

QUAKER CONCERN FOR ANIMALS

www.quaker-animals.org.uk



SPRING 2011

*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)

£1

HOW TO JOIN QUAKER CONCERN FOR ANIMALS

Please complete the following form and send to:
QCA, PO BOX 136, WIRRAL, CH30 9BZ

I wish to become a member/renew membership of QCA. I enclose my yearly subscription of £10, or £5 (concessionary) for 2011.

I wish to pay by Standing Order.....

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

NAME:.....

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



COMMITTEE OF QUAKER CONCERN FOR ANIMALS - 2010 - 2011

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Cover image: *Night Hare* by Ann Johnson ©

FRIENDLY NEWS

ANDRÉ MENACHE

The QCA committee is delighted to inform members that **André Menache**, the renowned veterinarian and expert on regulatory toxicology, has agreed to be our third patron. Our first two patrons are Nitin Mehta MBE, founder of *The Young Indian Vegetarians* and Dr. Rosie Bailey, poet and Friend.

Born in Belgium, **André Menache** has been an active campaigner for the past 30 years, mainly in South Africa, Israel and the UK. He has held various posts, including that of president of Doctors and Lawyers for Responsible Medicine (UK) and general manager of the Federation of Animal Protection Societies in Israel. Today he provides scientific support to several grass roots organisations, in addition to his official position as director of **Antidote Europe**, based in France.

His expertise includes animal experiments and regulatory toxicology. However, his interests cover other issues as well. In addition to being co-organiser and speaker at several national and international congresses on animal experimentation, xenotransplantation, informed consent and vaccine damage compensation, he was instrumental in launching a Supreme Court Action that led to a ban on the force feeding of geese in Israel, then the world's third largest exporter of *foie gras* (2006).

www.antidote-europe.org – site in French and English.

THANKS TO JOAN COURT

Joan has been an active and inspiring member of the Quaker Concern for Animals committee for many years, but health reasons mean she needs to stand down from attending committee meetings. We gratefully thank her for all she has done – and will continue to do as, in her new incarnation with QCA, she will become one of our advisors. Of course, she is still happy to offer her services on the Phone Line – her contact details are on the inside front cover.

BRITAIN YEARLY MEETING

Submissions were invited for *Britain Yearly Meeting*, the gathering for all British Friends to be held in 2011 in Canterbury. The theme will be **Sustainability**.

This is the contribution for Quaker Concern for Animals, written by our committee member, **Ann Johnson**.

Yearly Meeting Gathering 2011

The suffering of non-human animals, on a national and international scale, touches the lives of us all and the theme of Sustainability at YMG 2011 provides us with the opportunity to place the growing exploitation of animals on our agenda. We are dependent on animals in so many ways – for companionship, food, clothes, our spiritual nourishment and sense

of humanity. We know that animals are not simply 'living creatures' but 'creatures with lives' who are exploited, over-bred, over 'consumed' and traded unfairly in:

Food and farming:

Factory farming – the cattle rearing industry is a major contributory factor to global warming. Also of concern are fishing and the growth of the farmed fish industry, the fashion for consumption of 'exotic' meats such as crocodile, ostrich, kangaroo and British slaughter houses where there is documented evidence of lack of supervision and brutality.

The 'pet' trade:

Commercial over breeding of traditional domestic animals continues, despite animal shelters now filled to saturation. The Cats Protection charity looks after up to 7,000 unwanted cats at any one time. In 2009, Battersea Dogs' Home put down 2,815 dogs of which 1,931 were healthy. Growth of the 'exotic' pet trade: many animals, birds and reptiles are wild-caught from countries outside the UK and die during transportation.

Animal testing:

Despite the development of alternatives, the pharmaceutical industry is still largely dependent on the animal model for testing drugs and many of our everyday household products are tested on animals.

Tourism and 'entertainment' industry:

Circuses: at time of writing, wild animal acts are still legal in the UK. Aquaria abroad: mammals such as dolphins and orcas are captured from the wild to live for years in tiny tanks, forced to 'perform' for tourists.

The weapons manufacturing industry:

New weapons are routinely tested on animals in the UK. Mindful of our testimonies to simplicity, truth, equality and peace, as well as sustainability, we would urge the organisers of YMG 2011 to challenge the concept of 'the hierarchy of the species' and include animals on the agenda. Here are some suggested ways:

- * An all-vegetarian menu with a vegan and carnivore option.
- * A shift from an overtly 'people-centred' event and for the word 'animal' to be routinely included where appropriate, alongside references to 'humans' and 'people'.
- * Consideration of the inclusion of a workshop to explore our close dependency on and relationships with our fellow species in a sustainability context, identifying ways to live our lives more fairly alongside non-human animals.

~ Ann Johnson

Committee Quaker Concern for Animals QCA Area representative (Sussex East).

A talk and discussion was held at **Friends Meeting House, Eastbourne**, organised by Ann and fellow QCA member **Bill Palethorpe**, on 2 October 2010 as part of *Quaker Outreach Week*. The topic was:

ANIMALS, THE ENVIRONMENT AND SUSTAINABILITY: *how can we live our lives more fairly alongside non-human animals?*

MEDITATION GROUP

In the Autumn 09 newsletter, our Friend **Elizabeth Rowland-Elliott** of Southport Meeting wrote about the *Meditation Group*, open to all who share our concerns, which joins together in thought and prayer at 5pm each Sunday. The stimulus for this was the news of **Tony**, the Siberian tiger, who has been kept caged at a truckstop in Grosse Tête, Louisiana, for many years.

We have faithfully kept vigil for Tony – and on occasion, other suffering beings – ever since; although he is still there, the authorities once again having renewed a year’s licence to the keeper, there is much opposition from the US and overseas, with many campaigning groups and individuals joining together to press for his release to a sanctuary.

Ann Johnson has now contacted local Quakers, who share our concern for Tony. They are keeping her informed and this was the latest news:

<http://www.2theadvocate.com/news/112048634.html>

If you would like to join our meditation group for Tony, please let Elizabeth know:

[lizbethreiki@yahoo.co.uk](mailto:lizabethreiki@yahoo.co.uk)

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

~ Edgar A. Guest, 1881-1959

Australian Quaker Animal Rights Group

We are delighted to be in contact with Australian Friends and to receive the following report from our Friend **Wilma Davidson**, a member of **Canberra Meeting**:

“We are a small group, scattered across many states from East to West. We formed at the 2009 Yearly Meeting in Canberra and have kept contact through email – in particular, receiving Marian’s emails that I forward on. Since then, three others have joined the list, bringing our number to 10.

At Yearly Meeting in January 2011 – theme, **Earth Care** - , four of us met over lunch. All members there were happy to continue the email contact and happy for me to forward relevant material. We talked about the issue of vegetarianism and veganism within the Quaker community and it was felt generally that the use of animals to eat and wear may be the next serious challenge for Quakers generally. For us, vegetarianism was the natural practice for us to live within the testimonies of integrity, equality and peace, difficult though it was for some.

We also talked about some issues raised by absent Friends:

1. *Quaker Services Australia (QSA)* living gifts including animals – likely to be slaughtered for food. These animals were the cheaper living gifts and it made it difficult for Friends who wished to purchase many small living gifts, but did not want to fund an animal:
2. and a feeling of isolation within members own meetings.

