

“Barcelona is an anti-bullfighting city”

BARCELONA—Ernest Hemingway, in *Death In The Afternoon* (1932), mentioned Barcelona as perhaps the only city where bullfights could be watched all year round. Barcelona then supported three of the world’s largest bullfighting stadiums—and tourists had just barely begun to attend.

On April 5, 2004, the Barcelona city council voted by secret ballot, 21-15 with two abstentions, in favor of a non-binding resolution stating “Barcelona is an anti-bullfighting city.” The vote affirmed a petition circulated by the Asociacion Defensa Derechos Animal, signed by 250,000 Barcelona citizens.

Opinion polls showed that 63% of

Barcelonians now disapprove of bullfighting; 55% favored banning it.

The Barcelona resolution will not close *La Monumental*, the last functioning bull ring in the city. About 100 bulls per year are killed at *La Monumental*, chiefly to thrill tourists, in a season that now runs from March through September. More bulls are killed only in Madrid and Sevilla.

Bullfighting in Barcelona can actually be banned only by the Catalan regional parliament. The Catalan parliament in mid-2003 barred children under age 14 from attending bullfights, 18 months after Mexico City restricted bullfight and cockfight attendance to persons over 18 years of age.

BBC Madrid correspondent Danny Wood reported that the Barcelona vote “reflects a feeling that bullfighting is incompatible with Barcelona’s image as a city famous for art and architecture,” and “expresses a Catalan desire to forge an identity separate from Spain.”

Wood may have underestimated the growing strength of the Spanish humane movement, not just in Catalan where reforming animal control is also an ongoing hot issue, but throughout the nation. Even

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Storm over dogs & cats in the Carolinas

CHARLOTTE-MECKLENBURG, N.C.—Hurricanes often hit the Carolinas, raining dogs and cats. But they rarely blow so far inland and never rage so long as the storms over animal control policy underway for almost a year now, driven by fatal maulings, dog-fighting incidents, and rising awareness that the region has one of the highest rates of shelter killing in the U.S.—and the world, since despite recent progress in reducing the numbers, the U.S. stills kills more dogs and cats per 1,000 residents than most other nations.

A federal grand jury on April 27, 2004 indicted pit bull terrier owner Roddie Philip Dumas, 29, of Charlotte, North Carolina, for possessing crack cocaine with intent to sell, using and carrying a firearm during a drug trafficking offense, being a convicted felon in possession of firearms and ammunition, and intimidating and interfering with a U.S. mail carrier, reported *Charlotte Observer* staff writer Gary L. Wright.

Responding with a neighbor from across the street to the screams of eight-year-old Roddie Philip Dumas Jr., the 48-year-old mail carrier threw down his pouch, pulled up a fence post, and used it to try to beat the elder



—Kim Bartlett

Dumas’ four pit bulls away from the boy, witnesses said. The elder Dumas and his girlfriend did not come outside until after his son was fatally injured, said the witnesses.

The elder Dumas then allegedly threatened to kill the mail carrier.

The charges against the elder Dumas carry penalties ranging from five years to life in prison. State charges possibly including child neglect and negligent homicide may be pending, Wright wrote. The elder Dumas was jailed in lieu of \$230,000 bond.

The attack was the second fatal pit bull attack on a child in North Carolina this year. Christina Jewel Gambill, 24, was on

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Doomed bulls await fights. (Steve Hindi)

ANIMAL PEOPLE

News For People Who Care

About Animals

May 2004
Volume XIII, #4



How to tell the Best Friends Animal Society from the cult who built Kanab

KANAB, Utah—The Best Friends Animal Society main entrance at the mouth of Angel Canyon now has a National Park-sized reception center and gift shop, newly expanded to include a 50-seat orientation room.

Shelter director Faith Maloney and reception center manager Anne Mejia already wonder how long it will be big enough. Best Friends now attracts more than 20,000 visitors per year. At least half a dozen other major animal shelters and sanctuaries around the U.S. attract more, but they all occupy central locations in cities of several million people. Best Friends attracts more than three times the total population of Kane County. The closest big city is Las Vegas, three hours away by car.

Visitors to other major U.S. shelters and sanctuaries come mostly to adopt or surrender animals. They usually enter, transact their business, and leave within an hour. Visitors to Best Friends come as a pilgrimage. They spend the day, or become temporary volunteers, contributing several days.

Welcoming visitors and volunteers has helped to build Best Friends. Maloney, Mejia, and the other cofounders and senior staff have no wish to discourage anyone from coming. Their anxiety is over developing the capacity to meet the visitors’ and volunteers’ expectations, now that Best Friends has become not just a big sanctuary but a *defacto* humane university.

Some people attend to do internships, some to take a six-week formal course in “How to start an animal shelter,” some as juvenile offenders assigned to the sanctuary instead of reform school.

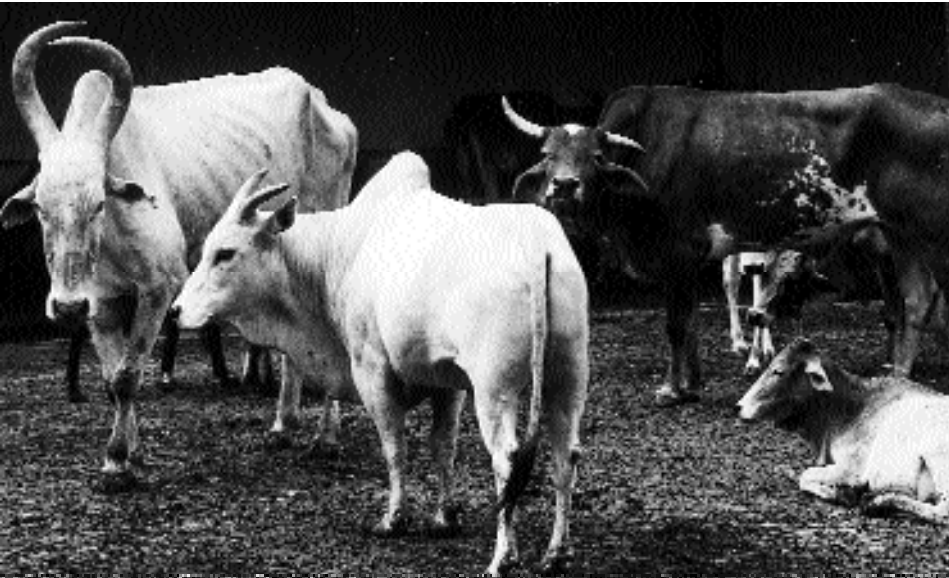
Others visit just to see the campus, occupying the central several thousand acres of a 33,000-acre tract of former ranch land and surrounding range leased from the Bureau of Land Management. There is a lot to see, including 17 separate project areas, 14 of which are animal care facilities, each in effect a shelter unto itself.

On any given day about 700 dogs occupy Dog Headquarters, Old Dogtown, Old Friends and Dogtown Heights: A Gated Community. Adoptable dogs don’t stay long, but potentially dangerous dogs and dogs who are too old to be readily adopted or have infirmities are given homes for life. The longterm residents share 17 “parasol” kennels similar to those developed by the Dogs Trust in Britain.

About 450 cats share quarters at Cat World, Wild Cat’s Village, Benton’s House, Kitty Motel, Happy Landings, and Morgain’s Place, a series of complexes with special housing for injured and disabled cats, feline leukemia and feline immune deficiency cases, and shy ferals. As with dogs, healthy and gregarious cats tend to be quickly adopted.

Other facilities accommodate horses, several hundred former pet rabbits, a variety of birds including wild species undergoing rehabilitation for release, a few pigs, and three mink. In general, explains Maloney, Best Friends tries to network with other shelters that specialize in unusual species, to give the animals the best possible placement, but sometimes they receive animals for whom there are no other shelters. No one else has mink, so Best Friends is developing mink

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The Blue Cross of India shelters cattle rescued from the streets of Chennai. (Kim Bartlett)

Why cattle “offerings” prevail where cow slaughter is illegal

CHENNAI, VISAKHAPATNAM—The Madras High Court on April 2, 2004 ruled that cattle donated to Hindu, Jain, and Buddhist temples in Tamil Nadu state may not be sold or auctioned for any reason.

The cattle must instead be sent to *gaushalas* or *pinjarapoles* managed by authorized nonprofit animal welfare societies, which must be inspected not less often than every 60 days to ensure that the animals are properly cared for.

In accord with the 5,000-year-old teachings of the Lord Krishna himself, the Madras High Court ruling came in response to a two-year-old charge by the Jai Gopal Karodia Foundation that the Tamil Nadu Religious and Charitable Endowments Department and cattle donors including the office of the Chief Minister of Tamil Nadu had illegally conspired to sell 97 cows to a slaughter broker, who falsely claimed to head a religious trust.

The outcome of the case, though scarcely precedental, struck hard at the structure of pretense that facilitates the Indian dairy and beef industries.

With *Times of India* coverage of the Tamil Nadu case in hand, Visakha SPCA founder Pradeep Kumar Nath on April 3 sent

his niece, shelter manager Swathi Buddhiraju, to investigate a report that calves were being illegally sold to slaughter by the renowned temple at Simhachalam Devasthanams.

“I saw 100 cattle there,” Buddhiraju wrote. “The authorities informed me that the worshippers just leave them and the butchers take them. I felt very sad. It was shocking news for me. The people of the surrounding villages give their male calves to the God at three days old,” the age when male calves in the U.S. are usually sold to be slaughtered as veal or raised for beef.

“But the temple authorities do not have any funds to maintain these cattle,” Buddhiraju continued. “The previous executive officer used to auction the cattle. That has been stopped. But we can’t stop this custom. Thousands of animals are offered, and how can we accommodate such large number?”

Elaborated Compassion Unlimited Plus Action vice president Suparna Bakshi Ganguly, helping the Visakha SPCA to amplify awareness of the case, “The villagers can’t support the bull calves, so they donate them to the temples instead of selling them directly to butchers. Donating bull calves to a temple is a

(continued on page 17)



RETURN SERVICE REQUESTED

Now she
runs to us
to feel
safe!



May 2004

Dear Partner,

It's one thing for us . . . as adults with a lifetime of knowledge and experience . . . to endure a life or death battle with only our will and our wits about us . . .

. . . but imagine what it takes for an innocent child to survive in the unforgiving natural world.

Little Benelli was hiding for months in the brush near one of our feeding stations. There was no sign of her or any of the other dogs who live off our kibble.

In fact, the only reason we keep the station filled is because the area it's in used to be a hot spot for me . . . one where I rescued hundreds of dogs over the 25 years that I've been doing this . . . and one which is now hardly ever used as an abandonment site BECAUSE of us!

I said it over two decades ago . . . that if we could clean out an area full of abandoned animals, and keep it cleaned out . . . eventually the public would stop dumping their pets there because nothing would give them the idea to do that.

There are many areas where we have succeeded in this war. Battle after battle where . . . thanks to people like you . . . we cleaned up a hot spot and rescued any new animals abandoned there . . .

. . . and those areas are not used as dumping grounds any more.

It's as if the billboard that says "dump your pets here" is gone!

Our system really works! Rescue abandoned animals, stay on top of the site, and abandonment stops . . . in time. And because we're care-for-life, we don't impact any other animals in the pounds, or humane societies.

I could never understand the logic of finding homes for animals knowing that I just took a home away from a pound animal who would be killed in my dog's place!

It made no sense to me. My heart bleeds for every animal, yours as well as mine, pound dogs & cats or abandoned ones.

Benelli was out there alone for months. And she is just a child . . . a six-month-old puppy.

Secretly, two law enforcement people knew where she was living in a nearby storm drain and they fed her their lunches regularly . . . refusing to report Benelli knowing that if they could catch her, she would be killed.

When I first saw her, Benelli was a rack of bones. And very frightened.

Two weeks later I took her picture for you . . . and she's filled out so that she hardly looks the same. And you did this!

In the woods, when she was frightened, she ran for the brush or into her dirty storm drain. Now she runs for the door to our hospital! I am so proud to see that bond in all our animals.

Because she was traumatized and abandoned to live in isolation for most of her short life, it will take months to get Benelli's trust . . . as it did with most of our 1,500 rescued dogs & cats.

But here, at our Supershelter, nobody will kill them because they are "unsuitable" for adoption! Here, they are all our children . . . for life.

Le

Leo Grillo, founder

D.E.L.T.A. Rescue
PO Box 9, Dept AP, Glendale, CA 91209

Attention: Rescuers and Shelters

Build your own inexpensive straw bale dog house for your pets' maximum protection, comfort and fun!

Here at D.E.L.T.A. Rescue, we invented a better housing system for our more than 859 dogs. Using 25 common bales of straw, and three sheets of plywood, two people can build a straw bale dog house in under 10 minutes! This is the same simple structure that withstood our terrible El Nino rains in 1998. The *simple* straw design can last 20 years, but because we are a permanent sanctuary, our houses must last longer.



Our dogs love to play on the straw ... before, during and after construction!



Simple straw house, 4x6 foot interior, 10 x10 foot rooftop play area, and steps!



Newly finished "deluxe" stucco version, which will last 100 years or more!



Our dogs climb their steps and play on top and inside their houses. They have a ball!



One village at D.E.L.T.A. Rescue. Two dogs per yard, and a deluxe house for both!

That's why we now build the *deluxe* "stucco" version. Our materials cost for this stucco version is about \$400, while you can put up the simple building for under \$150. Good news! We put all the building instructions for both versions on video tape for anyone to use, or copy in its entirety. And it's FREE! To help us help precious animals, besides our own 859 dogs and 552 cats, please get this video today and pass it around!

We spent a year making this video tape. Now, for the sake of cold, unsheltered dogs everywhere, we are offering it to anyone *for free*. To pay for duplication and postage, we are asking for a \$6 donation per tape, but only if you can afford it! And we can send the tape to anyone you want. Or you can get one, copy it yourself, then give it to friends.

Write today to get your free video, and then build a house your dog will truly love and enjoy. Send to: **D.E.L.T.A. Rescue, P.O. Box 9, Glendale, CA 91209.** Or call us at **661-269-4010** and get it faster!

Editorial

Baby seals & bull calves bear the cruel weight of idolatry

The 350,000 baby harp seals who were clubbed or shot and often skinned alive on the ice floes off eastern Canada this spring had more in common with the thousands of bull calves who were abandoned at temples in India during the same weeks than just being days-old mammals subjected to unconscionable mistreatment.

Unlike the much smaller numbers of seals who were killed off Russia, Norway, and Finland, and unlike the somewhat smaller numbers of bull calves who were shoved into veal crates here in the U.S., Canadian harp seal pups and Indian surplus bull calves are victims not only of human economic exploitation, but also of their roles as icons and idols.

The words “icon” and “idol” have a common origin in the ancient Greek word that means “image.” Yet they mean such different things—and have for so long—that two of the Judaic Ten Commandments, about setting no other God before the One God and not worshipping graven images, sternly address the difference.

An icon is a physical image representative of a holy concept, usually but not always depicting a person who is believed to have exemplified the concept in the conduct of his or her life. Icons may also depict animals, abstract symbols, supernatural beings, or deities. A icon may be venerated for being symbolic of the holy concept, but to venerate it for its own sake is considered idolatry, and therefore wrong in the Jewish, Christian, and Islamic faiths, as well as in some branches of other major religions.

To believers, an idol is an object equated with the holy concept itself. Instead of seeking to understand what the idol represents, the idol-worshipper reveres the thing instead of the thought, failing to comprehend the values and ethics of which the thing may have been meant to be a reminder.

This is much more than just a semantic concept. What it means in reference to seal pups and bull calves is that even as millions of people protest against the cruelty inflicted upon them, powerful cultural forces are aligned to perpetuate the cruel practices whether or not they have any purpose beyond maintaining the status quo.

What is going on, both on the ice of Atlantic Canada and in dusty Indian villages, is that these young animals are caught at the breaking edge of cultural transformation.

The break-up includes fracturing the old alliances between animal advocates and environmentalists in the west, and between animal advocates and Hindu and Jain social conservatives in the east.

Harp seal pups over the past half century have in North America and Europe become more emblematic than any other creatures of the idea that every animal life has moral value, even if the animal is not an endangered species, economically useful, or “man’s best friend.”

This is why major environmental groups, aligned with hunter/conservationists on habitat issues, long since abandoned opposition to the Atlantic Canadian seal hunt. The enviros say that the issue for them is simply that seals are not endangered, but the rhetoric used in the denial is revealing.

Explained Greenpeace Quebec spokesperson Steven Guilbault in an April 2004 interview with Canadian Press, “People aren’t talking about climate change, the ozone layer or genetically modified organisms. Our role is to work on issues that are particularly urgent.”

Nothing is more “particularly urgent” than pain, and no remarks could be more indicative of the loss of moral focus in contemporary environmentalism.

But even if Greenpeace Quebec does not give a damn about animal suffering, it certainly should give a damn about the seal hunt, even within the narrow compass of concerns that Guilbault expressed.

The editor of **ANIMAL PEOPLE**, as a young reporter working in rural Quebec, produced extensive coverage of climate change more than 20 years ago, before anyone at Greenpeace Quebec knew enough about it to produce an intelligent quote. One of the most profound effects of global warming on Atlantic Canada, believed to be well underway, is expected to be transformation of the coastal habitat such that the depleted cod stock will never recover, no matter how many seals are killed in the name of helping the cod and the out-of-work cod fishers who more than a decade ago hunted them to commercial extinction. Another inevitable effect of global warming is that that the ice floes where harp seals give birth are gradually forming later, melting sooner. Already scarce ice and ice giving way beneath young seals have jeopardized seal reproduction in some traditional birthing areas. The combination of a three-year quota of more than one million seal pups, probable huge over-estimates of the seal population, and continued global warming means that seals may be truly on thin ice soon.

Greenpeace—and other environment groups—are ignoring the Atlantic Canadian seal hunt not because it is not logically among their core issues, but rather because they have opted to align themselves with the “sustainable use” ideology of the World Wildlife Fund and the rest of the hunter/conservationist crowd, against the notion that all sentient beings deserve to be treated with kindness.

Surplus bull calves, to the fifth of humanity residing in India, have been emblematic

of some of the same ideas that animal lovers invest in harp seals for more than 3,000 years. The yoke, the plough, and the bullock cart for 30 centuries symbolized a partnership of human and beast that incorporated the concept of owing lifetime care to the animals who help to create human wealth.

In reality, the castrations were brutal, the bullocks were often flogged and over-worked, and very few bullocks—unlike economically productive milk cows—were ever actually retired to the *gaushalas*, *gossadans*, and *pinajarpoles* that were supposed to look after them when they became old and lame. The ratio of bull calves to cows born may always have been too high for most villages to absorb. But even the pretense that bull calves could be worth their keep for the value of their work and their dung, as well as for their moral stature, disintegrated with the advent of mechanization.

The stratagem of leaving bull calves tied outside temples as “offerings” evolved as a means for Hindu farmers to rid themselves of an economic burden by conveying the animals through a holy intermediary to the mostly Muslim and sometimes Christian brokers who would claim and slaughter them. To sell the progeny of a cow to a beef-eating Muslim or Christian without the temple as intermediary would have been seen as profane, but with temple involvement the transaction could proceed without guilt—until Hindu nationalists seized the chance to denounce Muslims and Christians for practicing “cow slaughter,” while animal defenders, increasingly sensitized to the plight of bull calves, began trying to save some.

These developments jeopardize the entire remnant of the ancient Indian cow culture. If Muslims and Christians cannot kill cattle, even for export, what will become of surplus bull calves? Even if bullocks were used to replace motor vehicles, as many social conservatives urge, India could not produce enough fodder to feed the numbers of bullocks who would be needed to do the same amount of work, and still feed more than three times as many people as resided in India at independence from Britain in 1949.

The Indian animal welfare community has already rescued as many bull calves as it can accommodate. The only answers are for India to accept cattle slaughter, go vegan, or accept genetic technology enabling far fewer cows to produce more milk, while giving birth less often and only to more females. All of these are politically problematic alternatives. Continued conflict over cattle slaughter meanwhile still serves the political interests of Hindu nationalist social conservatives, at an appalling cost in both animal and human misery.

“Sea of Slaughter” & cow-slaughter

The Atlantic Canadian seal hunt and the Indian bull calf surplus are among the most persistent and difficult humane issues to address effectively because they arise from ideas that are genuinely central to how whole cultures view themselves.

Defenders of almost every commercial, recreational, or institutional form of animal abuse try to rationalize it as central to someone’s culture. The Atlantic Canadian seal hunt and the Indian bull calf surplus are the genuine cultural article. The seal hunt, as Farley Mowat documented in *Sea of Slaughter* (1984) is the last gasp of a way of life which for more than 400 years has survived—often only marginally—through the massacre of all marine life within reach of the residents of territory so inhospitable that without the proximity of sea creatures it might otherwise never have been settled. Whales, many sea birds, cod, and Atlantic salmon were each hunted to the verge of regional extirpation. Northern manatees, great auks, and within the past few decades barndoor skates were entirely extinguished. Sealing and lobstering exploit the last species remaining in at least transient commercially viable abundance.

If global warming, aggressive hunting, and lack of regulatory restraint enable Atlantic Canadian fishers to annihilate seals and lobsters as thoroughly as they annihilated cod during the 1980s, the outcome will eventually be the extinction of their culture too. Few have the education or the resources to cope in other ways of life. They do, however, usually hold the swing vote in the regionally divided national politics of Canada, and their elected representatives can be depended upon to continue to use leverage toward perpetuating the maritime hunting culture for as long as possible.

“Beater” harp seals meanwhile serve as scapegoats for the frustrations of fishers and hunters who have never managed to kill their way to genuine prosperity and security, and never will. Every seal whom the hunters club or shoot represents to them not only the protesters who have struggled for half a century to stop them, but also the whole of the world that has passed them by, and now views them with disgust and disdain.

The iconic status of the seals among both protesters and sealers is more obvious than the idolatry of the Canadian political establishment. Yet idolatry occurs when all major Canadian political parties and even the minority Greens pay homage to preserving and protecting the Atlantic Canadian traditional culture, at any cost to species who do not vote. The only real clout this false god has is at the ballot box. Yet that is enough to prevent any leader with national aspirations from expressing the heresy that the false god of maritime culture should be toppled, allowing a new and perhaps much more sparsely populated Atlantic Canada to develop around the few non-exploitative occupations that the habitat allows.

Surplus bull calves, a rarity in India 50 years ago, have meanwhile become representative of not only religious conflict but also of many of the secular conflicts most stressing the subcontinent. When Hindus speak of the cow as the “Mother of India,” and India as the mother of humanity, there is history as well as ethnocentric conceit behind the remarks, and the history still very much matters. Though the iconic status of cows and cattle in India is almost unique in the modern world, those of us whose ancestors lived to the north and west of India speak mostly Indo-European languages. Western cultural iconography long ago subsumed cows to cowboys and bulls to bullfighters, but the importance of cow-herding as a cultural foundation is as ubiquitous as cow’s milk. Those whose ancestors lived to the east of India are mostly not milk-drinkers, but were profoundly influenced by Buddhism, directly or indirectly, which originated as a Hindu reform movement.

Now Indian *diaspora* has scattered Hindus around the globe, while ever increasing contact with the west may have changed Indian ways of life more in the past half century than they had changed in several millennia. Cattle, and what humans owe to them, especially those who are economically unproductive, are at the heart of the question as to whether Hindus can keep their identity in the greater world—or want to.

Among the challenges ahead for the Indian animal welfare movement is developing a response to surplus bull calves which works in the modern world without accepting western-style wholesale slaughter.

Ahimsa is the Jain word meaning to do no harm. Mahavir, the last of the Jain prophets, a contemporary of the Buddha, taught that as well as practicing “live and let live,” a moral person must *help* others live, including animals. Former British military officers who encountered the teachings of Mahavir while serving in India founded the London Society for the Prevention of Cruelty to Animals in 1824, which became the Royal SPCA. The extended concept of *ahimsa* voiced by Mahavir nearly 3,000 years ago thus helped to inspire the humane movements of both east and west. The Indian response to the surplus bull calf problem will be a significant test of whether *ahimsa* is at last ready to take root and grow as a way of life, as well as a professedly revered ideal, in the land from whence it sprung.

Both the Atlantic Canadian harp seal hunt and the Indian surplus bull calf dilemma are regional issues of global implications. They differ in that the world is aware of the gratuitous brutality of the seal hunt, yet—outside of India—the world knows and cares little about surplus bull calves, either there or anywhere else.

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LETTERS

Whole Foods & Foie Gras

I wanted to share with you part of a conversation I just had with an attorney friend, a vegan. She mentioned to me how upsetting it was to her to see *foie gras* sold at the Whole Food stores in New York. I wanted to make certain Whole Foods really sells *foie gras* before I denounced it, so I took a cab over to Whole Foods and what I found was a product called Alexian Duck & Pork Liver Mousse with Cognac or Alexian Duck w/cognac mousse *pate*. The words *foie gras* were not on the package, but someone in customer service told me this was *foie gras* because it contains duck liver.

