licences to 90 clubs in September 07, in spite of manifesto promises made to ban blood sports.

Carted Deer – the Ward Union Hunt

The Irish Green Environment Minister, John Gormley, announced an imminent ban on stag hunting on Sep 06 07, viewed as “the first shot in a wider war on ‘rural traditions’, hunting enthusiasts have warned”.

The Ward Union Hunt Club, Co Meath, attacked Mr Gormley for “pandering to lobby groups”, among which QCA has consistently been counted.

The 200-year-old club should lose its licence to hunt stag, following an incident in January, detailed below.

The Hunt officials stated: “The Ward Union Hunt Club are extremely unhappy with Minister Gormley’s decision, as the club has always co-operated with the various relevant government departments over the years, and has always permitted government veterinarians and officials access to monitor both our deer herd and our hunting. *These officials have never over the years seen fit to recommend that our licence be revoked on animal welfare grounds.*” (our emphasis)

~ By **Shaun Connolly, Irish Examiner.**

The **Ward Union Hunt** is peculiar to one Irish region and received especially unwelcome attention earlier this year.

The hunt is described by **ICABS** thus: every Tuesday and Friday between November and mid-March, two deer (stags or hinds) are chosen from the hunt’s private herd in County Meath and taken out in a cart to a hunt location. The deer are captive-bred, domesticated animals and have their antlers sawn off to prevent injuries being caused to the dogs and the manhandlers who wrestle them to the ground at the end of each hunt. One or both deer will be chased individually, eventually caught and brought back to the deer park. They are exhausted at the end and may be injured. The aim is not to kill them, but some have died while being recaptured and one was hit by a truck and killed some years ago. The deer do not know that they will not be killed and this, along with the gruelling cross country chase, is what makes this hunt so controversial.

Earlier this year, hounds chased a deer into the playground of Kildalkey National School, terrifying the children. The deer later died of its wounds, terror and stress. The people of Kildalkey protested officially against this cruel and dangerous event.

We wrote to **Dick Roche**, the Irish Environment Minister, to the effect:

“On the grounds of public safety, there will be very many appeals to you to end this hunt. Our concern is also the wellbeing of animals - and the very existence of hunting means that this is an impossibility. As we are continually told, hunting is done to control animals regarded as “pests” and a danger to livestock. This argument, tenuous as it appears to us, is wholly nonsensical in the case of Carted Deer Hunts. We would like you to kindly explain why you countenance this activity. What is your reason for supporting it? In view of the unacceptable cruelty of the spectacle, will you agree to revoking the license and refusing to issue any more? We would be happy to put your reply onto our web site, in the interests of fairness.”

The minister's secretary replied in a standard letter, which is on our web site, as promised, defending the licensing, but omitting the following points:

- *any mention at all of the playground incident.*
- any explanation for the very existence of Carted Deer Hunts. We still await the minister's decision on the Ward Union Staghunt.*

FRIENDS' WORLD COMMITTEE FOR CONSULTATION TRIENNIAL IN DUBLIN

Our Friend Les Mitchell, of Central and Southern Africa Yearly Meeting, sent us this:

“... at the Yearly Meeting before this last one, the special interest group on animals prepared a Concern to go to the FWCC Triennial.

The text is:

Concern for Animals.

Do we recognise the suffering imposed upon billions of nonhuman animals by human animals in the flesh and milk industry; in vivisection laboratories; in using them for power and entertainment and in the taking of their natural habitat? Given that nonhuman animals are utterly powerless to resist this oppression, how is our Society called to act?

~ Central and Southern Africa Yearly Meeting.