The result was:

1. One of our number took this concern to the QSA meeting and it was agreed to replace animals living gifts with less expensive non-animal living gifts;
2. It was agreed that many Friends who are interested in animal rights feel misunderstood by other friends and that this feeling of lack of understanding and isolation is not unusual. We will try to use our small network to help Friends feel supported.

It was agreed to keep the group going in its present form and that I would maintain the email list.

Peace, Wilma.

SUPPORTING THE CAYUGA HEIGHTS DEER IN NEW YORK STATE

The editor is including this following item in the **Friends'** section, as QCA has followed this disturbing news for some time with great concern.

The danger facing the deer in Cayuga Heights, Ithaca, in the state of New York, came to our notice in August 2009, when QCA began supporting local campaigners trying to protect them. The trustees' plan was, and is, to sterilise a small number of the deer and kill the rest. Why? These deer are attempting to share a 1.8 sq. mile area, built up and crisscrossed with roads, and, in the process, eating the residents' plants. Putting up fences to deter them, allowed in neighbouring municipalities, is apparently being rejected for aesthetic reasons. The slaughter plan has totally divided this small community, which is a dormitory community for Cornell University.

We have written to the trustees on many occasions over the 18 months.

We have also contacted the local Quaker Meeting, which has not, as a Meeting, discussed the issue, which they describe as “highly charged” – the only role they envisage could perhaps be mediating between the two sides, but we have heard nothing further on this.

QCA interest has not gone unnoticed. In July 2010, this appeared on the **Cayuga Deer** web site – www.cayugadeer.org:

“A Quaker group in the United Kingdom that has been following our efforts wrote a comment on the online version of a local newspaper ... titled *Deer control strategy disturbing*. When another online commenter said that the group should mind their own business, a fellow Quaker closer to home wrote:

“The world has become a small place, and we are all connected, hopefully for good, but not always. The Quakers in the UK are speaking for voiceless animals, no matter where they live. A US Quaker, I support them in seeking humane considerations in all actions toward all sentient beings.”

The slaughter plans were revealed in July 2009 and at first, a ban on public comment was imposed. The current estimate of deer numbers is 200, but this is by no means clear, as the last count was made in 2006 and the figure estimated was then 147. The trustees' latest figure for sterilisation has been reduced to as few as 20, with all the others to be killed. Apart from eating plants, deer/vehicle accidents are also cited as a danger, but again figures are disputed. The trustees have rejected proven non-violent methods of reducing car-deer collisions, such as the use of wildlife warning reflectors.

The method of slaughter was first intended to be baiting and shooting by contract killers and an evaluation of environmental impacts, required by the state, was made.

In December 2010, they changed their minds and decided on Netting and Bolting. This is widely condemned for its brutality. The **New Jersey SPCA** states:

“The NJSPCA strongly believes that netting and bolting is both cruel and inhumane and is a practice that must be ended... The deer inside the net tend to thrash violently, often resulting in injuries, including broken limbs and antlers, and endure a significant amount of stress... The NJSPCA has reviewed various expert opinions, all of which concluded that netting and bolting of deer constitutes unnecessary cruelty... because deer are “flighty” animals, the netting process alone causes undue stress and panic. Stress may be so acute as to cause the death of some of the deer prior to bolting... Other experts concur that this method, when used on deer in the wild, is inhumane.”

Local residents have spoken out at several public hearings. In December 2010, 24 citizens spoke in favour of killing, 25 citizens made comments against deer-killing, or against the proposed plan, and three more expressed support for alternatives to killing, while not opposing the current plan *per se*. There were many well-spoken people informed with facts about why the plan made no sense from a scientific basis, as well as providing moral arguments against it.

When compared with the last public hearing on this issue, held in the autumn of 2009, resistance to this violent, controversial and divisive plan being proposed by the Cayuga Heights mayor and trustees is growing.

The barbarism of Net & Bolt was not lost on the media and the issue has received much coverage in the local and national press.

~We are grateful to the co-founders of **CayugaDeer.org**, **James LaVeck**, **Jennie Stein** and **Eric Huang**, who have supplied the information and keep us up to date.

~We ask that members hold the deer and the excellent and committed campaigners in Ithaca NY, and around the world, in the Light.

Please see www.cayugadeer.org

ECUMENICAL NEWS

We have been involved over some years in the Irish campaigns against hunting and coursing. In November 2010, supporting **Catholic Concern for Animals**, we wrote to Cardinal Brady and the Papal Nuncio in Ireland, asking them to speak out against support of these blood sports by certain of the clergy. The Papal Nuncio sent a courteous but non-committal reply.

This is what we received from the Cardinal, for which we are grateful:

I write to acknowledge correspondence that you sent to Cardinal Seán Brady, President, Irish Episcopal Conference on 1st. November 2010. Cardinal Brady circulated this correspondence to all the Bishops of Ireland and it was included as part of the documentation for the recent General Meeting of the Irish Episcopal Conference on 14th. December 2010.

With all good wishes, Fr. Gearóid Dullea, Executive Secretary.

Faith Outreach - The Humane Society of the United States

Christine Gutleben is director of the Faith Outreach program of **The Humane Society of the United States**. The HSUS's Faith Outreach program is the first of its kind in the animal protection movement and is a result of Ms. Gutleben's passion for the intersection of faith and advocacy. The program seeks to engage religious communities of all denominations and faiths in critical issues related to animal protection.

Since joining The HSUS in March 2007, Christine Gutleben launched the *All Creatures Great and Small campaign*, which motivated thousands of people nationwide to take action on behalf of animals, including a diverse range of religious leaders who for the first time issued statements in support of farm animal welfare.

She also co-produced the powerful film, *Eating Mercifully*, which examines Christian perspectives on factory farming. The film garnered the attention of religious and mainstream media nationwide and was premiered at the Washington National Cathedral in September 2008.

Gutleben has attracted hundreds of religious leaders to the cause of animal protection, securing their endorsements and support for policies addressing issues such as animal fighting, wildlife abuse, and factory farming. She has also secured the participation of faith communities in a range of HSUS campaigns and programs.

She has presented at notable academic and professional gatherings including the American Academy of Religion (AAR), and Religion Newswriters Association conferences. She is also a member of the AAR Animals and Religion Consultation Steering Committee. She

is frequently quoted in news articles and stories, including *The New York Times* and the *Los Angeles Times*.

Ms. Gutleben received her master's degree from the Graduate Theological Union in Berkeley, California where she studied theology and the interplay between food and faith, and her bachelor's degree in Religious Studies from the University of California at Davis. During 2004, she spent several months farming in the Central Valley of California, and developed an understanding of the mechanics of sustainable agriculture.

~ Thanks to Christine Gutleben for permission to reprint this article. We are hoping to be involved in some way with the group.

The Humane Society of the United States is the nation's largest – established in 1954, it is backed by 11 million Americans. Please visit: www.humanesociety.org/religion

ANIMAL BLESSING SERVICES

BLESSING OF ANIMALS IN IRELAND.