VEG News has on its current cover Whole Foods CEO John Mackey, presenting him as a hero. In the article Mackey states that he is a vegan, lists the books he has read on this and related issues, talks about his discussions with PETA and other animal rights groups, and talks about making farming more humane. Mackey says that he is not the only person in charge of the company and the company must listen to the demands of customers who are now—as a result of the Atkins diet and mad cow disease—demanding more high quality meat.

How does a person who wants to create change find an appropriate balance between the world’s realities and one’s own personal ethics? Certainly not by sell-

ing *foie gras*! There is no way that *foie gras* can be made humane. Mackey lists conditions to make the lives of ducks better but does not address the basic mechanism of how *foie gras* is created, which is inherently barbaric. How can someone who has stores which sell *foie gras* be put on the cover of a vegetarian magazine as a hero?

Also, this CEO speaks of his knowledge of the cruelty of factory farming and yet huge sections of his stores sell meat.

I realize this is a more complicated issue than *foie gras*. I understand change is slow and that for many people making animal welfare changes is the first step and may be the only step for a long time. I don’t know what changes and plans this man is working on, or how long it will take to create change. But I don’t think someone who sells dead animals and *foie gras* should be regarded as a role model. Perhaps when some of the changes have started to take place, his vision can be considered.

—Irene Muschel
New York, N.Y.
Benirv@hotmail.com

Technically, goose and duck liver patés are foie gras only if the birds were force-fed. The Alexian patés are not called foie gras by the maker, but are often described as such by sources that do not heed the distinction.

Canadian seal hunters are barbaric

I have just watched the ITN News here in England and cannot believe in this day and age I could possibly see such barbaric scenes of people culling seals in what must be described as a totally inhumane manner.

This practice should stop immediately. If the seals are to be culled, at least an instant death should be guaranteed, not a beat-

ing until they are half dead, after which they are skinned alive.

Anyone who could commit the acts shown tonight can only be considered as barbaric and must have a lust for suffering, blood and pain.

—Linda McCormick
South Wingfield
Derbyshire, England
<lindax@tesco.net>

Dennis Kucinich

I am very disappointed in your lack of coverage of Dennis Kucinich, who only got a sentence in your January/February 2004 cover article “Hunting for votes, Bush, Cheney, and demo rivals Kerry and Clark shoot birds,” compared to the others’ paragraphs, when he is in fact the leading candidate for supporting important animal issues. Dennis is vegan, which was mentioned, but not explained. Nor was his outlook on factory farming mentioned, and how it is one of his top ten issues to work on if he is elected. I think Dennis Kucinich is a voice for the animals, and if he could get the coverage he needs, he could gain office and drastically change the U.S.

—Ann D. Pallo
Woodstock, Georgia
<apallo@cranevs.com>

TRIBUTES

In honor of the Prophet Isaiah, Martin de Porres, and Empedocles.
—Brien Comerford

Lying awake

Thank you so much for all you do on behalf of the animals we share our world with.

I do as much as I can personally. It is overwhelming when one stops to think about animals of every kind all over the world, from factory farms to laboratories to animals in entertainment to circuses to the little dog on the end of a chain, and so much more! I lie awake at night sometimes, thinking about them, and I always include them in my thoughts and prayers.

—Linda Brough
Rock Springs, Wyoming

Compound 1080

You certainly got my blood boiling with your excellent April 2004 expose of the human degenerates in the Akron, Ohio’s park department [who are shooting deer] and the verminous two-legged mongrels in South Africa who are opting to use Compound 1080.

Please do not ever apply the word “conservationists” to biological imbeciles who want to exterminate a native indigenous species on behalf of the wooly locusts [sheep] they think should be the only species to live on the land, to maximize their profits!

As a wildlife veterinarian, I have seen the agonizing deaths inflicted upon hapless coyotes by the degenerates working for USDA Wildlife Services. Back when they were called Animal Damage Control, as a younger wildlife veterinarian, I locked horns with them many times in the American Southwest. They are indeed a most despicable bunch.

Please do not ever permit anyone to spout the fallacy that sodium fluoroacetate [Compound 1080] kills quickly and that the animals do not suffer much or very long. Another myth is that 1080 does not affect non-target species. Sodium fluoroacetate is a horrible poison, especially virulent for wild and domestic canids of all species. It causes terrible convulsions and vomiting that can last for hours. It also is a food chain poison, so that any birds or mammals who eat the vomit or the carcass of a 1080 victim also die. It is nonselective and that is one reason why it should be banned worldwide.

Domestic dogs who accidentally ingest this poison can sometimes be saved if they are given intervenous infusions to stop the convulsions and vomiting, and to dilute the blood level of the drug. Intensive treatment may have to continue for several days. Treatment is effective only if the patients have not yet suffered central nervous system damage or respiratory paralysis.

—Marvin J. Sheffield, DVM
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CORRECTION

The ANIMAL PEOPLE April 2004 cover article “Conservationists seek to bring back banned Compound 1080 poison,” confused the abbreviations of unrelated organizations in reporting that “U.S. opponents of Compound 1080 are unable to find out exactly where Compound 1080 is used because of an injunction obtained by the Texas Farm Bureau Federation and the American Farm Bureau Federation in February 2000.” The injunction was issued in response to a 1998 Freedom of Information Act request filed by the Animal Protection Institute, not the Animal Welfare Institute. As reported, API appealed, but the appeal was denied in September 2002.

Confiscate animal fighters’ cars

One of the main reasons why there are so few arrests for illegal animal fighting is because in most jurisdictions, including Los Angeles, animal control officers are armed with only bite stick or animal control pole and a clipboard.

Thus callers who report an ongoing dogfight or cockfight are told that animal control doesn’t roll on those calls, and they are referred to the police or sheriff, where the switchboard transfers them to “vice.” Since most dogfights and cockfights are held at night, the vice officers are not sitting at their desks, so all that happens is that a message is left about where the activity took place. Naturally there is little the cops can do the next day—or whenever they get the message.

Recent busts in Covington, Louisiana, and Atlanta, Georgia, brought in nice chunks of cash, with confiscations of 70 cars in Covington and 93 in Atlanta. If word about that got out, more jurisdictions might take interest.

Currently the Los Angeles police confiscate the vehicles of “johns” who patronize prostitutes and also the vehicles of anyone who hauls large items to ille-

gally discard in alleys or on the streets. We would like to persuade the city council to extend that to confiscating the vehicle of anyone who has transported an animal to a scene for the purpose of fighting. This is certainly as easy to prove as the hauling of a sofa, not least because animals tend to leave forensic evidence such as fur, feathers, and excrement behind.

If the issue of transport is proven in Los Angeles, the offender does not get the vehicle back. If convicted, the offender is allowed to repurchase it from the city after trial, at a reduced price. Even though committed doggers and cockers might not be deterred by the thought of losing their wheels temporarily, this might disenchant a marginally involved hobby or street fighter.

Prosecuting animal fighting should also always include going after the owners or managers of rented property where fighting animals are raised, trained, or fought.

—Phyllis Daugherty, Director
Animal Issues Movement
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Compound 1080 in South Africa

Further to your April 2004 cover article “Conservationists seek to bring back banned Compound 1080 poison,” the Endangered Wildlife Trust on April 16 held a public meeting in Johannesburg to defend its actions in importing and coordinating the testing of Compound 1080 in South Africa.

The animal welfare community was well-represented and well prepared to confront the farmers and conservationists.

Independent researcher and wildlife film maker Rob Harrison White showed photos and video footage of tests which he himself had conducted upon small mammals at the Lombard Game Reserve, proving beyond a shadow of doubt what the scientific literature had already established: that 1080 would wipe out non-target species, leaving the jackals and caracals untouched, and the farmers’ problems un-addressed. White’s research came as a shock and embarrassment to the Endangered Wildlife Trust’s Poison Working Group, which has helped the National Wool Growers Association spend 400,000 rand on a completely ineffective and environmentally ruinous method of problem animal control.

It became painfully

obvious to all present that the Endangered Wildlife Trust had done little scientific study before promoting Compound 1080.

That raised the obvious question: why 1080? Of all the hundreds of poisons available, why had the Endangered Wildlife Trust’s Poison Working Group sought to introduce a poison that was the subject of a terror alert by the FBI and is banned in much of the world?

Alas, although the question was asked several times, we still do not know.

The South African government has been alerted to the danger to national security of this dreadful poison, and we hope that government will act swiftly to confiscate the Endangered Wildlife Trust’s stockpile of 1080 for reasons of national security. This would put an end to this misconceived project and allow us all to move forward with a non-lethal approach to protecting livestock.

—Chris Mercer
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<krc@spg.co.za>
<www.raptor.co.za>

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HFA

How Muslims can wage jihad against “Islamic” cruelty *by*

The stories have become sadly familiar: a Society for the Protection of Animal Rights in Egypt volunteer encounters a young boy on a Cairo street throwing stones at a dog. She restrains the boy and asks him: “Why are you harming this dog, who is one of God’s creatures?”

The boy replies: “Because the Imam in the mosque said that dogs are impure.”

Or SPARE president Amina Abaza sees a group of children trying to drown a puppy in a canal on the outskirts of Cairo. She rushes to the edge of the canal and seizes the animal, telling the offenders that God will punish them for committing a wrong. “We are doing no wrong,” they reply, “because we heard in the mosque that dogs are dirty.”

In Egypt such incidents and comments are both common and tragic. Because of mistaken understandings of Islamic teachings, some Muslims in Egypt—and beyond—commit cruelty in the name of their religion. Arguments that call upon religion, even incorrectly, can only be defeated with proper religious citations. A careful look at the Islamic texts clearly shows that the behavior of these children and many others acting like them is completely wrong. But reprimanding the children by telling them that their actions are unkind, cruel, or unjust does not counter the underlying motivation for their behavior.

Anyone doing animal welfare work in Muslim communities must know the basics of Islamic law (*Sharia*). To counter religion-based arguments, one first must understand them. The English term “Islamic law” is misleadingly simple and suggests, incorrectly, that Islamic law refers to a standard body of eternal and unchanging law. This is not the case—what we know today as Islamic law is a vast field of scholarship with often-conflicting interpretations that have evolved over nearly 15 centuries and will continue to grow and develop.

The Qur’an is recognized by Muslims as the word of God, transmitted through the messenger Muhammad.

Muhammad’s own speech and actions as the messenger of God are also important to Muslims and are recognized as a second source of law, after the Qur’an. These are collectively called the Prophet’s *sunna*, which literally means “way” or “path,” and are conveyed by reports, each of which is called a “*hadith*.”

The Qur’an mentions a dog on only one occasion, in a story about a group of persecuted Christians, and the dog is depicted in a positive light. (Chapter 18: 18-22). Numerous other verses instruct that all of God’s creatures are to be respected and treated properly. Nothing in the Qur’an calls for or permits violence against the species of dogs.

All of the rules of Islamic law regarding dogs are based on the reported acts and speech of the Prophet Muhammad. But this large body of Prophetic *sunna* is not uniformly authoritative. There are many thousands of *hadith* and the soundness of these reports varies dramatically. Many were passed down in ways that have caused scholars to doubt their authenticity.

Two scholars from the medieval period, Bukhari and Muslim, collected the *hadith* that they thought were the most reliable and designated them as “sound,” meaning *probably authentic*. These two collections, the most respected of their kind, are known by the names of these two scholars: the *Sound Hadith Collection of Bukhari* and the *Sound Hadith Collection of Muslim*.

Even within these two collections there are variations in the authenticity of the included *hadith*. Very few, if any, can be established as genuine beyond a shadow of doubt. Moreover, unless the Prophet’s statement as recorded in a *hadith* is understood in the context in which it was originally made, the text of the *hadith* can be distorted and applied in situations for which it was never intended.

It is important not to give up the fight if someone recites to you a *hadith* that seems to allow cruelty to animals. The particular *hadith* may be highly unreliable or taken out of context. Armed with knowledge about Islamic law, you will be able to defeat pro-cruelty arguments with more authoritative *hadith* that promote kindness to animals, or you will be able to explain away such reports by placing them in the context in which they were said.

There are also many ambiguities in the textual provisions of both the Qur’an and *sunna*, so do not let one person’s statement

about what a particular provision means cause you to retreat from arguing that Islamic law requires kind and humane treatment of animals. Ambiguities in the texts are why Islamic scholars have for centuries debated, argued, and written about their own personal interpretations of the texts. The thinking and writing of scholars plays a major role in the formulation of Islamic law, and with each new generation, new interpretations emerge.

Over the centuries, scholars who agreed with one another on certain points of law tended to form groups which are called “schools of law.” The founders of these schools remain respected authorities whose opinions still carry weight for many Muslims. The opinions of some of these authorities are also useful to know.

Dogs and Purity

A major problem with regard to dogs and Islam is that some Muslims consider dogs “impure.” This was why the children whom Mona Khalil and Amina Abaza caught abusing dogs thought their acts were justified.

The issue of dogs and impurity raises three important questions: What does it mean to be “impure” in Islam? Are dogs considered “impure” in Islamic law? And if they are considered “impure,” what action should a Muslim take?

Islamic rules about purity mainly concern prayer. Islamic law requires that a Muslim’s body, clothing, and space for prayer be pure. This means that the body, clothing, or space must be washed if touched by an impure substance.

Scholars generally agree that unclean substances include but are not limited to bodily substances such as blood, urine, pus, and feces. Some scholars, mainly in the Hanbali and Shafi’i schools of law, consider dogs to be unclean, so that touching a dog, or being licked by a dog, necessitates washing that part of the body or portion of clothing before prayer. The Maliki school of law, however, does not consider the dog impure at all. Scholars of the Hanafi school consider only the leftover food and water of the dog to be impure, so only contact with these substances would necessitate washing the relevant part of the body or clothing before prayer.

The key point here is that many substances are impure and need to be washed off before prayer. This is a normal part of pre-prayer preparation for most Muslims. Even for scholars who consider dogs impure, the consequences of touching a dog are no more than the consequences of coming into contact with other impurities. Contact with these impurities is not wrong; one needs only to wash. Butchers, for example, routinely get blood on their clothing and body in their daily work, and simply wash the blood off and change clothes before prayer. Egyptian police who work with drug-sniffing dogs wash before prayer, as do the men who work at the SPARE shelter. It is incorrect to view dogs as unclean in an exaggerated way.

The rules about purity have nothing to do with harming or killing dogs. As a separate issue completely, the Prophet did make statements about what should be done with a particular animal who is harming humans. Here is where the contextual *hadith* issues become crucial. Numerous *hadith* about dogs are circulated and quoted. Some suggest that God will not punish cruelty to dogs by Muslims, or even state that the Prophet ordered the killing of dogs generally, but these *hadith* are either unsound or are taken out of context.

For example, there is a report about the Prophet and dogs that is cited in the *Sound Hadith Collections* of Muslim and Bukhari in several different ways. In one version, the Prophet ordered the killing of all dogs. In another version, the Prophet ordered the killing of all dogs in the city of Medina. In yet another version, the Prophet ordered the killing of all dogs except dogs that belonged to people who were using the dogs for purposes of hunting, sheep or livestock herding,

or for agriculture. Any one of these *hadith* are troubling, but the first, as the most general and unrestricted, is the most problematic. If someone were to recite to you the first *hadith*—that the Prophet ordered the killing of all dogs—you might not think this argument can be defeated—but it can!

Hadith reports are usually fairly brief and without background information, so scholars turn to commentaries on the *hadith* and other historical sources to explain the context and meaning of them.

First, some scholars have persuasively argued that the Prophet’s orders as told in these reports came at a time of a rabies epidemic in the town of Medina. The Prophet clearly was trying to determine ways to identify the dogs most likely to be carriers of the disease and to combat this epidemic. He first started with a general order to kill all of the dogs in Medina, but then tried several times to narrow his order to only kill the dogs thought to be infected with the disease. Many *hadith* explain that the reason the Prophet restricted the order to apply only to the dogs most likely to be harmful was because he recognized dogs as one of the species created by God, and so deserving of the same respect as all others. Not having the benefits of modern medicine, the Prophet’s efforts to determine which dogs were harmful were not as precise as we can be today, but the underlying purpose of the Prophet’s actions can be understood.

Secondly, an authoritative *hadith* commentary further explains the Prophet’s orders. While there is disagreement among scholars, there is strong support for the interpretation that the Prophet *withdrew* the earlier unrestricted orders to kill all the dogs or all the dogs in Medina and *stopped and forbade* this unrestricted killing. He then issued the new order to kill only those dogs most likely to be harmful. Under this very persuasive interpretation, no one can claim today that there is a standing order by the Prophet to kill dogs. Quite the contrary, the Prophet forbade all killing except in very narrow and specific circumstances.

This interpretation is bolstered by other sound *hadith* reporting that the Prophet permitted the killing of an animal, other than animals for food (and scholars of Islamic law unanimously agree that eating dogs is forbidden!), only when the animal was harming humans. This is further supported by numerous sound *hadith* in which the Prophet praised acts of kindness to dogs, such as giving a thirsty dog water to drink.

It is clear that the Prophet never ordered the general killing of dogs or even the killing of some dogs in a particular place and time without the very specific justification that they were harming humans. For if the Prophet intended to kill all dogs, why would he praise acts of kindness to them on numerous occasions? The clear lesson is that actions toward dogs or other animals must be in proportion to the harm caused.

When killing an animal is necessary, as in the case of a rabid dog, there are many sound *hadith* reported in Bukhari and Muslim that express that the killing must be done with the least possible pain to the animal. These *hadith* state that the animal should be killed in a way that causes death instantaneously.

The clear implication is that only a person with medical knowledge about animals will be able to know if a dog is harmful to the extent that killing is required. This is not a determination for a non-specialist to make. Also implied is that the killing must be done in the kindest possible way. *This clearly would not include stoning, drowning, beating, or shooting.* Essentially, the Prophet ordered that dangerous and rabid dogs be treated just as animal welfare organizations treat them today.

Misperceptions

When the sources of Islamic law are examined, they are not only supportive of animal welfare and protection, but actually require it in many situations.

So why is there so much misperception? In economically troubled nations such as

(Continued on page 7)

SPAY/USA

Best Friends Animal Society has several job openings for the national No More Homeless Pets campaign. Details: www.bestfriends.org/employment/employment.htm

Jihad on cruelty (con-

Egypt, education suffers severely. Public schools are overcrowded, underfunded and under-staffed, and educational materials are inadequate. Teachers—who are rarely paid a living wage—may themselves not know the rules about the proper treatment of animals.

More importantly, religious instruction comes from authoritative figures, such as local Imams, without encouragement for individuals to think for themselves. The result is that a single misperception can be perpetuated endlessly until a strong and educated group steps in to combat it.

Al-Azhar Conference

A conference held at al-Azhar University in Cairo at the end of February 2004 was a major first step in this direction. Al-Azhar, the preeminent institution of Islamic law in Egypt, is greatly respected throughout the Islamic world. The al-Azhar conference brought together scholars, journalists, veterinarians, and Egyptian animal welfare organizations to discuss issues of Islamic law and the treatment of animals.

The significance of the conference was that the participants formally agreed through a series of resolutions that the public must be educated accurately about Islamic teachings pertaining to animals. The religious scholars and administration of al-Azhar recognized a need to instruct religious leaders at all levels, and to encourage them to preach messages of kindness and compassion towards animals in their weekly sermons.

Conference recommendations include a commitment to spread awareness of animal welfare from an Islamic perspective; to support and develop nonprofit animal welfare organizations; to lobby for the adoption of a national animal welfare law; to introduce concepts of animal welfare into the veterinary curriculum; to prepare a document showing support for animal rights from an Islamic perspective, with the scholars of al-Azhar taking the lead on this task; and to disseminate the conference recommendations throughout the Islamic world.

Animal welfare organizations who would like a copy of the original Arabic recommendations or an English translation may contact SPARE at <spare@menanet.net>.

SPARE also has available a collection of *hadith* that address many aspects of the Islamic rules on kindness to animals, and will provide this collection to any interested groups. We are also working on several fact sheets discussing different aspects of animal welfare in Islamic law. In the near future these will be available in English and Arabic.

[Kristen Stilt is a member of the board of directors of the Society for the Protection of Animal Rights in Egypt. She is currently a visiting researcher at the Islamic Legal Studies Program at Harvard Law School, and is a Harvard University Ph.D. candidate. In fall 2004 she will join the faculty of the

Discovering Help In Suffering by Ursula Wilby

In late February and early March 2004 I visited India. Arriving in Delhi I was surprised to see dogs everywhere. Some were in rather bad shape with mange. But others looked healthy and—at least from a distance—well fed.

Our first stop after Delhi was Jaipur. I got up at the crack of dawn, camera ready, and positioned myself in a nearby square, watching the town wake up. It was fascinating to observe the dogs and their behaviour toward each other and all the other animals competing for scraps of food thrown out on huge rubbish piles. The first thing I noticed was that the dogs, without exception, seemed happy. Although they did not rush up to me, it was quite obvious that they were treated well, as they never avoided human contact either.

I was puzzled by the number of dogs. While there were more than we normally see in northern European cities, there still seemed to be too few, considering that there apparently was no human interference with mating.

I decided to ask at the hotel how the dog population was kept at a reasonable level. The answer I got was that if there were too many dogs, the government would round them up and take them away.

“To be killed,” I filled in, but was told instead that the dogs were caught and taken to a wonderful place in the country, where they were fed and looked after for the rest of their lives.

I am no novice when it comes to dogs. I am fully aware of dogs being euthanized for different reasons. I have visited animal shelters in Sweden and I have watched dogs being killed for food in China. No way was I going to fall for the “happy home in the country” story.

“I would love to visit a place like that,” I told the staff at the hotel, and asked if this could be arranged.

Surprisingly enough, a visit appeared to be quite possible, and the staff set about finding the telephone number to what I, in my cynical western way, secretly called “dogs paradise”. After quite a lot of searching and an equally long drive, I arrived at Help In Suffering.

This was not the “happy home in the country” that the staff at the hotel had understood it to be, but it was certainly not far from it. I was guided through the premises by Bhavna Jain, the animal care manager of the shelter, and later on met Christine Townend, the managing trustee, who patiently explained the details of the Animal Birth Control program conducted by the shelter.

Help In Suffering offers special programs to help horses, camels, elephants and cows. But no animal is turned away. Two kites with broken wings were among the hospital patients while I was there.

Street dogs are caught, taken to the shelter, vaccinated against rabies, neutered, and treated for any illnesses

they may have. They are tattooed in one ear and get a small but visible mark in the other ear. This ensures that the dog is not caught twice, and signifies at a glance that the dog is healthy, carrying no risk of transmitting rabies. Dogs who look well fed are released back in their old territory.

The shelter tries to find homes for puppies, which according to Bhavna Jain is not all that difficult. These dogs are guaranteed free veterinary help and anti-rabies vaccination for the rest of their lives.

As Bhavna Jain explained, “Indians are not cruel. Most wrongdoing toward dogs stems from fear of rabies.” With that danger removed, the dogs of Jaipur stand a far greater chance of being well-treated.

I noticed the fantastic awareness of traffic displayed by the street dogs. As Christine Townend explained to me, only the smartest dogs survive. Formerly, dogs and other animals hit by cars but not killed outright, were left to suffer for days, as many Hindus do not believe in killing animals and no one took responsibility for putting an animal out of its misery. Help In Suffering now operates four animal ambulances to respond to such problems.

Shelters in Sweden are well-run, clean, modern, and efficient, but are still depressing reminders of human beings not caring enough.

I had none of those feelings in Jaipur. All of the dogs at Help In Suffering were happy and healthy and their tails wagged all the time. Dogs seemed to be everywhere, casually occupying the seats set out for humans or just strolling through the grounds, which looked more like a pleasant garden than anything else. I am convinced that the work of Help In Suffering has done much to make Jaipur pleasant to visit for all dog-lovers.

Not all animal shelters in India create such a positive impression. At the end of the trip, again in Delhi, I visited another shelter and was horrified by the conditions.

Life, for both humans and animals, can be difficult in India, and the struggle of street animals to find food was quite obvious. Yet many street dogs have a far fuller life than dogs in wealthier nations. If I were a dog, I would prefer to take my chances in the streets of Jaipur, rather than be cooped up alone in someone’s home, only to be taken for an uninspiring walk twice a day—or worse, be chained in a back yard for most of my life.

Perhaps “dogs paradise” was not that wrong a name for Help In Suffering after all.

[Ursula Wilby, an illustrator for the Swedish news - paper Sydsvenska Dagbladet, recently profiled Help In Suffering for the journal of the Swedish Kennel Club.]

