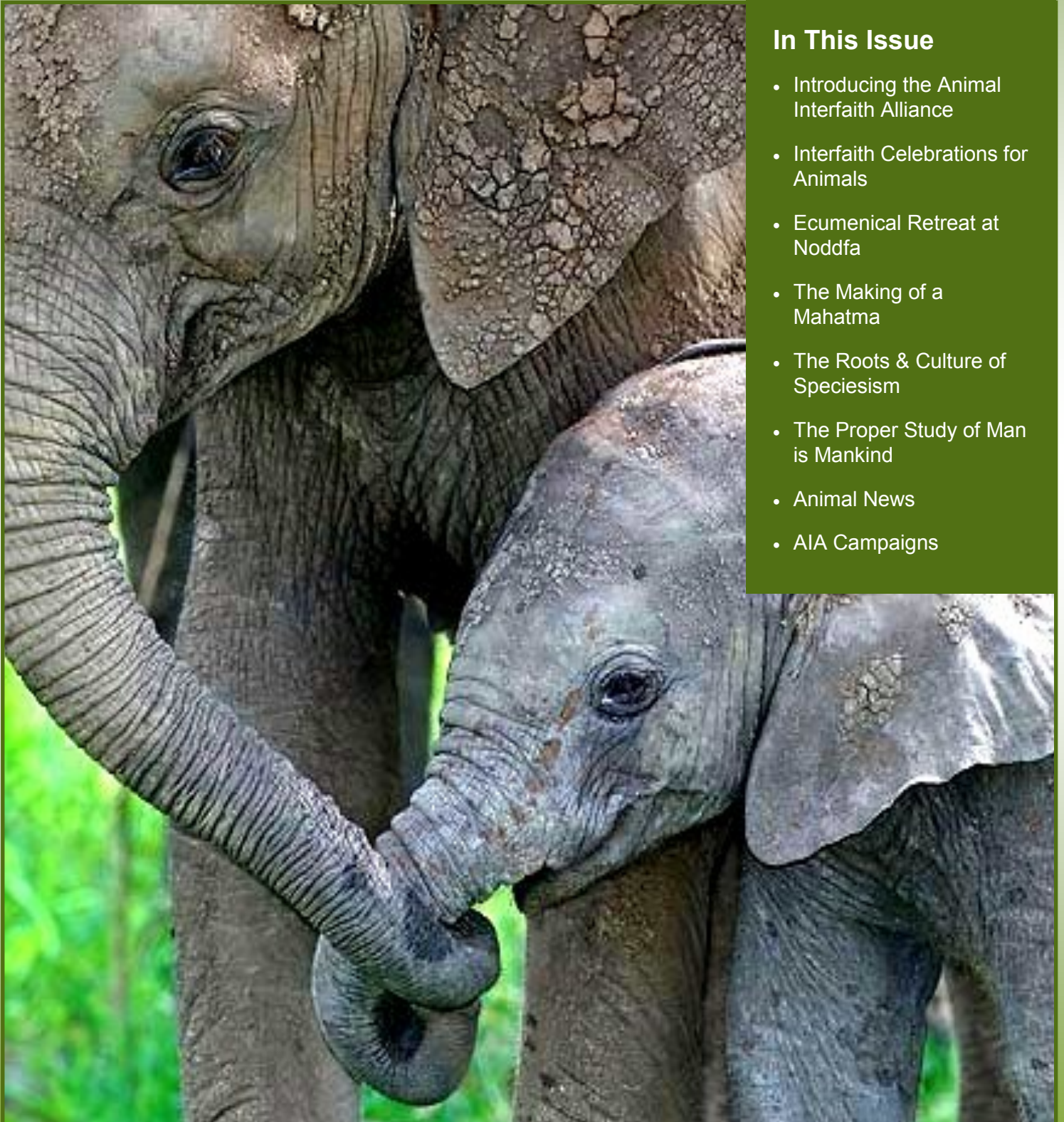


# ANIMAL SPIRIT



**THE ANIMAL INTERFAITH ALLIANCE MAGAZINE**

**Autumn 2014 - Issue 1**



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- Introducing the Animal Interfaith Alliance
- Interfaith Celebrations for Animals
- Ecumenical Retreat at Noddfa
- The Making of a Mahatma
- The Roots & Culture of Speciesism
- The Proper Study of Man is Mankind
- Animal News
- AIA Campaigns

# ANIMAL SPIRIT MAGAZINE

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## ANIMAL INTERFAITH ALLIANCE PEOPLE

**President:** - Satish Kumar (*Jain*)

**Vice President:** - Dr Deborah Jones  
(*Catholic Concern for Animals*)

### **Patrons:**

Dr Richard D. Ryder (*Ethicist*)  
Anant Shah (*Jain*)  
Muhammad Safa (*Muslim*)  
Ajit Singh (*Sikh*)  
Charanjit Singh (*Sikh*)

### **Board:**

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(*Unitarian Minister*)

Barbara Gardner - *Managing Director*  
(*Editor of The Ark, Journal of Catholic Concern for Animals*)

Chris Fegan  
(*Catholic Concern for Animals*)

Sarah Dunning  
(*Anglican Society for the Welfare of Animals*)

Andre Menache  
(*Quaker Concern for Animals*)

Rev. Prof. Martin Henig  
(*Anglican Minister*)



**Quaker Concern For Animals**

## WELCOME FROM THE EDITOR



**W**ELCOME TO THE FIRST EDITION OF *ANIMAL SPIRIT*, the journal of the newly formed *Animal Interfaith Alliance* which was set up by individuals from many faiths to create a united voice for animals, based on the teachings of the founders of the world's faiths and spiritual beliefs, to lead the world in the humane treatment of animals. As well as having ASWA, CCA and QCA as member organisations, we have individual members from many faiths, including Jains, Muslims and Sikhs. Indeed, we are honoured to have as our President none other than Satish Kumar, who was once a Jain monk and now lives out his Jain faith of ahimsa (non-harming) in Devon, England.

We hope you enjoy this first edition of *Animal Spirit* and I invite you to join the *Animal Interfaith Alliance*, either as an individual or as an organisation. Members will receive regular editions of *Animal Spirit* magazine and will be able to join us in our campaigns to improve the welfare of our fellow animals. The membership form is on page 6. We would especially welcome articles and items of interest from our members for future editions.

We also invite you to our *Interfaith Celebration for Animals* being held on 4th October (World Animal Day) at the Unitarian Church in Golders Green. Details are given on page 5. This is the 11th Celebration for Animals held here by Rev. Feargus O'Connor, our Chair, and is the first that the *Animal Interfaith Alliance* is sponsoring.

It is important to demonstrate that, despite our different faiths, we are all united in wanting to extend the circle of compassion out to include all our fellow sentient beings who share the ability to feel pain and happiness and who all desire to be free and happy. We recognise that so many of our fellow creatures do not live a life free from suffering and that it is our responsibility, as stewards of Creation and as the united voice for all the faiths, to stand up for them and ensure that they are given a better future, where they are treated with the respect, care and compassion that they deserve.

**Barbara Gardner**

### MEMBER ORGANISATIONS

Anglican Society for the Welfare of Animals (ASWA) - [www.aswa.org.uk](http://www.aswa.org.uk)

Catholic Concern for Animals (CCA) - [www.catholic-animals.org](http://www.catholic-animals.org)

Quaker Concern for Animals (QCA) - [www.quaker-animals.co.uk](http://www.quaker-animals.co.uk)

*The Animal Interfaith Alliance is a registered not-for-profit company number: 8958588*

*Registered company address: JVS, 855 Finchley Road, London, NW11 8LX*



## INTRODUCING THE ANIMAL INTERFAITH ALLIANCE

The Animal Interfaith Alliance (AIA) held its inaugural meeting on 7th January 2014 at Golders Green Unitarian Church, where Rev. Feargus O'Connor has been holding Interfaith Celebrations for Animals on World Animal day over ten years. After the 2013 event a group of people from different faiths, who shared a common interest in the better treatment of animals, decided to form the AIA. We are delighted to be able to report that Satish Kumar warmly accepted the board's invitation to be its President. Dr Deborah Jones, CCA trustee and former editor of *The Ark*, is a vice president and patrons include Ajit and Charanjit Singh (Sikhs), Muhammad Safa (Muslim), Anant Shah (Jain), and Dr Richard Ryder (Ethicist).

The AIA is registered with Companies House as a not-for-profit company, limited by guarantee. Rev. Feargus O'Connor is the Chair and Barbara Gardner is the Managing Director. The other board members include Sarah Dunning from ASWA; Chris Fegan, General Secretary of CCA; Andre Menache, a patron of QCA and Rev. Prof. Martin Henig, Anglican Minister. We believe that, as the united voice of the people from all faiths who care about animals, we will be stronger together and better able to make a difference.

The AIA is now recruiting members and a membership form is shown over the page, which you may wish to complete and pass on to interested people. It is also possible to make donations using this form.

### Vision, Mission & Objectives

#### Vision

A peaceful world where people of all faiths, and all those who believe in a compassionate world, work together to treat all animals with respect and compassion.

#### Mission

To create a united voice for animals from all of the world's faiths and spiritual beliefs, based on their founders' teachings, to lead the world in the humane treatment of animals.

#### Objectives

1. To provide a stronger voice for animals through the interfaith group than can be provided by many separate voices from individual faiths;
2. To create a co-ordinated approach across the faiths to educate people on the humane treatment of animals;
3. To create a strong and co-ordinated campaigning organisation;
4. To provide a forum to learn from and share the wisdoms of other cultures and traditions;
5. To disseminate that wisdom through literature, including a regular newsletter, books and orders of service, and through the internet, including a website and social media, which can also be used as a campaign tool;
6. To inspire others through interfaith conferences and services with a major event celebrating World Animal Day on 4<sup>th</sup> October;
7. To promote a vegetarian/vegan diet, which also embraces the issues of environmental protection, healthy lifestyles and ending world hunger, and to end animal exploitation.