Update received in September 07: The Triennial minutes from the Working Group on the environment are:

22/31 Working Group on Environment and Sustainability – Report. The Working Group met to respond to concerns submitted by Australia, Chavakali, Central and Southern Africa, East Africa, Netherlands, New England and Ohio Valley Yearly Meetings and Hong Kong Monthly Meeting. It has brought to us two minutes to be submitted to the CEC, commending to the Sections the model of Trees for Africa adopted by Netherlands Friends as a way of compensating for air travel to FWCC meetings, and suggesting to QUNO to increase attention to the environment by possibly appointing a staff person to work on environmental issues. The statement included in a third minute was welcomed and the group was asked to do further work and return it to a later session.

Environment and Sustainability

We believe it is vital to address the threat to life on Earth posed by environmental destruction.

We believe that we have a duty of responsible stewardship to all of God's creation, although we recognize we do not always achieve it fully. When we damage the natural world and its creatures, we damage God's creation. Reverence for human life cannot be separated from maintaining the integrity and health of the ecology of our planet.

Competition for land, water and other precious resources is leading to wars and ecological disasters. Overuse and misuse of resources is not sustainable.



We call upon all the peoples and governments of the world to recognise the equal worth of all people, the integral worth of the natural world and to work together for the common good of all the earth community.

With God's help, we resolve to examine our lives in light of the needs of the whole Earth and cooperate in taking steps towards sustainable living for all.

*Provided by Thecla Geraghty,
Office Manager, Friends' World Committee for Consultation.*

QCA notes, yet again, that environmental matters are a very acceptable issue for Friends in general. The vague terms of these Minutes do not, in our view, show any concern for our suffering fellow creatures, which the Central and Southern Africa Concern specifically did.

DISCUSSION AND DEBATE

Les Mitchell is completing his doctorate at Rhodes University and the following is our synopsis of his academic paper **Animals and the Discourse of Farming in Southern Africa**.

This paper looks at discourses related to animal farming in a popular South African farming magazine and analyzes four articles, using a form of Critical Discourse Analysis.

Despite varying widely in content and style, all articles draw from the discourses of production and science; two also show a minor discourse of achievement. With further work, it is possible to discern a fourth, deeply embedded discourse: that of enslavement.

The extract below from the South African Truth and Reconciliation Commission hearings gives an insight into the effects of language:

“It is common place to treat language as mere words, not deeds, therefore language is taken to play a minimal role in understanding violence. The Commission wishes to take a different view here. Language, discourse and rhetoric does things: it constructs social categories, it gives orders, it persuades us, it justifies, it explains, gives reasons, excuses. It constructs reality. It moves people against other people.”

Language moves people against other animals too. Clearly, how we think about animals informs the way we behave towards them.

QCA note: readers may remember the clerk's dislike of the word “pet”. Les's work explains in detail how words do really matter.

Farmers Weekly is a popular farming magazine in South Africa and Les chose to analyze four consecutive issues published between November 26, 2004, and December 17, 2004. The four articles deal with the farming of cattle in Botswana, hunting animals at night, sheep farming and explanations of terms relating to poultry keeping.

“Examples of Lexical Selection Indicating Production Discourse.

In the first article, the cows are described as if they are machines, which are part of a production process: structurally *efficient*, *produce* good carcasses - *commercial* calves - - *commercial* breeding cow - increase the *efficiency* of the herd.

Weaning time describes a production-imposed intervention. It is the time when the calves can be taken from their mothers without their physical growth and, therefore, the eventual profits of the farmer, being adversely affected.

The calves are commodities, as shown by the adjective, “commercial.” Also, the animals are described in the article as if they are inanimate objects who can replace one another like spare parts.

Impalas are one of South Africa’s most important game species. Their wide distribution and relative abundance make the species suitable for game-meat production.

These are the words Les highlights from this article: *quality* of meat - meat *production* - *produces* tender meat - *valuable* meat is not *wasted* - *harvesting* method - game farming for meat *production*

The mass noun, “impala,” is used instead of the count noun, “impalas.” This tends to remove the individuality of the animals, with the ideological assumption that each animal is just a replaceable representative of a category. The activity being carried out is described unequivocally as “game-meat production” and an entire species is defined as a suitable raw material for this process.