Animal Welfare awareness of Chinese youth

by Peter Li, Zu Shuxian, & Su Pei-feng

In early 2002 five bears at the Beijing Zoo were attacked on two separate occasions with sulfuric acid by a mysterious visitor. For months Chinese media gave extensive coverage to the incident, including the eventual prosecution and conviction of perpetrator Liu Hai-yang.

Coming from a single-child family, Liu Hai-yang was among China’s 80 million “little emperors” who reputedly harbor an inordinate sense of entitlement. A science major at Beijing’s prestigious Tsinghua University, Liu showed no signs of remorse. He questioned his detention, demanded his release, and defended his act as a “scientific experiment.”

To animal advocates, the incident illustrated why the passage of anti-cruelty legislation must not be delayed any longer. Yet others, including some Chinese officials, argued that proposals to legislate animal welfare are beyond what China is ready to accept.

The Liu case was among the topics most discussed at an October 2002 symposium on animal welfare held in Heifei, Anhui Province. Responding to the issues raised there, with co-sponsorship from the World Society for the Protection of Animals and the University of Houston downtown campus, we surveyed Chinese college students to investigate whether the alleged “little emperor” syndrome can actually be found in attitudes toward animals, and what the prevailing attitudes toward animals are likely to be in coming decades, as today’s college students become China’s future leaders.

In particular, we sought to find out whether China is ready for animal welfare legislation.

We conducted separate surveys in 2002 and 2003. We compared our findings to the results of a 1998 survey of Beijing and Shanghai residents about their attitudes toward animals, sponsored by the International Fund for Animal Welfare. Although the views of Beijing and Shanghai residents do not necessarily reflect the entire nation, both cities and all of the campuses whose students we surveyed attract people from all parts of China and many different family backgrounds.

First, we sought to find out if Chinese college students now living in a nation 27 times richer than the one they were born into are in any way different from the rest of the society in their attitudes toward animals. Previous studies of the “little emperor” generation have found that they are not significantly different from other Chinese people in their value judgments. In 1998 the Research Group for Studying the Personality Development of China’s Single-child Youth reported that the overwhelming majority of the surveyed single-child youngsters, 84% in all, to be sympathetic toward others.

Based on these arguments, we expected that the college students should have similar views on animals to those held by the rest of the society.

Yet criminal acts involving college science majors have repeatedly shocked China in recent years. Before the bear attack incident, thousands of people were horrified when a college student in Sichuan microwaved a puppy. Although the outcome of the act was not remarkably different from actions commonly involved in killing dogs for meat, the microwaving incident like the bear-torturing incidents caused many commentators to wonder whether the Chinese educational emphasis on training technical talent might have produced students who are deformed in character, lack moral judgment, and are blind to their social responsibilities. We sought to find out if Chinese science students are in general morally compromised.

Our third objective was to determine if students’ attitudes are changing over time, particularly after the emergence of Severe Acute Respiratory Syndrome as a national crisis.

We surveyed 1,300 students in all. Our 2002 survey was distributed at 13 universities, with a 93% return rate. Our 2003 survey was repeated at 10 universities, with an 83% return rate. We took care to stratify our samples so that they represented both genders, different years in school, different disciplines, and a typical distribution of family residence between rural and urban.

The 1998 IFAW survey found, as **ANIMAL PEOPLE** reported, that Chinese attitudes strikingly resembled those discovered in surveys of U.S. residents conducted 10 to 15 years earlier. 94% of the Beijing and Shanghai residents surveyed believed that animals can suffer and feel pain. Only 4.9% believed otherwise. 94% also agreed that animals feel sadness and happiness.

We found similar yet slightly stronger positive attitudes among the college students. 98% of the respondents to our 2002 survey said that animals have the capacity to feel pain and suffering. 96% agreed that animals were capable of emotional expressions. These findings were confirmed when 98.2% and 96.4% of our 2003 survey respondents agreed that animals feel pain and have emotions. In terms of empathy for animals, China’s college students do not stand as a separate group. As a matter of fact, our two surveys have demonstrated that the college students scored higher in empathy for the animals than the Beijing and Shanghai residents.

Interest in animals or literature and broadcast programs about animals do not necessarily correlate with high animal welfare consciousness. Yet, people with such interest tend to be more knowledgeable about animals and therefore tend to be likely to empathize with animals. IFAW found in 1998 that 79% of Beijing and Shanghai respondents expressed interest in animal-related literary and broadcast works. Both of our surveys found that only 70% of respondents said that they like animal-related literature and broadcast programs, but this difference may reflect that students have less free time than the general population for recreational reading and television-watching. Supporting this hypothesis, 17% of the Beijing and Shanghai residents said that while they were not particularly interested in animal-related literature and broadcasts, they had

no objection toward them. 26% of our respondents answered likewise. Only 3% of the Beijing and Shanghai residents and 4% of the students actively disliked literary and broadcast works about animals.

In contrast to the disinterest in animal comfort and welfare evident at the notorious live markets of Guangzhou and many other Chinese cities, especially in the south and northeast, our surveys found a surprisingly low percentage of respondents, just 2.7% and 2.5%, respectively, who saw animal existence as being primarily for human use. 92.4% and 93% believed that animals and their welfare deserve respect and consideration.

Among the Chinese institutions most often identified as abusive toward animals, zoos received the strongest approval. Even so, slightly more than half of our respondents saw zoos as prisons for the animals, while barely more than a quarter of respondents expressed positive views of zoos. This is the inverse of most U.S. and European findings. To be noted, however, is that most Chinese zoos are approximately 50 years behind the animal welfare standards advanced by the American Zoo Association.

Dog-eating

36.5% of the IFAW survey respondents believed that there is no moral difference between eating dog meat and consuming beef or pork. Our 2003 survey found that 45% of the respondents saw dog-eating as morally the same as consuming beef or pork.

This finding requires further study. If dog-eating has become more acceptable to young Chinese people than to their elders, western anti-dog meat tactics that include aspects of ethnic stereotyping and broadly indiscriminate appeals for boycott are not only failing but are helping to reinforce public acceptance of dog-eating as an aspect of Chinese culture.

“If younger Chinese people believe dog-eating is morally the same as consuming beef or pork and can be brought to recognize a moral objection to killing cattle and pigs for human consumption,” argues **ANIMAL PEOPLE** editor Merritt Clifton, “then China may be significantly closer than the U.S. to becoming a vegetarian nation as result of conscientious choice. I suggest this because the late Henry Spira was a longtime Marxist who wrote that he did not see dog-eating as morally different from eating other animals, if all of them were treated well and slaughtered humanely. Spira did not have any moral objection to meat-eating, until he became fond of a cat he was keeping temporarily for a friend. One evening at supper he realized that the cat and the animals he ate were morally equivalent in their capacity to suffer. Instead of mentally constructing the differentiation between ‘companion animals’ and ‘meat animals’ that most people do, Spira put down his fork in mid-meal, and never ate meat of any kind again. Spira went on to become one of the most accomplished animal defenders and advocates against meat-eating who ever lived.”

Eating wildlife

The outbreak of SARS brought international attention to the practice of wildlife eating in China. Yet contrary to the perception of many outside observers, both the IFAW survey and our own demonstrate that wildlife eating is a culinary subculture. IFAW found that 38% of Beijing and Shanghai respondents had eaten wild animals in the recent past. We found that only 24% of the college students we surveyed in 2003 survey had eaten wildlife in recent years.

Both the IFAW survey and ours reflect the overall frequency of practices which appear to vary greatly by region. An opinion poll conducted later in 2003 by the Shanghai #2 Medical Sciences University Public Health Institute found that among 400 Shanghai residents, 83% had eaten wildlife.

Reappraising the IFAW findings to presume that Shanghai residents responded comparably in 1998 and 2003 produces the inference that virtually all of the wildlife eaters polled by IFAW were from Shanghai.

To find out if Chinese college students are apathetic toward routine acts of cruelty by animal use industries, which are easily observed because they are not illegal, we asked respondents to identify from a list of 10 acts those that they consider unacceptably cruel:

Act	2002	2003
Raising meat dogs in small cages	30%	32%
Using animals in a circus	39%	44%
Eating live monkey brains	89%	90%
Putting on a monkey show	57%	63%
Skinning quail alive	75%	74%
Force-watering before slaughter	60%	63%
Scaling fish alive	57%	59%
Caging wild birds	52%	54%
Shooting live targets	90%	89%
Sterilizing pets	42%	44%

We included sterilizing pets, actually phrased as “de-sexing pets,” because it is widely perceived in China as a cruelty. Street dogs and feral cats have been few in China since the famines of the 1950s and 1960s, resulting in low awareness of any need to control pet reproduction.

Among the 1,082 respondents to the 2003 survey, the majority identified more than four acts as cruel. Only 2.3% of respondents checked just one act; 71% identified five or more.

IFAW found that 97%, 92%, and 94% of Beijing and Shanghai respondents said they philosophically supported Chinese wildlife protection organizations, international environmental groups and international animal welfare organizations. We found 95% philosophical support for animal protection in 2002, and 94% in 2003.



Young volunteers and staff of the Animal Rescue Branch of the Enviromental Protection Association in Beijing. Founder Wu Tianua has the dog. (Kim Bartlett)

But philosophical support tends to stop short of active participation. 48% of our 2002 respondents said that they were willing to participate in pro-animal activities, as did 51% in 2003. Actual participation is obviously far lower than that. Few nations offer as many easily accessible opportunities to help animals as the U.S., but while 31% of U.S. residents enjoy watching wildlife, according to U.S. Fish & Wildlife Service surveys, and approximately two-thirds live with either dogs or cats, only one U.S. household in four donates to animal protection causes, which receive less than 2% of all U.S. charitable donations.

The highest levels of volunteerism on behalf of animals documented among the U.S. public were found in surveys of California householders done in the mid-1990s by Karen Johnson of the National Pet Alliance. Johnson found that one household in 10 fed homeless cats. At the time that was approximately the same number of households that fed wild birds. Since then, the U.S. feral cat population has fallen sharply, while bird-feeding is believed to have tripled in popularity, but most bird-feeders appear to feed birds more to enhance their viewing opportunities than out of a belief that the birds would otherwise starve.

Actively participating in animal protection is discouraged in China by a combination of economic, ideological, and political factors. Economic growth is the top priority of government. Protesting against cruel industries often brings direct conflict with local growth opportunities, and may be seen as a challenge to social order. The Chinese Communist Party since taking power in 1949 has often derided animal lovers for allegedly “worshipping the decadent Western bourgeois lifestyle” and for being alleged “members of the 5th column of Western imperialism.”

Our 2003 survey included two questions about students’ awareness of wildlife breeding in China. The objective was to determine if the students were also aware of the cruelty associated with such practices as “farming” bears for their bile.

IFAW reported in 1998 that only 30% of Beijing and Shanghai residents had ever heard of bear bile farming. We discovered that 40% of our student respondents are aware of it, largely through the work of the Animals Asia Foundation’s China Bear Rescue Project.

More than 87% of the IFAW respondents and 90% of our 2003 survey subjects recognized bear bile farming as cruel when it was described to them.

Influence of SARS

Our surveys did not find different attitudes toward animals among science students, in comparison to social science and liberal arts counterparts. The interest of science students in reading about animals and watching television programs about them was higher, at 72%, than among non-science majors (65%). Otherwise our surveys found no significant variations.

The SARS crisis, however, may have helped to accelerate an attitudinal shift in favor of animals that was already underway. Months after the official end of the epidemic, we could still see increasing recognition that unbridled exploitation of wildlife and other animals not only jeopardizes Chinese wildlife resources but also puts human welfare at risk. 13% of our 2002 survey respondents said that their formerly unfavorable attitudes towards animals had changed after SARS.

Admittedly, our surveys highlighted the challenges ahead for the Chinese animal advocacy community. Yet we also confirmed that Chinese attitudes toward animals are moving, on most issues, in a markedly more favorable direction.

Peter (Jianqiang) Li is an assistant professor of political science at the University of Houston, downtown campus.

Zu Shuxian is a professor of epidemiology and social medicine at the Anhui Medical University in Anhui, China.

Su Pei-feng is director of the China office of the World Society for the Protection of Animals.



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Best Friends vs. the Kanab polygamist cult (from page 1)

expertise—and is discovering that mink can be far friendlier than the reputation they have developed on fur farms.

Since 1995, when **ANIMAL PEOPLE** first visited Best Friends, the sanctuary has added approximately 200 paid staff. There may now be more Best Friends workers and family members living in nearby Kanab than known members of Mormon polygamist households—perhaps the first time since Mormon polygamists arrived in 1848 that their insular way of life, officially disavowed by the Mormon church since 1890, has been seriously challenged for local cultural ascendancy.

Polygamist enclaves are still visible, on back roads behind the growing numbers of motels and restaurants that line the highway through town, but the polygamist community is dwindling under the pressure of increasing numbers of state and federal prosecutions of patriarchs for illegally forcing their daughters to marry each other at early ages.

The total population of Kanab has meanwhile increased by more than 1,000 people in 10 years, and the annual growth rate, according to the Chamber of Commerce, is now 5% per year, even though the ability of the community to expand is restricted by the limited access to water. Coming to Kanab means accepting desert life. At 5,000 feet above sea level, every well is a deep well, and drilling a well is a major part of the investment in building a new home.

Zion National Park, founded in 1919, is still by far the biggest visitor draw to Kane County, bringing more than 2.3 million people a year. But the traffic passing through Kanab is mostly speeding between Zion, to

the northwest, and the Grand Canyon and Lake Powell, to the south. Before Best Friends came, Kanab was little more than a gasoline-and-lunch stop, with a limited selection of restaurants. The only local tourist attraction of note was a collection of prop buildings used in filming some of the 92 Hollywood westerns that were made at Angel Canyon between 1924, when Tom Mix starred in *Deadwood Coach*, and 1976, when Clint Eastwood starred in *The Outlaw Josie Wales*, the last Kanab production.

Before Best Friends came, Kanab seemed well on the way toward becoming a ghost town, chiefly inhabited by the polygamists, whose buildings are conspicuous, but who tend to keep to themselves.

The Best Friends Animal Society arrived in Kanab in 1984, 18 years after eight of the cofounders met as part of an Anglican discussion group in London, England, organized by Robert and Mary Ann deGrimston.

Michael Mountain, now the Best Friends Animal Society president, was then a 17-year-old Oxford dropout, and was among the youngest members.

Calling themselves “The Foundation Faith Church of the Millennium,” members of the group including the eight Best Friends cofounders in June 1966 tried to start a commune near a Mayan ruin called Xtul, in Yucatan, Mexico. A hurricane ended that effort within months. Returning briefly to England, where they found themselves still as much misfits as ever, they reorganized in New Orleans, where they formally incorporated in 1967 as The Process Church of the Final Judgement, claiming that their mission was to

“conduct spiritual and occult research.”

During the next five years the Best Friends cofounders drifted to Los Angeles; wrote bizarre statements on required public accountability documents, essentially mocking bureaucracy; staged flamboyant publicity stunts to help promote their activities and proto-New Age philosophy; and two members, including eventual Best Friends Animal Society cofounder John Fripp, interviewed mass murderer Charles Manson in prison for a short-lived magazine they published.

As Lou Klizer of the *Rocky Mountain News* recently summarized, “The group had trouble gaining traction, no matter how outrageous they acted. Mountain chalks this up to their philosophy of abstinence from sex and drugs—not overly popular notions in the 1960s...In 1971, a book speculated on Manson’s possible connection to the Process Church. They sued. The publisher apologized, recalled the books, and issued subsequent editions without the offending chapter. But with the birth of the Internet, the legend has only grown.”

The Process Church broke up when the deGrimstons split. Mary Ann deGrimston remained in close contact with the Best Friends cofounders, and eventually remarried to Best Friends cofounder Gabriel dePeyer. They are still together.

Robert deGrimston went his own way, making sporadic efforts to start a new church, having nothing further to do with the group who became Best Friends.

The Best Friends cofounders continued as close friends, often widely separated by geography, pursuing their jobs and lives.



Michael Mountain. (Kim Bartlett)

Several worked in the social services. Paul Eckhoff worked as an architect, Chris dePeyer (who left Best Friends in 2002 for career reasons) as a civil engineer. Francis Battista sold real estate. Nathania Gartman, who died in 2003, entertained severely burned children at a Denver hospital. Faith Maloney was a Pennsylvania housewife. Cyrus Mejia built a still growing reputation as an artist.

Time, circumstance, and a common interest in helping animals reunited them, as recounted by Samantha Glen in *Best Friends: The True Story of the World’s Most Beloved Animal Sanctuary* (2001). Their first sanctuary site, near Prescott, Arizona, proved inaccessible to visitors. They arrived in Kanab after a two-year search for somewhere better.

Along the way they took what they thought at the time was a shortcut, operating under the dormant Process Church nonprofit (Continued on page 10)

Events

May 17-19: Natl. Animal Control Assn. Conf., Daytona Beach, FL. Info: <naca@interserv.com>.

May 18-19: Intl. Companion Animal Welfare Conf., Warsaw. Info: <www.icawc.org>.

May 20-23: Caribbean Animal Welfare Conf., St. Croix, Virgin Islands. Info: 340-719-4190 or <aostberg@pegasusfoundation.org>.

May 22: Farm Sanctuary Gala 2004, New York City. Info: 607-583-2225, x221; <gala@farmsanctuary.org>.

May 23: Political training seminar, Natl. Institute for Animal Advocacy, Madison, Ct. Info: 203-453-6590, or <jlewin@igc.org>.

June 3: Chicken Walk protest against battery caging, Vancouver, B.C. Info: <www.chicken-out.ca>.

June 24: Food, Animals & the Law, Los Angeles, hosted by the L.A. County Bar Assn. Info: <www.lacba.org/lacbacalendar/>.

June 24-27: Intl. Symposium on Non-Surgical Methods for Pet Population Control, Breckenridge, Colorado. Info: <www.vet-med.vt.edu/ACCD>.

July 8-12: Animal Rights 2004, Wash. D.C. Info: 1-888-FARM-USA or <www.AR2004.org>.

July 24: Political training seminar, Natl. Inst. for



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IF YOUR GROUP IS HOLDING AN EVENT, please let us know—we’ll be happy to announce it here, and we’ll be happy to send free samples of **ANIMAL PEOPLE** for your guests.

Best Friends vs. the cult (from page 9)

incorporation instead of reincorporating. In the short run, that saved a few dollars, at a time when Best Friends had so little money that the cofounders would go out to place animals for adoption in Las Vegas and Phoenix without knowing whether they would collect enough in donations to buy gas to get home. They raised funds chiefly by tabling. By 1992, when they started the *Best Friends* magazine of good news about animals and began to develop a national donor base, they were still nearly penniless, but had at last found the combination of message, medium, location, and knowhow that they needed to grow.

Reincorporating as a secular 501(c)(3) charity in 1995, rather than as a church, enabled the growth phase.

But Best Friends had also made mysterious enemies, who have circulated rumors based on the Process Church history ever since. Many of the assertions echo events and allegations which were actually part of local Mormon history, 150 years earlier.

At least two directors of conventional animal shelters, neither of whom has ever visited Best Friends, have recently amplified material apparently first posted to the Internet nearly 10 years ago by a person who campaigned in Washington state against regulation of pet breeding during the mid-1990s under the names "Lee Wallet" and "Animal Awareness Legislative Network." Wallet and her organization dropped out of sight about five years before similar postings were distributed in early 2004 by one "T.P. McKinney." Extensive electronic searching indicates that the only "Lee Wallet" in the U.S. and a "T&P McKinney" of unlisted address are both in the same small town in Pennsylvania. Calls to both did not clarify their relationship, if any, either with each other or the Internet attacks.

Best Friends has enjoyed uninterrupted rapid growth, despite the sniping, for more than a decade. The cofounders, some already in their early seventies, have steered a straight course and remain friends, in a field where organizational growth seems to bring bitter splits more often than not.

When the San Francisco SPCA and San Francisco Department of Animal Care and Control signed the Adoption Pact in 1994, making San Francisco the first U.S. no-kill city, Best Friends was already the most prominent no-kill organization between San Francisco and the North Shore Animal League, near New York City. Best Friends joined the SF/SPCA, North Shore, and ANIMAL PEOPLE

in cosponsoring the first No-Kill Conference in Phoenix in 1995.

As the no-kill movement spread, Best Friends expanded from sheltering animals into teaching others how to develop their own no-kill mission.

When longtime SF/SPCA president Richard Avanzino left the SF/SPCA in 1998 to head Maddie's Fund, formed by PeopleSoft entrepreneurs Dave and Cheryl Duffield to promote no-kill animal control nationwide, Best Friends cofounder Gregory Castle organized a statewide coalition to make Utah the first no-kill state. With Maddie's Fund backing, the coalition has in three years cut shelter killing in Utah from 21.9 dogs and cats per 1,000 humans to 13.9.

When the initially small No-Kill Conference metamorphized into the Conference on Homeless Animal Management & Policy, one of the biggest in the animal welfare field, Best Friends hired Bonney Brown, co-organizer of several of the early No-Kill Conferences, to direct the twice-a-year No More Homeless Pets regional conferences.

The *Best Friends* magazine topped 100,000 circulation in 2002. Even the No More Homeless Pets conferences, trying to stay small, sometimes draw more than 400 participants. Raising \$17.9 million in 2002, Best Friends brought in \$1.5 million more than PETA, employing nearly twice as many program staff. No pro-animal charity founded within the past 50 years is bigger.

Yet Best Friends has not really changed character. The cofounders—who initially all worked for many years virtually without compensation—now receive comfortable middle class salaries, but the chief executives of the American SPCA, North Shore Animal League America, Humane Society of the U.S., and Massachusetts SPCA each were paid approximately as much in 2002, or more, than the sum paid to all seven compensated Best Friends cofounders combined.

Each cofounder quietly sponsors individual humane projects out of his or her own resources, including international outreach. Francis Battista, for example, brought Wildlife SOS dancing bear sanctuary director Kartick Satyanarayan and Friendicoes Animal Sanctuary director Geeta Seshamani from India to attend the recent No More Homeless Pets conference in Las Vegas at his own expense, after meeting them at the Asia For Animals conference in Hong Kong. Best Friends computer guru Stephen Hirano at



Best Friends cofounders Faith Maloney, Gabriel dePeyer, and Anne Mejias. (Kim Bartlett)

Christmas 2002 surprised ANIMAL PEOPLE with a new MacIntosh computer.

Inevitably, albeit perhaps not for many more years, the Best Friends leadership will pass to another generation. Mountain, 54, is the youngest of the founding nucleus. Among the future leaders may be some of the now adult children of the founders, several of whom have grown up at the sanctuary, left to pursue their education, and have returned to help. One of them, Judah Battista, is now a member of the leadership team, managing the cluster of shelters called Kittyville.

Other future leaders may be chosen from among the volunteers and paid staff recruited during the rise from poverty and hardship, who will remember how the harsh environment and initial isolation helped to form the Best Friends character, before the world found its way to Angel Canyon.

The transition process has not yet begun, but the cofounders are thinking about it, discussing it among themselves, considering how best to keep Best Friends from ever either losing the sense of communal mission that enables it to help new impoverished pro-animal groups to reach their own growth phase, or becoming cultish and insular.

They need only look across the desert to the sprawling unpainted housing complexes of the Mormon polygamists still in the vicinity to see what authentic cults look like. The polygamists' ancestors came west to build a New Jerusalem. Within a generation of the arrival of Kanab cofounder Levi Stewart and his three wives, however, the polygamists' focus had dwindled to self-maintenance by excluding the outside world and discouraging their children from exploration.

Isolating their children is not some-

thing the Best Friends cofounders can be accused of. One of Faith Maloney's daughters, for example, served in the U.S. Navy as far away as Antarctica before returning to Best Friends to do construction. A son plans to return to Best Friends after completing his veterinary studies in the Virgin Islands.

"We did not think of creating Best Friends as a mission for our children, although they may choose it as their mission," Mountain told ANIMAL PEOPLE. "But we did think of it as a place where our children, as well as our visitors and volunteers, might come to share a sense of having a mission, somewhere, greater than themselves, that either they would find or would find them, if they only kept looking and thinking about it. The extent to which we are succeeding is the extent to which all of us are finding and continuing to fulfill our missions, whether it is here at the sanctuary or anywhere else we may happen to find ourselves." —Merritt Clifton



Bonney Brown. (Kim Bartlett)

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Coming topics—

May 10 - 14: Holistic Treatment for Rescued Pets

Can homeopathy, acupuncture, flower essences, and other holistic methods benefit shelter animals? Ask Dr. Randy Kidd, author and past president of the American Holistic Veterinary Medical Association and Dr. Rose Di Leva of the Animal Wellness Center in Chadds Ford, Pa.