Doreen Thompson writes:

On July 5th 1998, the first Greyhound Sanctuary named 'Avalon' was opened in Ireland. It is situated at Flesk, Gurteeny, Woodford, Co. Galway.

This was made possible thanks to **Johanna Wothke**, the founder and president of the German animal welfare organisation called *Pro Animale fur Tiere in Not e.V.*

This year, the organisation acquired more land and built a Horse Sanctuary nearby. **Pastor James Thompson** - the *Animal Padre* – was asked to take part with Johanna in the opening on September 25th, and to bless the Sanctuary.

They gathered in the Horse Sanctuary Compound for the ceremony, several horses in the stables around, and some held by trainers, alongside a semi-circle of seventy people. Johanna, and James, in his white clergy attire with green stole, gave good speeches.

After this, the horses left the stables and trotted out into the country lanes, later returning to be exercised in a huge field. A vegetarian buffet had been laid on in the greyhound area.

Workers at the sanctuary are from Ireland, Poland, Russia and Germany. Johanna now plans future work in Poland.

Please visit: www.all-creatures.org/ap

ST.FRANCIS DAY ANIMAL BLESSING AT THE MAYHEW

On Saturday, October 2nd, at St. Martin's Anglican Church in Kensal Green, London, the Rev'd Graham Noyce officiated once again at this animal blessing, with a guided tour of the Mayhew afterwards.

James Hogan, whom we were delighted to meet at the Interfaith Celebration of Animals at the Golders Green Unitarians in September, writes:

“The Mayhew’s Animal Blessing and Thanksgiving Service has grown in popularity over the years and is now a permanent fixture on our events calendar.

Much appreciated by all who attend, the service is also an important reminder of **The Mayhew’s** essential values and historical roots. Founded in 1886 “*for the benefit of the lost and starving dogs and cats of London so that they should have a sanctuary from the cold inhumanity they are being served outside*”, the work of The Mayhew today is still influenced greatly by the principles that motivated our founding fathers in the Victorian era.

All those animals in the world today who suffer abuse and neglect, or have been abandoned, were remembered, but also thanks were given for the companionship, support and joy that animals bring into our lives.”

~ **James Hogan, Vice Chairman.**

Mayhew Animal Home & Humane Education Centre.

www.mayhewanimalhome.org

... Some 40 dogs at least attended the Animal Blessing Service for *St. Francis Day* on Oct. 3 at **St. Andrew’s, West Kirby, Wirral**. They were accompanied by some 70 -80 people, including children.

The Bishop of Birkenhead, a former dog and cat guardian, now a keen wild bird feeder, gave the homily, reflecting on Isaiah’s prophesy of the Peaceable Kingdom and how animals, by their love and loyalty, reflect God’s love and show us how to be better humans.

When he mentioned that his young son had asked if animals go to heaven, one of the *Pet Therapy* dogs in the congregation barked sharply, inspiring most of the others to join in. It seemed an apposite response...

Prayers were said not only for companion animals, but also for caged and suffering creatures of all species, and thanks given for the work of animal welfare charities and veterinary staff.

Many thanks to Father David – a black Labrador guardian - for this fifth celebration and blessing of the animals in his beautiful church.

He says:

“Over the years the number of people attending the service the service has grown. When we started I think we were about 20!

I have always been convinced that the service meets a deep spiritual need.

Last Sunday’s service was the best attended so far and it was good to get the support of a bishop in promoting recognition that animals can be channels of God’s grace to the world.”

IN AUSTRALIA

A service to give thanks for creation, with the blessing of animals, was held at Christ Church Cathedral, Newcastle, New South Wales on September 26 2010, officiated by The Very Reverend Dr James Rigney, Dean of Newcastle. The service was based on *Animal Rites, Liturgies of Animal Care* by **Andrew Linzey**.

Almighty God, we come together to thank you for the beauty and glory of your creation; to praise you for your holiness and grace; to acknowledge our responsibility to animals and for our use of the created world. But first we pray for your forgiveness because of our part in sins of thoughtlessness and cruelty towards animal life...

Readings came from Isaiah 11.6-9 (given by Jill Taylor; **Hunter Koala Preservation Society**) and Colossians 3.12, 14-16a, 17, read by Australian representative of the *Anglican Society for the Welfare of Animals* and friend of QCA, **Olga Parkes**, of **Hunter River Animal Welfare Society**, who played a large part in organising the service.

Also participating were representatives of the **RSPCA**.

Liberating God, release us from that spiritual poverty that sees other creatures only as commodities for us and reduces them to things for our service.

Father James Rigney, Dean of Newcastle and **Father Mark Watson**, Canon Pastor blessed the animals:

Bless, O Lord, these creatures, and all who are involved in their care and protection. May our awareness of their needs make us sensitive to the needs of every creature, we ask this in the name of Jesus our Lord. Amen.

The **Right Reverend Dr Brian Farran**, Bishop of Newcastle:

God of manifold blessings, source of all that is good and true and holy, raise us up to see the world through your eyes so that we may treasure each blessed creature alive with your spirit and touched by your creative hand; and may the blessing of God Almighty, the Father, the Son and the Holy Spirit be upon us now and for ever. Amen.

Acknowledgment of Copyright:

Prayer, Confession and Absolution from ***Animal Rites, Liturgies of Animal Care*** by **Andrew Linzey** pp 34-35. Litany, pp 79-82. Concluding Prayers, pp 42-43, Blessing and Dismissal, p 31. Reproduced with kind permission. The text of the above is copyright Andrew Linzey 1999.

*Prayer for Gentleness to All Creatures
To all the humble beasts there be,
To all the birds on land and sea,
Great Spirit, sweet protection give
That free and happy they may live!
And to our hearts the rapture bring
Of love for every living thing;
Make us all one kin, and bless
Our ways with Christ's own gentleness!*
~ **John Galsworthy** (1867-1933) -

ANIMAL HELPERS

If you have a dog or a cat, you probably share your home with this non-human animal companion. Each week, your dog's or cat's needs and desires have a place on your shopping list. There are regular, as well as unforeseen, veterinary bills. Your companion animal may go on holiday with you; or you may invest in alternative care for them while you are away. Your companion animal is probably regarded as a valuable family member or close friend. You will grieve when his or her life ends. What do humans get from this investment in animals? There is anecdotal as well as an increasing body of scientific evidence that suggests that a close bond with a companion animal confers physical and mental health benefits to humans. Contact with animals appears to lower blood pressure, reduce stress, prevent a variety of illnesses, enhance survival and recovery rates from life threatening illnesses, reduce loneliness and depression, and enhance wellbeing.

So would your doctor prescribe an animal? In the eighteenth century a doctor did just that. Psychiatrist William Tuke, a Quaker, opened a treatment facility for people with mental health needs that transformed the brutal and unenlightened methods of his day. The York Retreat banned cruel and inhumane treatment, and pioneered the fostering of dignity, calm, self-esteem, and self-control through benevolence, individual attention and a comfortable environment. Patients were seen as rational beings who could be helped by kindness and the opportunity for reflection, rather than the infliction of fear or pain. Tuke made good use of the rehabilitative powers of nature and patients were encouraged to walk freely around the gardens, interact with the animals and to work on the farm as part of their rehabilitation.