### **The Inaugural Meeting of the Animal Interfaith Alliance, held on 7th January 2014 at the Unitarian Church in Golders Green**

From left to right - Nitin Mehta (Jain, founder of the Young Indian Vegetarians & Patron of Quaker Concern for Animals (QCA)), Feargus O'Connor (Minister at Golders Green Unitarian Church & Secretary of the World Congress of Faiths), Sarah Dunning (Anglican Society for the Welfare of Animals (ASWA)), Andre Menache (Patron of QCA), Judith Wilkins (QCA), Marian Hussenbux (QCA), Lara Smallman (Director of the Jewish Vegetarian Society), Cordelia Grimwood (Buddhist, Amida Trust), Anant Shah (Jain), Chris Fegan (CCA), Dr Richard Ryder (Ethicist and RSPCA trustee), Bharti Taylor (President of the Hindu Forum for Europe & member of the European Council of Religions Leaders). *Photo by Barbara Gardner.*

## **11th Interfaith Celebration for Animals**

***Saturday 4th October: at 3.00pm***

***All Welcome!***

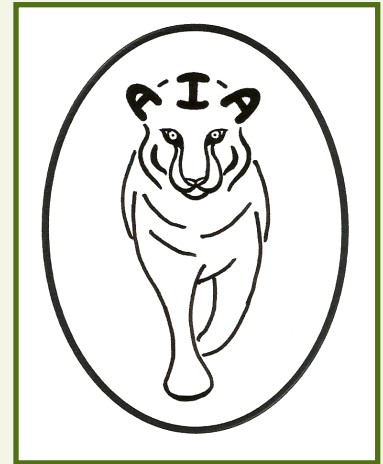
**Golders Green Unitarian Church,  
31 Hoop Lane, Golders Green, NW11 8BS.**

*Sponsored by Animal Interfaith Alliance, World Congress of Faiths  
& Quaker Concern for Animals.*

*Service led by Rev. Feargus O'Connor. Keynote speaker Dr Richard D. Ryder.*

# ANIMAL INTERFAITH ALLIANCE

## MEMBERSHIP FORM



Title: Dr \_\_\_\_ Mr \_\_\_\_ Mrs \_\_\_\_ Ms \_\_\_\_ Other \_\_\_\_

First name/initial: \_\_\_\_\_

Surname: \_\_\_\_\_

I wish to join the Animal Interfaith Alliance: \_\_\_\_\_

Or – I wish to renew my membership: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_  
Postcode: \_\_\_\_\_

Country: \_\_\_\_\_

Telephone number: \_\_\_\_\_ Mobile number: \_\_\_\_\_

Email Address: \_\_\_\_\_

Type of annual membership (please tick):

Organisation membership £50.00 \_\_\_\_ Individual membership £15.00 \_\_\_\_

Individual concessions membership £7.50 \_\_\_\_

I would like to make a donation of £ \_\_\_\_\_

**Please make cheques payable to ‘The Animal Interfaith Alliance’ and send to The Treasurer, Animal Interfaith Alliance, 56 Cole Lane, Ivybridge, Devon, PL21 0PN.**

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

*Registered not-for-profit company number: 8958588*

## INTERFAITH CELEBRATIONS FOR ANIMALS

*Rev. Feargus O'Connor is Chair of the Animal Interfaith Alliance and Secretary of the World Congress of Faiths. He has been holding interfaith celebrations for animals at his Unitarian Church in Golders Green for ten years. Here he tells us why he believes that, as Christians and people of all faiths, we should share our compassion with other members of the animal kingdom.*

BY REV. FEARGUS O'CONNOR



SHOULD HUMANE AND COMPASSIONATE PEOPLE not feel a moral imperative to act to relieve the immense suffering of billions of sentient fellow creatures? Should we not feel impelled to do whatever we can to save countless animal lives? It has been estimated that the flesh of over 50 billion animals is consumed every year. Billions of God's creatures are routinely abused, killed and experimented on in countries whose peoples proclaim their adherence to religious traditions, teaching compassion and respect to all God's living creation. But how often is there evidence in practice of such compassion in our actions? So should we not, as religious believers, each adhering to our own tradition, perceive the need to examine our collective consciences to determine how far we have fallen short of the religious ideals of love and compassion we should not only feel for all living creation but, more importantly, *show* in our actions? In struggling to cultivate such an all-embracing ethic of love and care for all living beings, we may be inspired by the noble example of those who did

show in their lives, not only the working out, but the fruits of universal compassion towards all life on Earth.

'We bow to all beings with great reverence in the thought and knowledge that God enters into them through fractioning Himself into living creatures', we read in the Hindu epic *The Mahabharata*: an ethic truly in the spirit of Mahatma Gandhi himself.

---

### Neminath

*'All your fellow creatures are like you. They want to be happy. Never harm them and when you leave this life you too will find happiness.'* **Buddha**

---

This lesson is movingly illustrated in the life and teachings of one of the founders of the Jain religion, Neminath. A contemporary of the Buddha, Neminath was the son of a Rajah. He was on his way to marry a beautiful princess, we are told, when he saw many animals, cruelly packed tight in cages. They were looking frightened and miserable.

'Why are all these animals, who desire to be free and happy, penned up in these cages?' Neminath asked his charioteer.

'They are to furnish a feast for your wedding', the charioteer replied.

Neminath, full of compassion, reflected: 'If for my sake all these living creatures are killed, how shall I obtain happiness?' Then and there he renounced his princely privileges, cast aside his fine clothes, gave away his

property and vowed to pursue a life of universal compassion. Neminath sought to propagate a religion which would benefit all living beings in a spirit of loving kindness.

The teachings of this founder of the Jain religion may be summed up in one sentence: ‘This is the quintessence of wisdom: do not kill any creature’. This doctrine of Ahimsa, later adopted by Mahatma Gandhi, counsels absolute non-violence.

‘All breathing, living, sentient creatures should not be slain or treated with violence, abused or tormented. This is the supreme unchangeable law.’

### **Buddha**

Likewise the Venerable Buddha showed immense and heartfelt compassion for all living beings. In one celebrated story he persuades a king to save animals about to be led to the slaughter. The wellsprings of Buddhist compassion are evident in the Buddha’s own words.

‘All beings tremble before violence. All fear death. All love life. See yourself in others. Then whom can you hurt? What harm can you do? Those who seek happiness by hurting others who seek happiness, will never themselves find happiness. All your fellow creatures are like you. They want to be happy. Never harm them and when you leave this life you too will find happiness.’

In that much loved Buddhist scripture the *Metta Sutta* the Buddha compares tenderness to our animal companions to the love of a mother for her child.

‘Even as a mother protects with her life her child, her only child, so with a boundless heart should one cherish all living beings: radiating kindness over the entire world, spreading upwards to the skies and downwards to the depths, outwards and unbounded, freed from hatred and ill-will.’

### **Schweitzer**

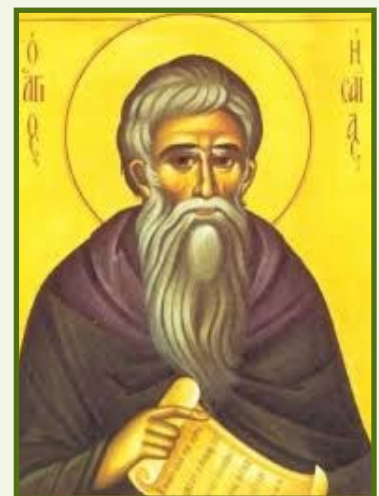
A modern religious thinker who has embraced this essentially religious ethic was the humanitarian and Nobel Peace Prize laureate Dr. Albert Schweitzer, who argued that any religion or philosophy, not based on a respect for life, was not a true and authentic one.

‘Today it is considered an exaggeration to proclaim constant respect for every form of life as being the serious demand of a rational ethic’, Schweitzer wrote. ‘But the time is coming when people will be amazed that the human race existed so long before it recognised that thoughtless injury to life is incompatible with real ethics, [which] is in its unqualified form extended responsibility to everything that has life. The time must come when inhumanity protected by custom and thoughtlessness will succumb before humanity championed by thought. Until he extends the circle of his compassion to all living things man will not himself find peace.’

### **Isaiah**

Should we also be inspired by the vision of universal peace of the Prophet Isaiah?

‘Calf and lion cub feed together with a little boy to lead them.  
The cow and the bear make friends.  
Their young lie down together.  
The lion eats straw like the ox.  
The infant plays over the cobra’s hole.  
Into the viper’s lair the young child puts his hand.  
They do no hurt, no harm, on all my holy mountain.’





## **Muhammad**

This imperative to care for all sentient beings is equally evident in the Muslim scriptures, in which the Prophet is seen showing mercy and tenderness to all creatures at our mercy. A story is told of an adulteress who was forgiven because, when she passed by a dog who was dying of thirst and holding out his tongue in desperation, she got water from a well to save the life of the dog. This act of mercy to a suffering fellow creature led to her pardon.

## **The Celtic Saints**

In the Christian tradition we see such mercy and loving kindness to animals shown not only by St. Francis of Assisi but by many of the Irish Celtic saints. St. Patrick saved the lives of a doe and her fawn, St. Brendan was devoted to a crow, St. Columba to a pet crane, St. Molua to wolves, St. Brigid to her lambs and it was written of St. Ciaran that his tenderness was extended to all creation.

If, as Schweitzer proclaimed, it is in such an ethic of compassion that ‘all ethics must take root’ and ‘can attain its full breadth if it embraces all living creatures’ must not such an imperative of empathy and loving kindness to all our fellow creatures lead us to life saving deeds?

## **Life affirming actions of compassion**

Each of us can express that compassion in life affirming actions such as adopting a cruelty-free diet and being ever responsive to any cases of cruelty to animals we witness. Another positive act is to support the work of animal and humane medical research charities. One such charity is the Dr. Hadwen Trust for Humane Research ([www.drhadwentrust.org](http://www.drhadwentrust.org)), whose Universal Kinship Fund was launched in 2006 at the annual World Congress of Faiths’ interfaith celebration of animals. In supporting this charity we have the satisfaction of knowing that we are not only saving animal lives but contributing to valuable medical research into human disease and so help eradicate human and animal suffering.

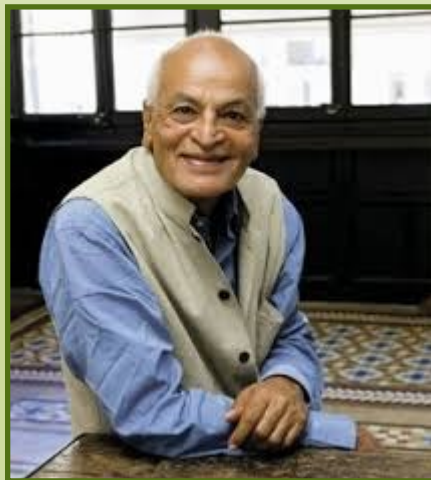
## **Interfaith action for animals**

One other important act of compassionate witness would be effective interfaith action to cultivate, among all adherents of religion, an ethic of universal reverence for life. In 2004, at our first World Congress of Faiths’ interfaith celebration of animals, Professor Andrew Linzey, the world’s foremost eminent theologian in this field, gave a truly inspirational address and, with the support of animal lovers of all faiths, these interfaith services continue the first Sunday in September every year. Among those attending are members of religious animal societies, among them Quaker Concern for Animals, Catholic Concern for Animals, the Anglican Society for the Welfare of Animals, the Unitarian Animal Welfare Society as well as sympathetic Jains, Buddhists, Hindus and Sikhs.

Inspired by these moving and inspirational encounters, several of us have launched the Animals Interfaith Alliance to witness to the need for loving kindness to all our fellow creatures. We shall seek to bring the riches of our several traditions to the service of this interreligious fellowship, whose vital mission is universal compassion expressed in loving deeds, to heal the world and strive for the happiness and welfare for all who live and breathe.

(First published in *The Ark* edition 227 and reprinted here with kind permission.)