May 17 - 21: Events on a Shoestring

Events can be expensive, but you can save money and still have a first-rate event. Megan Newman of No More Homeless Pets Hillsborough County and Jill Borkowski, special events consultant, formerly of the Toledo Area Humane Society, will offer tips.

May 24 - 28 Creating Fundraising Ideas

Have you hosted a unique event? Had an original fundraising idea that really worked wonders? Or a new twist on a tried-and-true fundraising method? E-mail your experiences into the forum this week.

May 31 -June 4: Engineering a Turn Around

How can you make dramatic improvements in your shelter? Make changes internally and reach out to the media and the public? Charlie McGinley of Brookhaven Animal Shelter and Adoption Center and Susan Feingold of Southern Hope Humane Society tell how they did it.

June 7 - 11: Puppy Mills and Pet Stores

How do we stop the sale of pets? What about backyard breeders? Does pet transport help? Lee Wheeler of Hearts Untied for Animals and Francis Battista of Best Friends will answer your questions.

To join, visit the Best Friends website:

www.bestfriends.org/nmhp/forum.html

OR send a blank e-mail message to:

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Best Friends Animal Society

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“Barcelona is an anti-bullfighting city” (from page 1)

15 years ago, Spaniards donated a higher percentage of their income to animal welfare than either Americans or other Europeans, while polls indicated that bullfighting and cruelty linked to religious festivals were “cultural traditions” that most Spaniards would not defend.

Nor is this just a Spanish attitude. A bull ring is still under construction at Congo, South Korea, and Asian variants of bullfighting are still practiced, often illegally, in parts of Thailand, Japan, and India, but China Radio International reported on April 2 that due to pressure from the Beijing city council a new ring billed as the biggest in Asia will not be used for bullfighting. Instead it will host circus and rodeo performances. The debut bullfight was to have been held on May 1.

Polls indicate that between 69% and 84% of Chinese disapprove of bullfighting.

The decline of bullfighting and similar events would not have surprised Hemingway, despite his own enthusiasm for bullfights. Much of *Death In The Afternoon* explored opposition to bullfights. Even more than 70 years ago, Hemingway found that many people from every culture considered bullfighting intolerably cruel, especially if they identify with the animal victims.

Hemingway did not deny the cruelty of bullfighting. He simply argued that it served a higher purpose, exploring the paradox that he enjoyed bullfighting while loving animals, adopting stray cats and dogs and

often aiding horses in distress on the street.

Hemingway acknowledged that in other contexts he abhorred much that is done in bull rings. He frequently praised the character of the men and women he knew who detested bullfights, then sought to rationalize his own contrasting feelings.

Only decades later would studies of psychological trauma categorize the common defenses of humans who are exposed to killing in a manner clarifying Hemingway’s attitude. Some people distance themselves, often through abuse of drugs and alcohol; some become sadistic; some, like Hemingway, ritualize the experience, persuading themselves that killing is for the greater good.

Hemingway in depicting bullfighting as an expiatory ritual followed the ancient pattern of Spanish culture itself. Over centuries, the slaughter of unwanted bulls and bull calves evolved from routine culling by primitive agrarian societies into stabbing or burning the animals as “scapegoats,” ostensibly to rid the community of evil spirits associated by the early Spanish Catholics with paganism. In actuality the ritual mayhem may have served to reduce qualms about killing animals, whether for meat or any other reason.

At first mobs did the killing. By late Roman times, however, the guardians of public order sought to limit outbursts of mob violence that spread to attacks on people and property by restricting active participation in

the bull-killing ritual to members of a priest-like elite, complete with vestments.

Bullfighting in original form persists in the *farra du boi* ritual still practiced in Brazil. Geologist Alan P. Marcus, a Brazilian now living in Massachusetts, called *farra do boi* “one of the most brutal and despicable human engagements in animal cruelty today,” in a recent e-mail to **ANIMAL PEOPLE**.

“*Farra do boi* has been outlawed since 1997,” Marcus said, “but the governor of the state of Santa Catarina, where it occurs, refuses to denounce it, defending it as tradition, and the *farra do boi* continues to take place under silent watch. Onlookers and participants stick broken glass into a bull or bull-lock’s anus to make him buck more fiercely, and then beat and literally torture the oxen until they die,” often tying fireworks to the animals, sometimes setting them on fire.

“There have been 65 cases reported to the police this year in Santa Catarina,” Marcus charged. “One case of the *farra do boi* is too many, hence 65 is as astounding and unsettling as Brazil’s homicide rate,” which has doubled in 15 years.

A form of *farra do boi* involving fireworks tied to bulls’ horns was still practiced in Santarem, Portugal, at the so-called National Fair of Bulls, until February 2004, when the newspaper *Publico* reported that it was banned by the General Inspector of Cultural Activities.

Gopher derby halted

SASKATOON, Saskatchewan, Canada —The Ken Turcot Memorial Gopher Derby was not held in 2004, after participants reportedly killed as many as 100,000 Richardson’s ground squirrels and prairie dogs in 2002 and 2003. The first edition of the killing contest attracted 211 hunters. The 2003 edition drew just 120.

Saskatoon Wildlife Federation business manager Len Jabush indicated to Sean Pratt of the *Western Producer* that the gopher derby might be revived in 2005, “just to annoy” protesters and critics.

Sponsored by the Saskatoon Wildlife Federation, an affiliate of the Saskatchewan Wildlife Federation and Canadian Wildlife Federation, the gopher derby was opposed by the U.S.-based National Wildlife Federation. The NWF has no authority over the Canadian groups, but they distribute NWF publications and sponsor classroom use of the NWF’s Project Wild lesson plans.

NWF membership recruitment mailings have for at least eight years emphasized NWF efforts to list prairie dogs as a threatened species in the U.S.

“I can tell you that NWF was clear and unequivocal in opposition to such killing sprees as this gopher derby,” former NWF vice chair Edward Clark told **ANIMAL PEOPLE**, “but that position was expressed behind the scenes. I would have preferred a stronger public position,” Clark said.

More events

Animal Advocacy, Madison, Ct. Info: 203-453-6590, or <jlewin@igc.org>.

July 24-25: Intl. Greyhound Memorial Weekend. Info: 866-247-3925; <inf@grey2kusa.org>.

(continued on page 11)

August 19-22: Conf. on Homeless Animal Mgmt. & Policy, Orlando, Fla. Info: 516-883-7767; <www.champconference.org>.

August 21-22: United Poultry Concerns annual forum, Norfolk, Virginia. Info: 757-678-7875; <www.upc-online.org>.

August 23-27: Intl. Symposium on Animal Welfare, Beijing, China. Info: <bekoffm@spot.colorado.edu>.

Sept. 12: PetRock 2004, Worcester, Mass. Info: <www.petrockfest.com>.

Sept. 26: World Vegetarian Day 2004. There is apparently no central coordinating address.

October 1-3: 19th Intl. Compassionate Living Festival, Research Triangle Park, N.C. Info: <Tom_Regan@ncsu.edu>.

October 6-9: 10th Intl. Conf. on Human/Animal Interactions, Glasgow, Scotland. Info: <www.glasgow2004ad.com>.

November 8-15: World Vegetarian Congress, Florianopolis, Brazil. Info: <www.ivu.org/congress/2004>.

Nov. 11-14: Spay/USA South. Reg. Leadership Conf., New Orleans. Info: 1-800-248-7729.

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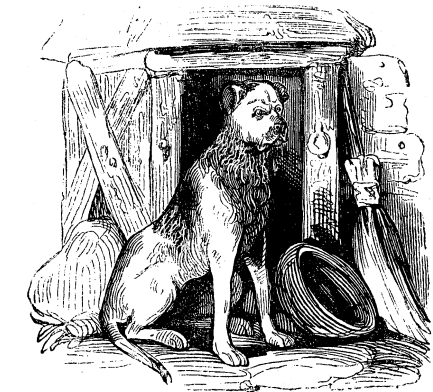
News You Can Use On:

- New Lifesaving Technologies
(www.maddiesfund.org/organizations/pet_tech.html)
- Dispute Resolution Through Mediation
(www.maddiesfund.org/organizations/dispute.html)
- Customer Service
(www.maddiesfund.org/organizations/cust_svc.html)
- Adoption Events
(www.maddiesfund.org/organizations/adopt_event.html)
- Hayden Legislation Update
(www.maddiesfund.org/nokill/nokill_hayden_update.html)
- California Shelter Boom
(www.maddiesfund.org/organizations/shelter_designs.html)
- Handling Shelter Cats
(www.maddiesfund.org/organizations/shelter_medicine_handle.html.)



Maddie’s Fund®, The Pet Rescue Foundation (www.maddiesfund.org), is a family foundation endowed through the generosity of Cheryl and Dave Duffield, PeopleSoft Founder and Board Chairman. The Foundation is helping to fund the creation of a no-kill nation. The first step is to help create programs that guarantee loving homes for all healthy shelter dogs and cats through collaborations with rescue groups, traditional shelters, animal control agencies and veterinarians. The next step will be to save the sick and injured pets in animal shelters nationwide. Maddie’s Fund is named after the family’s beloved Miniature Schnauzer who passed away in 1997.

Maddie’s Fund, 2223 Santa Clara Ave, Alameda, CA 94501, 510-337-8989, info@maddiesfund.org



The Watchdog

The Watchdog monitors fundraising, spending, and political activity in the name of animal and habitat protection—both pro and con. His empty bowl stands for all the bowls left empty when some take more than they need.

House bill opens fire on mute swans

WASHINGTON D.C.—The House of Representatives Resources Committee on May 5 sent to the full House the so-called Migratory Bird Treaty Reform Act (H.R. 4114) and the less controversial Marine Turtle Conservation Act (H.R. 3378). Both bills were introduced by Fisheries Conservation, Wildlife and Oceans Subcommittee chair Wayne Gilchrest (R-MD).

Both bills are expected to advance rapidly through Congress as two of the major election year Republican gestures toward environmentalists.

The Marine Turtle Conservation Act provides funding for foreign conservation programs.

The Migratory Bird Treaty Reform Act would exempt “non-native” species from the Migratory Bird Treaty Act of 1918, reversing recent court rulings and consent decrees signed by the U.S. Fish & Wildlife Service in settlement of activist lawsuits which stipulate that the act covers all migratory waterfowl—including mute swans and the giant Canada geese introduced across the U.S. by the Fish & Wildlife Service during the 1950s through the 1970s.

The giant Canada geese do not actually migrate, and for that reason have been exempted from the Migratory Bird Treaty Act since 1994 by decree, but they are hybrid look-alikes for the migratory variety, bred and released by the Fish & Wildlife Service in hopes of rebuilding the migratory flocks so that more geese could be hunted.

The Fish & Wildlife Service, state game agencies, the National Audubon Society, National Wildlife Federation, Nature Conservancy, World Wildlife Fund, and Defenders of Wildlife have long favored exterminating mute swans as an alleged non-native threat to scarce trumpeter swans.

“After 75 years of mishandled and misman-

aged efforts to bring back the trumpeters, they are now hunted as a trophy bird,” though they still number fewer than 25,000, objected Kathryn Burton, whose efforts to save mute swans in Maryland and Connecticut led to the introduction of the Migratory Bird Treaty Reform Act.

Trumpeters, Burton charged, “are touted as ‘the ultra swan,’ but genetically they are the same bird as the mutes. Fossils show they were living and swimming together in Oregon, Idaho, and Arizona 9,500 years ago. Over the past 25 years trumpeters,” like giant Canada geese, “have systematically been placed in states where they never existed prior to European colonization,” Burton said.

Fund for Animals president Mike Markarian on April 15 called the Migratory Bird Treaty Reform Act “a reckless reaction to unsubstantiated anecdotal evidence” in a statement co-signed by 34 other animal advocacy group heads. “As the U.S. District Court for the District of Columbia recently held,” Markarian said, “the Fish and Wildlife Service and Maryland Department of Natural Resources,” which blames the swans for the loss of marine grasses from Chesapeake Bay, “have not proven their claims.

“Science indicates—and leading environmental organizations such as the Chesapeake Bay Foundation confirm—that the biggest threats to the Bay are nutrient runoff from intensive livestock farms and pollution from sewage treatment plants,” Markarian continued.

“Mute swans have become the scapegoat. While some environmental and birdwatching organizations have lined up in support of the Migratory Bird Treaty Reform Act, these groups arbitrarily value some bird species over others—an opinion based on aesthetic and recreational values, not science.”

ANIMAL PEOPLE

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“Why be kind to tahr’s?”

CAPE TOWN—Twenty-three prominent South African environmentalists on April 4, 2004 published a joint letter urging the immediate massacre of the last Himalayan tahrns on Table Mountain.

Endangered in India, where the goat-like tahrns are native, they are officially deemed “invasive” in South Africa. The Table Mountain herd, culled sporadically for nearly 30 years, is descended from a pair who escaped from the long defunct Groote Schuur Zoo in 1936. A helicopter count recently found 51, but Table Mountain National Park staff say there may be as many as 150.

Fifty-four tahrns were killed in 2000 before an effort to exterminate them was halted at request of former Indian minister for animal welfare Maneka Gandhi and Friends of the Tahr, who hoped to repatriate the survivors to India but have not raised enough money to do it.

“Why be kind to tahrns specifically? Why not a ‘Friends of the Norwegian rat’ or a ‘Friends of

the cholera virus’?” asked the joint letter from the environmentalists.

The joint letter was reportedly drafted by Working For Water chair Guy Preston.

The joint letter followed a November 2003 position paper in which World Wildlife Fund South Africa conservation director Rob Little asserted that, “Animal rights is a threat to conservation.”

Little warned that according rights to animals “can lead to lack of control of introduced invasive alien species, lack of control of overabundant large native herbivores,” i.e. elephants, “in protected areas where their uncontrolled population growth reduces the viability and biodiversity of ecosystems, and opposition to the sustainable consumptive use of native wildlife.”

Translated Kalahari Raptor Centre co-director Chris Mercer: “As humans become more concerned with the ethical treatment of animals, this process might even result in hunters having to sell their guns.”

Cat fight at API Primate Sanctuary

SACRAMENTO—The Animal Protection Institute took an online beating from feral cat advocates, other sanctuary operators, and supporters of former API Primate Sanctuary director Lou Griffin in late April 2004 after an intern at the sanctuary in Dilley, Texas, circulated an e-mail asking for help in sterilizing 60 to 80 feral cats who dwell among the resident Japanese macaques.

Griffin and Aesop Project founder Linda Howard, a Griffin-era volunteer, agreed that the sanctuary had 19 cats when API fired Griffin in March 2002, and that all of those cats were sterilized. API contends that some cats there then were not sterilized, and that their offspring formed the present colony.

Griffin sued API after she was fired by former executive director Alan Berger, who left API himself in April 2003 and now heads the John Anrum SPCA in South Carolina. The case is still in court.

An alternate hypothesis is that the cat population grew from abandonees between Griffin’s exit, after 22 years, and the arrival of current sanctuary director Nedim Buyukmihci, VMD, about 18 months later.

Current API executive director Michelle Thew hired Buyukmihci to run the API sanctuary soon after her own hiring in mid-2003. Raised on the Unexpected Wildlife Refuge in New Jersey, founded by his parents, Buyukmihci had just retired from the veterinary faculty at the University of California at Davis, and from the presidency of the Association of Veterinarians for Animal Rights, which he cofounded with Neill Wolfe, DVM, in 1981.


“We have made the cat issue a priority. As time and resources permit, we are working diligently to resolve this through sterilization and external marking and either re-homing the cats or returning them to a non-monkey environment on the property. The latter cats will be fed so that they will be assured of a minimum level of nourishment,” Buyukmihci e-mailed to **ANIMAL PEOPLE**.

The API Primate Sanctuary was formerly called the Texas Snow Monkey Sanctuary and the South Texas Primate Observatory.

It was scarcely Thew’s only primate-related spring headache. The spring 2004 edition of the API membership magazine urged readers to protest “torture” at the Duke University Primate Center. The item was illustrated with a photo of a monkey wearing a brain probe.

However, the Duke University Primate Center keeps only lemur species native to Madagascar, does not do seriously invasive research, and is primarily engaged in conserving captive populations of highly endangered lemurs, mostly in outdoor semi-natural enclosures. Founded in 1966, the most controversial project the center has ever been involved in was the 1998 reintroduction of several captive-bred lemurs to protected habitats in Madagascar. It also became controversial in 1986 when three lemurs died from exposure during an unusually severe winter, while 27 others suffered either frostbite or burns from heat lamps.

The Duke Center for Neuro-engineering does do invasive research on monkeys, but is under totally different management.

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AWARDS & HONORS

Humane Farming Association investigator **Gail Eisnitz**, author of the 1997 expose book *Slaughterhouse*, is recipient of the 2004 Albert Schweitzer Medal, presented by the **Animal Welfare Institute** for outstanding achievement in animal welfare. In 1994-1995 Eisnitz had a significant role in exposing illegal veal industry use of the synthetic steroid clenbuterol, leading to the criminal convictions of several prominent U.S. veal producers. In April 2000 Eisnitz obtained videotape documenting extensive but still unprosecuted alleged violations of the Humane Slaughter Act at the IBP meatpacking plant in Wallula, Washington. Eisnitz has been helping Sioux opponents of factory pig farming to fight plans by Sun Prairie Inc. to establish pig barns on the Rosebud Sioux Reservation in South Dakota since 1998. Sun Prairie began raising pigs in 24 barns at two Rosebud sites in 1999. In February 2003, however, the U.S. Supreme Court declined to review an April 2002 U.S. Circuit Court of Appeals verdict that may evict Sun Prairie from the reservation—if Sun Prairie loses a crossfiled case still underway. Meanwhile Eisnitz has submitted 65 pages of employee interviews and photos to South Dakota attorney general Lawrence E. Long, asking him to prosecute Sun Prairie for multiple acts of alleged cruelty.

Lynette Shanley of Portland, Australia, founder of the advocacy organizations **Primates for Primates** and **Wild Cats Plus**, is a 2004 recipient of the **World League for Protection of Animals** Compassion Award. Fighting cancer since 1998, Shanley in a recent interview with Tracy Sorensen of the Australian newspaper *Western Advocate* mentioned as well as her concern for nonhuman primates and felines of all sorts her disgust with “People leaving dogs chained up all day, and people who deliberately run over lizards and snakes.” Sorensen also noted a successful campaign that Shanley led against the use of live ducks to teach “parenting” skills to primary school children.

North Shore Animal League America volunteer and **Best Friends Animal Society** intern **Ariel Morgan Kravitz**, 15, of Manhasset Hills, New York is recipient of the first Humane Teen of the Year Award, from the **National Association for Humane and Environmental Education**. NAHEE is a subsidiary of the **Numane Society of the U.S.**, long intensely critical of the no-kill approach to animal sheltering exemplified by both North Shore and Best Friends. HSUS is also sponsoring a teaching track at the Conference on Homeless Animal Management & Policy this year, organized by North Shore, founded in 1995 as the No Kill Conference.

Zhang Xingguo, 32, of Hulado, Liaoning province, China, was given the honorary title “Green Chef” on April 20 by the **China Wildlife Conservation Association**. A chef for 13 years, Zhang Xingguo has been fired eight times for refusing to cook hedgehogs, pangolins, and other wildlife.

Lulu, 4, an eastern grey kangaroo, is to receive the Australian Animal Valor Award, the Royal SPCA announced on April 28. Cattle rancher Len Richards, 51, raised Lulu after her mother was killed by a logging truck. In September 2003 Richards was knocked out by a falling tree limb while working alone on his ranch, 100 miles east of Melbourne. Richards told Associated Press that he was apparently out for half an hour before his nephew Brendan Richards responded to frantic activity by Lulu and came to the rescue. “Brendan said she was standing over me with her big hind legs at my back,” Richards said. “She looked like she’d rolled me over to keep my airway clear, but we’ll never know for sure.” Lulu is the second kangaroo listed in the **ANIMAL PEOPLE** log of heroic and compassionate animals, begun in 1994. The first was an orphan raised by Nigel Etherington, whose remote home is closest to Perth. In March 1997, several years after a kangaroo was released, he woke Etherington by pounding furiously on his door to alert him to a housefire.

Organization notes

The Humane Society of the U.S. board of directors on April 24, 2004 elected senior vice president for government affairs and media **Wayne Pacelle**, 38, to succeed **Paul Irwin** as president and chief executive. Irwin, senior vice president under **John Hoyt** 1975-1996, and president since then, is retiring. Pacelle joined HSUS in 1994, after five years as executive director of the **Fund for Animals**. Pacelle was selected over chief of staff **Andrew Rowan**, who continues in that position, and former Maryland governor **Parris Glendinning**.

Farmed Animal Watch founder **Mary Finelli** on April 17, 2004 turned the electronic newsletter over to new editors **Hedy Litke** and **Che Green**, after two years and 47 editions. Litke also directs the New York City-based **Animal News Center**. Green is a longtime member of the Seattle-based **Northwest Animal Rights Network**. *Farmed Animal Watch* is jointly sponsored by **Animal Place**, the **Animal Welfare Trust**, **Farm Sanctuary**, the **Fund for Animals**, the **Glaser Progress Foundation**, and **PETA**.

A Market & Opinion Research International survey of 1,977 British adult tourists done for the **Society for the Protection of Animals Abroad** found in March 2004 that 64% had seen cruelty to animals while traveling overseas. 42% had seen cruelty to dogs and donkeys. A third had seen “distressing scenes” or cruelty involving horses and cats.

The Chronicle of Philanthropy in March 2004 published data from **Harris Interactive Inc.** indicating that **PETA**, **Greenpeace**, and the human rights organization **Global Exchange** are the three least trusted U.S. charities. The most trusted are **Doctors Without Borders**, **Habitat for Humanity**, and the **Salvation Army**. Harris surveyed 5,000 adults to develop a list of the 20 charities most familiar to Americans, and then surveyed 21,942 adults to find those with the best and worst reputations.

The Neiman Marcus Group, Inc. in a March 4, 2004 complaint to the **Federal Communications Commission** challenged the right of the **Fund for Animals** to use the web site names <www.NeimanCarcass.com>, <www.NeimanCarcass.org>, and <www.NeimanCarcass.net>. The parody web sites attack Neiman Marcus fur sales. Affirming intent to continue the parodies, The Fund filed a defense on April 19.

Executives of the Ottawa Humane Society, Guelph Humane Society, and Hamilton/Burlington SPCA in April 2004 complained to CBC/Ottawa that fundraising solicitations in their communities by the **Toronto Humane Society** misled donors into believing that THS provides services in their respective territories, hurting their own fundraising. Responded THS spokesperson Amy White, “Some humane societies are more successful. As a charity we are always looking to be creative.”

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Paul Siegel

Discount deal on Neutersol for humane societies in developing nations

FAYETTE, Missouri; CONCORD, N.H.— One day after the April 2004 edition of **ANIMAL PEOPLE** went to press, noting that the U.S.-approved chemosterilant Neutersol is still not affordably available to help control street dogs in developing nations, Neutersol product director Cord Harper announced that the manufacturer, Addison Biological Laboratory Inc. in Fayette, Missouri, “would like to show a strong commitment to the international animal welfare community by offering 100,000 vials of Neutersol at \$15 per vial to a coalition of groups that could put it to good use in developing countries where it is desperately needed.” Harper, who had not yet seen the **ANIMAL PEOPLE** coverage, made the offer through Peter Bender and Anne Ostberg of the Pegasus Foundation. Based in Concord, New Hampshire, with a second office in West Palm Beach, Florida, the Pegasus Foundation funds dog and cat sterilization in the Caribbean, the Bahamas, and the Navajo Nation, including parts of Arizona, Nevada, and New Mexico. “Neutersol has begun gaining acceptance in the U.S. animal welfare community. Many of the largest shelters in the country are beginning to adopt it,” Harper said.