Animal-Assisted Activities take a wide variety of forms and provide opportunities for motivational, educational, recreational and therapeutic benefits to enhance quality of life. *Animal-Assisted Therapy* is a more formalised, goal-directed intervention, administered by trained clinicians, that meets specific, measurable clinical objectives. Therapy can be conducted in groups of four including the animal, the animal's handler, the client and the clinician. Many clinicians are also animal handlers. A significant Ecopsychological factor in Animal-Assisted Therapy is that it can often be conducted outdoors, thereby enhancing the therapeutic effects of nature and creating a less formal atmosphere which some clients find more conducive to revealing their personal difficulties.

One of the better known forms of Animal-Assisted Interventions today is working with horses to help people with physical disabilities. *Hippotherapy* uses the movement of the horse to facilitate improvements in client's balance, co-ordination, fine motor control, speech articulation and cognitive skills. *Equine-Assisted Therapy (EAT)*, on the other hand, also works with horses, but to help clients with mental health rather than physical needs. Readers may be aware of the success that can be achieved when animals are involved in helping children with learning difficulties. Vast improvements can be achieved in fluency, vocabulary, reading speed and confidence by reading aloud to a dog. The presence of an

animal pre-surgery can help ease anxiety and reduce the need for medication post-surgery. Animals provide comfort and reassurance to patients in hospices at the end of their lives. Animal + Handler visiting teams bring comfort and the chance of rehabilitation to people of all ages in hospitals. I have even seen Harley, a Pig, who works in an American hospital with his handler, helping patients with severe head injuries to interact, vocalise and improve their gross and fine motor skills.

Service Animals, such as Guide Dogs for the Blind, are a well known form of Animal-Assisted Intervention and have been providing humans with support for many centuries. We are now benefiting from the value of seizure alert dogs, autism assisted dogs, dogs for diabetics, and psychiatric service dogs, who make life bearable for veterans returning from war with debilitating symptoms of post-traumatic stress disorder.

When prison inmates in the USA are given the responsibility and skills to train one of these service dogs as part of their rehabilitation, their rates of recidivism upon release have been 0%, as documented in many research studies. Moreover, those prisoners achieved a marketable skill in dog training and many of them find employment in this area on release. The human-animal bond that forms during this training is likely to be a very significant factor in prisoner rehabilitation.

Today's use of *Animal-Assisted Therapy (AAT)* as a psychological treatment modality dates back to 1972 when Boris Levinson became the first professionally trained clinician to formally document the ways in which AAT can facilitate the bond between clinician and client and increase client motivation to recovery of health. AAT is now being used to treat a wide range of psychological problems, as part of a wider concept known as *Ecopsychology*, or as an adjunct to other treatment modalities. The jury is out on the effectiveness of Animal-Assisted Therapy as a treatment modality in comparison with other modalities. This is due to the need for improvements in research methodology. However, it is thought that an animal's ability to generate unconditional positive regard for clients is one of the method's key ingredients. Because the human-animal bond is not verbal, clients do not feel judged, threatened, or criticised when working therapeutically with an animal. Animals help people with depression, anxiety, and thoughts of suicide to focus on the present. This is very significant, because these disorders are characterised by rumination about the past and anxiety about the future. The tactile interaction between client and animal helps to make therapeutic encounters very personally meaningful. Some psychological perspectives work from the position that the client is enabled to project his or herself unconsciously onto the animal and thus facilitate insight and change. Interacting with animals can help clients learn how to self-care at a very basic and necessary level, something they may never have learned, or may have neglected, due to their psychological difficulties. Lack of basic self-care compounds mental distress. *Farm therapy*, which is becoming increasingly popular as a method of working with people who are depressed, anxious or have behavioural difficulties, helps to increase self-esteem, self-efficacy and the ability to reach out beyond one's difficulties to nurture another living being.

One of the most powerful aspects of Animal-Assisted Therapy is Humane Education and Empathy Training. Many clients have been deprived of human nurturing and connectedness. They may not have had the opportunity to learn how to socialise, engage with peers, or elicit the help and support of another. They may have poor problem-solving skills, lack impulse control, be unable to understand the benefits of delayed gratification, and unable to tolerate frustration. In addition, their expressive language skills may be such that they cannot voice their emotions and so enact them violently, either internally directed in ways that are damaging to the self, or externally directed in ways that hurt others. Fortunately, these skills can be taught and animal-assisted therapy is an ideal method of doing so. Teaching a child at an early age how to bond with and care for another living being, with compassion, diligence, and patience is a task that will stand that child in good stead for the rest of its life.

Bradley Miller said: *Teaching a child not to step on a caterpillar is as valuable to the child as it is to the caterpillar.*

I have summarised the benefits of Animal-Assisted Therapy from the anthropocentric perspective of human health and wellbeing. Since I began training in this field, I have had reason to question the extent to which this method of treating clients with psychological problems benefits animals. It is imperative that advocates of Animal-Assisted Interventions ensure that this method is mutually beneficial for both parties (human and animal). A Service Dog may have an infinitely better life with a blind or traumatised owner than does a dog abandoned on the street, or viciously assaulted in his own home. But the service dog will have undergone an intensive and difficult training period and essentially given up his freedom in service to humans. The research has documented concerns that some animal-assisted interventions continue to use animals for whom this work confers no benefits. The research also documents the risk of rough handling and discomfort to animals, as well as incidents of injury and exposure to abuse. It is my belief that this is unacceptable within the field of AAT and that we must at all times put the rights and welfare of the animal on an equal footing with those of the client. It is inspiring for me, as a clinician, to emulate the work of so enlightened a doctor as William Tuke, and it is a privilege for me to have the natural world and my animal friends to help me in my work. ~With thanks to our member **Sandra Higgins**, counselling psychologist, Co. Meath, Republic of Ireland.

YEAR OF THE RABBIT OR HARE

The beautiful cover of this newsletter is another painting by our committee member Ann Johnson. After Ann offered this, we coincidentally learned that 2011 will be the Year of the **Rabbit** (兔) - also translated as **Hare** - the fourth animal in the 12-year cycle of the Chinese zodiac.

So now is a good time to think about Melangell...

MELANGELL, PROTECTOR OF HARES

Melangell was a female saint of the 7th century. According to tradition, she came to Wales from Ireland and lived as a hermit in the valley. One day Brochwel, Prince of Powys, was hunting and pursued a hare which took refuge under Melangell's cloak. The Prince's hounds fled, and he was moved by her courage and sanctity. He gave her the valley as a place of sanctuary, and Melangell became Abbess of a small religious community. After her death, her memory continued to be honoured and Melangell remains the patron saint of hares - a few years ago chosen as patron of the **Christian Vegetarian Association UK**.

St Melangell's Church

There has been a Christian Church deep in the Berwyn Mountains, Powys, for over 1200 years. The church stands in a round churchyard, once a Bronze Age site, ringed by ancient yew trees estimated to be two thousand years old. Parts of the building date from the 12th Century though the most recent, a rebuilding of the apse on its original foundations, was completed only in 1990. The impression is still that of a simple Norman church, well loved and beautified over the years.