## MEET THE ANIMAL INTERFAITH ALLIANCE TEAM



**PRESIDENT - SATISH KUMAR (Jain)**

(Editor-in-Chief for *Resurgence Magazine*.) Satish was born in Rajasthan in India and became a wandering Jain monk when he was nine years old. At the age of eighteen he became a campaigner for land reform, working to turn Gandhi's vision of a renewed India and a peaceful world into reality. He undertook an 8,000 mile peace pilgrimage, walking from India to Europe and then America, without any money, delivering packets of 'peace tea' to the leaders of the four nuclear powers. In 1973 he settled in England and took on the editorship of *Resurgence Magazine* and is a director of Schumacher College at Dartington.



**VICE PRESIDENT**

**DR DEBORAH M. JONES**  
(Trustee of Catholic Concern  
or Animals)



**PATRON**

**DR RICHARD D. RYDER**  
(Ethicist)



**PATRON**

**ANANT SHAH**  
(Jain)

**PATRONS: MUHAMMAD SAFA (Muslim), CHARANJIT SINGH (Sikh), AJIT SINGH (Sikh)**

‘Why is compassion not part of our established curriculum, an inherent part of our education? Compassion, awe, wonder, curiosity, exaltation, humility – these are the very foundation of any real civilisation, no longer the prerogatives, the preserves of any one church, but belonging to everyone, every child, in every home, in every school.’

*Yehudi Menuhin – Just For Animals*

## THE BOARD



**REV. FEARGUS O'CONNOR**  
**CHAIR**



**BARBARA GARDNER**  
**MANAGING DIRECTOR**



**DR ANDRE MENACHE**  
**DIRECTOR**



**CHRIS FEGAN**  
**DIRECTOR**



**SARAH DUNNING**  
**DIRECTOR**



**REV. PROF. MARTIN HENIG**  
**DIRECTOR**

‘Peace and disarmament are not possible without creating a whole culture of non-violence.’

*Satish Kumar - You Are, Therefore I am*

# CATHOLIC CONCERN FOR ANIMALS ECUMENCIAL RETREAT

**NODDFA - 12-15 MAY 2014**

**BY FIONA ROSEN**

(First published in *The Ark* edition 228 and reprinted here with kind permission.)

**H**AVING NOT ATTENDED the annual CCA retreat for a couple of years, I was looking forward to my trip to the Noddfa retreat house in Penmaenmaur, North Wales. I was told I would have to tell the guard that I wanted the train to stop at Penmaenmaur station as it was a 'request stop'. I realised then that this would be a trip full of new and interesting experiences!



## **A Place of Welcome and Peace**

Very relieved that the train had actually stopped (I was not, in fact, the only passenger alighting), I was met at the station by Sister Patrice and driven up the hill to Noddfa. The retreat centre is in a beautiful spot surrounded by mountains and with views of the sea. The word 'Noddfa' means haven or refuge, a place of welcome and peace, and as soon as you enter the driveway the peace enfolds you. The grounds are beautiful and extensive with wooded glades and paths, and you can experience one of the two Labyrinths and the Cosmic Walk. Apart from the beauty of the village down the hill and the surrounding countryside, you could happily spend all your time just sitting in the peace and stillness of the grounds.

## **One Big, Happy Family**

But we were not just there for peace and stillness. There was noise and excitement as people began to arrive and greet one another on Monday afternoon. After a delicious supper served by the Sisters (and the rest of the meals were to be just as good) we had a good introductory session where we all said something about ourselves and one principal concern for animal welfare which we wished to bring forward.

Although I had not seen some people for a while, and there were others I had not met before, we were soon all one big, happy family again, united in our passion for animals and looking forward to an inspiring time ahead. We finished with Night Prayers in the chapel, a lovely place where we would be spending plenty of time over the next few days.

## **Prayers and Talks**

Tuesday began with Morning Prayers and a spot of gentle exercise to get us ready for the day, saying the Lord's Prayer with arm actions! Our first talk was given by a good friend of CCA, Rev. Dr Martin





Henig, on *The Naturalist at prayer: a reflection on Christian love and our relations with the Natural World*. Rev. Dr Julie Hopkins then took us on a journey with *Holy hermits and their creature companions*, which continued on in the afternoon session. I am sure I am not the only one who now feels inspired to visit the islands and hermitages where these gentle saints and mystics lived. After supper, Martin Henig spoke on *Fleas, flies, mosquitoes and locusts - God's creatures too!* and the discussion afterwards even sang the praises of head lice... a thought provoking talk indeed!

### Strategic Planning

After a Eucharistic Service led by Martin in the Chapel on Wednesday morning, our new General Secretary, Chris Fegan, led us in discussions on our future with 'Animal welfare and a religious perspective' and 'CCA in the modern world'. We all went forth feeling inspired and challenged and confident that, under Chris's direction and leadership, we will continue to make a difference in both the human and animal worlds... which is all one world, anyway.

We were joined in the afternoon by Rev. Helen Hall, the Chair of ASWA (Anglican Society for the Welfare of Animals), who spoke on *Animals and Christian law*. Another inspiring talk, but I was left feeling even more worried and, I suppose, infuriated by the way in which perpetrators of animal cruelty can slip through the net in civil law and offend again and again.

### An Evening of Music



To lighten the mood, we all enjoyed evening prayers and a musical interlude provided by Deborah, Wanda and Judy, then it was a chance to let our hair down with poetry, music, song and dance, and suitable refreshment was provided to help us on our way.

The final morning - gosh, was it that time already? - and Morning Prayer with Martin, then we gathered to watch a DVD on *Honouring God's Creation* before our plenary session, feeding back our thoughts and comments on the past few days and our hopes and challenges for the future.

### The Fight for Justice and Freedom from Suffering

A really inspiring and joyful few days but, as always, not without pain, as we considered the pain and suffering of God's creatures which surround us in so many ways, sharing events and experiences. The peace and beauty of Noddfa contrasting sharply to the anger and agony which was roused in us, but that is how it must be. We cannot just sit in the peace and beauty but, equally, we must not let ourselves be defeated by the pain. We must appreciate and enjoy and rejoice in God's creation and continue to fight for justice and freedom from suffering for all its members, whether they be fluffy, cuddly and easy to love or not!

## Thank You to All!

On a personal note, I would like to express my thanks to all who worked so hard to organise such a wonderful retreat, where we could all come together, irrespective of our denominational backgrounds, and gain strength and inspiration from one another. And a special thank you to the Sisters who run Noddfa and maintain such a holy and peaceful haven, truly a special place. Thank you, also, to the event organiser, CCA trustee, Irene Casey.

The details and venue of next year's CCA ecumenical retreat will be announced in due course, but I do urge everyone, especially if you have not attended before or do not see yourself as a 'retreat' sort of person... do go... I can promise that you will be inspired, refreshed, challenged, roused, and perhaps angered and upset at times ... but don't just wait to read the report of how good it was ... *be there!*



## Paragraph 2416 of the Catechism of the Catholic Church

*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 and St Philip Neri treated them.*



## DR ANDRE MENACHE SPEAKS AT THE LONDON VEGAN FESTIVAL



On 17th August 2014, AIA board member and AVC's Scientific Consultant Dr Andre Menache BSc (Hons) BVSC MRCVS - delivered a brilliant talk around the link between curiosity-driven research, Universities and public funding.

The general public continues to tolerate animal experiments, thinking that they are life saving. However, based on Home Office statistics, nearly three quarters of all animals used in 2013 were for 'basic research' (also known as 'curiosity driven research').

Basic research is experimental or theoretical work undertaken primarily to acquire new knowledge of the underlying foundations of phenomena and observable facts, WITHOUT ANY PARTICULAR APPLICATION OR USE IN VIEW.

Researchers are quick to suggest that their basic research on animals may one day provide a cure for this or that human disease. However, the weight of scientific evidence clearly shows that the chances of this happening are almost zero, so all this money spent on basic research using animals would be better spent elsewhere on REAL science.

When the public is asked for its opinion on basic research using animals, the response is a resounding NO. In the largest survey of its kind, the European Commission found that 70 per cent of EU citizens are opposed to basic research using animals. And here's the crazy part: we are funding it through our taxes even though most of us consider it to be cruel and useless.

AVC website: [StopVivisection.org.uk](http://StopVivisection.org.uk)

Facebook: [Facebook.com/AntiVivisectionCoalition](https://www.facebook.com/AntiVivisectionCoalition)

Dr Menache is contactable via [info@StopVivisection.org.uk](mailto:info@StopVivisection.org.uk)

Read more about Dr Menache's work: [AnimalConsultants.org/andre-menache.html](http://AnimalConsultants.org/andre-menache.html)

See the video of Andre's talk here: - <http://vimeo.com/104386197>

## DR RICHARD D. RYDER DEBATES VIVISECTION ON RADIO 4



On 27th and 30th August 2014, AIA Patron Dr Richard D. Ryder debated on Radio 4's *Agree to Differ* programme with vivisectionist Dr Tipu Aziz about the ethics of vivisection. What was surprising was the extent to which they agreed to agree!

The full debate can be heard on the BBC iPlayer at:-

<http://www.bbc.co.uk/programmes/b04fc70m>

## THE MAKING OF A MAHATMA

*Founder of the Young Indian Vegetarians, Nitin Mehta MBE, describes the moving story of how one small incident turned the leader of a guerrilla army into a Mahatma (Great Soul) who went on to conquer apartheid, lead a nation and become a symbol peace.*

(First published in *The Ark* edition 228 and reprinted here with kind permission.)

BY NITIN MEHTA MBE

THE DEATH OF NELSON MADELA at the age of 95 moved people all over the world. The outpouring of grief is similar to the one when Mahatma Gandhi died. It is one of those inexplicable quirks of history that both these giants who shaped the modern world started their long march for justice in South Africa. As a young man looking for a better future, Gandhi could have found that he could have settled in any of the many countries of South and East Africa, as did many Indians in Kenya, Uganda, Tanzania, Zambia, Malawi and Zimbabwe. But it seems some divine force brought Gandhi to South Africa, which at the time epitomized the oppression of a people in their own country in the form of apartheid. It is in South Africa that Gandhi started a struggle against injustice and his experiences there were of immense importance in his strategy to confront the British Raj in India. Gandhi's nascent movement for justice in South Africa inspired and galvanized a whole generation of South African freedom fighters like Walter Sisulu, Oliver Tambo, Desmond Tutu and many others.



### **The inspiration of Gandhi's example of non-violence**

After Gandhi departed for India he left his son Manilal back in South Africa to continue the struggle. Manilal was present at a crucial meeting of the ANC in 1949, where he pressed the party to unconditionally adopt non-violence but with little success. The attitude of the party toward the Gandhian ideal of non-violence was, in subsequent years, best summarized by Desmond Tutu. He said: 'Gandhi was to influence greatly Martin Luther King Jr., the leading light in the American Civil Rights Movement, as well as the South African National Congress of Nelson Mandela. So many, many people expected our country to go up in flames, enveloped by a catastrophe, a racial bloodbath. It never happened. It never happened because, in the struggle against an evil of injustice, ultimately it did not take recourse to violence, and because you and so many others in the international community supported the struggle'.

---

*It is the small and often insignificant episodes in the lives of great souls that separates them from the rest.*

---



### A small lesson in compassion

Nelson Mandela was indeed a great soul, as even though his people suffered so much under the apartheid regime, and he himself had spent 27 years in jail in conditions that could destroy most people, he was able to forgive the oppressors and establish a rainbow nation of peace and harmony.