“We have inventory that would be much better utilized to permanently and humanely sterilize hundreds of thousands of dogs rather than sit in a warehouse.” The first injectible chemosterilant for male dogs on the U.S. market, Neutersol was introduced through private practice veterinarians in mid-2003, after more than 15 years of development. A similar product for cats is reportedly soon to be marketed. While chemical sterilization appears to be the most practical approach to altering male animals by injection, genetically engineered immunocontraceptives that induce biological rejection of sperm cells are believed to be the injectible product closest to the market for altering females. Immunocontraceptives are already widely used to control wildlife reproduction on an experimental basis, but an accessible product for dogs and cats may still be a year or more from federal approval. Much of the development work on both chemosterilants and immunocontraceptives has been done through the American Zoo Association’s Contraceptive Advisory Group. Since 1990 the AZA has collected data on the use of about a dozen contraceptive approaches, involving nearly 300 species. The discounted Neutersol price

offered to the developing world through the Pegasus Foundation is less than a third of the listed U.S. price of \$49.99 a vial, and is half of the Addison regular price to developing countries of \$30, Harper said. Spay/Neuter Assistance Program founder Sean Hawkins, of Houston, told **ANIMAL PEOPLE** that the Neutersol vials offered to nonprofit organizations are two millilitres, which can be cut three ways to sterilize normal-sized Mexican street dogs, who typically weigh about 35 pounds, and can be cut four ways to sterilize puppies. Addison Labs has applied to the USDA, Hawkins said, to repackage Neutersol in smaller doses. SNAP operates surgical neutering programs in Houston and San Antonio, Texas; Los Angeles, California; Monterrey, Mexico; and Native American reservations in Colorado, Arizona, Utah, and New Mexico. Hawkins said the program in Monterrey has used Neutersol to sterilize several hundred street dogs without complications. A Mexico City colleague, Hugh Wheeler, DVM, has already sterilized more than 20,000 male dogs with Neutersol, Hawkins added. SNAP is working with Addison Biological Laboratory, Sean said, to “roll out Neutersol in a major way” to humane organizations soon, totally separate from the Pegasus Foundaton project.

Arizona Humane Society, and Humane Society of Missouri participated at various points in perfecting Neutersol and obtaining federal permission to sell it. Friends of Animals has opposed the introduction of Neutersol since 1990, primarily by accusing the developers of vivisection, though the total number of animals killed in FDA-mandated testing over the past 15 years is far less than the hourly toll at typical urban animal control agencies. Friends of Animals was founded in 1957 to promote low-cost surgical sterilization, and still derives more than half of its income from selling coupons for discount sterilization surgery. Comparable products are reportedly close to introduction in Thailand, Brazil, and India. The India National Institute of Immunology and the Blue Cross of India were apparently on the right track when they developed a chemosterilant called Talsur more than 15 years ago, but it was introduced before all of the technical problems were resolved, produced painful side effects in about a third of the male dogs who were treated, and was withdrawn from further use in 1991. Chinny Krishna, vice chair of both the Blue Cross of India and the Animal Welfare Board of India, told **ANIMAL PEOPLE** that Neutersol product literature and his experience with Talsur suggest to him that in the developing world Neutersol may be most useful in treating puppies between the ages of three and ten months.

“The pain threshold for dogs is fairly high,” Krishna said. “The pain exhibited by quite a few of the dogs [injected with Neutersol in product safety tests] worries me. Since the dogs should be ‘closely monitored’ for at least six days,” according to the Neutersol instructions, “it might not be economically attractive for India,” where even at the price of \$15 per vial, treating three dogs per vial, Neutersol would cost nearly as much per dog as conventional surgery and follow-up. “For the street dog Animal Birth Control program,” Krishna opined, “the main constraints (other than cost) will be that only males can be done,” and that Neutersol will not induce the same behavioral changes as surgical castration. “The plus side here,” Krishna said, “is that no surgical skill is required to use Neutersol, and lack of skilled sterilization surgeons is a major problem in India. However, since females must also be sterilized,” Krishna concluded, “I think that we have to start some sort of major surgical training.”

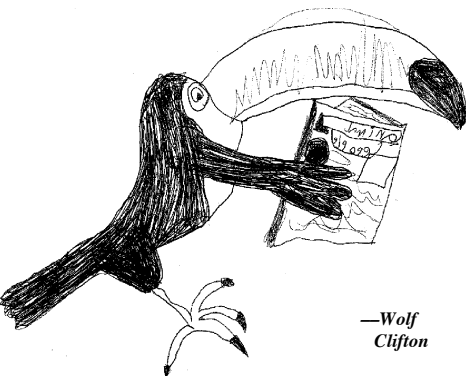
COURT CALENDAR

A two-judge panel from the Supreme Court of India on March 11, 2004 upheld the right of civil authorities to ban the sale of meat, fish, and eggs within the pilgrimage city of Rishikesh. The ban was first formally proclaimed in 1956, and was extended in 1976. The U.S. Department of Justice and FBI in April 2004 agreed to pay \$2 million to Earth First! activist Darryl Cherney and the estate of the late Judi Bari in settlement of a civil suit resulting from the FBI response to a bomb that detonated in their car in Oakland, California on May 24, 1990. Bari, who never fully recovered from her injuries, died of cancer in 1997. The FBI investigated Cherney and Bari as suspects in making and transporting the bomb, but never charged them, while allegedly ignoring evidence that the bomb may have been planted by opponents of Earth First! After a two-month trial in 2002, a federal jury ordered the FBI and Oakland police to pay \$4.4 million to Cherney and the Bari estate. The city of Oakland agreed to pay \$2 million in four annual installments, but the FBI appealed.

The Wisconsin Supreme Court on April 5, 2004 ruled that the 1971 legislative designation of mourning doves as the state symbols of peace was not intended by to preclude mourning dove hunting—although dove hunting was banned at the time, and although the designation occurred in response to the beginning of a 30-year crusade by hunters to open a dove hunting season. The Wisconsin Department of Natural Resources estimates that 202,000 mourning doves were killed during the 60-day mourning dove season in fall 2003, the state’s first. The Vermont Supreme Court ruled on April 2, 2004 that the Addison County Humane Society did not violate the proprietary rights of the Hegarty family, of East Middlebury, in seizing a horse without a warrant in August 2000. Believing the horse to be in imminent danger of starvation, based on the observations of a humane officer and a veterinarian, the humane society took the horse into custody and treated him for 12 days before returning him to the family. The court ruled that the Vermont humane law allows such emergency intervention.

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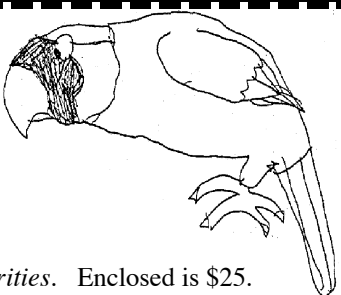
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PETsMART

Developments in dangerous dog law

DENVER—Colorado Governor Bill Owens on April 21, 2004 signed into law a bill which allows dog attack victims to sue the legal owners of the dogs "regardless of the viciousness or dangerous propensities of the dog or the dog owner's knowledge of those tendencies," but prohibits breed-specific municipal ordinances.

Previously Colorado operated under the "one free bite" standard established in English Common Law, holding that a dog may not be considered dangerous if the dog had not previously attacked someone.

Recognizing that the "one free bite" standard is of little practical use in trying to prevent harm by dogs whose first bite may be fatal, several states have recently tried to introduce stricter liability standards.

However, the New York state Court of Appeals in February 2004 ruled in a 4-2 split verdict that a Rottweiler mix who facially disfigured Matthew Collier, 12, in 1998 could not have been considered a potentially dangerous dog, even though the dog was normally kept away from visitors, because the dog had not previously bitten anyone. The dog attacked Collier while held on a leash by owner Mary Zambito, who was attempting to introduce the dog to the boy.

Sponsored by state representative Debbie Stafford (R-Aurora) and senator Mark Hillamn (R-Burlington), the new Colorado law was praised by the American Humane Association and the American Canine Foundation, a Seattle-based organization which chiefly opposes bans on pit bulls.

The bill forced Denver Municipal Animal Shelter to release at least seven pit bull terriers who were held for being within the city limits in defiance of a 1989 ban on pit bulls.

On April 26 the Denver city council unanimously authorized the city attorney to sue the state seeking to preserve the ban, contending that the legislature violated municipal jurisdiction.

Also on April 26, Jacqueline McKuen, 32, and William Gladney, 46, of rural Elbert County, pleaded not guilty to charges of criminally negligent homicide and possession of a dangerous animal. Their three pit bull terriers on November 30, 2003 killed Jennifer Brooke, 40, and attacked Bjorn Osmunsen, 24, and Clifford Baker, 42, before Baker's son, Baker, and sheriff's deputies shot the pit bulls.

Their trial was set for August 25.

The American Canine Foundation claimed another victory on May 3 when the city council in Auburn, Washington scrapped a draft ordinance that would have classified dogs as dangerous based on weight, and instead requires that a "dangerous" dog must have bitten, chased, or threatened a person or domestic animal without provocation. A dog

declared dangerous could only be kept with a special permit, and would have to carry \$250,000 liability insurance. However, dangerous dog ordinances including exemptions for "provoked" behavior are notoriously difficult to enforce, because a "provocation" can include almost any action that brings a dog attack victim into proximity to the dog on the owner's property.

In Boston, the Massachusetts SPCA and American Kennel Club are fighting a proposed ordinance that would require pit bulls and similar breeds to be muzzled in public.

Anti-chaining ordinances may actually do more to prevent dog attacks than increased restraint, since from a third to a half of all fatal attacks on children are inflicted by dogs who are under restraint at the time. Chaining in particular tends to make aggressive dogs hyper-territorial, and prevents fearful dogs from running away from a perceived threat, such as the approach of a noisy child.

Lower Township, New Jersey, on April 21 became the latest of dozens of communities to pass anti-chaining ordinances since Pennsylvania activist and mother of a toddler Tammy Grimes formed the organization Dogs Deserve Better to promote them.

Around the U.S., meanwhile, there is an increasing gap between the relatively light criminal penalties typically imposed for dog attacks and the awards made to attack victims as result of civil suits.

In Levittown, Pennsylvania, for instance, three men whose pit bulls mauled eight-year-old Jonas Davis on February 29 were on April 1 fined \$1,400 each, plus court costs and medical expenses.

In Birmingham, Alabama, however, a Jefferson County jury in August 2003 ordered pit bull owner Billy Charles Luttrell III to pay \$90,000 in damages to neighbor Melissa Williams and her former boyfriend, Haytham Awaad. Luttrell's dog attacked Williams in 1999 and again in July 2002. Luttrell's defense contended that he had already paid for the second offense with six hours in jail and restitution totaling \$1,100.

In Madison, Nebraska, District Court Judge Patrick Rogers in December 2003 ordered Akita owner Issidor Psanoudis to pay damages of \$101,573 to Anthony Ahlman and his mother, Delisa Grimm, of Pender. Ahlman suffered permanent facial injuries in a May 2000 attack.

In Rutland, Vermont, a Superior Court jury in March 2004 awarded \$45,629 to an oil delivery man who was bitten on the lip by a tethered German shepherd, and in April 2004 Judge Richard Norton awarded \$95,000 to Lauren Robichaud, 48, for scarring inflicted on her arms and back in July 2002 by a pit bull belonging to Justin Geiger and Justin Tanger. The pit bull attacked after Robichaud knocked on the unlocked door of their apartment in search of her son and pushed the door part way open.

Neuter/return works for Alaskan wolves

FAIRBANKS—Animal advocates who sterilize and release feral cats and street dogs had the right prescription for wolf predation control all along, Alaska Department of Fish and Game biologists are discovering.

Clamoring to shoot and trap wolves to reduce predatory pressure on the depleted Fortymile caribou herd, the Alaska DFG in 1997 grudgingly agreed to sterilize the alpha pairs in 15 wolf packs under pressure led by Friends of Animals.

"The idea was that the sterilized pairs would defend their territories against other packs, which they have done quite successfully," wrote *Fairbanks Daily News-Miner* staff writer Tim Mowry on March 28.

As with feral cats and street dogs, sterile wolves hunt much less than animals with young to feed. Therefore the caribou herd would increase.

DFG biologists performed the sterilizations amid prophecies by hunters and politicians that the experiment would neither work nor shut up the opponents of wolf-culling, and therefore should never have been started.

But the Fortymile herd has more than doubled in size since 1995.

"The fact that these pairs of stood up to the test of time is pretty impressive," DFG biologist Jeff Gross told Mowry. "some of them are 10, 11, or 12 years old, and still holding their territories."

Normally, DFG spokesperson Rodney Boertje said, "Very seldom do you see an 8-year-old wolf. They get replaced before that, because they can't keep up with all the competition."

The sterilized wolves will eventually die out, and more wolves will have to be sterilized to take their places, or newcomers will breed back up to the carrying capacity of te habitat. Meanwhile, though, sterilization "kind of proved itself a real viable management option," Gross conceded. "It has shown it has longevity. It really is cost-effective in the long run."

Shooting and trapping wolves, meanwhile, the option promoted by the Alaska Board of Game, state legislature, and Governor Frank Murkowski, effects a reduction in predation for only one or two years, before the survivors and immigrants from nearby regions are again hunting to feed large litters.

Canadian sealers kill at record speed

MONTREAL—Authorized by Ottawa to kill 350,000 harp seals in 2004, Atlantic Canadian offshore sealers killed so aggressively that the Department of Fisheries & Oceans on April 14 closed the large-vessel hunt only 48 hours after it started, suspecting that the large-vessel quota of 246,900 had already been reached.

Again this year, as in each of the past five years, International Fund for Animal Welfare observers led by Newfoundland native Rebecca Aldworth obtained extensive video of sealers skinning seal pups who were still thrashing and dragging live seals on hooks. Again this year DFO denied that the writhing seals were still alive.

Sealers and DFO spokespersons boasted of rising global demand for seal pelts, reportedly wholesaling at about \$50 Canadian apiece. But the evidence was ambiguous—and \$50 in Canadian money has only about half the buying power today that it had more than 20 years ago, when seal pelt prices last were in that range.

"The landed value of last year's seal hunt accounted for less than one tenth of 1% of Newfoundland economy, nowhere near the figures claimed by the sealing industry," IFAW president Fred O'Regan wrote to *The New York Times*. "Lasting solutions to the economic challenges facing Atlantic Canada require more than subsidizing the slaughter of nearly a million seals in the next three years."

Belgium banned the import of seal pelts. The Italian parliamentary committee for foreign affairs passed a resolution against the Canadian seal hunt. Forty-seven prominent

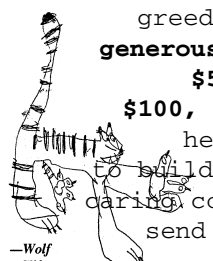
Mexican writers and artists organized by Group of 100 founder and novelist Homero Aridjis issued a joint statement called the seal hunt "one of the most systematic and cruel exterminations of animals ever authorized by a 'civilized' government."

The quotas set by other sealing nations were magnitudes lower. Finn sealers were allowed to kill 395 grey seals, up from 230 in 2003. Swedish sealers were allowed to kill 170, the same as in 2003. The Baltic grey seal population is believed to be about 15,000.

In Scotland, however, Western Isles Fisherman's Association spokesperson Duncan Macinnes told the Scottish Executive that Canada has "The right approach. The seal colony on the Monach Islands off North Uist has increased from 6,000 to 30,000 in the last 30 years, and is eating 75,000 metric tons of fish annually," Macinnes charged.

Public opinion in Great Britain and Scotland has been opposed to sealing for decades, but Ian Herbert, Genevieve Roberts, and Roland Hancock of *The Independent* reported on April 17 that British seal fur brokers imported as many as 6,000 seal pelts from Canada in 2003, apparently for reseal to garment makers in Russia, Saudi Arabia, South Korea, Italy, and Greece.

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Storm over dogs & cats in the Carolinas *(from page 1)*

February 25 charged with misdemeanor child abuse for allegedly allowing her son, Nathan Roy Hill, 3, to wander outside unsupervised. Hill on January 13 entered neighbor Veronica Copley's yard and was fatally mauled by a chained pit bull.

"Gambill reported her son missing about two hours after he walked away, investigators said," according to Associated Press. Harnett County Sheriff Larry Rollins said a deputy shot the pit bull in order to retrieve the boy's body, after trying unsuccessfully to drive the dog back with pepper spray.

The two fatal attacks in North Carolina followed the October 1, 2003 killing of Makayla "Booter" Paige Sinclair, 2, in Spartanburg, South Carolina, by one of neighbor Pat Hancock's nine Great Danes. Eight of the dogs were chained. The ninth apparently broke loose, seized the child when she approached, and dragged her to the rest.

Crystal Sinclair, her mother, told **ANIMAL PEOPLE** by e-mail that their family had recently been obliged by their landlord to give away a chow who was Makayla's constant companion. She said Makayla had only been briefly out of her sight while she did housework.

"No dogs should be chained. It makes them mean. Now my baby is gone and I live a life of hell," Crystal Sinclair said.

Together, the trio of fatalities included all of the usual elements in such cases, including dog guardians who simultaneously warned that their dogs were dangerous and denied that they were badly behaved.

The three cases also furnished ammunition to either side of the heated national debate over how best to legislate against fatal and life-threatening dog attacks. The dogs in one case may have been trained to be dangerous; in two cases, they were apparently just chained outside for protection by women who lived alone. The dogs in the Dumas and Hill cases were pit bulls; in the Sinclair case they were a breed involved in only one other fatal attack in 20 years.

All three human victims were in custody of single parents. Roddie Dumas Jr. and Nathan Roy Hill may have been neglected, but acquaintances of the Sinclair family agreed that Makayla Sinclair was much loved and closely supervised by both her mother and her grandfather.

Dogfighting

All three dog attacks produced hue-and-cry to try to prevent such incidents by more vigorously prosecuting dogfighters, reinforcing anti-dogfighting legislation, prohibiting prolonged chaining, holding both legal owners and other guardians of dogs legally responsible for all attacks, regulating possession of pit bull terriers, and cracking down on backyard dog breeding.

While dogfighting was not directly involved in the circumstances leading toward any of the recent child fatalities, the risk to the



Crystal & Makayla Sinclair.

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public created by breeders and trainers of fighting dogs was illustrated especially vividly on April 7, 2004 in the Rantowles-Red Top district of Charleston County, South Carolina, when surveyor's assistant Steven Baker, 23, of Lincolnvillle, approached the edge of an 11-acre property owned by David Tant, 57, of North Charleston, to investigate what he thought was a pack of baying hunting hounds in pursuit of an animal. Baker stepped on a trip-wire and was shot in the chest by 24 bird-shot pellets fired from an eight-inch pipe mounted about 60 feet away, Charleston County Sheriff's Department bomb squad commander Stafford Melerine testified.

"Tant now faces some 68 criminal charges ranging from animal fighting and cruelty to assault and battery with intent to kill and possession of destructive devices," wrote Ron Menchaca of the Charleston *Post & Courier*.

Charleston County Magistrate David Coker on April 21 awarded the sheriff's department custody of 47 pit bulls seized from Tant after the shooting, along with three puppies born to one of the pit bulls afterward. The dogs will not be killed until after Tant has exhausted appeals for their possession.

"Tant testified as a government witness before a federal grand jury in 2001 in exchange for immunity from prosecution for any previous involvement in dog fighting, his attorney Dale Du Tremble said," according to Menchaca.

Tant claimed to have been strictly a breeder since the grand jury hearing.

"In addition to the dogs, investigators seized caged treadmills, cattle prods, assorted shotguns and hunting rifles, small explosive devices, and a bear trap," wrote Glenn Smith and Phillip Caston of the *Post & Courier*. County prosecutor Tom Lynn brought to the hearing about custody of the dogs several chains allegedly used to hold them, said to weigh nearly 30 pounds each.

The Tant case developed less than three weeks after South Carolina attorney general Henry McMaster announced the formation of a state dogfighting task force.

"The attorney general's office will team up with the State Law enforcement Division and several state humane groups to staff and fund the task force," reported Clay Barbour and Glenn Smith of the *Post & Courier*. Task force members include one full-time law enforcement agency and "an assistant attorney general dedicated to investigating and prosecuting dogfighting cases," Barbour and Smith wrote.

Charleston attorney Sandra Senn, a board member of the John Ancrum SPCA in Charleston, said she had already raised \$45,000 of the estimated \$110,000 three-year task force budget.

The need for the task force was demonstrated by a series of February 2004 dogfighting arrests in North Carolina.

Clifton Paul Ellis, 20, and Paul Dupree, 40, were charged with two counts each of felony cruelty after 13 emaciated pit bulls and five dead pit bulls were found at an abandoned farmhouse in Wilson County on February 10.

More than 30 pit bulls were seized on February 23 in Edgecombe County, along with "a large cache of cocaine, cash, and stolen weapons including handguns, rifles, and shotguns," Associated Press reported. Arrested on multiple drug charges were Joseph Donnelle Hussey, 18, Roy Junior Tillery, 47, and Troy L. Murphy, 30, all of Rocky Mount, and Melanie Beth Waring, 24, of Nashville.

Have-A-Heart

The killings by dogs, dogfighting, and drug abuse connections underscored many of the longtime contentions of Carolinian animal advocates about the consequences of inad-



(Kim Bartlett)

equate humane law enforcement and underfunded animal care and control services, but none rejoiced.

Pet Helpers Rescue & Adoption Shelter president Carol Linville of Charleston, Joy Davis of Low Country Animal Rescue, the Doc Williams SPCA, Cat Nip Cottage, and Feral Friends were all busy looking after nearly 200 animals they accepted after the April 1 closure of the Have-A-Heart Animal Shelter in Walterboro, South Carolina.

"Have-A-Heart founder Dorothy Aschenbrenner truly cared and wanted to help animals, especially cats," Linville told **ANIMAL PEOPLE**, "but typical of many one-person rescuers, she did not have the ability to say no when full, nor the financial resources, appropriate space, or help to care for 250-plus pets. Other rescuers referred people to her, thereby increasing the pressure."

Have-A-Heart was closed due to complaints from neighbors about odors, noise, and repeated animal escapes. The animals were seized by the Colleton County animal control department, assisted by Charleston County animal control and the John Ancrum SPCA. Thirty-two cats and 24 dogs were killed, Linville said, chiefly because they could not be handled.

One-person pet rescues like Have-A-Heart exist, Linville pointed out, because most of the region lacks access to low-cost pet sterilization and established no-kill shelters that guarantee healthy animals a home. Because much of the public will not surrender pets they cannot or do not want to keep to a shelter that may kill them, the animals are dumped instead on people like Aschenbrenner who lack the means to build and operate high-volume adoption centers that can compete with pet stores, and lack the contacts to relay animals to northern shelters where younger and smaller dogs, especially, are much more likely to be adopted. Larger shelters also can offer free sterilization of the mothers of litters surrendered to them. Rescuers barely able to feed the animals in their care cannot.

Sex therapists vs. vets

Realizing the need to reduce pet overpopulation by sterilization as a first priority, after converting a second home on their 79-acre property into a rescue shelter, sex therapists Max and Della Fitz-Gerald of Wilson County, North Carolina, built a \$200,000 private clinic.

"The Fitz-Geralds did not come to Wilson County to galvanize dog lovers," wrote Martha Quillin of the *Raleigh News & Observer*. "They were simply returning home. Max, 61, is a Wilson native, and Della, 57, was born in Goldsboro. They left the state years ago to pursue careers in deaf education and lived in Florida and Washington D.C. Eventually they specialized in sex education for the deaf, and later became sex therapists. They established a foundation to support their shelter and clinic, For The Love Of Dogs, Inc., and got it tax-exempt status. But the clinic had only been open a couple of weeks when a photo of a vet

working on a dog appeared in the *Wilson Daily Times*."

North Carolina Veterinary Medical Board executive director Thomas M. Mickey sent a retired Asheville-area police officer, the officer's wife, and a borrowed puppy to the clinic on a sting.

The clinic veterinarian was not there when they arrived.

"They said they were new to town, and were down on their luck," Della Fitz-Gerald told Quillin. "They had this puppy, and couldn't afford to get her vaccinated or dewormed."

Della Fitz-Gerald gave the puppy the de-wormer, Max Fitz-Gerald administered the first vaccination and instructions on follow-up, and both were accused of practicing veterinary medicine without a licence.

Ernie Josephs, senior assistant district attorney for Nash, Edgecombe, and Wilson counties, on March 8 dropped the charges. But the clinic was still out of business until and unless the Fitz-Geralds can find a veterinarian to run it for them as a lessor.

No hush in Charlotte

The techniques needed to end dog and cat overpopulation are not unknown in the Carolinas. John Freed pioneered the surrender-a-litter-and-we'll-fix-the-mother-free deal more than 15 years ago at the Greenville Humane Society, with grant support from the North Shore Animal League. Freed and North Shore also pioneered adoption transfer.

Founded by Patti Lewis in 1978, the Humane Society of Charlotte in 1982 opened the first low-cost dog and cat sterilization clinic between New Jersey and Florida, and has since altered more than 110,000 animals.

North Carolina shelters were killing 230 dogs and cats per 1,000 human residents of the state as recently as 1985, according to data gathered in 1985 by Justice for Animals founder Nancy Rich: twice as many as the highest known figure for the U.S. as a whole, reached circa 1970.

In 2003 North Carolina shelters killed 32.4 dogs and cats per 1,000 humans, but the U.S. norm is now 14.8. Charlotte-area shelters killed between 17.5 and 19, according to varying but similar estimates by different investigators.

That did not bring Lewis much praise in a three-part *Charlotte Observer* investigative series about pet overpopulation that started on June 29, 2003, and has often been followed up.