Sheep are described in a similar fashion. Even the reason for their existence is explained in production terms:

maximum productivity - never quite satisfied with the *return* - *commercial* flock, is a model of *comparative productivity* - *efficiency* and high *productivity* - *breeding material* - *the sheep enterprise* - *optimum ratio* of meat to wool *income* - *target weight* - *maximum flock profitability*.

The fourth article, about understanding **chicken** farming terms, describes the activity as “poultry production,” with batches of hens and eggs or broilers being produced. The production machines are animals who have been manufactured by genetic manipulation to provide the opportunity of a good profit. *dual purpose* breed - *between batches* - *further processed* - *rapidly increasing rate* - bred for meat or egg *production* - *laying rate* - *commercial* hybrids - *ovulation mechanism*.

Enslavement Discourse

Some writers have drawn parallels between slavery and the position of animals in society. However, there was relatively little to indicate this discourse in the lexicalization analysis. To search for its traces, it was necessary to define exactly what the likely characteristics of an enslavement discourse would include and to use these characteristics as a frame for examining the text. Les suggests that such discourse would be characterized by at least six major indicators:

1. Ownership by another being;
2. Loss of liberty;
3. Loss of personal identity;
4. Lack of protection or rights including rights protecting bodily integrity and the right to life;
5. Lack of any significant agency; and
6. Lack of respect for the integrity of family units.

It might be argued that slavery can be described only as the ownership of one person by another. However, it has been pointed out that the Latin word, *persona*, did not apply to slaves. In ancient Greece, slaves were classed as non persons: “(T)he slave is a living tool and the tool is a lifeless slave” (Aristotle). Similarly, during the time of slavery in pre-Civil War America, slaves were not recognized as legal persons.

Slaves were regarded as property then, and animals legally are regarded as property today. In all the articles, ownership of the animals by the farmers is taken for granted—beyond question or argument—indicating that the discourse has become naturalized and is regarded as common sense.

Power and ownership are epitomized both symbolically and practically by the burning of the mark of the owner into the animal's flesh. The loss of identity of the animals is emphasized in a number of ways: being described as replaceable parts and by using metonymy - something described by only one particular aspect.

The term “layers”, for example, describes chickens only in terms of laying eggs for human consumption. They are reduced to a one-dimensional entity. Other examples are “weaners, broilers, commercial calves, slaughter lambs,” and, for cows, “Beefmasters.” The term game not only is a form of metonymy but also is euphemistic. It refers to a group of species of animals whom some humans find it entertaining to hunt and kill.

The animals lack any real agency and receive no protection of bodily integrity. The farmers control their feeding, reproduction, and movements; they buy and sell them, break up family groups, mutilate them, and decide when they will die. This lack of agency, especially with domesticated animals, is total. Even in reproduction, the farmer—not the animal—is the agent.

“He first used Red Poll and Simmentaler bulls on the animals and then put Afrikaner bulls on the crossbred cows.”

Achievement Discourse

In two of the articles, a discourse constructs the idea that animals are bound by certain standards—which the animals are responsible for attaining - and even that they are willing participants in some form of competition. “Thereafter a cow has to calve each year, or else it is slaughtered . . . Cows that fail to calve are easily identified . . . and are culled. . . . and heifers with bad temperaments are also culled.”

The penalty here for animals who fail to achieve is death, but the responsibility for this failure is placed firmly with the animals. The article on sheep farming uses words that are every-day currency in educational institutions and business: “qualify, pass, results, promoted, excellence, achieved, and merit.”

To qualify to be offered at auction, rams have to pass a number of rigid tests. . . . “Most qualify as prime slaughter lambs”. Access to the higher echelons might be possible even for those of humble stock.

The top 20 to 25 flock ewes identified on the basis of both visual and measured excellence are promoted annually to the stud. Ewes promoted in this way have achieved excellent results, producing top progeny, and many have eventually achieved Merit Ewe Status.