It is the small and often many insignificant episodes in the lives of great souls that separates them from the rest and here is one such moving incident in the life of Nelson Mandela. In around June 1961 Mandela spent some time in a farm at Liliesleaf in Rivonia, a suburb of Johannesburg. His then wife, Winnie, brought him an old rifle for target practice. One day he shot a sparrow with it and was mortified when the five year old son of a friend rounded on him saying: 'Why did you kill that bird? Its mother will be sad'.

Mandela said, 'My mood immediately shifted from one of pride to shame. I felt this small boy had far greater humanity than I did. It was an odd sensation for a man who was the leader of a nascent guerilla army'.

That regret he felt at his action and his willingness to learn from a five year old was the making of a great man.

### MAHAVEER AWARD 2014

Each year, the Young Indian Vegetarians present the Mahaveer Award to a person or group who has done something outstanding for animals. On 23 March 2014, they presented the Mahaveer Award to SPEAK for ten long years of campaigning for animals abused at Oxford University and to stop the cruel practice of vivisection. Nitin Mehta said to them, 'Generations to come will remember your compassion to end cruelty inflicted on thousands of animals'.

He also said, 'A day will soon come when this evil practice will end and, at that time, it is the compassion and commitment of SPEAK supporters that will be remembered with pride.'



*'Unless we live with non-violence and reverence for all living beings in our heart, all our humaneness and acts of goodness, all our vows, virtues and knowledge, all our practices to give up greed and acquisitiveness are meaningless and useless'*

**Mahavira**

## THE ROOTS OF THE CULTURE OF SPECIESISM

*Dr Richard Ryder is a patron of AIA and a trustee and past chairman of the RSPCA. He invented the term 'speciesism' and has campaigned for better animal protection for over 40 years. His many books include Animal revolution: Changing Attitudes Towards Speciesism and Speciesism, Painism and Happiness: A morality for the 21st Century.*

BY DR RICHARD D. RYDER

**H**OW SHOULD WE TREAT OTHER ANIMALS? The great Jain and Buddhist civilisations, for example, teach respect for all forms of life, while Christianity (since Francis of Assisi) has tried to ignore the whole subject, and for centuries the western world pretended the problem did not exist. History shows that progress in animal welfare tends to take place at times of affluence and peace. When humans feel threatened by poverty or war they seem only to have time for themselves; they put themselves first and speciesism runs riot. Our natural human compassion for animals is obliterated by selfish need.

Over the centuries we have seen early thinkers and preachers being either sympathetic, opposed or silent on the animal issue. Some of those in the ancient pro-animal camp, in addition to Gautama Buddha and Lord Mahavir, have included Pythagoras (active around 530 BCE), Asoka (Emperor of India), Marcus Aurelius (Roman Emperor) and the philosophers Porphyry, Plotinus and Plutarch. So what did they say on the subject?



### The Ancient Greeks

Pythagoras had hundreds of thousands of followers and promoted a vegetarian diet. He believed 'animals share with us the privilege of having a soul' and concluded: 'As long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace.' Pythagoras seemed to base his ethic upon belief in reincarnation and belief that animals have consciousness (or 'soul'). Plutarch was disgusted by the thought of eating meat and considered that 'kindness and benevolence should be extended to the creatures of every species'. If we want meat, we should have to kill the animals ourselves, not with weapons, but with our bare hands and teeth!

Meat, said Porphyry, is sheer murder: 'For the sake of some little mouthful of flesh we deprive a soul of the sun and light, and of that proportion of life and time it had been born into the world to enjoy.' Arguments such as Porphyry's continue to this day. Indeed, they were influential in Europe right up to the end of the 13th century.

### The Early Christian Saints

Most of the Christian saints and many monastic orders were vegetarian, or partially vegetarian. The saints of the Eastern Church were especially compassionate. St. Francis of Assisi (1181-1226) was actually at the end of a long saintly tradition of concern for animals going back to the fourth century, when St John of



Chrysostom and St. Basil of Caesaria both preached kindness to the animals. St. John said, 'Surely we ought to show them (animals) great kindness and gentleness for many reasons, but above all, because they are the same origin as ourselves,' and St. Basil wrote a prayer for 'our brothers the animals'. Following those two examples, Saints all over Europe, for the next seven hundred years, were noted for rescuing animals and caring for them. Many, such as our own St. Neot, St Godric, St Carileph, St Monacella and St. Anselm, all acted as

hunt saboteurs, rescuing animals from huntsmen, and the great St Cuthbert shared his meals with the birds. The Saints were everybody's models for good living in Europe, and for centuries the life of a typical Saint included being kind to animals.

### The early Renaissance

Then everything began to change under the influence of the early Renaissance and of the church teachers such as Thomas Aquinas (1225-1274), whose synthesis of Aristotelian philosophy and Christianity would become the dominant teaching of the Catholic Church to the present day. Following the opinions of Aristotle (who denied full moral status not only to animals but also to women and slaves), Aquinas argued

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*'Surely we ought to show them (animals) great kindness and gentleness for many reasons, but above all, because they are the same origin as ourselves,'*

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*St John of Chrysostom*

that the only valid reason for treating animals with any kindness was that this tended to encourage pity towards other humans. He quit the vegetarian Benedictines and, against his family's wishes, joined the hard-line Dominicans.

For Aquinas, only humans mattered. He became a great promoter of anthropocentrism, his teachings blending with the incipient spirit of Renaissance humanism that celebrated human supremacy (not that all Renaissance men were speciesists; Leonardo da Vinci, for example, is a glorious exception). The treatment of animals in Europe rapidly worsened from about 1300 onwards, reaching a nadir in the late 16th century. Later, Aquinas was followed by other champions of speciesism such as Descartes, who argued that animals are unconscious machines.

### How our treatment of animals could have been different

It is strangely true that the outstanding intellectual leaders of speciesism in the West have all been shown by the passage of time to have been utterly wrong in most of their opinions generally. Would everything have been different if there had been no arrogant Aristotle, anthropocentric Aquinas or speciesist Descartes? I think it probably would have been. Christianity might have developed along vegetarian lines following the dictates of St Benedict, and the common 13th-century practice of including animals in church services would have been commonplace.



Without the respect for animals that subsequently flowed from perhaps the world's two greatest scientists - Sir Isaac Newton and Charles Darwin - it is unlikely that the modern age would have reversed this compassion. Today, in Europe, we might have a body of law that would give equal standing to animals of all species. So, causing x amount of suffering to a dog, or a cow, or a fox would today be regarded as being just as bad as causing x amount of suffering to a human animal. The influence of the saints, the thinkers of the enlightenment such as Jeremy Bentham, the efforts of Edwardians such as George Bernard Shaw, Henry Salt and Ghandi, and today's animal rights movement, would have confirmed this equality in the eyes of the law.

### **A difference of degree and not of kind**

Darwin's theory of evolution postulated that humans are just one species of animals among many other species. We are literally related to the other animals genetically and so, I believe, should be morally related too. The difference between us and the other animals is only 'one of degree and not of kind', as Darwin said in his book *The Descent of Man* in 1871. A few years earlier, in an article attacking the cruelty of trapping animals (Trapping Agony in *The Gardeners' Chronicle* and *Agricultural Gazette* of August 1863), Darwin had said: 'An English gentleman would not himself give a moment's unnecessary pain to any living creature, and would instinctively exert himself to put an end to any suffering before his eyes'.

How long does this tyranny have to go on? Why does it persist? In the 21st century we no longer need the other animals to pull our ploughs, carry us from place to place, or provide us with clothing. So there is far less need for our speciesism. Without the trio of Aristotle, Aquinas and Descartes, the far more compassionate teachings of St John of Chrysostom, St Basil and St Francis might have prevailed.

(First published in *The Ark* edition 227 and reprinted here with kind permission.)





## VEGGIE PETS

ONE OF THE BIGGEST PROBLEMS for vegetarians and vegans is knowing how to feed their carnivorous pets, in particular cats and dogs. Choosing between giving your beloved cat or dog a healthy diet or avoiding harming other animals is a difficult moral dilemma. But is there a solution to this dilemma? VeggiePets.com, Europe's largest vegetarian pet food outlet, believes that there is. Founded in 2003 by entrepreneurs Damian and Darrell, they have been helping people find meat-free alternatives for their pets. Their ever-expanding range includes vegetarian and vegan dog food, cat food, treats and vegetarian feeds for rescued farm animals. In 2006 they formed Vegeco Ltd, a vegetarian company with a mission to make vegetarian and vegan products available to as many people as possible. They have now shipped tens of thousands of parcels throughout the UK and abroad from their warehouse in Hampshire. But can dogs and cats be vegetarian?

### Veggie Dogs

According to VeggiePets.com, dogs have no problem being vegetarian. They do not have to rely on eating meat, as they can find all the nutrition they require from non-animal sources. There are thousands of healthy dogs living on vegetarian diets without any problems. Happidog, the first vegetarian dog food in the UK, is celebrating its 25th anniversary and is going strong with more vegetarian dogs than ever! In fact, some health problems can be alleviated by cutting out meat. Vegetarian diets are well known for relieving arthritis, skin and fur problems and obesity in dogs. Their selection of vegetarian dog foods are well balanced and nutritious, supplying all of the essential nutrition your dog needs, as it is high in protein and low in fat, with no artificial flavourings or colourings.

### Veggie Cats

Can cats be vegetarian? According to VeggiePets.com, they can. On a well prepared diet, cats can, in fact, be vegan. Unlike dogs, cats can not normally survive without meat. As domestic cats are part of the wider cat family, including lions and tigers, they have inherited many characteristics from their meat eating ancestors. All cats are often described as 'obligate carnivores', which means that, in the wild, if they did not eat meat, they would become seriously ill and even die. This is because cats are unable to produce certain nutrients, such as taurine, within their body, which they normally find in meat. However, these nutrients can be found in non-animal sources in low quantities. The secret of a vegan cat diet is to use highly concentrated nutrients from these vegetable sources. Some of these nutrients are synthetically produced. In fact, many commercial cat foods use these synthetic nutrients too, because the original nutrients are often destroyed in the production process. Currently VeggiePets.com stock Ami Cat and Benevo vegetarian complete cat foods as well as the Vegecat range. Vegecat is a powdered vegan food supplement that can be added to food that you prepare. It contains all of the nutrients that your cat requires to stay healthy. Each pack comes with recipes included.

*The above information has been obtained from the **VeggiePets.com** website and has not been independently verified. Please visit this website for further information.*



# THE PROPER STUDY OF MANKIND IS MAN

*How should we begin to study mankind? Reverend Professor Martin Henig, who is a director of AIA and an archaeologist, provides some fascinating insights in to our species and how we should look at ourselves.*

**BY REV. PROF. MARTIN HENIG**

*Know then thyself, presume not God to scan;  
The proper study of Mankind is Man.  
(Alexander Pope: Essay on Man)*

An animal Retreat, a prayer group for animals or an Animal Ethics society and I am involved with all three presupposes that the participant will have strong feelings of empathy with other creatures, fed by a study of their lives and habits. We human beings call the science of observing animals Natural History. Of course this can be pursued in its several branches at an Academic level in universities and field centres and at one time, quite a long time ago, that was my ambition, only dampened by finding I had to cut up dogfish. But I have continued to spend happy hours observing mammals and birds, amphibians and reptiles, fish, insects and crustaceans and enjoy hearing others talk about them.