Entitled "Death at the pound," the *Observer* series amplified activist criticism of Lewis' recent leadership, especially of a six-week wait for sterilization appointments that has developed because the demand for the service has outgrown the capacity of the humane society to provide it. The humane society added a mobile clinic to increase sterilization capacity several years ago, but has had the budget to use it just once a month.

(continued on page 17)

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euphemism for sending them to slaughter.”

The donations take the place of a tithe, and temple staff, as agents of religion, are commonly perceived as exempt from the strictures placed on secular people.

Buddhiraju summoned Nath, who arrived on April 4.

“There were 70 bull calves,” Nath found, “from just days old to four months old, tied to the trees by devotees as offerings to the Lord on the occasion of an April 1 festival, who were without any food or water. When we stopped them from auctioning the calves to the butchers,” who had gathered for the sale, “the temple authorities decided to let them loose,” to run and fall down the 1,000 steps leading up to the temple.

Lame bullocks are not exempt from slaughter. Upon suffering the inevitable injuries on the steps, the bull calves could be claimed by the waiting butchers.

In the next 24 hours the Visakha SPCA seized more than 300 unweaned calves, among 400 cattle altogether, and struggled to find the means to look after them.

“A person has come forward to give transportation [to the Visakha SPCA shelter] free,” Nath e-mailed to supporters. “There is not a single *gaushala* in Andhra Pradesh sincerely working to save bull calves from

slaughter. All want only females. It is very sad. I cannot say no to accepting them, which would mean we are not protecting them and would encourage the butchers. How do I feed them? They are not adoptable. We are in a fix. We are busy tending to the most dehydrated and injured calves. How many will survive, I do not know.

“The butchers and the temple staff are all involved in this illegal trade,” Nath charged. “They were all over the place with ropes ready. One had about 30 strings of beads with him, which the devotees put around the calves, and which means this fellow had already handed over 30 to the butchers. These small ones are snatched from their mothers, just days old, bleating for milk, either to be made an offering or to be starved to death deliberately.

“I am pointing to the irony that these bull calves are given for religious purposes and then slaughtered,” Nath emphasized. “I know it is difficult to stop the butchering as long as there is the supply of unwanted bull calves. Hindus who consider themselves religious are the ones perpetrating these acts and encouraging the slaughter trade.

“We are trying to prove to them that they are doing an illegal act that is not religious,” Nath continued. “We are also trying

to tell the butchers that there is a correct way to kill,” if killing cattle is to be done.

“If we do not protest on behalf of the law,” Nath explained of the Herculean task the Visakha SPCA took on, “then there is no law to protect even the most revered animal in India, and there will not be respect for the other animal laws either.”

The intervention at the Simhachalam temple eclipsed in magnitude the apparent previous record seizure of 305 cattle from illegal traffickers by the Karuna Society for Animals & Nature, on December 15, 2003. Karuna Society president Clementien Pauws, of Puttiparthi, at the opposite end of Andhra Pradesh from Visakhapatnam, told **ANIMAL PEOPLE** that his organization and local police intercepted 12 truckloads of cattle in all, arresting 46 people. Three young bulls were found dead aboard the trucks, crushed by the weight of the others. Many more were injured. They had been hauled only 30 miles, Pauws said, just a fraction of their intended journey.

Dilemma

Both Pauws and the Visakha SPCA may have been surprised at the skepticism of allied humane organizations and overseas donors as to whether such large seizures represent an effective use of scarce resources, con-

sidering that the problem is endemic throughout India and will require significant cultural reformation to turn around.

“This will need all of the Visakha SPCA’s energies for the next few years,” Ganguly worried. “It might also mean that the place might be inundated with more unwanted cattle. Maybe you could write a moving piece about this calf issue,” Ganguly suggested to **ANIMAL PEOPLE**, “sensitizing Hindus to what is happening in their temples. Let the villagers sell directly to the slaughterhouses, instead of assuaging their guilt by giving to a house of worship!

“The issue of unwanted bull calves is a reflection of commercialism, the new economy, and changing times,” Ganguly continued. “Can we halt it except by a quantum change in consciousness?”

“In the west, even the best farm animal sanctuaries don’t go around rescuing cattle from slaughterhouses. They simply can’t,” pointed out Visakha SPCA supporter Eileen Weintraub of Seattle, who visited Visakhapatnam just before the temple cattle seizure, and had a supply of electrolyte rehydration supplements rushed to the Visakha SPCA afterward.

“The problem is the demand for
(continued on page 18)

Storm over dogs & cats in the Carolinas

(from page 16)

Lewis eventually announced her intent to retire, touching off a board-level battle royal over selection of her successor.

Mecklenburg Superior Court Judge David Cayer on April 20 issued an emergency restraining order that removed Lewis from direction of the Charlotte Humane Society and put Tyler 2 Construction company president Katie Tyler in charge until further notice. Cayer authorized Tyler to appoint a new board. The four-member board has been split between two Lewis supporters and two Lewis foes, who for months had fought over who should fill the empty tie-breaking seat.

While the Humane Society of Charlotte dispute simmered, Charlotte-Mecklenburg Animal Control captain Tammy Williams on March 3 won preliminary approval from a city council committee for a plan to build a \$282,000 sterilization clinic, with a \$77,000 annual operating budget, and an additional budget of up to \$38,000 per year to use the humane society mobile clinic two days a month. The city would also spend \$385,000 to add 40 new dog runs to the community shelter.

Within a week the plan was obscured by a flap over the failure of the animal control department to bill 18,000 residents for their pet license fees in 2003, costing the city an estimated \$200,000. The 2003 invoices were finally mailed in February 2004. About 14% of Charlotte-Mecklenburg dogs and 6% of cats are licensed, according to an estimating formula based on American Veterinary Medical Association data on household rates

of petkeeping.

In nearby Union County, former city shelter director Susan Marsh is awaiting trial for allegedly embezzling \$65,000 in adoption fees during the five years preceding her October 2003 dismissal.

Local storms

Charlotte was scarcely the only North Carolina community whose shelters were embroiled in controversy.

In Concord, the Cabarrus County Sheriff’s Office on April 17 charged Tailwaggers Rescue & Retreat employees Gary L. Stroup, 44, of Albemarle, and Jeffrey Dwayne Thomas, 17, of Stanfield, with allegedly beating, kicking, and burying alive a sick puppy.

Kelli Allen, who founded Tailwaggers in March 2003, told Barbara Jones of Media General News Service that the allegation originated with a former employee who was fired for cause, but sheriff’s lieutenant David Taylor said the employee was fired only after the case was reported.

Allen also claimed that neighbors and animal control were trying to close Tailwaggers, cited three times in June 2003 for allowing animals to run at large and in April 2004 for creating a public nuisance with excessive barking and offensive odor.

“Since the organization opened,” Jones wrote, “animal control officers have been called 11 times about barking dogs, three times about dogs barking, and twice about dog bites.”

In Chapel Hill, the

Animal Protection Society of Orange County in March 2004 hired Joe Pulcinella, 53, to succeed former executive director Laura Walters, who resigned in October 2003. A 34-year veteran of shelter work, Pulcinella previously was shelter manager for the Delaware County SPCA in Pennsylvania.

Despite the transition, the Orange County commissioners opted to dismiss the Animal Protection Society from management of the county shelter, effective on June 30, and to create a county animal control department instead, despite warnings from many directions that so doing will cost far more money than continuing the former arrangement.

The county commissioners believe they can hold costs down by attracting volunteers to do much of the day-to-day work, but animal control departments typically attract much less volunteer support than humane societies, because few volunteers care to risk bonding with animals who may soon be killed.

The Animal Protection Society plans to open its own shelter in nearby Mebane.

Tax pet food?

The most noteworthy effect of the *Charlotte Observer* “Death at the pound” series may in the long run be the August 2003 appointment of a 28-member special committee to draft anti-pet overpopulation legislation for the North Carolina House of Representatives.

Hearings held throughout the fall and winter became a running battle for influence among animal

advocates, animal control agencies, breeders, and pack hunters.

“In most North Carolina communities, animal welfare is a concept rooted in 19th century practices and programs,” summarized *Observer* editorial page editor Tim White. “It goes like this: let them breed, scoop up the strays, cage them in foul, unhealthy kennels, and then kill them.

“Ironically,” White continued, “the state has offered help for low-cost spaying and neutering programs for years. Most communities, including ours, ignored it. After a winter of hearings, a House study committee has proposed some advances into the 21st century, key among them a well-financed spay/neuter program.

“The money would come from a small tax on animal food. The plan would add 10¢ to the price of a 20-pound bag of dry food, and 2¢ to every can. In my household, with two largish dogs and one slightly plump cat, that might amount to an extra buck a month, at most. Those pennies would add up to an \$8 million-a-year fund that would

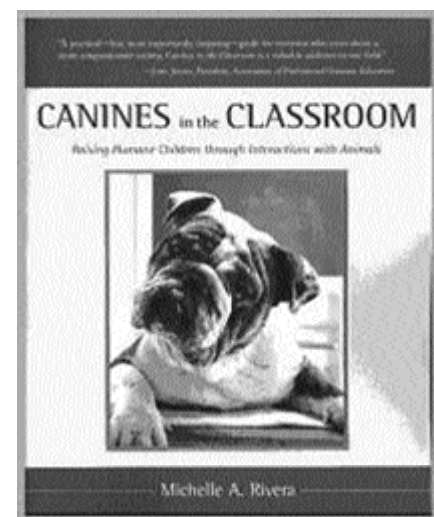
help animal shelters meet the new law’s requirement,” consistent with laws already in effect in many states, “that dogs and cats released from shelters must first be sterilized.”

North Carolina Coon Hunters Association representative David Gardin alleged that the bill would cost a farmer with two collies \$200 a year. White pointed out that this would require feeding the collies 110 pounds of food per day.

The North Carolina Sporting Dog Association also opposes the bill, along with the Pet Food Institute, which has historically opposed all efforts to tax pet food.

More surprisingly, the bill is opposed by Humane Society of the U.S. representative Phil Snyder.

“The bill is not perfect, and compromises were made in order to create a bill that will be passed,” responded Humane Society of Eastern North Carolina president Peter MacQueen III. “Does a difference of opinion on a few issues warrant withholding support for the bill? Have they polled members of humane societies across the state to see what we want? They are operat-



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Why cattle “offerings” prevail where slaughter is illegal *(from 17)*

milk. As long as people drink milk there will be surplus bull calves,” Weintraub predicted. “Knowing India, it will be a long time until people are willing to give up milk.”

Nath, like many Indians who strive to protect cattle, advocated a return to the cattle handling practices of the Golden Age.

“I strongly advance the idea of every village having a *gaushala*, supported by the direct use of cattle byproducts” such as dung and biogas, Nath wrote. “We are also going to identify genuine farmers who need bullocks for farming activities, and hand them over. This way we can build a relationship within each village, which will also augur well for our work in controlling the dog populations of the villages.”

In the short term, Nath said, “We have been able to convince the executive officer of the Simhachalam temple to announce that animals must not be brought up the 1,000 steps,” to be dragged and pulled until they suffer broken legs. “Now they may leave the animals at the bottom, for easy access by the butchers,” Nath explained.

Another festival and cattle auction was to have been held at Simhachalam on April 22, Buddhiraju wrote.

“Usually on that day the offering of bull calves is greater than usual,” Buddhiraju said, “but this year we didn’t find even a single calf offering.”

But in the city of Jagalur two male buffalo were reportedly sacrificed on April 28 to the goddess Marikiamba. Hindus and Jains commonly raise buffalo for milk in the belief that they are exempt from the regulations pertaining to cows and their progeny. The distinction between a cow and a buffalo, however, is arbitrary: both are bovines, so closely related that they readily hybridize.

Is India not the land where cattle are worshipped, and never slaughtered by the Hindu faithful?

Why are young secular humane organizations left to do the traditional work of *gaushalas*, which in the strictest sense of the word shelter productive cattle found at large or

donated to temples, and *pinjarapoles*, which look after the rest?

Why are cattle sacrificed?

Government policy

Little hope for the necessary systemic reform of the Indian cattle industry emerged from a recently published but two-year-old 1,500-page report prepared by the National Commission on Cattle, appointed by the Animal Welfare Board of India.

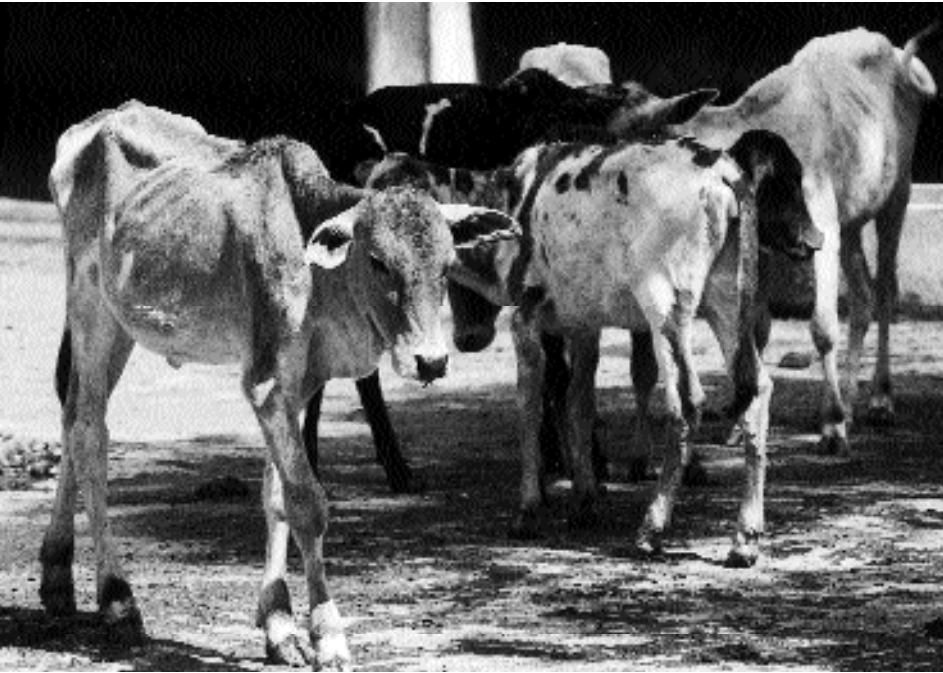
Indeed, if the 50 National Commission on Cattle recommendations are accepted as national policy, as AWBI chair Guman Mal Lodha urged, they will ensure that the paradox of cattle being simultaneously worshipped and the most mistreated animals in India will continue.

The political considerations behind the report can be guessed at from the timing of it. Mal Lodha, who has often proclaimed in public that he would give his life to save a cow, ceremonially delivered the report to the Agriculture Ministry in late July 2002, less than 30 days after former minister for animal welfare Maneka Gandhi was removed from her post following simultaneous high-profile battles with proponents of animal research and animal sacrifice. Many *gaushala* operators were glad to see Mrs. Gandhi go, as well, believing she diverted money and attention away from cattle, to benefit dogs.

Although Mrs. Gandhi has endorsed most of the recommendations made by the National Commission on Cattle, she is an outspoken critic of milk-drinking, and has often been at odds with Mal Lodha, who was a prominent Hindu nationalist conservative judge before becoming a politician.

The National Commission on Cattle report went nowhere until the eve of the 2004 federal election campaign, when the AWBI magazine *Animal Citizen* featured it.

Most of the 50 National Commission recommendations are noncontroversial restatements of established Indian laws and Hindu teachings, prohibiting cattle slaughter, promoting humane cattle care as a civic duty, and



More Chennai street cattle saved by the Blue Cross of India. (Kim Bartlett)

encouraging vegetarianism.

The 49th recommendation is that, “Temples and religious places should be prohibited from auctioning cattle.”

Recommendations #13 and #16, however, are particularly problematic from a humane perspective.

“Cruelty to cattle during transport by rail, truck, road or otherwise should be prohibited,” #13 begins, but then concludes, “Extraction of milk by injecting Oxytocin should also be prohibited.”

This would prohibit the use of the drug known in the U.S. as bovine somatotropin, BST for short, which has increased milk production per cow treated in the U.S. by an average of 22%, resulting in a corresponding reduction in the numbers of cows milked and calves born. Initially the use of BST was associated with increased mastitis and lameness in the hindquarters of the treated cows, but those problems were remedied when dairy farmers were persuaded to milk cows three times a day at times biologically appropriate for the animals, rather than the traditional twice a day at times convenient for humans.

BST accordingly has huge potential for reducing the suffering and slaughter associated with milk production, as **ANIMAL PEOPLE** pointed out to the Animal Welfare Board of India national conference in December 1997.

National Commission recommendation #16 is that “Cross-breeding from imported cattle like Jerseys and import of such cattle should be stopped.”

The purpose of this recommendation is to help conserve the traditional Indian breeds of cattle, many of which are uniquely adapted to specific regional conditions including dry habitat and high elevations. To some extent recommendation #16 is also retaliatory. Indian cattle advocates are still smarting from the 1997 disclosure that Pharmaceuticals Proteins Ltd., a branch of the Roslin Institute at Edinburgh University in Scotland, somehow obtained embryos of the rare Vechur cow and used them to develop potentially patentable “bioreactor” cattle, who can produce pharmaceutical drugs in their milk.

The smallest existing cattle breed, Vechurs are known for producing milk of very high butter fat content on a diet of only two pounds of fodder per day. A herd of fewer than 100 survives, sponsored by the Kerala Agriculture University.

National sensitivities aside, however, cross-breeding without restriction on the origins of the cattle involved offers the best longterm hope of producing as much milk as India wants while reducing the numbers of animals who are exploited.

Dogs and cows

Recalls **ANIMAL PEOPLE** publisher Kim Bartlett, “When we first visited India,” for the 1997 Animal Welfare Board conference, “our host in Mumbai told us that the Jains we would be meeting and addressing wanted to hear about cows, so don’t talk about dogs. I replied that in the U.S. we talk about cows to people who only want to hear about dogs, and so while we were in India we would talk about dogs to people who only wanted to hear about cows.”

Urging India to recognize and honor moral obligations toward both cows and dogs, Maneka Gandhi founded People for Animals in 1984. She discovered, however, that despite the low status of dogs in India, and the professedly high status of cows, reforming Indian treatment of dogs was much easier.

Shown sterilization as an alternative

to electrocuting or poisoning dogs *en masse*, India by the end of 1997 had accepted sterilization of street dogs instead of killing them as national policy. Though enforcing the policy and making it stick continues to be an uphill battle, it has held for six years against repeated legal challenge, while sterilization has markedly lowered the dog population and incidence of rabies wherever it has been vigorously attempted.

Reforming the treatment of cattle has meanwhile barely progressed—if at all.

Editorialists for leading newspapers recognize almost daily that the thousands of cattle wandering city streets are abandoned, abused, and neglected, that starving cattle are a national scandal, that cow shelters are overcrowded and underfunded, that many are false fronts for dairy businesses, that some “shelters” deliberately starve cattle to sell their hides, that cattle are frequently driven to slaughter under miserable conditions despite the pretense that they are protected, and that cow slaughter as a political issue is often exploited by Hindu nationalist demagogues as cover for “ethnic cleansing” directed at Muslims and sometimes Christians.

Yet there is as yet little recognition that the Indian system of cattle management itself no longer works. Corruption, hypocrisy, and suffering animals are not the cause but rather the symptoms of a systemic collapse that occurred long ago as result of mechanization, urbanization, and the growth of cities.

Lord Krishna

The cattle management system that emerged in the Golden Age worked well in an agrarian society, where transportation needs were adequately met by bullock carts. Female calves were added to milking herds; male calves were castrated to become bullocks.

The humane issues inherent in dairying were recognized early in the growth of the Indian civilization. The Lord Krishna himself reputedly set up the first *gaushalas*, or shelters for old and injured cows. Mahavira, the last of the 24 teachers who formed the Jain religion, encouraged his monks to start *gaushalas* and *pinjarapoles* in the time of the Buddha, between 500 and 600 B.C.

Over the centuries, *gaushala* and *pinjarapole* management became a traditional occupation of monks, both Jain and Hindu, and of other people with holy aspirations or pretensions. Later, *gaushalas* and *pinjarapoles* became a symbol of cultural resistance to Islamic and British conquest.

Temple-managed *gaushalas* held milk-giving cattle found at large to produce milk for the poor, or to sell to the faithful. *Pinjarapoles* looked after retired cows. Retired bullocks were usually slaughtered to help feed the meat-eating lower castes.

Certainly corruption occurred, but the traditional system worked well enough to endure with little change or challenge until the mid-20th century, when explosive urban population growth required the introduction of vehicles that could haul more food faster, farther. Even as the demand for milk increased, the utility of bullock carts fell, and the fodder formerly fed to surplus male calves and bullocks was diverted to productive dairy cattle.

Increasing demand for meat meanwhile created a growing slaughter industry. Ostensibly tolerated in concession to the Muslim and Christian minorities, cattle slaughter grew into an export trade in Kerala, Tamil Nadu, and West Bengal. The exports more than doubled between 1977 and 1997, says the Animal Welfare Board of India.

(continued on page 19)



A cattle seizure by the Visakha SPCA.

Cattle evacuated from U.S. coastal islands

Huge cattle rescues are not unheard of in the U.S.—just rare.

A recent example was the November 2003 evacuation of 106 bison from Santa Catalina Island, led by In Defense of Animals southern California director Bill Dyer.

Another evacuation, initially described by some sources as a rescue, removed at least 38 cattle from Chirikoff Island, Alaska. Subsequent investigation revealed that even if live removal could be made to work, the motivation behind the attempt was to sell the cattle for slaughter.

In both instances the cattle were moved from both Santa Catalina and Chirkoff in response to conservationist pressure to have the feral herds shot, in order to restore wildlife habitat to a semblance of pre-settlement conditions. The Catalina Island Conservancy controls 88% of Santa Catalina, while Chirikoff Island is under control of the U.S. Fish & Wildlife Service.

The Catalina bison were descended from a herd of 14 introduced to the island in 1924 during the filming of the 1926 film *The Vanishing American*. The herd was later supplemented and built up as part of a commercial beef ranch operated by chewing gum magnate William Wrigley Jr.

About 300 bison remained on the island when IDA and the Catalina Island

Conservancy began removing them in stages. They are being resettled on the Cheyenne River Reservation and the Standing Rock Reservation to become part of the Lakota Sioux herd, with the help of International Society for the Protection of Mustangs and Burros president Karen Sussman, a Chyenne River Reservation resident.

Dyer gained experience useful to the effort through previous evacuations of feral goats.

Estimates of the Chirikoff cattle population range from 700 to more than 1,500. Ordered to remove the cattle by Alaska Maritime National Refuge administration, rancher Tim Jacobsen tried to barge some away, but ran afoul of bad weather and mechanical problems with his vessel.

When the first batch of 38 cattle reached Kodiak island on November 30, veterinarian Kenny Brown recommended that they be given seven to 10 days of rest and recuperation ashore, before being shipped farther. Twenty-three cattle were corralled, 13 were sold or donated during a two-day stop for repairs in Old Harbor, and two died aboard the barge.

The Fund for Animals offered the remaining cattle homes for life at the Black Beauty Ranch sanctuary in Texas. The offer was declined.

Why cattle “offerings” prevail in India *(from 18)*

What to do with surplus male calves had already become a national dilemma by Indian independence from British rule in 1947.

Because milk from *gaushala* cattle is considered especially life-giving, many of the 3,600 *gaushalas* then operating, according to an official government count, had already evolved from charities into profitable dairies, whose animals are deliberately bred. Many more have subsequently been founded, only to veer toward commerce, as a more stable and secure mode of employment than operating as charities. They produce surplus male calves in ever growing numbers.

Tens of thousands of surplus male calves were used during the first 25 years of Indian independence as live bait for tigers, as American and British trophy hunters shot the Indian tiger population to the verge of extinction. That ended when India banned hunting.

Starving unproductive cattle, including surplus male calves, and exposing them to disease became customary at many corrupted *gaushalas* and *pinjarapoles*, to save fodder costs and to enable the operators to sell their hides for leather. *The Times of India* reported in 1997 that this was the fate of up to 40% of the cattle admitted to *gaushalas* and *pinjarapoles* in the Delhi area. By then India, despite having very little legal cattle slaughter, had become a major leather exporting nation.

Following up, *The Times of India* reported in 2001 that 88% of the cattle who are picked up at large and are transported to Delhi-area *gaushalas* and *pinjarapoles* die within five years—but since many of these animals are elderly and/or diseased and injured, the high death rate would be surprising only if documentedly occurring among surplus male calves as well as among the older cattle. The *The Times of India* did not break the death rate down by age and gender.

The most profitable disposition of surplus male calves and other nonproductive cattle has always been selling them to slaughter. The number of cattle slaughtered in India, both legally and illegally, reportedly increased 20-fold between 1977 and 1997.