In 2005, a Beefmaster cow won the *Farmers Weekly* trophy for outstanding performance in producing eight calves in an ICP of 362 days and they record, “At last year’s Rand Easter Show a Beefmaster steer won both on the hoof and on the hook championships”. In this ideology, it clearly is important to be a champion—even if you need to be dead and your eviscerated body hanging on a meat hook to achieve the desired status.

How Animals Are Constructed in the Discourses

In all these discourses, animals are objectified—treated as production machines, objects for scientific study or manipulation, or personal property. There is an attempt to create distance between humans and animals, thereby preventing the drawing of parallels or any relation of

empathy. This can be seen with the use of euphemisms such as “harvested” or in words such as “mated”. The animals are “put, used, mated, crossed,” or “bred”; they are “culled, destroyed, harvested,” and “slaughtered.”

The animal related verbs, however—particularly those pertaining to domesticated animals—concentrate on physiological function such as giving birth, weaning, and laying. The farmer is constructed as a doer, organizer, experimenter, and controller, with the animal as a physiological producer.

In all four articles, there is total silence about the domesticated animals as sentient beings with life interests of their own. There is nothing about their experience of pain, fear, confusion, loss, or pleasure; nothing about family bonding, having mental faculties or individual agency; and nothing about any rights that, as living creatures, they might be considered to possess. So dominant are the discourses of production, science and slavery and their shared, ideological, common sense that the animal’s ownership, incarceration, forced and controlled reproduction, mutilation, and killing never once are questioned. It simply is common sense that the farmer has every right to use them as he sees fit.

Conclusion.

The present human use of, and dependence on, animals is far greater than the dependence of nineteenth-century commerce on the slave trade.

“. . . the blood of a slaughtered cow is used to manufacture plywood adhesives, fertilizer, fire extinguisher foam, and dyes. Her fat helps make plastic, tires, crayons, cosmetics, lubricants, soap, detergents, cough syrup, contraceptive jellies, creams, ink, shaving cream, fabric softeners, synthetic rubber, jet engine lubricants, textiles, corrosion inhibitors, and metal-machine lubricants. Her collagen is found in pie crusts, yogurts, matches, bank notes, paper, and cardboard glue. Her intestines are used for strings for musical instruments and racquets. Her bones are in charcoal ash for refining sugar, in ceramics, and in cleaning and polishing products.” Wise (2003)

With respect to animals, these discourses reflect complete domination and objectification. Resistance is not possible. Being in a position of total power over another is the greatest ethical test an individual or society can face. However, ideological common sense sidesteps this responsibility and dictates that no ethical decisions need to be made. The only questions about property are who owns it and how can it can best be used. If these discourses continue to dominate, the future of animals on farms will remain bleak.”

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INTERNATIONAL NEWS

Bhutanese Lama Saves Animals from Slaughter

A Buddhist teacher in Bhutan has set up an unusual network of sanctuaries in the hills and jungles of the tiny Himalayan kingdom and in its giant neighbor India to care for hundreds of animals saved from slaughter. “I would like to save as many animals as I can, but it won’t be possible to save them all,” the lama, Kunzang Dorjee, said in an interview. “No one can do that. But we have to do whatever we can.”

Monasteries and private individuals have donated funds for the sanctuaries and money has even been raised by taxi drivers who support his work. Bhutan’s government also pays a small amount.

Saving animals is common among Buddhists, who believe saving the lives of other sentient beings will create positive karma that can affect the nature of future rebirths. Saving the lives of animals

destined for slaughter is frequently prescribed by lamas as a form of spiritual practice. Lama Kunzang said that butchers have also called to see if they can sell their animals, and that this has sometimes led to difficulties. “They would raise the price, but we would try to negotiate and bring them down,” he said.

Local villagers paid by Lama Kunzang now feed and look after the animals he has saved so that they can live out their lives in peace.