The church, listed Grade I, contains a fine 15th. Century oak screen with carvings that tell the story of Melangell and Prince Brochwel. There are also two medieval effigies, one of which is thought to represent the saint and a series of stone carvings of the hare by the sculptor Meical Watts.

The church's greatest treasure is the 12th Century shrine of Saint Melangell. Bones said to be those of the saint have been deposited within the shrine.

St Melangell's Church has always been a Pilgrims' Church, and visitors come from all over Britain and beyond. Pennant Melangell is a place beyond words and far from the rush of 21st century life; a place where God speaks in the silence and where all people have an opportunity to experience a sense of the Holy.

~ The editor would like to acknowledge the kind permission of St. Melangell's church to print this piece.

www.st-melangell.org.uk

HELPING RABBITS IN AUSTRALIA

The first **International Rabbit Day** took place last year in Sydney, supported by their animal-friendly **Lord Mayor & State MP, Clover Moore**.

Her statement read:

*“Congratulations on your celebration of **International Rabbit Day**. I understand this could be the first gathering to mark the day in Australia.*

Pets play a very important role in our lives; they provide love and companionship and their contribution to our health and wellbeing is estimated to save the national health bill over \$4 billion a year.

Rabbits have a reputation of being pests, or of being shy and reclusive pets. But rabbit owners know that they are playful and affectionate companions. Rabbits love running and doing flicks in the air. They love to cuddle up to their owners and get a good pat, or maybe a scratch under the chin. They are expressive, despite making almost no vocal sounds. And there is nothing nicer to watch than when a rabbit cleans itself, especially those long beautiful ears. Some people think that rabbits can be left in cages in backyards with little contact, but rabbits can get lonely and sad and we need to educate the community about being responsible pet owners. Rabbits should not be sold in pet shops to be bought on impulse, and I will continue to push for a ban on the sale of all animals in pet shops.

We also need policies that encourage responsible pet ownership, like allowing responsible owners to take their pets on public transport, and to keep pets in apartments and rental properties.

I hope you enjoy your discussions about rabbits. Happy International Rabbit Day!"

~ This information was sent to us by **Anna Hall**, an Australian friend who supports several rabbit sanctuaries in New South Wales and rescues and fosters rabbits saved from the meat trade.

Anna writes:

"In February, through the Australasian Animal Activists group on Bunspace <http://www.bunspace.com/> a couple of us got together to organise some Easter Bunny Bags for rabbits in Sydney shelters.

We were able to keep the cost down by making toys for them out of large pine cones, cardboard rolls stuffed with hay & straw, as well as pieces of towels or other cloth donated to us at a local charity shop. We also put in some edible treats such as fresh dandelions, dried fruit and organic homemade rabbit biscuits, all of which were very much appreciated by the bunnies. This is one of the rescues: Porsche's Small Animal Rescue <http://www.porschesrescue.com/>.

And please also see: <http://www.makeminechocolate.org/> - an Australian campaign to stop people impulse-buying rabbits as Easter gifts.

Celebration of the Chinese Year of the Rabbit in Sydney is said to be the largest outside Asia."

In Britain, the **RSPCA** is running a campaign for better welfare for rabbits – see www.rspca.org.uk and go to the **We're All Ears** section of the site.

Rabbit Awareness Week – aimed this year at raising awareness about the emotional welfare of rabbits – is from May 23rd. – 29th. 2011. www.rabbitawarenessweek.co.uk

POLITICAL NEWS IN EUROPE

In the last issue of this newsletter, Caroline Lucas, Green MP for Brighton Pavilion, told us about her work to protect animals.

Peter Skinner is Labour MEP for South East England, with an excellent record on animal welfare issues; we are grateful to him for permission to print the following news:

In November 2010, Peter Skinner hosted a seminar in the European Parliament on the topic of **bear bile farming** in China - and elsewhere across Asia - that sees bears caged in horrific conditions and 'farmed' for their bile, which is used in traditional Chinese medicine, though there are over 50 recognised herbal and synthetic alternatives.

The seminar heard from representatives of a number of animal welfare charities, MEPs and the Head of Unit responsible for animal welfare in the European Commission, and ended with a call from participants, including Peter Skinner, to step up pressure on the Chinese to outlaw the practice.

Peter says:

“Such a move from the Chinese authorities cannot come soon enough. At the moment some 10,000 bears being farmed, sometimes for up to 30 years.

This is not the first time I have been involved in campaigning on this issue; I was proud to be one of the original MEPs calling for an end to bear farming in 2006. Since then some progress has been made, but nowhere near enough.

I am determined to keep the pressure up on the Chinese authorities to do more, and to support those charities looking to make a difference on the ground.”

Visit: <http://www.animalsasia.org/>

Earlier in the year, Peter also spoke up for **seabirds**:

“South East residents are rightly proud of the variety of birdlife in the region, particularly seabirds, with the seabird sanctuary in Dungeness one of the premier sanctuaries in the UK. It is with this in mind that I have contacted the new EU Commissioner for fisheries, Maria Damanki, requesting she take swift action to approve and implement an EU action plan for seabirds.

Birdlife International recently revealed that up to 2 million seabirds have died in the last 10 years as a result of fishing industry practices in the waters around Europe and the Atlantic. This unnecessary slaughter must not be allowed to continue.

The action plan – which the EU committed to producing over a decade ago – will introduce minimum mitigation standards across Europe’s fishing fleet to minimise the by-catch of birds by European fishermen, and require greater reporting of bird deaths.

Alongside other Labour Euro MPs, I will continue to keep the pressure up on the Commission to publish and implement the action plan.

Meanwhile, residents in the South East interested in the subject can join me in signing an online petition to register their desire for the speedy implementation plan at the following address:

www.birdlife.org/eu/EU_policy/Fisheries_Marine/seabird_pledge.html

Peter Skinner also added his name to that of thousands of people from across the UK and Europe who have called for an end to the suffering caused by the **long-distance transportation of horses to slaughter** – yearly, some 100,000 horses are transported

the length and breadth of the continent. These horses can travel for days in cramped conditions, often without proper rest, food or water.

He signed a European Parliament Written Declaration calling for the European Commission and Member States to scrutinise a dossier of evidence on horse transportation with regards to the rules on animal transport laid down in EU rules.

This Written Declaration, which is a chance for MEPs to voice their views on a particular matter of concern, follows on from a petition collected by the charity **World Horse Welfare**, which seeks to ensure fair protection for horses worldwide. www.worldhorsewelfare.org

~ **Peter Skinner MEP**. Labour MEP for South East England. www.peterskinnermep.eu

STRAY ANIMALS IN THE EUROPEAN UNION

StARS, Stray Animal Rights Society, is now online.

This group, an initiative of **Ärzte für Tiere e.V.**, - **Doctors for Animals** - aims to set up a legal basis for animal protection in Europe.

Existing animal protection laws should take into account the cruelty and mistreatment suffered by stray animals, make cruelty to animals a punishable offence and prosecute criminal offences - throughout Europe, in every country of the European Union.

StARS is represented in the European Union by our lawyers and has prepared a petition for the European Union Commission and the Parliament:

<http://de.strayanimalrights.org/en/ck>

Please visit: <http://www.strayanimalrights.org/en>

Dr. med. Rumi Becker, 1st chairwoman,
Ärzte für Tiere e.V. - *Europäisches Netzwerk*.