But that became, and remains, a critical source of cultural conflict. While letting cattle starve permits the pretense that God killed them, slaughtering cattle is anathema to most Hindus and Sikhs, all Jains, and Indian Buddhists.

Yet milk production requires calf production, and milk is central to the Indian food culture. Though about 40% of the Indian population still professes vegetarianism, almost none are vegan. As the cow is revered as “The mother of India,” consuming milk is closely associated with Hindu ritual.

Eschewing milk, as Maneka Gandhi does, is as socially problematic in India as vegetarianism is in the U.S. For criticizing milk consumption, Mrs. Gandhi is often accused by political foes of being sacreligious and anti-patriotic, despite her long record of public service.

Milk cannot be produced without breeding cows. But breeding cows, either naturally or by artificial insemination without separating out sperm that will conceive male calves, brings a 50% chance of producing unwanted male offspring. In most of the world, that is not a problem: male calves are either slaughtered young, as veal, or are raised as beef. Cross-breeding dairy cows to produce offspring more profitably sold for beef has long been standard practice.

In India, however, observant Hindus avoid acknowledging any involvement in the beef industry, even as elaborate strategies have evolved to convey surplus male calves, dry cows, and former working bullocks to slaughter.

Muslims & slaughter

“To a genuine animal person, a chicken is a dog is a cow,” says Blue Cross of India vice chair Chinny Krishna. “However, dog-eating seems to particularly disturb even non-vegetarians in the West, and likewise beef-eating is the last taboo for most Hindus. Only in Kerala and Bengal, thanks to the Communists, do common Hindus eat beef. This is why many Christian missionaries today serve beef to freshly converted Hindus soon after their conversion. This was also the practice in Mughal times, with converts to Islam,” the idea being that the former Hindu who ate beef would not revert.

The Indian dairy industry requires the participation of Muslims and Christians as the brokers, transporters, killers, and butchers of surplus male calves. At the same time, the fundamentalist interpretation of Hinduism predominating among the Hindu nationalists who now govern India requires that cattle slaughter be banned, as it is in all but three states, and that participants in cattle slaughter be punished.

When public officials look the other way, mob violence often results.

In September 2003, for example, thirteen Hindu nationalists were convicted of burning alive Australian missionary Graham Staines, 57, and his two sons, ages 8 and 10, in eastern Orissa state, because they believed that Staines had encouraged “tribals” who practice an ancestral form of Hinduism to eat beef. Twelve men drew life in prison and ring-leader Dara Singh was sentenced to death. The crime was prosecuted four years after it occurred.

On October 18, 2002, five “scheduled caste” Hindu leather merchants were lynched in rural Haryana state after they were wrongly accused of slaughtering a day-old dead cow they had purchased to skin. When no one was criminally charged for the killings, the families of the victims staged a public conversion to Buddhism and Islam.

The usual victims of mob attacks over alleged involvement in cattle slaughter are Muslim butchers, but the butchers fight back. At least two humane investigators of illegal cattle trafficking have been killed by Muslim butchers since 2000, several others have been severely injured, and mobs led by butchers have at least twice raided *pinjarapoles* to recover confiscated cattle.

In the most recent such incident, on April 17, 2004, two policemen on a motorcycle tried to intercept a truckload of cattle at 3:45 a.m. in Vijay Nagar, outside New Delhi. Both policemen were injured when the truckers heaved into the road in front of them a cow whose legs were bound, *The Hindu* reported. A police van took up the pursuit, but was stopped when a second cow with her legs bound was thrown in front of it. The truckers then fired a shot at the police. The shot killed a sleeping roadside vendor. The truckers escaped with at least four more cows still in their vehicle.

Visakha SPCA founder Pradeep Kumar Nath has been on the receiving end of violence from Muslim butchers many times. In April 2000, raiders burned the Visakha SPCA cow shed, and in January 2004, two butchers beat Nath.

“I was brought up in a 70% Muslim area, and have many Muslim friends, and our first life member is a Muslim,” Nath told **ANIMAL PEOPLE**, acknowledging the constant conflict, but rejecting the notion that it is inevitable.

“We blame Muslims because they kill the cattle,” Nath continued, “but Hindus who use cows, buffaloes, and bulls for their economic purposes contribute to this illegal trade, which has Hindus as middlemen.”

Biotechnological fix

But the surplus bull calf problem has a technological fix now, if India can be persuaded to use it.

U.S. dairy output has increased 58% per cow since 1980, from an average of 5.4 metric tons of milk per cow per year to 8.5 metric tons per cow in 2003. About 40% of the increase is attributed to the introduction of BST. The rest has come about through improvements in breeding, health care, nutrition, and going to thrice-a-day milking.

Total U.S. milk production has increased from 58 million metric tons to 77 million metric tons over the same time. Yet the U.S. national dairy herd has declined from 11 million to nine million, residing on barely more than 100,000 farms, with an average herd size of almost 90.

The increase in milk production per cow, a trend actually underway since 1950, has been paralleled by plummeting numbers of surplus male calves produced and sold for veal. U.S. veal production today is a sixth of the 1950 level, and down by half since 1980.

Total Indian milk production tripled from 1968 to 1997, but chiefly by increasing the numbers of cows (including buffalo) being milked, and has subsequently declined slightly, as regional droughts have reduced access to fodder. For several years in the late 1990s and early 21st century India edged ahead of the U.S. and proudly led the world in gross milk yield, but has since fallen back behind the U.S.

The average milk yield per cow in India has remained static at about 0.5 metric tons per year since 1993. This is the lowest yield per cow reported by any of the top 32 milk-producing nations. Even Mexican dairy cows produce approximately twice as much milk apiece, living in comparable arid habitat, amid comparable poverty.

But India now has about 35 million dairy cattle: close to 25% of the global cow population. This is up from 31 million in 1993.

That means India would now have 3.9 times as many surplus male calves to handle as the U.S., if U.S. farmers were not already vigorously limiting male births through the use of embryo transplants and sperm-sorted artificial insemination. Since these techniques have just barely been introduced in India, the actuality is worse: India may have as many as ten times the numbers of surplus male calves, with very little realistic idea what to do with them.

Inefficiency

The bull calf surplus is only symptomatic of the inefficiency of the Indian dairy industry. Overall, India has four times as many dairy cattle as the U.S., yet produces less than a third as much milk per human being. Without achieving much greater milk yield per cow, India has little realistic chance of boosting fodder production enough to sustain milk production at the peak level achieved a few years ago, let alone to increase the herd size as much as would be needed to give Indians as much milk as most would consume if they could afford to.

The only realistic answer for India is to increase milk production relative to fodder consumption, which can only be accomplished by feeding far fewer cows a much richer diet—and almost certainly requires stimulating production per cow through the use of BST, as the fastest way to increase yields, while Indian dairy farmers work to develop the other methods that have contributed to the rise in output in other major producing nations.

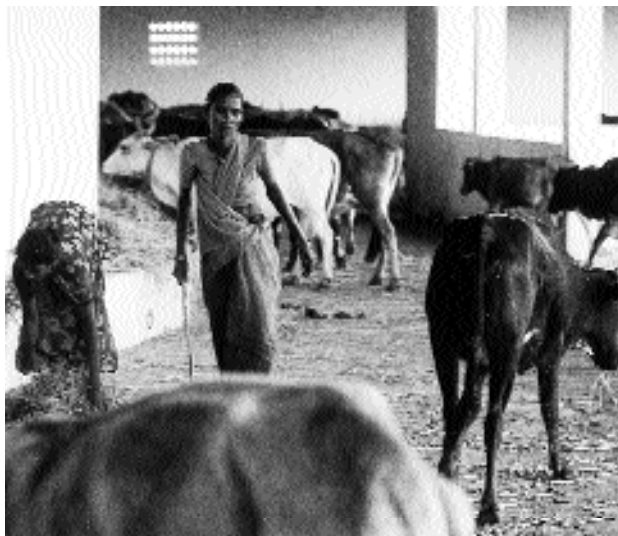
The obstacle to increasing milk yield while decreasing herd size in India is that the 35 million Indian dairy cattle support more than 70 million members of dairy farmers’ families. For many, the family cow is the most important economic capital they have, and cow-herding is among the few jobs, all of them ill-paid and menial, that they know how to do.

Formally proposing to decrease the size of the national dairy herd is accordingly politically problematic. Even illiterates vote in India, and any proposal to put dairy farmers out of business could easily be misconstrued as an attack upon the rural poor, as well as upon the teachings of Hinduism.

Taking cattle out of dairy production, moreover, would leave even more cows vulnerable to sale for slaughter.

Yet herd reduction accompanied by greater efficiency could be achieved through providing a combination of incentives to dairy farmers and their families to either produce more milk per cow and fewer unwanted bull calves, or get the training and investment capital to go into other work.

Educational and employment opportunities for rural women, in particular, need to be expanded.



Women tend cattle at the Blue Cross of India. (Kim Bartlett)

Emanicipation of women

While India has always been “a nation of villages,” as Mohandas Gandhi often observed, and will continue to be, India need not always be a nation of illiterate village children herding half-starved street cows, 15-year-old mothers, and 45-year-old grandmothers whose whole lives have been divided between patting *chipati* bread into shape and patting dung cakes to feed the fire.

The humane movement, in most nations, has evolved a generation behind the economic emancipation of women. In India, humane teachings evolved millennia before the economic emancipation of women. Now—as Maneka Gandhi has argued throughout her political career—the humane movement and the advancement of women must evolve together. Cows will have better lives when women have better lives.

This will require accepting technological transformation that contributes to changing the economic structure of rural India more profoundly than it has changed in millennia.

Computers are part of the transformation, and are already well-accepted. So are motor vehicles. Biotechnology will be part of it too, inevitably.

The challenge ahead for the Indian humane movement is to ensure that biotechnology is introduced as a liberating force, not as adjunct to introducing western-style factory farming. This could be done, for example, by helping small-scale dairy farmers to avail themselves of the appropriate biotechnology, rather than allowing the biotechnological introduction to occur just as a matter of wealthier farmers putting the poor out of business, by adopting biotech that only the already relatively well-off can afford. Currently, the only way for poor farmers to compete is to try to increase their herd size, which requires more breeding—and more fodder, and produces more bull calves. Sharing access to more milk output per cow could spare India much misery.

Under enlightened direction, India can use biotechnology to help reduce the numbers of unwanted bull calves, end cattle starvation, increase the milk supply, reduce rural poverty, and help free women to pursue more productive and fulfilling lives.

“If there is a way to have no-kill dairy production, then whatever the method, whether bio-tech or anything else, sounds quite acceptable,” Ganguly told **ANIMAL PEOPLE**, breaking ranks with many of her peers—as she often has, while building one of India’s most successful humane societies. “Humans can hardly afford to sit on a high horse,” Ganguly continued, “having done nothing or very little to establish ethical or even sustainable standards in farming and dairying.

“However,” Ganguly added, “if bio-tech is the way forward to reduce male calves, then I think most Indian farmers cannot afford it without government subsidies. This might have to be done by adopting a few villages, to show the difference to the rest. As long as there is a population that eats beef and there is money to be made out of it,” Ganguly concluded, “I fear that there will always be a ready market for all the poor male calves. If you reduce the numbers of unwanted dairy calves, farms might be started only for beef production, which might be equally ghastly.”

Looking far ahead, converting India to the ethic of veganism advocated by Maneka Gandhi, among others, could accomplish much more than bio-tech to reduce cattle suffering. Whether or not veganism ever is viable in India, however, reducing the misery quotient can be achieved here and now.

“Introducing tofu and soy milk can help a bit,” said Buddhiraju, “but how much the people in India will adopt this, we don’t know. In some situations even I think that it is better to be slaughtered than to be hungry and be made to work like a slave,” she added. “But our consciences will not accept slaughter. It is very hard to see the calves’ innocent faces.”

—Merritt Clifton



Indian cow and calf. (Bonny Shah)

Mammals of North America
by Nora Bowers, Rick Bowers
and Kenn Kaufman

Kaufman Focus Guides (c/o Houghton Mifflin,
215 Park Ave. S., New York, NY 10003),
2004. 352 pages. Flex binding. \$22.00.

Reviewers inevitably liken *Mammals of North America* editor Kenn Kaufman to the late Roger Tory Peterson—with reason. Peterson, editor and chief illustrator of more than 50 field guides, was introduced to birding in 1924, at age 11, by a Junior Audubon Club. The members were taught to shoot birds and study their corpses. Horrified, Peterson saved his earnings as a newspaper boy to buy a camera, at a time when shutter speeds were believed to be too slow to capture clear images of birds on the wing, and \soon became the first distinguished bird photographer, hand-tinting his prints because color film had not yet been invented. Peterson produced his first *Field Guide to the Birds* in 1934.

Kaufman dropped out of high school at age 16 in 1970 to travel 80,000 miles, hitchhiking and riding buses, en route to breaking the record for most bird species seen in one year. Impressed, Peterson a few years later hired Kaufman to write and illustrate *The Peterson Field Guide To Advanced Birding*. Since Peterson’s death in 1995, Kaufman has become his own editor and publisher, producing probably the most user-friendly of all field guides. *Mammals of North America*, compiled chiefly by Nora and Rick Bowers, is squarely in the distinguished Peterson/Kaufman tradition.

Kaufman’s most visible contribution is the introduction. “More and more people identify themselves as butterflyers today, and of course birders are legion. But no one is a ‘mammaler,’” he observes. “Or perhaps everyone is. The stated purpose of a trip may be to look for birds or plants or butterflies, but that pursuit is suspended if a wild mammal appears. Let a fox or deer cross the path, let even a chipmunk approach the group, and it will become the center of attention...for the most part mammals are what we have in mind when we think about the thrill of seeing *wild animals*.”

My test of the scope of *Mammals of North America* was to see if it included photographs of the Arctic shrew and the creeping vole.

Circa 1983 I interviewed Quebecois field guide author Michel Quintin, DVM, after he endured months of hardship to become reputedly the first person to photograph Arctic shrews in the wild. Unfortunately the photo was not of reproducible quality. Quintin was obliged to draw an Arctic shrew to illustrate his 1983 opus *Mammifres Terrestres*. Kaufman has a photo of an Arctic shrew, but almost certainly a captive specimen.

The little known creeping vole is the mammal who most recently caused me to page through field guides for hours to make an identification. If *Mammals of North America* had been here then, with the photo on page 221, the search would have been much shorter. —Merritt Clifton

The Art Of Being A Lion *and* The Art Of Being An Elephant
both by Christine & Michel Denis-Huot
Barnes & Noble Inc. (122 5th Ave., New York, NY 10001), 2003. 224 pages, 224 color photos, hardcover. \$19.95.

The authors of these twin photo collections are Michel Denis-Huot, a wildlife photographer who has spent the past 30 years in Tanzania, and his wife Christine Denis-Huot, a former computer engineer who writes the accompanying texts.

Typical of the glossy coffee table book genre, the books parade the beauty of animals in the wild, describing the behaviour and natural history of lions and elephants.

The Art Of Being A Lion includes chapters on the history of lion/human interaction, lion anatomy, social life and sexuality, the lion family, and the art of eating.

Unfortunately, I found myself flicking the pages over as if paging through a magazine, speed-reading the text to get a vague notion of the content before turning to the next photo. Some hard research and statistical analysis of the issues affecting the survival of lions and the other wildlife they interact with would have relieved the tedium of turning the pages from one lovely photo to another until they all began to look the same, and would have rescued the book from characteristic blandness.

Coffee table books as a genre studiously avoids any controversy or criticism of wildlife management. From books like this, one might never guess that the survival of these magnificent predators is in dire jeopardy from hunting, human encroachment upon their habitat, and diseases introduced by livestock and cattle dogs. Jackal predation on cubs is listed as a major cause of lion mortality, but not human persecution, even though for every cub killed by jackals there must be hundreds, if not thousands, killed by human action.

Even if human destruction of lions as a wild species is not the main theme of the book, it is so over-arching that failure to describe it amounts to participation in a conspiracy of silence.

Outside of the game reserves where Michel Denis-Huot took his photos, lions are regarded by stock farmers as problem animals and treated as if they were armed terrorists. They are routinely trapped and poisoned. They are shot secretly and at random as if they were worthless.

Within game reserves lions are dying out from human induced diseases such as bovine tuberculosis and distemper. Increasingly, they are being hunted even inside game reserves, as Third World governments interpret the doctrine of sustainable use to justify sustained abuse.

When hunters have thinned lion populations to the point that the numbers of lions left in the wild are inadequate to support further shooting, enterprising land owners imprison some of the remaining lions in small cages to breed in captivity. The tame hand-reared cubs can then be raised and sold as living targets.

Thus the canned lion hunting industry has become big business in South Africa, Zimbabwe, and other nations, spreading through southern Africa with the rapidity of AIDS. Our national icons are stolen out of the public domain to provide private profits. Governments collude in the theft by granting export permits for the victims’ body parts.

Allowing foreigners to pillage our natural resources in this way is the exact opposite of conservation. It is colonialism.

The number of lions abused in this way in South Africa alone has risen from about 300 in 1997 to more than 3,000 today.

When concerned citizens complain to indifferent officials, the officials defend their stupefying complacency by pleading the support of mainstream conservation groups such as the World Wildlife Fund, African Wildlife Foundation, and Safari Club International.

Missing chapters

If the authors and publishers of coffee-table books had the courage to spell out, even in passing, the human threats to the survival of the magnificent animals they depict, world opinion might begin to recognize the extent of their peril.

These criticisms of *The Art Of Being A Lion* apply equally to *The Art Of Being An Elephant*. Once again we have the syndrome of the missing chapter, which should have spelled out for the reader the plight of elephants in Africa today. We are educated about the exploitation of elephants as war machines 2000 years ago, but not about how elephants are currently persecuted and exploited.

We are shown a photograph of a warehouse filled with thousands of elephant tusks, each pair a testament to some blood stained atrocity, but the photo was taken in 1895. We do not see photos of the tusk caches assembled currently by the African nations who are engaged in reviving the international ivory traffic, and there is no mention of Richard Leakey burning piles of poached tusks in Kenya, no doubt because that would be contentious.

We read about the minutest trivia

of elephant behaviour, but not about Leakey’s struggle to save from destruction the very elephants and habitat depicted in the book. Corruption so pervaded the Kenya Wildlife Service when Leakey took charge of it in 1988 that Leakey was forced to fire half the entire service of 4,600 personnel. The very elephants photographed by Michel Denis-Huot were being poached by some of the corrupt game rangers whom Leakey fired. Is this fact not more relevant to the photographs than what happened in the Punic Wars so many years B.C.?

The missing chapter might also helpfully have dealt with the commodification of elephants, called by its proponents “wise use” or “sustainable use.” It might have described how the debate over ivory trafficking has split and threatened the very existence of the Convention on International Trade in Endangered Species. It could have exposed the macabre system of prizes and tax deductions used by Safari Club International to encourage the slaughter of African elephants, and the neo-colonial CAMPFIRE program, funded by U.S. taxpayers to help provide trophy hunters with targets.

The missing chapter should have explained that extensive poaching encouraged by governmental incompetence and corruption cut the elephant population by 95% in Uganda, and 80% in Kenya, Tanzania and Zambia during the 1980s, and that after about a decade of partial elephant population recovery encouraged by the CITES ban on ivory trafficking, elephant poaching is again on the increase.

Mention could have been made of the Tuli elephant scandal, in which the world got a rare glimpse of the cruel trade in young wild-caught elephants.

The failure of *The Art Of Being An Elephant* to mention any of the vitally important issues that affect the very survival of elephants leaves a void that renders the book irrelevant. A veil is drawn over the entire debate which currently rages around the management of wild elephant populations in their last refuges. It is as if the authors do not know that there is a war going on, or that the elephants are being driven back on all fronts.

As animal welfarists living with, and fighting for, wild animals in a remote area of South Africa, we find such books as relevant to the needs of the wildlife as a glossy photo book on the flowers of Auschwitz, dated 1944, would have been to the Holocaust. —Chris Mercer

Enslaved by Ducks by Bob Tarte • Algonquin Books (127 Kingston Dr. #105, Chapel Hill, NC 27514). 308 pages. Hardcover, \$23.95.

Freelance writer Bob Tarte some years ago left the city and moved with his wife Linda to a property in rural Michigan. Linda started acquiring birds and Tarte found himself constructing cages and doing all the menial work that went into caring for them.

When Tarte finally realized that he no longer had a life of his own and that he had become a slave to a demanding avian family, he wrote *Enslaved by Ducks*. Full of humorous anecdotes about the inter-

action of various species of pet and farm birds with each other, and with the Tartes, *Enslaved by Ducks* is a mine of information for people who look after parrots and other birds. Years of patient caring and literally painful learning have made Bob and Linda animal behaviorists *par excellence*, graduates *cum laude* from the school of hard knocks.

Enslaved by Ducks is much more than a mere recital of events. The Tartes display an admirable ability to learn from experience, and to achieve a better understanding of the psychology of their birds and other animals. Their kindness and genuine empathy for their various unusual pets encroaches deep into Bob Tarte’s limited leisure time and causes him to suffer anxiety attacks. Linda Tarte suffers a painful back strain that eventually compels her to sleep on the floor.

But as Bob Tarte puts it: “Rather than blaming our animals

for adding complexity to my life perhaps I should thank them for simplifying it. After all, they helped reduce the potentially unlimited possibilities of existence to a series of tedious and predictable daily routines. Nothing could suit the temperament of a timid man better. Instead of laying ambitious plans for the future or even building up a healthy clientele for my freelance writing business, I could pack each day to the brim directing ducks in and out of their pens, separating fighting rabbits, and keeping parrot seed dishes filled.”

Burnout

Although Tarte humbly ascribes his state of nervous tension to his own personality weakness, we feel that he is unduly self-deprecating. Burnout is an occupational hazard for any committed animal welfarist, and years of running our own bird/animal sanctuary and liaising

with other sanctuarians have taught us that chronic depression is both ubiquitous and virtually inevitable. The more empathy for the animals, the greater the likelihood of the depression and the deeper the anxiety felt. The bond between animal lover and animal may be subtle but it is nonetheless real, and can have devastating emotional consequences when broken by death, escape, or release.

“After Bertha died, my initial sense of relief shifted to a thick sense of gloom,” Tarte writes of one such case. “As sorry as I was of losing the bunny, I was sorry for myself. I grew expert at sitting stonily on the edge of the bed in half darkness or lying sprawled on the couch with my arm cocked over my

eyes. Motivating myself to simply move my brooding to another room required the gathering up of vast internal forces.

“You open up your heart to an animal at your peril. On the positive side are the purrs, licks, contented quacks, the gleeful hops onto your lap, and the electricity that leaps from their eyes to yours. On the down side are the disappointments—not to mention the inevitable deaths. It’s the parrot who hates you, of course, and the cat who hides under the bed. It’s the trust that never comes and the other broken bonds. Too suddenly and too often they leave us. It’s then that we realize most sharply the subtle comfort of our animal’s companionship.” —Chris Mercer & Bev Pervan

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Dog Is My Co-Pilot: *Great Writers on the World's Oldest Friendship*

from the editors of *The Bark*. Crown Publishing Group (299 Park Ave., New York, NY 10171), 2003. 304 pages. Hardcover, \$ 25.00.

The Bark magazine began as an eight-page newsletter in 1997, aimed at persuading the civic authorities in Berkeley, California to legalise exercising dogs off-leash at a local park.

Through this campaign the founders, Claudia Kawczynka and Cameron Woo, discovered the emergence of a new dog culture in America, and set out to explore it.

Kawczynka and Woo in *Dog Is My Co-Pilot* present essays, articles and short stories about dogs and dog people by 42 different contributors. The content is grouped into four sections, entitled "Beginnings," "Pack," "Lessons," and "Passages," but the breadth of vision and style of writing makes the distinctions arbitrary and unnecessary. Philosophy is too broad to be shoe-horned into compartments, and some of these writings are as philosophical as Zen.

Among the more memorable passages may be a discussion of the common allegation that childless people who are crazy about their dogs (or cats) are sublimating their desire for children. Responds Ann Patchett, author of four novels including *The Patron Saint of Liars*, "I imagine there are people out there who got a dog when what they really wanted was a baby, but I wonder if there aren't other people who had a baby when all they really needed was a dog."

The new-wave dog culture, in which dogs have moved out of the backyard into the center of human lives, is discussed with humor and insight.

Charles Siebert, author of two novels including *Angus*, contends that, "Most breeds have been pulled by us so far from their original purpose—be it to aid in the hunt or help keep the domestic herds in line—that they've essentially been rendered retarded, four legged renditions of us: shepherds of shifting moods (theirs and ours), exceptionally eager humpers of couch pillows in sky-borne apartments."