Lama Kunzang began to rescue animals seven years ago, when five bulls escaped from a slaughterhouse and made their way directly to his monastery in Kalimpong, India, passing other houses on the way. The bulls refused to leave the temple grounds, and it seemed to Lama Kunzang that they were seeking help. When a butcher arrived to reclaim the bulls, Lama Kunzang bought the animals and kept them at his monastery. Later, he was also moved to pity when he saw bulls running from a slaughterhouse in neighboring Sikkim.

“So, I thought this was some kind of message for me—that this was my destiny, what I should be doing,” he said.

“I thought to have [these sanctuaries] in every part of Bhutan, so that people would look at that and some people would become vegetarian, and even so that the people who slaughter would abandon that work,” he said.

Zach Larson, an American Buddhist and editor of the recently published book *Compassionate Action*, said the practice-called *tse-thar* of saving animals is actively promoted by one of his own teachers, a Tibetan lama now in his 90s living in Nepal...

“According to the Tibetan Buddhist view, there is no real hierarchy among nonhuman sentient beings. So they don’t differentiate between saving the life of an insect when you have the opportunity, or saving the life of a yak or a frog.”

~Thanks to Richard Finney and Sarah Jackson-Han.

Jangsa Animal Saving Trust. www.animalsavingtrust.org



beggar on a Nepal street, with dog.

UNITED STATES

The Bay Area ranks first in compassion for animals, according to a new comparison of the largest U.S. cities, The Humane Society of the United States (HSUS) announced on April 30, 2007.

The San Francisco Bay Area didn’t just win — it is more than twice as humane as the average large city. ***The Humane Index***, an effort to determine America’s most humane city, ranked the nation’s largest 25 metropolitan areas.

“Our society’s treatment of animals has so many facets, and the Humane Index is an attempt to measure a wide range of conduct that has implications for animals. We hope the Index inspires individuals and entire communities to strive to do better to make the world a more merciful place for animals,” said Wayne Pacelle, HSUS president and CEO.

“This is a wonderful honor that I proudly accept on behalf of all the pet and animal lovers living in San Francisco,” said San Francisco Mayor Gavin Newsom.

“Pets play a significant role in the culture and social landscape of our city. There is an undeniable love and respect for our pets that often gives them equal status as a beloved member of the family.

“From pet-friendly hotels to world-class veterinary facilities, we are a compassionate city dedicated to the humane treatment of animals and take great pride in being the best place in the country to live for animals and animal lovers alike.”

The first-ever Humane Index is comprised of a dozen factors selected to provide a basis for comparing the relative humaneness of the nation’s largest metropolitan areas. The Index includes topics related to pets, farm animals, wildlife, animals in entertainment and advocacy for animals and demonstrates that Americans extend their compassion beyond the millions of pets who share our homes.

The Humane Index revealed several positive aspects about the treatment of animals in the Bay Area, which makes the top five in all but four categories and the top ten in all but two.

– Puppy savers. San Francisco is the top city in avoiding the cruelty of puppy mills, with only nine percent of pet stores selling puppies from commercial operations that breed dogs in shockingly poor conditions.

– Grabbing cameras, not shotguns. In California, there are 20.9 wildlife watchers for every hunter.

– Eating their veggies. The Bay Area places first for humane dining, with 40 vegetarian/vegan restaurants.

Seattle, Portland, Washington and San Diego follow San Francisco in order of humaneness.

San Francisco has a wealth of vegetarian restaurants, a dozen institutions that have adopted cage-free egg policies, and only ten fur retailers.

Other ways that San Francisco shows its celebration of the human-animal bond include the following:

– Thanks in large part to the Golden Gate Restaurant Association and its endorsement of the ProtestSeals campaign, there are 86 Bay Area locations participating in the Canadian seafood boycott to help end the slaughter of baby seals in Canada.

– AT&T Park, home of baseball’s San Francisco Giants, offers veggie (hot)dogs and burgers for sale at concession stands. McAfee Coliseum, home to the Oakland Athletics, also offers veggie dogs and burgers.