Dog and Cat Welfare in EU to be improved

On November 29th. 2010, the Council of Agriculture and Fisheries Ministers of the European Union agreed to ask the European Commission to take action on the welfare of cats and dogs in Europe.

IFAW (International Fund for Animal Welfare) applauds this development.

“This is the beginning of better animal welfare standards throughout the European Union,” says **Kate Atema, IFAW’s Programme Director for Companion Animals**.

The Council of Agriculture and Fisheries will ask the Commission to study disparities between Member States’ standards on the breeding and trade of cats and dogs, and to prepare policy options on how to harmonize the European internal market. The Commission will also request the introduction, if “justified”, of options for compatible identification and registration systems for cats and dogs.

“Harmonized welfare standards and a compatible identification and registration system throughout the EU would be an important step towards diminishing the cruelty of puppy

farms and reducing the health risks to humans and domestic pets as a result of leaky transport regulations,” said Atema.

The Council will also request the Commission to present, if “justified”, a proposal to restrict the exhibition and trade of dogs and cats that have undergone unnecessary surgery, such as ear cropping and tail docking. In addition, the Commission will be asked to develop appropriate actions to promote and support education on responsible dog and cat ownership, and to support national information campaigns on the negative impact of surgical interventions that have no medical grounds.

“IFAW is pleased the European Union is taking steps towards ensuring that cats and dogs receive adequate and responsible pet guardianship,” adds Atema. “We applaud the Belgian Presidency for moving this important issue forward, and will continue to closely monitor developments.”

~ With thanks to **Kate Atema** at **IFAW** for giving permission to reprint this hopeful news. www.ifaw.org

ANIMAL FRIENDS’ INSURANCE

Our committee member **Viktorija Nealis** would like to draw the attention of members to the following company:

Animal Friends Insurance is an ethical insurance business that donates large amounts from our own profits to animal charities worldwide each year to help less fortunate animals in desperate need of care, attention, shelter and sometimes just love.

Our aim is as follows:

By working with good charities and supporting worthy animal welfare projects worldwide Animal Friends will help improve the lives of animals; combat animal abuse and cruelty; assist in the protection of rare and endangered species; help conserve unique and vital habitats for the benefit of animals and humans alike and assist local communities to protect and value their heritage;

By leading the way with a new business ethic, we shall persuade others within the commercial sector to do more to help their communities and/or other causes deserving of care.

Animal Friends was the idea of businesswoman and long term animal lover Elaine Fairfax. Elaine had been brought up in an animal loving family and her grandfather had even received a medal from the RSPCA at the turn of the 20th century for stopping someone beating a horse. Elaine had worked closely with many animal charities in her business life but she wanted to do more to help animals so she decided to use her business skills to raise substantial funds for animal charities through something people need anyway - pet insurance - rather than competing with others for charitable donations. Thus, the unique concept of Animal Friends Insurance was born...

For her foresight and dedication Elaine was named the **2005 NatWest everywoman Businesswoman of the Year**, a prestigious and highly competitive Award given also to

acknowledge the fast growth of **Animal Friends** Insurance which, in a few short years, has become the largest independent pet insurance provider in the UK.

www.animalfriends.org.uk 0844 55 70 300

DIGEST OF WELFARE AND CAMPAIGNING NEWS WORLDWIDE UNITED STATES

National Bird Day is celebrated in the US on January 5, 2011

Why National Bird Day?

- The beauty, songs, and flight of birds have long been sources of human inspiration.
- Today, nearly 12 percent of the world's 9,800 bird species may face extinction within the next century, including nearly one-third of the world's 330 parrot species.
- Birds are sentinel species whose plight serves as barometer of ecosystem health and alert system for detecting global environmental ills.
- Many of the world's parrots and songbirds are threatened with extinction due to pressures from the illegal pet trade, disease, and habitat loss.
- Public awareness and education about the physical and behavioral needs of birds can go far in improving the welfare of the millions of birds kept in captivity.
- The survival and well-being of the world's birds depends upon public education and support for conservation.

~ Thanks to **Sharie Lesniak** of **Born Free USA** for permission to reproduce this information.

www.bornfreeusa.org www.nationalbirdday.org www.avianwelfare.org

PUPPY MILLS

Elizabeth Oreck, national campaign manager for ***Puppies Aren't Products***, pointed out that "nearly every pet store in the country is supplied by Missouri puppy mills. It's a national problem with a national solution."

At puppy mills in Missouri, dogs are crammed into small and filthy cages, denied veterinary care, exposed to extremes of heat and cold, and given no exercise or human affection. Proposition B aimed to stop puppy mill abuses by establishing common sense standards for the proper care of dogs. *The Humane Society of Missouri* and more than 100 Missouri veterinarians urged a "YES" vote on Prop B.

This vote was a chance for Missouri to throw off its reputation as a puppy mill state and indeed on November 7 2010, Missourians passed Proposition B to gain stricter regulations on puppy breeding operations.

Thanks to **Best Friends** - www.bestfriends.org - for this information.

However, there are problems ahead: the **American Society for the Prevention of Cruelty to Animals (ASPCA)** – www.aspca.org - reports that several state-level senators and representatives serving in the Missouri General Assembly have expressed their intentions to pursue full or partial repeals of Prop B. We shall follow the story with concern.

PRIMATES - From the beginning of 2011, Illinois will become the 21st state in the US to ban the keeping of monkeys and chimpanzees as “pets”. Existing guardians will be allowed to keep the animals, but no new ones can be purchased legally. Monkeys used for therapy or helping disabled people are exempt from the new law.

INDIA

THE DOG GOD

Not far from Bangalore in India, a Dog God is worshipped as the lieutenant of the local female deity, as reported by ND Shiva Kumar in the *Times of India* in December 2010.

Sri Naayidole Veerappa is said to foresee trouble and alert the villagers. Each year, he is honoured in a dedicated fair and out of respect many name their first child after him.

It is significant that the Dog God has abolished discrimination, as his priest is a *dalit* – formerly called *untouchable*.

Our contact in Delhi **Rishi Dev** writes:

This article is a good example of the belief system that has prevailed in India since ages. An earlier text on Hinduism gives an account of how dogs were created by the Creator to live besides humans, so they can protect the latter from the inauspicious omens which were causing high infant mortality rate in the human species. These omens are also explained in *Vastu vidya* as negative energies which only an animal like dog - with high capacity to read the harmonic frequency at both ends - could absorb and manipulate. This aspect is not just a myth or superstition, but is explained scientifically in many Hindu texts.

So since the beginning of dogs' existence on this planet, humans have identified the species as their protectors and mates.

This temple, in worshipping dogs, is only recognising this aspect and function of the dog in the human world.

“Para yo, para vos, y para los animalitos de Diós.” – “For me, for you, and for God’s little creatures”.

~ Seen in an agriculture study guide at Albuquerque, New Mexico Quaker Meeting House.