I am rather better qualified to study my own species; in a way every sentient human has qualifications here. But I am an academic historian with a first degree in history and, in particular, an archaeologist with a particular expertise in the civilization of Ancient Rome some two millennia ago. And latterly I have been ordained to the Anglican priesthood, with some expertise in my own religion and some others from the standpoint of faith, philosophy and anthropology.

## **Homo Sapiens**

So what sort of animal is modern man (*Homo Sapiens* in our classification)? As a graduate student at London University's Institute of Archaeology I studied human origins with Professor Cornwall, then one of the authorities on the subject. Although the subject has advanced since then with further discoveries in the rift valley in Kenya around Olduvai Gorge, the main lines of human evolution are clear. Here hominids, ape like creatures adapted to life in the savannahs of central east Africa, appeared a few million years ago, which is very recent compared with the age of the earth and even the advent of advanced life forms. It is clear from their appearance, faces, body structure and limbs, as well as their DNA, that *homo sapiens* is a close cousin of the Great Apes, gorillas, chimpanzees, bonobos and, in Asia, orang-utans and gibbons. For the most part, like other monkeys, apes are largely vegetarian, though chimpanzees are more omnivorous and have been observed organising hunts to capture and eat monkeys.

In many ways, these human like creatures resembled other apes; indeed even the use of stones as tools may not be totally distinctive. The more arid conditions of the savannah meant that humans and other hominids had to learn to walk on their hind legs to get around more speedily in order to escape predators and also to hunt. In order to survive they had to be hunter-gatherers and so, they too, ate meat as archaeology testifies. At some point through physical developments of the vocal cords, communication became more sophisticated, and ultimately resulted in language.

Humans were remarkably successful.... They moved out of Africa into Asia and into Europe and in the past million years *homo sapiens* and closely related Neanderthals became adapted to a cold climate. Their presence is attested occasionally by their skulls and other skeletal remains but far more often by well-made stone tools, notably Acheulian hand-axes. *Homo Sapiens* flourished eventually eliminating or otherwise absorbing the latter. Many people believe that the extinction of Neanderthals was due to our species' abilities in fighting, a trait which they evidently retained. Eventually we see the emergence of art, paintings and engravings of animals in caves, such as those of Lascaux in the Dordogne and Altamira in Northern Spain and even in Britain at Creswell Crags in Derbyshire. These art-works mainly depict animals and seem to be indications of sympathetic magic or simple religion, helping these people to hunt bison, wild oxen, deer and the like.

## Culture and Society

Archaeology can only get us so far, but Anthropology provides a dispassionate survey of where we are now. We may begin with sexuality, success at reproduction. Mating behaviour is in general very similar

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*As archaeology and anthropology have shown, while hominid ancestors were largely vegetarian, living on fruits, nuts and vegetables, environmental conditions turned the species into meat eaters.*

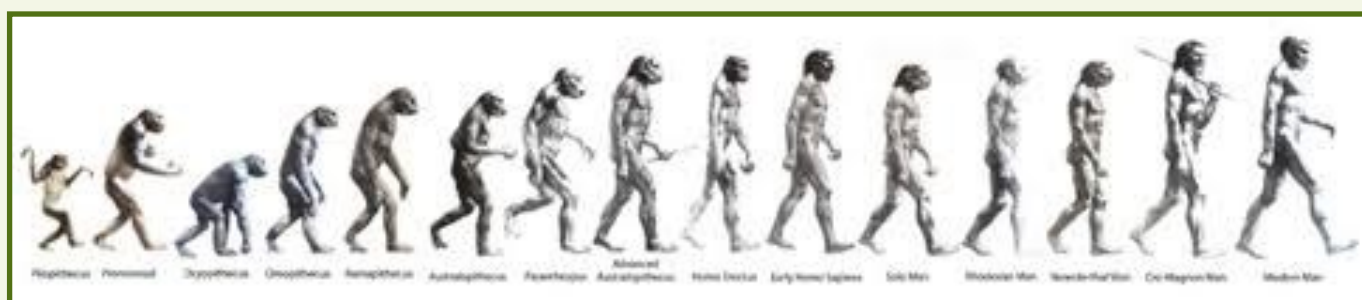
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to that of other Great Apes. Unions between male and female are long term in order to safeguard the young which take a dozen years or more to mature. Polygamy is widespread: alpha males have a number of 'wives'. However, the incidence of this practice is culturally determined. Homosexuality and bisexuality are widespread (as with bonobos, other apes and many other creatures. It is an aid to bonding in a social species and retained that aspect in some advanced societies, notably that of Ancient Greece where it was ritualised. All aspects of sexual behaviour are subject to taboos and religious constraints.

While other apes have had only a limited impact on the wider environment, *homo sapiens* is the most evident case of a species getting out of hand and altering the balance of nature. The few cases in the past few *millennia* of other species having any such impact (notably black and brown rats) has been occasioned by human vectors.

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Humans, as already observed, have a high propensity to make war on and eliminate other species and to fight each other and, because so many of the tools human beings have made are weapons, the results are lethal. Hunter-gathering in Palaeolithic and Mesolithic societies rendered humans as dominant predators. But the introduction of settled agriculture in the Fertile Crescent and elsewhere in the world led to humans domesticating and exploiting a few species while eliminating others, often deliberately but also through changing and degrading the environment. Some species have been hunted to extinction simply for the pleasure certain humans get from exercising power or collecting the head, horn or pelt or another animal as a trophy.



This has become increasingly apparent over the last three or four centuries with industrialisation, the destruction of habitats for raw materials, such as timber or minerals, or to create land for ranching. Moreover, even the oceans have been degraded by using them as dustbins and by mechanized fishing. Mass extinctions are being occasioned by this one species to a degree that cannot be laid at any other since the creation of the world. The origins of such destructive behaviour towards our own species go back such a long way that they were mythologized so that in the most ancient Hebrew Scriptures, in the book of Genesis, we read of the fratricidal quarrel of two brothers, Cain and Abel in which Cain kills his brother in a fit of jealousy. Further, unlike other animals which will fight other groups of members of their own species for scarce food resources and territory, humans have a propensity to kill for the sheer enjoyment of exercising power or over cultural or religious differences. The Bible produces many examples through the Hebrew Scriptures of course; while the background to the New Testament is Roman domination of Jerusalem and Judea. But other histories, including those of the ancient Near East, of Greece from the Persian wars to the wars of Alexander the Great and beyond, and more recently those of Medieval and modern history, provide a similar or greater litany of violence. Certain animals, especially horses, mules, camels and elephants, were exploited to serve as war machines, carrying soldiers and supplies into battle. As weapons have 'improved' the carnage and cruelty has become worse.

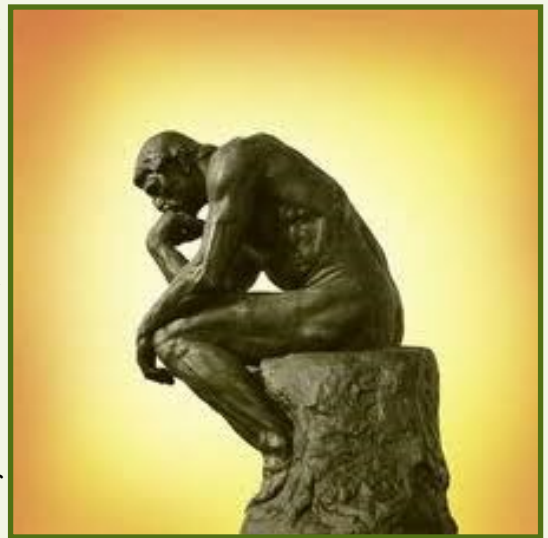
### **Changing Environment and Diet**

As archaeology and anthropology have shown, while hominid ancestors were largely vegetarian, living on fruits nuts and vegetables, environmental conditions turned the species into meat eaters. Some groups in very hostile environments, such as the Inuit of the Arctic, are inevitably almost entirely so. However, even elsewhere, the ease with which sheep, cattle, pigs and poultry can be exploited has made the majority, if not dependant on, fixated on the killing and eating of other animals and entirely oblivious to the cruelty so occasioned. The unbiased observer might well wonder about what effect this dietary preference has had on the psychology of the species.

### **Redeeming Features**

*Homo Sapiens* has certain redeeming features, one of which has been mentioned in connection with cave art. The species is endowed with intelligence which gives its members the capacity to speculate, to admire beauty and to create beauty in the form of art and poetry. The development of literature was enhanced by the introduction of writing systems. Indeed, it was the capacity to communicate in developed speech and in writing that has made the study of both history and natural history possible.

Human thought can be considered under two principal heads. The first describes the physical world and its construction from atoms and even smaller particles, an area of knowledge known to humans as science. To some degree, in the sense that it is mimetic, art falls into this category, insofar as it strives to copy nature. The other strand of thought ponders on the mysteries of existence in a philosophical and religious way, illustrating





such thoughts and speculations, poetically and in imaginative works of art. Common to many humans is the deduction that the world they inhabit had a creator, the English word for which is God. The creator is described in various ways according to differing belief systems, but the Jewish faith and its sibling Christianity has provided an acute insight into the Creator's nature, as a deity with continuing interest in his creation. It may, however, be noted (not surprisingly in the light of what has already been stated) that there was from early on dissention between Jews and Christians, and that Christians, becoming more numerous and stronger, often persecuted the Jews. This is despite the fact that Jesus was himself a Jew, but also God incarnate, coming to earth to save Creation (including fellow humans) only to be killed by them for what appears to me to be trivial reasons.

## Conclusion

Human beings do seem to think rather a lot of themselves, even placing themselves little lower than the angels or thinking that God made them stewards of Creation. It is hard to think of so aggressive an



animal in the light of an angel, and one does not normally appoint a destructive butcher as a steward. The ways of God are strange, but then as a Christian, I believe God in some mysterious way did entrust himself to *homo sapiens* and look what they did to him - they tortured and crucified him! I am simply a historian, and only an amateur natural historian, but I would with all diffidence like to suggest that the name of the species might be changed: I was looking at a book about dinosaurs and found one whose name really fits the species about which I have been writing. As its original owner is extinct I suppose the name

is going spare: it is *Tyrannosaurus Rex*.