– The Art Institute of California-San Francisco’s Katie Smith was a finalist in The HSUS’ 2006 Cool vs. Cruel contest, which challenges fashion students to create animal-friendly reinterpretations of designer fur garments.

At the same time, the Bay Area has room for improvement in the following areas:

San Francisco has numerous markets where turtles, fish, frogs, and other live animals are sold for food. In 2000, a law was passed to protect frogs, turtles and birds under California animal cruelty statutes that prohibit stores from skinning and dismembering live animals or storing and displaying them in ways likely to result in injury, starvation, or suffocation.

The Humane Society of the United States is the nation’s largest animal protection organization—backed by 10 million Americans, or one of every 30. For more than a half-century, The HSUS has been fighting for the protection of all animals through advocacy, education, and hands-on programs. Celebrating animals and confronting cruelty. [www. humanesociety.org](http://www.humanesociety.org).

AUSTRALIA

On Feb 13th 2007, a rally was held on the steps of Parliament House in Victoria. The aim was to give the Voiceless - their struggling wildlife - a political voice. Horrific bushfires in many parts of Australia mean that years of conservation work have been lost and the loss to wildlife incalculable. The organisation *WAFSA – Women for Animals and Forests Spiritual Alliance* - considered that the time was right to put wildlife rights on the political agenda. A vigil began on the evening of Feb 10th, with twelve groups represented.

The group called for a complete moratorium on the shooting of native wildlife in the areas decimated by unprecedented wildfires over the last four years. With the loss of habitat and threatened species, a call was made for a complete cessation of old growth logging in areas of High Conservation Value.

Secondly, a request to have biologists, zoologists and ethicists placed in key decision-making positions, as was the case in the late 80's, and for a division to be set up for Wildlife Protection to inform and direct a substantially increased wildlife officers group - not the handful they currently have.

Thirdly, they requested explanations on why the government waited for weeks before calling on the required aerial fire fighting craft from Canada to assist in what had already become a disaster. Areas rich in biodiversity and high conservation value should be a priority in fighting fires, to avoid the current situation which leads to a diminution of gene pools and a widespread suffering to animal populations. The group considers that this is not acceptable in a civilized society which has signed on to treaties of preservation of biodiversity and where church groups are leading the way in affirming the intrinsic value of each and every creature in the environment and reminding us of our moral obligation to protect them.

Irina de Loche, of Women for Animals and Forests Spiritual Alliance writes:

I did not try to establish a new organization, but tried to heal the rift between ethical-based organizations, particularly those dealing with animal welfare. ...There are many women working in the environmental area who have no religious or spiritual background, but they are in touch with their essential nature and the spirit which breathes life into all of us. The bottom line is, I believe, that we as child-bearers and as potential child-bearers have a heightened visceral appreciation of the sanctity of life and it is to that which I speak.

We have had an amazing response from varied organizations, from leading male ethicists and academics, to women in the church, to feminist activists ... all recognizing the tragedy and injustice to those of God's creation who do not have a human voice. I hope to be able to communicate to you some measure of success in our mission, but if not this time, I can safely say we are all here to serve the cause of justice for our animal kindred spirits and this is a beginning of bringing about the kind of world that we can live in without shame and guilt; one where there is a true appreciation of the inter-relationship of all of creation and the demise of exploitation and abuse which our animal friends have endured..."

THE LATEST NEWS FROM SPAIN

The usual appalling spectacle took place again in September in Tordesillas (see page 23 of Spring 07 Newsletter). There was a difference this year: as another big demonstration – 14

buses of campaigners from all parts of Spain and further afield – was expected on Sunday, September 11, two days before the planned killing of Jaquerito, this year’s animal, the mayor of the town, wishing to divert the attention of the local populace, organised another bull to be tormented on that day. This one, in a travesty of religious observance, was called the *Bull of God*.