NEPAL

PROTECTING CHILDREN, ANIMALS AND THE ENVIRONMENT

In January, *Animal Nepal* honoured **Mr Indra Tuladhar** from Bungamati Itha Udyog for producing ‘clean and green’ bricks using Chinese technology. The animal welfare organization urges other brick producers to follow his example, thus eliminating environmental pollution as well as the exploitation of working children and equines. “The industry has the technology and the resources to stop the production of ‘blood bricks’; all it needs is the right motivation,” said **Krishna Singh**, programme manager at *Animal Nepal*.

Animal Nepal’s gesture is supported by **Dutch Party for the Animals** member **Martin Schoenmakers**. Together with *Animal Nepal* Volunteer Director **Lucia de Vries**, he offered a certificate and gifts to the clean bricks producer.

The Bungamati brick factory introduced Chinese automated brick making machinery in 2009. Instead of being seasonal, the factory now produces bricks all year round and no longer employs migrant workers, children or donkeys. The bricks are transported by electric carts. Although the process is not yet completely environmentally friendly, there is a great reduction in emissions. Bungamati Itha Udyog is one of the three factories in Nepal using this technology.

Entrepreneur Tuladhar says the brick industry suffers from labour problems, animal abuse and environmental pollution – they are the main polluters in the Valley. The contracted workers at the improved kiln earn a fixed salary and no longer face hazardous work conditions.

Since 2008, *Animal Nepal* has reached out to around 500 equines (mostly donkeys) working in brick kilns in Kathmandu Valley. There is relentless pressure to over-work and over-load animals. Life expectancy is short and most donkeys suffer from serious health problems.

In order to help make buyers make the right choices, a network of NGOs active in environmental protection, children’s rights and animal welfare, including *Animal Nepal*, have joined together to promote a responsible brick-making industry. They are introducing a certification system that will provide brick factories with a red, orange or green label.

~ Krishna Singh, Programme Manager *Animal Nepal*

animalnepal@gmail.com

www.animalnepal.org

www.adoptnepalidog.info

BOOK REVIEW

WHAT I DON’T KNOW ABOUT ANIMALS JENNY DISKI 2010, VIRAGO PRESS

Since, friend, you’re reading—thank you— a publication from *Quaker Concern for Animals*, would it be reasonable of me to say that there are a few things I can safely assume about you? I can assume, for instance, that you are interested in non-human animals, concerned about them, sympathetic to their suffering. You might spend a fair

amount of time thinking about what they're 'thinking' and about what makes them different. Very likely, you've formed a conviction that there is something out of joint, even desperately so, in the relation between them and *homo sapiens*, and that *homo sapiens* can and should do something about this state of affairs.

If I'm not mistaken in these assumptions, then you and I have a lot in common. Maybe. But what would it gain me to measure and match what I imagine your ideas about animals to be with my own if I've not really come to grips with the latter? After all, when it comes to this topic I operate, beyond any doubt, according to a host of assumptions myself, *about* myself as well as about (other) animals. How often do I stop and ask myself how I *really* feel about animals and what I genuinely know of them? Hopefully a little more often, after reading Jenny Diski's 'travel book', as I think she describes it (it is equally autobiography, essayistic in form). Beginning with her childhood recollections, she retraces her own journey with animals against the backdrop of continually changing socio-cultural (popular and scientific) ideas about how people and animals should interrelate, taking in pets, zoos, cartoons, cuddly toys, children's books, philosophy, husbandry, hoarding etc. Throughout, her focus remains personal – how have her investigations (which range from passively imbibing nature programmes on telly to reading hundreds of pages of detailed ethological research to spending lambing season on a Somerset farm), witting and unwitting, affected her and what have they added up to? Have they given her any substantial insight into animals? What exactly, what kind or level of knowledge, would we be entitled to term a 'substantial insight'? And what needs of our own are driving our desire to achieve such an insight? All of us have made a similar journey and it would be wonderful to see us share our stories with one another, as the author shares hers. I've no doubt we'd learn a great deal about ourselves. But we'd be left with same question that she's been left with: would we have learnt anything about animals in themselves?

And alongside the question of knowledge, there's also the question of action. How does the encounter with the animal other affect us, change us, modify our behaviour and the choices we make daily? How do we allow it to do so, or, more to the point, how do we keep from allowing it to interfere with us? How do we shield ourselves from this encounter, preventing it from precipitating changes that might prove distressing or even merely inconvenient to us?

Like all of us, Jenny Diski has a certain picture of who she is, or, rather, pictures, which add up to a whole which is not entirely consistent. And like most of us, she is aware that this inconsistency, too, is integral to who she is and, moreover, that it alters over time. One of the episodes she recounts, with characteristic humour and penetration, from her personal history of how she's come to think and feel about animals, concerns her overcoming her crippling fear of spiders. Having found the courage to face up to her phobia and seek treatment, she finds herself readily 'cured'—delivered over to a new Jenny Diski who doesn't freak out over eight-legged critters—by a single blast of

hypnotherapy at the Zoological Society of London. This isn't all together reassuring, for, as she puts it, a "person who is not afraid of spiders is almost a definition of someone who is not me." (209) This particular, imaginary animal-relation (that animal-person relations are always imaginary is axiomatic to this book) and its overturning brings her face to face with what Jenny Diski did not, and does not, know about Jenny Diski.

The point where this conundrum of identity really began to intrigue and even provoke me comes late in the story (and I think it is a point that truly intrigues Diski, too), and it's where she comes to her own behaviours—particularly her meat-eating—and tries to square them with what she 'knows', or what she has, we might say, witnessed. It's the point where knowledge and action come face to face. We can always do better by animals, if only because we are naturally and thoroughly species-bigots, but this kind of change comes with a price, even if it's only a matter of psychologically shifting a little toward not-me, for who knows what might be lurking behind and beneath this not-me that's creeping nearer. Equally, there are precious few arguments in favour of changing that reason can't poke holes in, especially when we try to found these on abstract concepts (e.g. welfare) or absolute principles (e.g. rights). Arguments for ethical vegetarianism that I myself feel are fundamentally unanswerable on moral (dread word!) grounds remain entirely answerable, precisely because they are moral, i.e. human, and therefore held in place only by means of lots of other positions, some more subtle than others, that are at root emotional, arguable, indemonstrable and, by virtue of all those qualities and more, *anthropocentric*. Knowing all that, I stake my claim with vegetarianism and hold to it as best I can, knowing that I really should be vegan. How does it start and where does it end? We are always at a midpoint between the forces of fear and inertia, and of a logic that can pull us in either direction; difficult to be still here, and listen for the promptings of love and the spirit of compassion, especially since our own sentimentality and neediness – which more often than not only make us ridiculous to our fellows but also forgetful of animals—often beseech us in the guises of love and compassion themselves.