## ANIMAL AID

### Christmas Without Cruelty Fair

*Saturday 22 November*

**South West Christmas Without Cruelty Fair at the Corn Exchange, Exeter.**

*Sunday 10th December*

**London Christmas Without Cruelty Fair at Kensington Town Hall, London.**

## IF YOU CARE ABOUT CLAUDE THE CAT - OR ANY ANIMAL - YOU SHOULD SUPPORT THE RSPCA

*In an article first published in the Independent and the I, on Monday 11 August 2014, journalist Grace Dent wrote about why she thinks the RSPCA deserves to be given more power, not less. The article is reproduced here.*

BY GRACE DENT

WE APPEAR SET FOR another bout of anti-RSPCA braying this week in response to the story of the 16-year-old cat Claude, who was removed from the Byrnes family by an inspector and euthanised because of alleged ill-treatment. Poor Claude the cat. Killed unthinkingly for having slightly scraggy hair. That's the headline anyway. The RSPCA is full of draconian power-mad bastards, isn't it? And the Byrnes loved Claude so much. Sure, their beloved pet was actually in a disgusting state of non-life, according to the RSPCA – body score '0', which is the thinnest an animal can be. Claude was unable to walk or breath properly, the charity claimed, because of matted hair and was so distressing to the human eye that members of the public reported it. Then two separate vets – the RSPCA's and the Byrnes' own family vet – advised that the cat be put to sleep, the RSPCA added in a statement.



Still, the family insist that that a post-mortem examination bears out the fact their pet was in good health. 'They didn't let our kids say goodbye,' Mr Byrne mused. The RSPCA defended itself by saying that the family was given 24 hours to pop in and wish the cat farewell, though the Bryne family claim the charity wouldn't even wait until the kids came home from school. This is mainly a he-said, she-said tale with added whiskers – but where the story gains momentum is in the decision of the RSPCA to attempt to prosecute the Byrnes family, a move which the Crown Prosecution Service subsequently rejected. Several people view this as a well-deserved kick in the teeth for the animal charity which, they would say, has got far too big for its boots.

### **Attacking the RSPCA is all about Fox Hunting**

The image problem that the RSPCA suffers from, to my mind, stems from the fact that it is determined to use its brilliantly collected charity funds to turn the power of the law against men and women who hurt animals. This isn't remotely a story about a scraggy cat called Claude. It's just another opportunity to give the RSPCA a public drubbing. We seemingly had no problem with the charity in, say, the 1980s when it was the patron saint of pigeons and puppies left on rubbish dumps. Neither did we mind how it spent its funds as it brought prosecutions against the sort of scumbags who illegally fight dogs to the death in disused car-parks, or the youths who kill cats as a result of their suburban boredom. Where the RSPCA overstepped the mark was, perhaps, in deciding that the law against fox-hunting was more than a political figment. It took it seriously. It requires a certain amount of brass balls to take on the Heythrop Hunt in Oxfordshire, favoured by the Chipping Norton residents, for their habit of breaking the law and continuing to kill foxes with packs of hounds. It seems like the Heythrop set considers the rule of law to apply only to the little disgusting urban person – and believe that the established country order should do what it pleases.



Because of its anti-fox-hunting activities I hear frequently that the RSPCA is increasingly ‘political’, that it prosecutes fatuously and gets involved in things it has no business in, while frittering away the coins you stick in charity boxes by taking David Cameron’s former hunting associates to court out of pure pettiness. Obviously at this point one could suggest that if you want to stop the RSPCA yanking your chain about illegally harming animals, then you should stop harming the animals, but the problem with the fox-hunting aficionados, much like those who dog-fight or wallop a horse with a whip to make it win a race, is that they see their form of lawbreaking as lucrative, rightful and fun.

Moving back to the tale of poor very much loved Claude (RIP), who was snatched and executed by the RSPCA for having an insignificant fur tat near his right ear the problem with our response to it is that a good number of people start to entertain the notion that the RSPCA has ‘too much power’.

### **The RSPCA should have more power**

As an animal-lover sickened on a daily basis by news of animal mistreatment, this feels like utter rot. I’m a firm believer the RSPCA should have more power. More strength to punish the thousands of idiots who purchase puppies each year before mistreating and abandoning them. (Approximately 4,000 Staffies are left at Battersea per year alone.) More power to enter properties and remove ‘beloved’ starving animals. More power to seize animals kept solely for breeding purposes. More brute force to prosecute people who hoard animals or leave horses outdoors in all weathers, or import tropical creatures to live miserably and die, or steal people’s pets to use as fighting ‘bait’, or simply get bored



with their pet so move house and leave it to starve to death.

The RSPCA, in very much the same manner as our police, has become an emergency service that it is fashionable to claim to mistrust and lack faith in, until the very moment one needs it – when suddenly they’re the first people to call. Anyone who think this charity has too much power cares very little for those with four paws.

*Grace Dent*

*‘Not to hurt our humble brethren is our first duty to them, but to stop there is not enough. We have a higher mission - to be of service to them wherever they require it’.*

*St Francis of Assisi*



# ANIMAL NEWS

## THE UNITED NATIONS DECLARATION ON ANIMAL WELFARE (UDAW)

WSPA, SUPPORTED BY THE RSPCA, CIWF and IFAW, is calling for a *Universal Declaration on Animal Welfare (UDAW)* to be backed by the United Nations. A declaration will create a baseline for animal care and treatment that every nation in the world can work towards. It will make animals a global priority, to be included as solutions are sought for the big issues the world faces, like poverty and climate change. It will make animals matter. More than two million individuals and 40 governments have now joined WSPA in demanding a declaration. To support this, you can sign the petition at [www.animalsmatter.org/](http://www.animalsmatter.org/)



## INDEPENDENT APPEAL RAISES £400,000 TO HELP ELEPHANTS

THE *INDEPENDENT'S* CHARITY APPEAL has raised more than £400,000 for their partner charity *Space for Giants*. The funds will help to protect elephants in Kenya from wholesale slaughter and it is the most successful Independent appeal ever. It will provide for the recruitment and training of wildlife wardens; teaching communities how to co-exist with elephants as human settlement encroaches on wildlife habitats; and on purchasing new conservation areas where elephants can live safely. The tasks facing campaigners are daunting. For example, 70 per cent of Chinese ivory buyers do not realise it comes from elephants. The Independent welcomes more donations but are also asking readers to support a broader campaign on poaching and smuggling. In common with many other charities, Space for Giants is lobbying governments worldwide. At an historic London conference on wildlife crime, hosted by the Prime Minister in February, the Independent joined with Space for Giants to call for world leaders to take action to:

- Provide better training for rangers;
- Curb demand by educating consumers in Asia about the reality behind ivory and rhino horn poaching;
- Drive down sometimes endemic corruption;
- Uphold the existing ban on trade in ivory;
- Aid communities in poaching hotspots to develop sustainable livelihoods.

For further information go to:

[www.independent.co.uk/voices/campaigns/elephant-campaign/](http://www.independent.co.uk/voices/campaigns/elephant-campaign/)



## VICTORY FOR WHALES



**A**FTER A FOUR YEAR COURT CASE, Australia has achieved victory in its fight to ban Japan's controversial whaling programme. Japan's whale research programme, Jarpa II, allowed the killing of whales for the purpose of scientific research. Australia has been calling upon the International Court of Justice (ICJ) to outlaw the programme since 2010, as the whaling took place in their Antarctic waters. On 31st March the ICJ ruled that the whaling programme did not meet grounds for scientific research and banned Japan from killing any more whales under the Jarpa II programme. Not

only is this good news for the whales but it is good news because the decision by the ICJ sends a clear message to governments around the world that the exploitation of animals will no longer be tolerated.

## 2014 SEAL QUOTA AT AN IRRESPONSIBLE HIGH

**T**HE CANADIAN GOVERNMENT HAS SET an irresponsibly high seal quota for 2014 of 400,000 seals, but because more than 30 responsible nations have chosen to end their trade in seal products, there will not be the demand for this level of slaughter. Instead of supporting the sealing industry, the Canadian government should support the federal buyout of it. This plan, which has broad support within the dealing industry itself, would see the end of commercial sealing, compensation for sealers and investment in economic alternatives. Further information and details of how to campaign can be found at [www.hsi.org/world/canada/news/releases/2014/03/2014-seal-hunt-quota-statement-032714.html](http://www.hsi.org/world/canada/news/releases/2014/03/2014-seal-hunt-quota-statement-032714.html)

## VICTORY FOR SEALS



**O**N THE 22ND MAY 2014 the World Trade Organisation (WTO) issued a final decision in its ruling on the inhumane global seal trade and gave a precedent-setting boost to domestic and international efforts to prevent animal abuse. The international body upheld the European Union's right to prohibit trade in the products of commercial seal hunts for public moral reasons based on animal welfare. The EU ban on the sale of commercial seal products, instituted in 2009, had been challenged at the WTO by Canada and Norway as violating international trade rules. After a WTO panel in

2013 largely upheld the EU's right to restrict trade in the products of animal cruelty for public moral reasons, Canada and Norway appealed the panels' findings. But the WTO Appellate Body, which is the final arbiter of international trade disputes, has now reaffirmed that the EU was justified in placing limitations on trade in seal products based on its citizen's concerns over the animal welfare risks in seal hunting.

## ANIMAL TESTING LOSES SUPPORT

The number of people who agree with animal experiments is at the lowest level for a decade. Government commissioned surveys show that just 64 per cent of Britons agree with animals being used in medical research - a fall of 12 points since 2010 and the lowest figure since 2002. Almost a quarter want a total ban on animal experiments. Dr Maggy Jennings, the RSPCA's chief scientific officer said, 'These figures reveal the public's deep-seated and persistent concerns for animals who suffer in the name of science'.



## BAN ON BEAK TRIMMING FOR HENS TO BE DELAYED AGAIN

WITH 9.68 BILLION EGGS BEING PRODUCED each year in the UK, it is very disappointing that the laying hen industry is lobbying MPs to delay the introduction of the beak trimming ban due to come in during 2016. Mark Williams from the British Egg Industry Council said, 'This is the most important policy issue at this time facing the UK egg industry. There is ongoing work underway to educate MPs about the implications, and the need to delay any potential policy until birds can be reared without beak trimming, with no impact on welfare. This needs to be based on proven science and genetics'. But the industry have had since 2002, when the government first agreed that there would be a ban, to prepare for this and extra time had already been given in 2011 when the ban was originally due to come in. When this approach of delay after delay is the modus operandi of the farming industry, can we ever believe that this barbaric practice of beak trimming will ever end?



## GIANT CAMPAIGNING CHICKEN SETS OFF ON A 39 DAY TOUR OF EU

ON 1st AUGUST Rosa, the campaigning chicken, set off on her 39 day tour of the European Union (EU), calling for clear and compulsory welfare labelling of poultry meat. She wants consumers to be able to answer the simple question 'How was this chicken kept?' 39 days is the average lifespan of an intensively farmed meat chicken. Intensive farming can lead to severe heart problems, lameness and abnormal growth rates in chickens. Rosa began her journey in London and will end her 39 day tour in Brussels on September 9th. In between, Rosa will visit 20 EU member states demanding that all poultry is labelled clearly according to method of production. The EU is reviewing poultry meat labelling this summer. Rosa wants them to deliver honest, mandatory labelling for European consumers. Research shows that eight out of ten people in Europe support mandatory production labelling of poultry meat. This already exists for eggs, but not for poultry meat. Around 90 per cent of meat chickens reared in the EU are from intensive indoor systems.