However, there is increasing feeling building up in Spain against cruelty to our fellow species. On September 13, one of the main serious newspapers, *El Pais*, devoted much space to the Tordesillas story and on the same day, there was a 2 hour TV programme on the whole subject of mistreatment of animals, including such blood fiestas as this one. Apparently, it made extremely depressing viewing, but it is good that it is being shown. We are up against deep-rooted tradition: if that minority of Spaniards who still think jeering at, tormenting, and killing a defenceless creature in a crazy parody of respect for the Virgin and the saints were a reason to be ashamed, they would have stopped this years ago.

LETTERS TO THE PRESS

Published in *The West*, (Australia) 18 Feb. 07 Live export of animals indefensible

Quaker Concern for Animals in Britain has, over the last few years, been supporting our Australian friends in their campaigns against the live export trade. It is completely indefensible to subject suffering, sentient, beings to such cruelty and it does no credit to those involved, those who profit from it and those who stand by and do nothing.

These are God’s creatures too.

Published in *The Mercury*, Tasmania, May 19 07

Members of Quaker Concern for Animals in Britain regret to hear that more disturbing news on Tasmania’s official response to cruelty perpetrated upon animals continues to emerge.

This is the second time in a matter of days that a Tasmanian magistrate has unaccountably handed down a trivial, or, in this case, non-existent sentence.

We understand that Tasmania is the only Australian state to have the provision of Section 7 – “using an unsatisfactory method of management on an animal” in its Animal Welfare Act.

Elsewhere in Australia, these actions could have resulted in cruelty or aggravated cruelty charges and this would be the case in Britain.

We greatly admire the compassion and sheer tenacity of campaigners in Australia generally and Tasmania in particular. They seem to have an uphill struggle in defence of our vulnerable fellow species, creatures which the judicial system should be defending.

CELEBRATION OF THE LIFE OF MICHAEL SUTCLIFFE

So many people in the animal movement were saddened by Michael’s sudden death on April 6 07. For so many years, he worked tirelessly for the animals, appearing regularly at demonstrations against cruel exploitation. He was a man of towering stature, both physically and morally. He died at his desk, with his research papers all around him, having been at a demonstration against the slaughter of seals only the previous day. He was a spiritual healer, an inspiration to the animal rights movement and was always there for all people and animals.

He was a strong supporter of Quaker Concern for Animals and we will miss him and his work very much. We hold his daughters and their families in the Light.

~ Joan Court.

Victor, a Spiritualist friend, offers the following reflection on Luke 12:6:

*Show kindness to the birds and beasts,
They too were made by God,
And not one single sparrow is
Forgotten by the Lord.
The lowly creatures sheltered Christ
The night He came to earth.
Their eyes beheld the moment
Of the Blessed Saviour's birth.*

Our Friend Molly Stacey, who died in August 06, had suggested this Spanish carol for our Newsletter. From Ruth Sawyer's *The Long Christmas*:

*"All creatures bring gifts to Jesus."
Shall I tell you what will come
To Bethlehem on Christmas morn,
Who will kneel them gently down
Before the Lord new-born?*

*One small fish from the river,
With scales of red, red gold,
One wild bee from the heather,
One grey lamb from the fold,
One ox from the high pasture,
One black bull from the herd,
One goatling from the far hills,
One white, white bird.*

Dates for your diaries

Quaker Concern for Animals Open Day in Wales

The Bangor Quaker Meeting House has been booked for Saturday, April 5 08. You are cordially invited to join us, with your friends, for worship, a bring-and-share vegetarian lunch, talks by Alison Leonard of Chester MM on ecological gardening and by Lesley Tarleton of Freshfields Animal Sanctuary Caernarfon, music, video and poetry. Please contact the clerk for more details on 0151-677-7680 or mhussenbux@btinternet.com.

The **QCA AGM** will be held on Saturday, May 20 08 at Friends' House, Euston Road, London. Agenda, speakers and more details in the next newsletter. Everyone welcome!