Jon Billman, author of *When We Were Wolves*, points out that although most dogs today are kept essentially for play—to catch a ball or a Frisbee or go walking, riding or running with their people—no kennel club yet recognizes any such

breed as "play dog." Breeders insist upon retaining categories and breed standards that reflect the roles of dogs in 19th century Britain.

Behaviorist Patricia B. McConnell observes that, "People all over the world have sought an answer to why we love dogs....and I don't think it's a trivial question either. If you compare our behavior with that of other animals, we share more than we don't. We humans may not roll in cow pies or eat the placenta after giving birth, but like dogs, people sleep, eat and hunt together...we raise our young together, sometimes deferring our own reproduction in order to assist another member of the group...Dogs, like people, live in social hierarchies, and are generally amenable to doing what high-status individuals ask of them."

Actually, a good case can be made that human patterns of civilization were learned from dogs. Our nuclear family structure bears much more resemblance to canine pack life than to the usual troupe structures of primates. None of the other great apes live in family structures parallel to ours. Interestingly enough, though, some South Sea Islanders in cultures largely without dogs lived in societies structured much more like those of chimpanzees than like the organized societies of other humans, and the same could be said of the harem culture prevailing (well before Islam) in the parts of the world where dogs have long had the least status.

The higher the status of dogs, including among Native Americans, the more closely the societal structure resembles that of dogs, with packs and subpacks, occasional gatherings of the clans, and gender egalitarianism.

The stamp of dog culture upon human culture may be interpreted in opposite ways, depending upon whether or not one really is a "dog person."

The romanticized version is that we keep dogs because we need them in some way or other. However, once we have dogs, they show us such selfless devotion that we cannot help loving them. Once paw prints are allowed in our

homes, in no time they become imprinted upon our hearts. So in effect dogs become our moral tutors.

The non-"dog person" may conclude that people keep dogs because they are suckers for the underdog. But once we have a dog, the dog takes over the house. Once the pawprints are allowed in the home, in no time they become imprinted upon our necks, keeping us down. We become dogs' slaves.

Of course, some humans will always fight tyranny. As we tell our own dog when he is particularly overbearing, for every human who sees dogs as cherished members of the family, there are still those for whom a dog is merely a security system tied to a backyard chain. However, our dog is supremely unfazed by our subtle threat, and as we write is lying in the sun on the sand outside our office, keeping eye contact through the large window. Everyone is in his or her proper place and the world is as it should be, until some human comes along and screws up the whole system.

—Chris Mercer & Beverley Pervan

Disposable Dogs by Steve Swanbeck

White Swan Publishing
(1 Green Hill Road, Chester, NJ 07930), 2004.
197 pages, paperback. \$11.95.

"The old blind German shepherd with tumors all over her body sat alone in the shelter and waited. The chances of Bralie being adopted was as remote as her vision," begins Steve Swanbeck, describing how the dog was about to be euthanized when she was rescued by Noah's Bark Pet Rescue.

After months of loving care and expensive veterinary help, Bralie recovered to the point that she could be taken to a pet adoption fair at a nearby town. "Dad, its Bralie!" said a little boy, and the dog went crazy, howling and whining and wagging her tail. She was reunited with her family. The father explained how fireworks had frightened Bralie, who leaped the garden fence and got lost. They visited their local shelter without success and had eventually given up hope of ever seeing Bralie again.

Bralie's story is typical of the 70 true short stories—make that truncated stories—in this little book. These could make wonderful bedtime tales for children.

—Chris Mercer & Beverley Pervan

If a meticulous strategic approach is always adopted, the need for violence will only arise in the most exceptional cases. We should distinguish violence from other forms of law breaking. The proper strategic way to break the law is to do so openly and transparently in order to show that either the law, or its enforcement, is wrong, and to call attention to the suffering caused by it. If you find yourself being dragged through the Criminal Courts, as we did when we rescued three caracals, then that is the price of commitment. Our reward was seeing officialdom being reluctantly forced by public outcry to acknowledge the plight of such animals, and to take unwilling steps to alleviate their suffering.

Regan gives the excellent example of the COK (Compassion Over Killing) tactic of "open rescue," and discusses a 2001 case involving eight battery hens.

Regan also lists at page 196 the cages that he feels caring people should try to open soonest:

- The elimination of elephants and other performing animals from circuses.
- The liberation of dolphins currently imprisoned by the captive dolphin industry.
- The end of canned hunts.
- The demise of greyhound racing.
- No more fur farms.
- An end to seal slaughter.
- A ban on compulsory classroom dissection.
- No more dog labs.
- A ban on animal use in toxicity tests.
- An end to pound seizure.
- The total elimination of sales of random-source dogs and cats to laboratories.

Each chapter is supplemented by notes offering many useful references to websites, articles and other books.

—Chris Mercer & Bev Pervan

[Mercer and Pervan direct the Kalahari Raptor Centre, P.O. Box 1386, Kathu, Northern Cape ZA 8446, South Africa; telephone 27-53-712-3576; <krc@spg.co.za>; <www.raptor.co.za>.]

Empty Cages: *Facing the Challenge of Animal Rights*

by Tom Regan

Rowman & Littlefield Publishers, Inc. (4501 Forbes Boulevard, Suite 200, Lanham, MD 20706), 2004. 200 pages. Hardcover, \$21.95.

Tom Regan, professor emeritus of philosophy at North Carolina State University in Raleigh, is so well known as to need little introduction. The author of more than 20 books, he has long been among the most respected intellectual leaders of the animal rights movement.

Jeffrey Moussaieff Masson in his foreword opines that *Empty Cages* is the single best introduction to the topic of animal rights ever written. We can commend the clarity of the logic and the conciseness of the presentation. Regan takes the arguments most frequently used by animal exploiters, gives us the facts, and then knocks the arguments down with incisive reasoning. If you want to better put over the arguments for animal rights, then you must read—and learn—this book.

Chapter one identifies the protagonists and discusses the means by which Regan contends that mass media attitudes are manipulated against animal welfare [*even as many mainstream journalists think of themselves as being pro-animal—Editor.*]

Chapter two discusses how animal rightists develop an "expanding animal consciousness." Regan might well have referred to this phenomenon as an "awakening" comparable to the satori described in Zen Buddhism texts. Once awakened to the plight of animals and the need to do something to alleviate their suffering, the animal rights advocate finds a spiritual connection within himself or herself that says this is now his/her life's work. If you go to a café for a cup of coffee, and happen to glance out of the window to see a miserable chained dog, and find your comfortable coffee break turning sour, then you are "muddling" (as Regan puts it) toward becoming an animal rights advocate. You are starting to look at life—and yourself—through the eyes of the animals.

Chapter three discusses the reasons why humans have rights, in order to provide a perspective to the subject of animal rights. At page 50, Regan introduces the notion of "subject-of-a-life," which he identifies as the basis for a human right. He then uses this concept when discussing where to draw the line across the biological spectrum. The problem is this: once we extend the concept of rights to nonhuman animals, then where do we stop? Practically, even most activists would restrict the extension of rights to "all sentient beings," including mammals, birds, reptiles, and vertebrate fish.

In chapters four and five Regan addresses the most common objections to animal rights, provides compelling counter-arguments, and points out the dishonesty of many of the arguments commonly raised against animal rights.

Then comes a section which Regan calls "the metamorphoses," discussing how humans turn animals into food, clothing, performers, competitors, and tools.

Although Regan deliberately confines his arguments to the American situation, we feel that the discussion on canned hunting could profitably be augmented by reference to some factors which apply particularly to the Third World.

What, the animal rights activist may ask, is the effect of canned hunting on Third World countries? Well, the hunters express tender concern for the poverty of rural Africans and claim to be helping "conservation" by killing animals and paying for the dubious pleasure. This is what Regan describes as a Disconnect Dictum (a palpable falsehood).

In fact, canned hunting enables unscrupulous people from overseas to continue to colonise Africa. When organisa-

tions such as Safari Club International in U.S.A. patronise this industry, they export U.S. dollars and colonialism to Africa, and they import misery and bloodshed in the form of trophies. Their dollars are a corrupting influence in the Third World, perverting conservation policies away from preservation toward the cruel exploitation of wildlife.

The sections where Regan deals with factory farming for food and the production of wool, could also advantageously have referred in more detail to the hidden cruelty behind livestock farming, and again we mention our experience in the Third World. Few people living in the developed world are aware of how their consumption patterns impact upon wildlife in Africa. Behind placing imported meat upon the supermarket shelf, or a woolen cardigan in the shop, lies hideous, hidden cruelty to wildlife. Not only is there ongoing cruelty to domesticated animals raised in unnatural conditions, but out of sight is the unspeakable cruelty practiced routinely upon so-called problem wild animals, such as jackals and caracals (lynx).

Yes, you may say, but what has all this to do with *Empty Cages*? Actually, everything. If people are ethically aware enough to adjust their buying behaviour because they have read Regan's book and been awakened, then the cruelty to Third World wildlife will diminish along with the market. Practical reasoning underpins Regan's philosophy.

Regan finishes with a chapter that gives advice on how animal rights advocates should conduct themselves so as to attract more "muddlers," as he refers to ordinary animal lovers who are not yet committed to the cause. Here he discusses, *inter alia*, whether violence such as that of the Animal Liberation Front is justifiable.

Further to Regan's concise reasoning, we would add the following comments based up on our own experience of fighting for animal rights in South Africa:

The power to change a whole culture has to be created and built up step by step in a maddeningly slow process, made worse by the ongoing suffering of animals. We believe that power is something that one creates from the mistakes of one's opponents. If this is true, then it follows that we must avoid doing anything which gives back some of the power that we are studiously accumulating—i.e. we must avoid making strategic or tactical mistakes.

We are not pacifists. We believe that proportionate violence towards persons who employ violence towards helpless sentient beings is justified, but only as a last resort and only when it serves to advance the cause of animal rights—for example, in preventing a violent crime which is already seen as such by society. An example might be Sea Shepherd Conservation Society founder Paul Watson ramming the pirate whaler *Sierra* in 1979, an illegal act that stopped another illegal act which was clearly doing greater harm.

Tactics must vary from one situation to another as circumstances alter cases. All options must be conceived and then evaluated. Among the approaches available to us are publicity, education, persuasion, boycott, financial influence, economic sanctions, legal action, and politics. We should never give up more than we gain by using violence.



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ANIMAL OBITS

Purr Box Jr., 17, tiger tabby cat of Mary Wilkinson of Stamford, Connecticut, died on May 1. A portrait of Purr Box Jr. appeared on page 1 of the March 10, 2004 edition of *The Wall Street Journal*, beneath the headline “Purr Box goes to communion at St. Francis Episcopal.”


Kathy, 34, the oldest female beluga whale in captivity, was euthanized on April 9, 2004 at the New York Aquarium due to incurable illness. Born in the Churchill River in northern Manitoba, Kathi came to the aquarium in 1974. She gave birth twice, in 1981 and 1991. Both infants lived longer, at the time, than any others born in captivity. Her 1991 calf, Casey, survived to age eight.

Yoda, a genetically modified dwarf mouse, died in his cage on April 22 at the University of Michigan in Ann Arbor, at age four years and 12 days, the oldest lab mouse on record. He was a third smaller than the average mouse, with heightened sensitivity toward cold because of limited ability to hold his own body heat.

MEMORIALS

In memory of Nadu Johnson, seven, a one-eyed tabby, sorely missed.
—Eileen Weintraub & Mark Johnson

Remembering Puddy with love, who will be missed by Shannon, Art, and Ashley,
—April J. Ponemon & Lewis G. Nierman



In memory of Buffy the Cricket Slayer, age 12, Bob’s very good lizard who was a complete vegetarian.
—Diana Weners

In memory of Purr Box (12/3/87), Prometheus (3/21/81), Friendl (10/30/87), Lizzie (5/8/84), Boy Cat (12/26/85), Miss Penrose (11/18/98), Duke (11/1/98), Purr Box, Jr. (5/1/04) and Blackie (9/9/96).

Timothy, 160, a tortoise acquired as a ship’s mascot by British Navy Captain John Guy Courtenay Evered in the mid-19th century, died in early April at Powderham Castle, near Exeter, England, where he was longtime pet of the Earls of Devon. Naval historian Captain George Cardew, Royal Navy, retired, established that Timothy served with Evered aboard the *HMS Queen* during the first bombardment of Sebastopol (1854), a major engagement of the Crimean War. Evered and Timothy later served together aboard the *Princess Charlotte* in the East Indies and the *HMS Nakin* during the Opium Wars in China, 1857-1860. “This entitled Timothy to both service medals. It was typical of the tortoise’s modesty that he chose not to wear them,” Captain Cardew told Rory Knight Bruce of the *Daily Telegraph*. Retiring from sea duty in 1892, Timothy spent the rest of his life on the Courtenay estate. After Evard died at 101 in 1931, his chief caretaker was Lady Gabrielle Courtenay, now 91.

Herman the Bull, 13, the first farm animal bearing a human gene, was euthanized due to incurably painful arthritis on April 2, 2004 at the Naturalis museum in Leiden, the Netherlands. Recalled Toby Sterling of Associated Press, “A human gene was spliced into Herman’s genetic code while in an early embryonic stage in 1990, in the hope that milk produced by his female offspring would bear a human milk protein. The process was cutting-edge at the time, but has since been refined and is commonly used. Pharming NV, the company that modified Herman, underwent financial restructuring in 2001. Herman’s 55 offspring were slaughtered, and he was bound for the same fate until a TV program showed him licking a kitten. He eventually won a bill of clemency from the Dutch parliament, though he was ordered to be castrated. He lived on a farm for years until funding for his care ran out in 2002,” after which he became a ward of Naturalis.

Snowy & Blackie, pet ducks of Marie McGhee, of Birkenhead, New Zealand, were shot dead along with 11 of McGhee’s chickens in a March 14 dawn raid by pest control contractors hired by the North Shore City Council in response to noise complaints. New Zealand SPCA president Bob Kerridge denounced the shootings as “inhumane” and “bizarre.” Mrs. McGhee is in her seventies.

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HUMAN OBITUARIES

John “Jack” O’Brien, believed to be in his early seventies, died on April 30, 2004 in Plymouth, Massachusetts. A former Roman Catholic priest, who married former novice turned flamboyant animal rights activist Dorothy Checci, O’Brien “was always in the background, but his presence was felt. Jack was Dorothy’s #1 supporter,” said longtime friend Gayle Fitzpatrick. After Dorothy Checci-O’Brien died at age 70 in August 2001, Jack O’Brien “tried to continue her work, but was wheelchair-bound after several strokes,” Fitzpatrick added.

Virginia Denton, 78, died on January 24, 2004. Born in Brooklyn, spending much of her life in Ohio, Denton relocated to Brooksville, Florida in 1982, where she and her husband Jim founded the Compassion Spay/Neuter fund and volunteered for the Herandon County Humane Society. She is survived by her husband, two sons, and a daughter.

Kim Michels, DVM, 48, died in late April, 2004 from breast cancer. Michels was staff veterinarian for the East Bank Animal Shelter in Jefferson Parish, Louisiana, past president of the Southeast Louisiana Veterinary Association, and the 2002 Louisiana Veterinarian of the Year.

Maybelle, 43, an African elephant who starred in the 1962 John Wayne film *Hatari*, died suddenly on April 22, 2004 at the San Francisco Zoo, seven weeks after the March 7 euthanasia of the Asian elephant Calle, 38. Born on May 21, 1960, in South Africa, Maybelle was among the five oldest African elephants in the U.S., sharing quarters with Lulu, 38, since 1965. In Defense of Animals founder Elliot Katz and Violet Soo-Hoo, once a major patron of the San Francisco Zoo and now an outspoken critic, urged that the two elephants left at the zoo, Lulu and Tinkerbelle, be retired to a suitable sanctuary, where they would no longer stand on concrete.

Elephant #12, over 60 years of age, a longtime working elephant first in Uttar Pradesh and since 2000 in Jaipur, where she carried tourists up to the Amber Fort, died in early March after extensive efforts to save her by Christine Townsend and staff of the Help In Suffering animal hospital and shelter.

Kali, 59, matriarch of the Hogle Zoo in Salt Lake City, the third oldest Asian elephant in the U.S., was euthanized on March 8, 2004 when she fell and arthritis prevented her from rising. In 1959 Kali somehow received an officially recorded write-in vote for mayor of Salt Lake City.

Bart, 17, the personable male ostrich of the Toledo Zoo flock, was euthanized on April 10 after failing to recover from a seizure.

Fortune Mkhize, 27, a tour guide at Hluhluwe-Imfolozi Park in South Africa, was fatally stomped by a bull elephant in musth on March 30, 2004. Mhize motioned his tour group to safety, witnesses said, and only then made his own retreat. Although armed with a heavy rifle, he did not try to use it. The elephant attacked him after he tripped and fell.

Tang Mingli, 22, a zookeeper since 2001 at the Bifeng Gorge Wild Animal Park in Sichuan province, China, was killed by 10 Siberian tigers circa March 18, 2004 after trying to use a metal rod to drive the tigers out of a rest area into a viewing area.

Boonreung Bauchan, whose age was variously listed as 27 and 34, was fatally bitten by a black mamba at his home in Sri Saket, Thailand, his parents said. Boonreung in 1998 spent a week in a glass room with 100 poisonous snakes to earn a place in the Ripley’s Believe It Or Not record book. He left behind a collection of about 30 snakes. Prior to his cremation, “Many wild snakes came to visit, as if they wanted to pay respects to a man who had liked to play with snakes and other poisonous creatures ever since he was a child,” his brother Taspond Buachan told the *Bangkok Post*.

Luther, 5, beloved moose of the Beartooth Nature Center in Red Lodge, Montana, was euthanized on March 17 when incurable tumors were found on his kidneys. Law enforcement confiscated Luther as a 48-hour-old calf in June 1998, after a woman called to say she had a baby moose in her bedroom. The man who left Luther was later prosecuted, but Luther’s mother was never found. Volunteer David Owen bottle-fed Luther for the next 12 weeks. Luther’s birthday party in 2003 attracted 300 well-wishers.

Kruger, 35, a white rhino who fathered 12 calves with his mate Umfolozi, was euthanized due to kidney failure on April 26 at the Edinburgh Zoo in Scotland.

Takk, 7, lead dog of Iditarod contender Kjetil Backen, and lead dog for the Iditarod-winning team of Norwegian driver Robert Sorlie in 2003, died suddenly in harness with his team in first place as they approached a rest stop on March 13. The Backen team finished third without Takk, the second dog to die on the trail this year. Wolf, 5, a member of the Lance Mackey team, died on March 10. Mackey, son of 1978 Iditarod winner Dick Mackey, finished the 2001 litarod in 36th place, then spent the next two years battling cancer.

www.catholic-animals.org

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FUNDS/INVEST NOTE											
American Anti-Vivisection Soc	V	\$ 3,057,963	\$ 1,308,987	\$ 1,150,713	\$ 158,274	12%	15%	\$ 12,907,038	\$ 46,074	\$ 9,553,282	
American Bird Conservancy	AE	\$ 1,971,002	\$ 1,997,777	\$ 1,651,839	\$ 345,938	17%	17%	\$ 1,431,458	\$ 20,684	\$ 407,989	
American Humane	AE	\$ 8,558,927	\$ 10,366,805	\$ 8,405,154	\$ 1,961,651	26%	26%	\$ 7,841,291	\$ 2,441,628	\$ 1,505,160	
Defenders of Animal Rights	S	\$ 833,836	\$ 622,081	\$ 545,964	\$ 76,117	12%	28%	\$ 2,287,668	\$ 1,345,192	\$ 1,207,360	
DELTA Rescue	S	\$ 6,253,569	\$ 5,112,995	\$ 4,593,697	\$ 519,298	10%	19%	\$ 6,599,766	\$ 2,583,200	\$ 4,018,987	
Dian Fossey Gorilla Fund Intl		\$ 1,907,561	\$ 1,594,565	\$ 1,222,300	\$ 372,265	23%	23%	\$ 462,382	\$ 49,795	\$ 132,959	
Friends of Animals	AE	\$ 3,886,197	\$ 5,294,087	\$ 4,340,606	\$ 953,481	18%	27%	\$ 5,669,550	\$ 78,836	\$ 5,049,407	
Greyhound Friends Inc.	S	\$ 561,104	\$ 344,321	\$ 344,321	(none)	0%	20%	\$ 851,330	\$ 465,888	\$ 509,030	
Last Chance for Animals	AE	\$ 734,246	\$ 860,559	\$ 686,835	\$ 173,724	20%	40%	\$ 37,682	\$ 23,652	\$ 56,308	
Lifesavers Wild Horse Rescue	S	\$ 1,555,980	\$ 1,347,445	\$ 899,806	\$ 447,639	33%	72%	\$ 866,189	\$ 632,072	\$ 187,967	
Marine Mammal Center	S	\$ 7,456,189	\$ 4,188,538	\$ 2,911,317	\$ 1,377,221	33%	35%	\$ 11,520,300	\$ 2,511,983	\$ 5,499,232	
Natl Anti-Vivisection Soc	AE	\$ 1,354,570	\$ 2,356,404	\$ 1,781,208	\$ 575,196	24%	39%	\$ 3,363,047	\$ 61,459	\$ 3,264,211	
SUPRESS	V	\$ 30,139	\$ 27,679	\$ 4,045	\$ 23,604	85%	85%	\$ 32,346	\$ 7,239	\$ 16,481	
Wildlife On Easy Street	S	\$ 615,709	\$ 324,745	\$ 324,745	(none claimed)	27%		\$ 896,945	\$ 551,161	\$ 261,847	#

TIM O'BRIEN *CEO/Pres* AmerHumane \$211,013 #
ARTHUR G. SLADE *Pres* ARL/Boston \$202,582
Karen Goschen *Screen* AmerHumane \$198,182
PEGGY CUNIFF *ExecDir* NAVS \$167,754 #
Kenneth Cuniff *Lawyer* NAVS \$144,000 #
Charles Molloy *VP* AmerHumane \$134,604
Edward Powers III *ARL/Boston* \$120,120
Bob Roth *Mrkt/Comm* AmerHumane \$118,791 #
Sharon O'Hara *VPProg* AmerHumane \$113,567
Jenny Lindmood *Cntrlr* ARL/Boston \$ 95,523
B.J. Griffin *ExeDr* MarineMammal \$ 95,000
Bosmat Gal *DirVet* ARL/Boston \$ 94,968
GEORGE FENWICK *Pres* AmerBirdCons \$ 94,791
CLAIRE RICHARDSON *Pres* Fossey \$ 92,953
Angelo Colace *DirIT* ARL/Boston \$ 91,992
PRISCILLA FERAL *Pres* FoA \$ 88,920 #
Amy Marder *Behavior* ARL/Boston \$ 88,174
Mariclare Haggerty *DirCom* NAVS \$ 87,360
Bill Clark *IntlOps* FoA \$ 85,223 #
ALAN BERGER *ExDir* AnmlWelfInst \$ 83,640 #
Paul Kelley *Comptroller* FoA \$ 81,020
Diane Forthman *VP* FoA \$ 76,825
TINA NELSON *ExecDir* AAVS \$ 75,932
David Pashley *VP* AmerBirdCons \$ 73,693
Gerald Winegrad *VP* AmerBirdCons \$ 73,593
Herman Kaufman *Lawyer* FoA \$ 72,000
MARY JO KOVIC *Pres* DefAnRghts \$ 71,645
Dieter Stklis *Scientist* Fossey \$ 66,455
Robert Orabona *DirOps* FoA \$ 64,584 #
CAROL ASVESTAS *Pres* AnmlSanctUS \$ 47,200
JILL STARR *Pres* Lifesavers \$ 42,600
- **Peggy & Kennth Cuniff** are wife and husband.
- **Tim O'Brien** and **Bob Roth** are no longer with **American Humane**.
- **Priscilla Feral** and **Robert Orabona** are wife and husband.
Bill Clark is no longer with **Friends of Animals**.
- **Alan Berger** is no longer with the **Animal Protection Institute**.
Now called **Big Cat Rescue Corp**.

June 14 - 18 Starting a Grassroots Program
Grassroots groups are the vital front lines of the humane movement today.
Should you start a local group? What should your group should focus on? How
do you select an effective name for your group? Set up a board of directors?
Write bylaws? Wendy Baron of AnimalHelp of Central Washington and Michelle
Hankins of DC Metro No More Homeless Pets will share their advice and answer
your questions about grassroots organizing.

June 21 - 25 Creative Pet Adoptions
This week you are the forum guest: What are your top adoption tips for
getting animals into good new homes? Do you have a unique adoption event?
Have you discovered a hot new adoption venue? E-mail your successful
adoption experiences into the forum this week.

June 28 - July 2 Building a Mailing List
Donors are the lifeblood of your organization. How can you reach out and
find more members? How can you keep track of your

ing in a paternalistic vacuum.”

—*Merritt Clifton*

A correction was posted to the API web site.