So while Jenny Diski no longer calls herself an arachnophobe, she holds onto other labels for herself, other ways of picturing who she is or, since she wouldn't like "is", who she currently persists-in-being. She calls herself a hypocrite (246) and a contrarian (251), for instance. She defines herself as "post-domestic" at the very opening of the book (3) in a matter of fact way, but later uses the term to excuse, I think, a certain habit of looking away (255). These labels are powerful and they serve a certain purpose, one which I feel is defensive—perhaps 'protective' would be a fairer word—in the way I've sketched above. They defend the status quo of Jenny Diski and also the status quo of a certain moderate liberalism which is tolerant to a fault, and, under the sign of this tolerant circumspection, hears, but does not heed, the call. I'm painfully aware of such traits in myself, and am grateful to the author not only for making me still more aware, but also extending a hand of companionship to all

of us who bear this burden— which is only intermittently agonising— of scepticism, laziness and hypocrisy, and rest uneasy in this preference for half-measures and self-analysis, while real animals suffer real torment and deprivation, ‘out there’ and for our sakes. I’m a veggie hypocrite, Diski’s a meat-eating hypocrite— these ‘confessions’ don’t absolve us of action: we could both do better. So while I hope that Jenny Diski comes to question these traits she has attributed to herself in turn, and in questioning them overcomes them, in the pursuit of a powerfully transformative affinity with animal-kind; it’s impertinent of me to do so— these are really wishes that I wish for myself, for my own growth, regarding my own stumbling blocks, and I offer them in closing, along with a few ‘axioms’ from *What I Don’t Know About Animals*, that they might reflect something of my gratitude for this book and for the opportunities for deep consideration it will supply to all its readers.

- * *Only the fact of our dominion over [animals] enables us to consider treating them with kindness (28)*
- * *There’s no way out of anthropomorphism for us (59)*
- * *Whatever way we choose to look at animals will always have implications for how we look at human beings— that, finally, is what animals are for (137)*
- * *Our existence on this planet is a problem, but it isn’t a problem to be solved (297)*

Editor’s note: it will be interesting to read how Diski explores the challenging penultimate quote above...

~ Many thanks to **Thom Bonneville** for his thought provoking review. Thom is an Attender at Muswell Hill Friends’ Meeting.

Celebration of the life of Michael Grundy

As mentioned in the October *Clerk’s Update*, Tina Grundy and her daughter Holly lost a beloved husband and devoted father in October 2009.

This is part of Tina’s notice to Nottingham Local Meeting:

“Michael loved, with a passion, the Quakers and all they stand for. He especially loved Quaker Concern for Animals, one of the world’s oldest animal charities, and was doing work for them up until the last day of his life. He was so proud that, in the 18th Century, John Woolman refused to ride in horse-drawn carriages because of the cruelties suffered by the horses. The Journal of John Woolman was one of Michael’s most treasured possessions. Michael would have been so pleased therefore to know that the collection at his funeral for Quaker Concern for Animals raised £340. QCA has often had financial problems, and in the past has struggled to keep going, but Michael would always be there, urging them to continue and supporting them in every way he could.

There was a very moving addendum to Michael's funeral. The following day Holly and I went to Wilford Hill to read the cards on the floral tributes. As Michael loved cottage garden plants and wildflowers, we had placed a simple bunch of flowers taken from our garden on to his coffin. This little bunch had been laid outside with all the other wreathes and bouquets but now it was nowhere to be seen; all that was left was a few stems. All the flowers had been chewed off and eaten by rabbits! How Michael would have loved that. His final act was to help provide a meal for the very animals he loved so much.

In memory of Michael, we reproduce a story published years ago in a QCA newsletter:

Brighton Fair

One May Day morning in 1805, young John Holford woke up early and ran to the window. He looked down the Old Steine and Brighthelmstowe (which is now called Brighton) in Sussex. The outsides of the big houses were decorated with branches of hawthorn with the white may-flowers scenting the air. Already the band was playing in the bandstand. It was a holiday.

After breakfast, John's Quaker parents spoke to him very seriously. "John, if thou goest to the bullring this morning, see that thou keepest in the watching crowd. No interfering! Just be one of the crowd and merge with it."

John had no idea what they were talking about, but he was an obedient boy. He wandered up to the town centre, where he saw a flat, paved area with a big iron ring firmly fixed in the centre of it. This was the bullring. A bull was led through the streets by the small ring in his nose and chained to the big ring. Country folk brought their dogs: terriers, bull terriers and mongrels, ready to unleash their dogs to fight the bull.

As the organizer shouted, and the hand bell was rung, the Brighton Quakers quietly stepped out of the crowd, joined hands and made a circle around the bull. The dogs were loose, and pandemonium broke out. John wanted to help his parents who were being bitten, but he remembered his promise.

The constabulary came and arrested all the Quakers, put them into horse wagons and took them off to jail in Lewes Town. The bull was killed by the dogs.

Many years later, in 1834, Parliament made bull baiting illegal in Britain, thanks to the pioneering work of Brighton Quakers and others like them.

DATES FOR YOUR DIARY

QUAKER CONCERN FOR ANIMALS ANNUAL GENERAL MEETING

At **Friends' House**, 173, Euston Road, London.

Saturday, May 7 2011. Refreshments at 10.30 a.m.

Turning the Tide

Please see attached paper and our update for more details.

ECUMENICAL ANIMAL WELFARE RETREAT

HOLLAND HOUSE, CROPTHORNE, NEAR EVESHAM, WORCS.

May 4 – 6 2011

Details and booking:

Irene Casey, Catholic Concern for Animals

Irene.casey@talktalk.net

INTERFAITH CELEBRATION OF ANIMALS

8th. Interfaith Celebration of Animals at Golders Green Unitarians on Sunday September 4th. 2011.

Details available nearer the time from Feargus O'Connor at ggunirev@aol.com or Marian at mhussenbux@btinternet.com.

REMEMBRANCE SERVICES – NOVEMBER 13 2011

A service in the Anglican tradition to acknowledge the sacrifice of all animals caught up in conflict past and present.

The Animals' War Memorial, Park Lane, London.

Nearest tube station is Marble Arch.

Officiant: Revd. George Ochola.

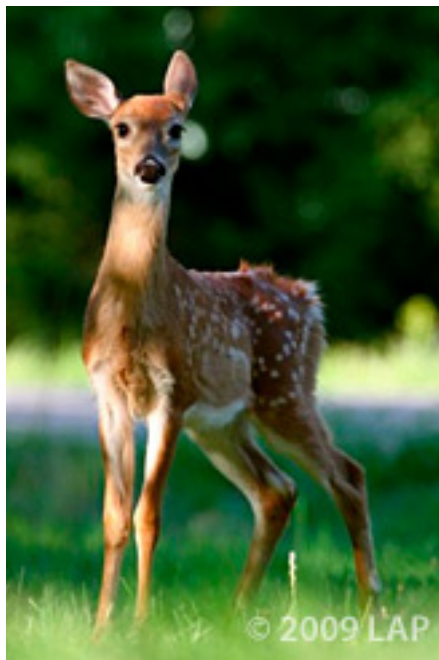
Meet at 10.30 a.m. - silence at 11 a.m.

There will also be the laying of purple poppies for the animals at Remembrance services in Eastbourne, Hastings, Birkenhead and Warrington.

Please contact us if you would like to arrange your own purple poppy-laying.

Purple poppies and wreaths are available from Animal Aid at:

www.animalaid.co.uk



Deer by kind permission of Alexandra Giordano – see page 6



Paska – “Easter” in Norwegian, one of the rescued rabbits – see page 16



Think outside the cage - see page 20



Snails “God’s little creatures” - see page 21



Hare, sculpture by Meical Watts in St. Melangell’s church – see page 15