# AIA CAMPAIGNS

## THE UNIVERSAL KINSHIP FUND



The *Universal Kinship Fund* was launched in 2006 by AIA Chair, Rev. Feargus O'Connor with the Dr Hadwen Trust to raise funds to promote non-animal research and has, to date, raised over £18,000. In 2013 Feargus was honoured with the 'Fundraiser of the Year' award by the Dr Hadwen Trust for his unique fundraising achievements at his interfaith celebrations for animals events which bring together members of different faiths who share a love of animals.

Feargus said, *'We see the vital work of the Dr Hadwen Trust as worthy of all our support because its mission is to save human and animal lives'*.

If you would like to make a donation to the *Universal Kinship Fund* please send a cheque payable to 'Dr Hadwen Trust' to The Dr Hadwen Trust, Suite 8, Portmill House, Portmill Lane, Hitchin, Hertfordshire, SG5 1DJ, marked 'for the Universal Kinship Fund'.

## STOP ST PATRICKS PARISH PIG RASSLE

Despite complaints made from animal rights organisations and a 75,000 signature petition to prevent the event, St Patricks Parish in Stephenville, Hortonville, Wisconsin held its 'pig rassle' event on Sunday 10th August.



Video footage shows pigs screaming in terror as participants jump on, tackle and drag them around a muddy arena. One pig is seen desperately trying to climb out of the muddy pen and another limps away after being dropped. Pigs were left in blistering sun with no food or drinkable water for hours. The event organisers intend to hold this unchristian event again next year.

*'It ill becomes us to invoke in our daily prayers the blessings of God, the Compassionate, if we in turn will not practice elementary compassion towards our fellow creatures'*

**Gandhi**

# AIA CAMPAIGNS

## STOP THE NEPAL 'GADHIMAI' FESTIVAL

In 2009 up to 250,000 farm animals were inhumanely slaughtered as part of the Nepalese festival 'Gadhimai' which takes place every five years in the Bara District of Nepal, south of Kathmandu. In November 2014 this barbaric slaughter is due to take place again. Worse still, this is funded by the Nepalese government. Please support **Compassion In World Farming**, who are working alongside the **Nepalese Hindu Forum**, to stop this slaughter. Surya Upadhyaya, Chair of the Hindu Forum said:

*'The Nepalese Hindu Forum UK completely opposes animal sacrifice as Hinduism does not sanction the killing of living beings... There should not be any place for this inhumane, barbaric sacrifice of innocent animals in the name of any religion.'*

Several different species of farm animals are slaughtered at Gadhimai, including large numbers of buffalo – tens of thousands corralled into one giant pen. Once the day of slaughter comes, it is reported that over 200 slaughtermen are sent into the pen wielding swords. The buffalo are then beheaded while fully conscious. This is a totally unacceptable way to slaughter any animal. Beheading is no easy task and it has been reported that it often takes several attempts to behead the buffalo. Some reports state that buffalo are brought to the ground first by cutting the tendons in their legs. Furthermore, in this festival setting, with thousands of unfamiliar animals penned in together, they will experience huge levels of stress and fear, not least when other buffalo are slaughtered all around them.



Compassion in World Farming is working closely with Animal Welfare Network Nepal to end the inhumane treatment of animals at this festival. They are supporting grass-roots education and campaign work in the local community to create a groundswell of resistance to the slaughter festival. But they need

your help to apply international pressure on the Nepalese Government.

How you can help:

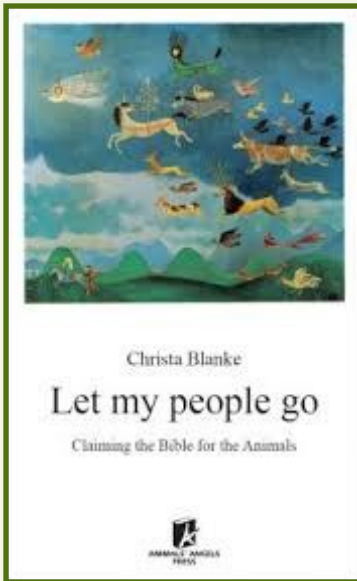
1. Join the protest in London on 11th October 2014, either in person, or by sending your virtual support in a thunderclap.
2. Sign the petition. Go to [www.ciwf.org.uk/our-campaigns/slaughter/](http://www.ciwf.org.uk/our-campaigns/slaughter/)

*'In Buddhism the highest spiritual ideal is to cultivate compassion for all sentient beings and to work for their welfare to the greatest possible extent'*

**Tenzin Gyatso - 14th Dalai Lama**

## BOOK REVIEWS

**Let My People Go: Claiming the Bible for the Animals**, by Christa Blanke, Animal Angels Press, 2012, ISBN 9783981494662



ONLY THE MOST DESENSITISED READER could fail to be deeply moved by this wonderful new book by ‘Animals Angels’ founder, Christa Blanke. This exceptional woman, who has spent over 30 years travelling long distances with animals to their slaughter, enduring horrific conditions, to provide them with food, water and comfort in their final hours, takes you on a profound spiritual journey as you read this captivating book. She says that the book is not about theology, but experiences of faith, and she describes the deep spiritual experiences she discovers when undertaking this heart-breaking and overwhelming work. She explains that she is fighting a spiritual battle, that her only armour is her faith and her only weapon is her trust in God’s word. She is doing the work because that is what God wants her to do. Christa skilfully draws upon many of the teachings in the Bible and relates them to her work in a powerful and enlightening way, opening up new methods of understanding each story.

Two pains come out throughout this book. The first is the pain of enduring and sharing the suffering of the animals and the feeling of being totally overwhelmed by the scale of the suffering and by the hopelessness of the fight against the huge vested interests. This is to be expected. But the second pain is that of the loneliness of taking up the cause within the Christian church. Christa describes a church ceremony she attends where people remember their loved ones who died during the last year and she realises that she is the only one who is mourning the loss of animal friends, murdered for the meat industry. Then she realises that there is no place or comfort in her church for her bereavement and sadness, as nobody is supposed to mourn the death of a meat animal. She feels totally isolated and alone. But in this loneliness she feels the love of God supporting and comforting her and encouraging her to carry on.



And carry on she does, not only travelling on long, gruelling journeys comforting the animals, but raising funds, recruiting volunteers, taking numerous legal cases against the animal abusers in many different countries and meticulously planning each campaign. This is the story of a serious campaigner for justice, not a simple sentimentalist.

I strongly recommend this book to anyone who wants to feel inspired and is ready for a deeply rewarding spiritual journey.

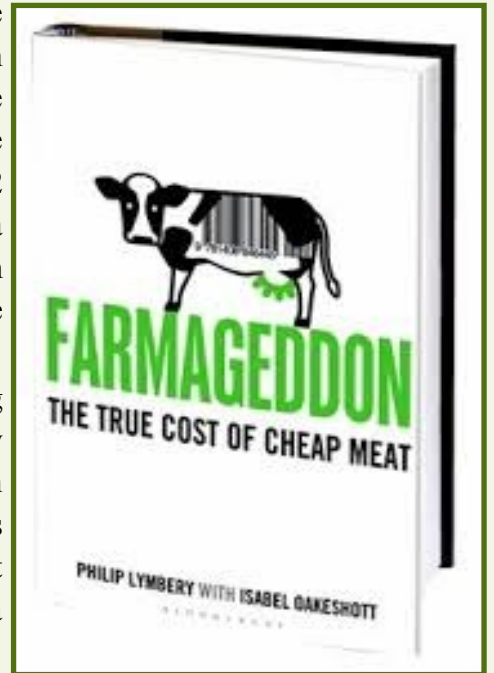
**Barbara Gardner**



**Farmageddon: The True Cost of Cheap Meat**, by Philip Lymbery with Isabel Oakeshott, Bloomsbury, London 2014, ISBN 9781408846445, £12.99

**T**HIS IS AN IMPORTANT BOOK and easy to read. Part of the message is depressingly familiar: millions of animals suffering in vast sheds, forests destroyed, polluted air and starving humans. Like *Groundhog Day* it goes round and round. Our consciousness of these horrors started more or less with Rachel Carson's *Silent Spring* in 1962 and Ruth Harrison's *Animal Machines* in 1964. Then Peter Roberts, a Hampshire farmer, founded *Compassion in World Farming* (CIWF) in 1967. Philip Lymbery, the co-author of this book, continues the struggle now as CIWF's Chief Executive.

Yet huge strides have been made. It is *not* all like *Groundhog Day*. We have achieved a dozen reforms in the EU which marginally help the welfare of farm animals, for example, banning veal crates in 1997, battery cages in 1999 and sow stalls in 2001. But there is precious little in other parts of the world. Lymbery and Oakeshott describe the mega dairies of California that produce as much waste as a city the size of Bristol!



This is a book that combines a passion for animal welfare with more general environmental concerns. A number of powerful themes emerge:

1. Millions of animals are suffering in factory farms. Two thirds of the 70 billion farm animals produced every year are factory farmed.
2. Humans living near factory farms have their lives shortened by as much as a decade (e.g. heart disease, birth defects and childhood asthma).
3. Tax payers' money is being squandered on factory and other farming (e.g. CAP is nearly half the EU budget, and 30 billion dollars a year goes in subsidies to US farmers).
4. Mega-piggeries, mega-dairies, battery reared beef and genetically engineered animals will soon be the norm (e.g. only eight per cent of farms in England today grow crops and rear more than one species of animal).
5. Factory farms use half the world's antibiotics to fatten animals and keep them alive in unnatural and crowded conditions (80 per cent of antibiotics in the US are used on farms). This encourages superbugs such as MRSA that are resistant to antibiotics and are found in meat and milk. (In the EU 25,000 people now die every year from drug resistant micro organisms).
6. The labelling of some meats as 'corn-fed' or 'farm fresh' is meaningless in welfare or health terms.
7. Factory farming pollutes the countryside leading to the disappearance of bees, butterflies, birds and useful insects. Scarce water is being used up by factory farming. Just producing one kilo of beef requires nearly ninety bath tubs of water. Factory farms also pollute water supplies with *E. coli*.
9. Feeding animals grain often produces fatty meat that can be bad for human health (e.g. obesity, diabetes and heart disease).
10. Four billion starving humans could be fed on the grain and soya now used worldwide to fatten animals for meat.

11. Thousands of trees are felled annually to support the factory farming of meat. Bees need trees and so does clean air.
12. Millions of tons of fish are sucked out of the sea and fed to factory farmed pigs and chicken each year, causing vast marine damage.
13. Neglect and cruelty frequently occur in abattoirs around the world where many workers are paid by the numbers of animals slaughtered. Workers are sometimes drunk or on drugs.
14. Alternative proteins, such as those from seaweed and 'test-tube' meat, can avoid cruelty altogether.
15. For every six tons of plant protein, such as cereals, only one ton of animal protein is returned as meat. A third of the world's cereal harvest and 90 per cent of the world's soya are fed to industrially reared animals.
16. About half our food (in Europe and the US) is wasted - enough to feed the world's human starving between three and seven times over. In the UK the equivalent of 50 million chickens, one and a half million pigs and 100,000 cattle are thrown away each year, often ending in landfill sites that are running out. Globally, enough food is currently produced to feed around eleven billion humans, rather than the current seven billion.
17. Nearly a third of the earth's land surface is now devoted to rearing farm animals or growing their feed. Forests are cleared in order to grow cereals to feed industrially housed animals.
18. Live animals are transported cruelly across the world in their hundreds of thousands each year. The authors have demonstrated that the economics of meat eating is no less than international lunacy.

What are the solutions? Lymbery and Oakeshott do not insist on vegetarianism (although obviously that is hugely valuable) but they say:

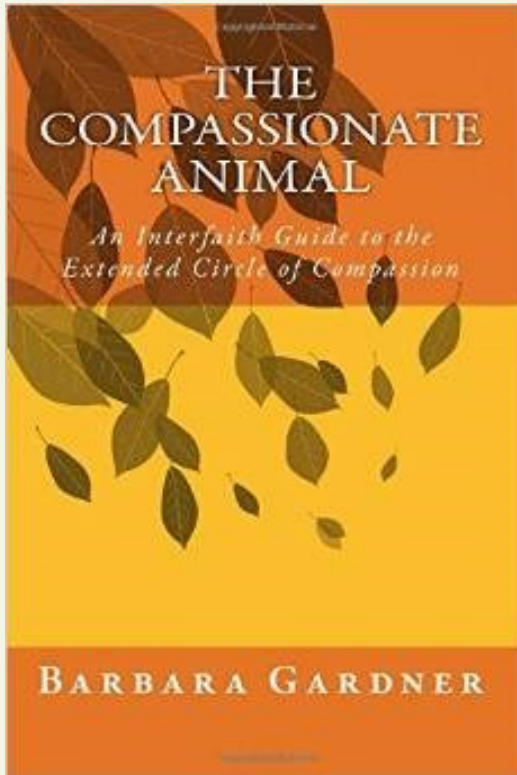
1. **EAT LESS MEAT** and
2. **DO NOT WASTE FOOD.**

Animals, humans and environments will all benefit if we follow these two simple rules. Far more, however, needs to be done by the governments of the world and by the United Nations itself.

**Dr Richard D. Ryder**



## BOOKS ON ANIMALS IN THE FAITH TRADITIONS

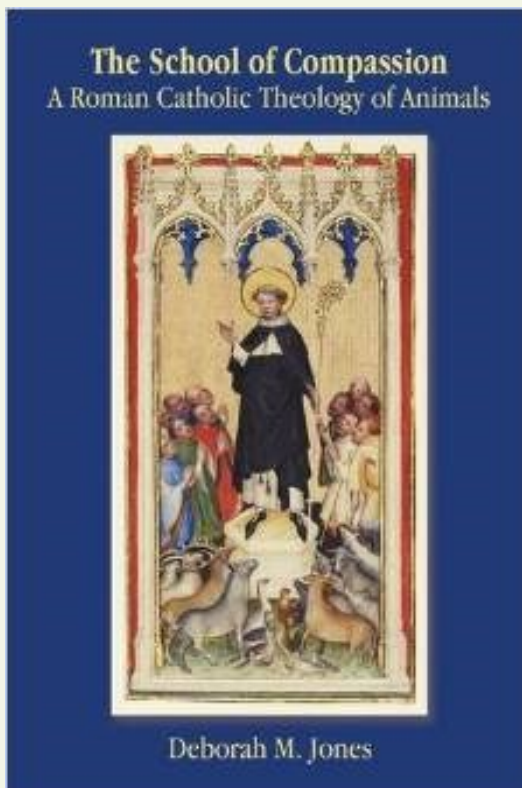


### **The Compassionate Animal: *An Interfaith Guide to the Extended Circle of Compassion***

**By Barbara Gardner**

Foreword by Dr Richard D. Ryder

'Barbara has made an outstanding contribution to our understanding of the human-animal relationship. Her book, 'The Compassionate Animal' explores the age-old religious traditions which have given us a profound guidance in developing empathy towards all sentient beings. The book is immediately informative, educative, challenging and inspiring. It has been an honour and a privilege to know Barbara who has dedicated her life to the wellbeing of all humans as well as non-human creatures. Her book is a testimony to her intellectual, emotional, and spiritual commitment to serve the cause of animal welfare. I hope that 'The Compassionate Animal' will be on the shelves of all school, university and public libraries and politicians, policy makers and opinion formers will read it so that they can comprehend the significance of the subject.' **Satish Kumar.**



### **The School of Compassion: *A Roman Catholic Theology of Animals***

**By Dr Deborah M. Jones**

Foreword by Rev. Prof. Andrew Linzey

In *The School of Compassion*, Deborah M. Jones engages with the Catholic Church's contemporary attitude towards animals. This is the fullest sustained study of the subject in that faith tradition. It begins by exploring the history of the Church's ideas about animals. These were drawn largely from significant readings of Old and New Testament passages and inherited elements of classical philosophies. Themes emerge, such as the renewal of creation in the apocryphal legends, in the Desert Fathers, and in Celtic monasticism. The spirituality of St Francis of Assisi, the legal status of animals, and liturgies of the Eastern Catholic Churches also shed light on the Church's thinking. The British Catholic tradition - which is relatively favourable to animals - is considered in some detail.



## **DATES FOR YOUR DIARIES**

### ***Saturday 27th & Sunday 28th September:***

**Vegfest at London Olympia** <http://london.vegfest.co.uk/>

### ***Saturday 4th October:***

**Ecumenical Animal Blessing Service** at 2.30pm. *For details - 01903 882297.*

Arundel Cathedral, London Road, Arundel, West Sussex, BN18 9AY.

*All animals welcome. Refreshments to follow in the Cathedral Centre .*

### ***Saturday 4th October:***

**Animal Blessing and Thanksgiving Service for Pets** at 2.00pm.

St Martin's Anglican Church, Mortimer Rd, Kensal Green, London,  
NW10 5SN.

### ***Saturday 4th October:***

**11th Interfaith Celebration for Animals** at 3.00pm. *See page 5 for details.*

Golders Green Unitarian Church, 31 Hoop Lane, Golders Green, NW11 8BS.

### ***Sunday 5th October:***

**Animal Blessing Service** at 3.00pm.

St John Vianney Church, Charlton Road, Wantage, Oxon, OX12 8ER.

*Service led by Canon Peter Turbitt (with some help from Polyanne the donkey).*

*Bring your animals and friends to this Service of Blessing and Thanksgiving.*

### ***Monday 3rd November:***

**Catholic Concern for Animals AGM** at 2.00pm.

St Josephs Hall, Brompton Oratory, Brompton Rd, London.

### ***Saturday 22nd November:***

**Advent Festival**, Westminster Cathedral Hall.

### ***Saturday 22 November:***

**South West Christmas Without Cruelty Fair** at the Corn Exchange, Exeter.

### ***Sunday 10th December:***

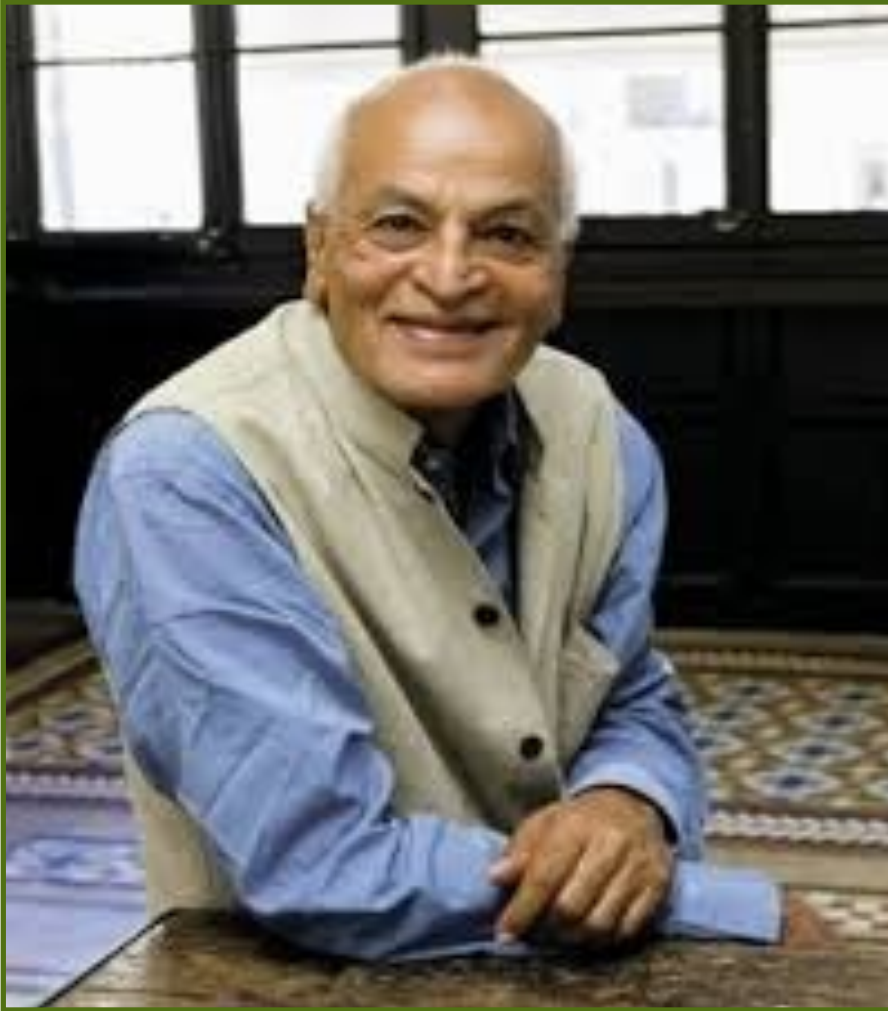
**Animal Aid Christmas Without Cruelty Fair** at Kensington Town Hall, London.

**Every Wednesday: Prayer link-up** at 9.30pm.

Wherever you are. *Irene Casey has a prayer suggestion sheet: Tel. 01925 657890.*

**Every first Saturday of the month: Prayers for Animals** at 12.15pm.

Gloucester Cathedral, *Check with Rev. Helen Hall on 07919 538077.*



## Contact Us

We welcome members' articles and items of interest on the subject on faith attitudes towards animals. Please send them to:

The Editor *Animal Spirit*

Animal Interfaith Alliance,  
56 Cole Lane, Ivybridge,  
Devon, PL21 0PN

Or email them to:

Barbgard.aia@gmail.com



## SATISH KUMAR - ANIMAL INTERFAITH ALLIANCE PRESIDENT

'Love is not love if it does not include love of animals. What kind of compassion is it which adores human life, but ignores the slaughter of animals? Division between humans and animals and putting human interests before animal interests is the beginning of sectionalism, racism, nationalism, class and caste discrimination, and of course speciesism. The same mindset, which enslaves animals, goes on to enslave humans in the name of self-interest, national interest and umpteen other narrow interests. Therefore, we, the Jains, advocate an unconditional and unequivocal reverence for all life.'

*From 'You Are, Therefore I Am' by Satish Kumar (Jain)*

