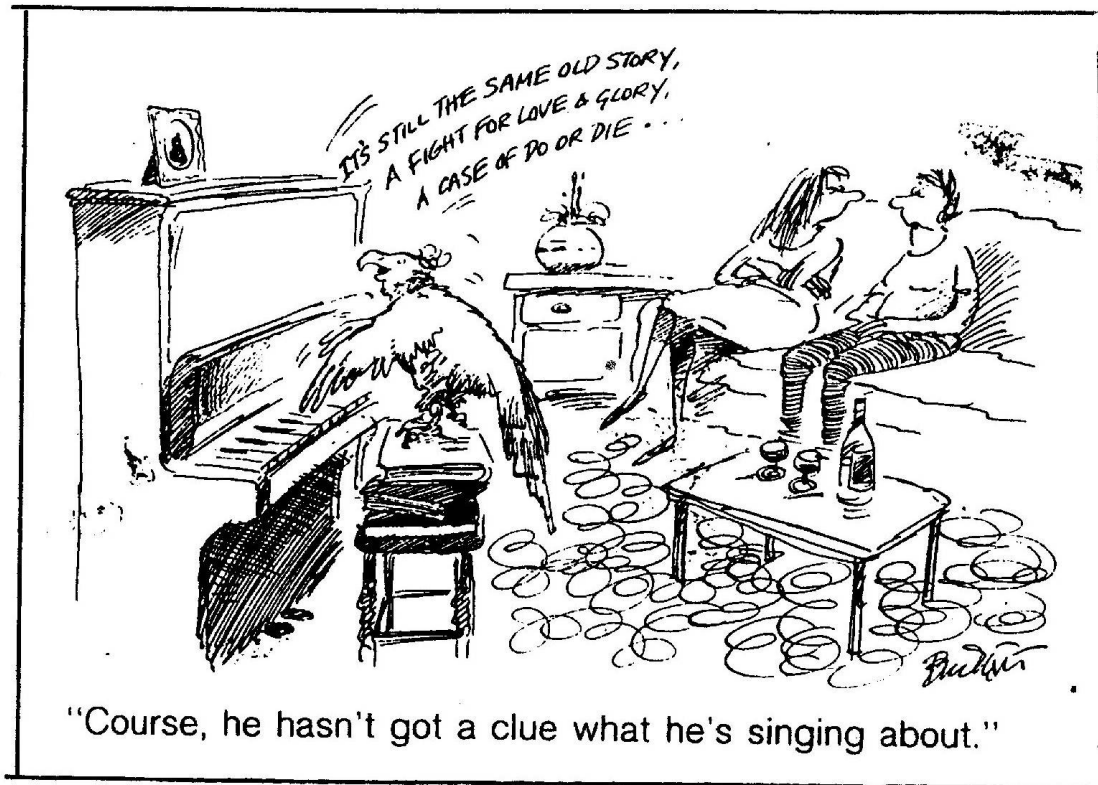


A talk by Esther Klein
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ANIMAL RIGHTS VERSUS HUMAN RIGHTS
The inherent right of all living beings to freedom from oppression
December 2010

Prepared for:
Mr. Randy McVety's class
Sharbot Lake High School
Sharbot Lake, ON

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Hello, class.

I am Esther Klein, spokesperson for the Animal Defence League of Canada.

Your philosophy teacher, Mr. McVety, kindly offered me the opportunity of discussing with you the topic of "*Animal Rights versus Human Rights.*"

Before we proceed, I will honour the directive ascribed to the Athenian philosopher Socrates [c. 469 BC – 399 BC], who is supposed to have said to those who engaged him in discussion, "*If you wish to speak with me, you must define your terms.*" So at the end of this talk there are dictionary definitions for some of the words used here, and in the body of this talk we can discuss each proposition as it arises.

To start with, I don't see animal rights as being in opposition to human rights at all. I believe that all living things naturally have equal and inherent rights to pursue their own well-being, free from oppression by others. Because animals are programmed by nature to hunt or forage for their food, freedom from fear and attack is not always present in their predator/prey relationships, and that is beyond both animal and human control. Humans, however, can make choices in our relationship with animals, and we are therefore responsible for the choices we make.

Acknowledging that animals have rights leads to opposing the human desire to exploit, enslave and eat animals -- but *humans desiring to do something is not the same as humans having the right to do something.* So in considering animal rights versus human rights my first observation is that ***humans do not have the right to exploit and oppress animals.*** Whoever argues against this premise will have to show from what authority any such claimed human right issues.

Acknowledging the inherent right of animals to live the lives nature gave them, free from human oppression, does not at all infringe upon any **genuine** human rights. For instance, I will acknowledge that where humans live in dire circumstances, such as in the very far north where no plants grow and it is extremely cold, the humans who have lived there, in order to survive, may have had no choice but to kill animals for both food and clothing and protection from the cold. So I recognize that ***humans share with animals the same right to do what they must in order to survive.*** However, conditions are slowly changing there, and as conditions change more choices may become available – that remains to be seen.

But when humans are not in dire circumstances – when they have available to them wholesome, nourishing food such as vegetables, legumes, nuts and seeds, grain, fruit, [also eggs and dairy products *from humanely raised animals* on ***organic farms***, lightweight, warm and durable clothing made from various plants and synthetic fibers, and have whatever is needed to build first-rate shelter, then how can confining and killing animals for these things be justified? [Refs./Note 1A and 1B]

So the question to be dealt with, is:

On what grounds do humans base their belief that they are entitled to deprive animals of their natural right to live free from human oppression, and to instead enslave and oppress them?

Some people claim that **the Bible** gives humans "dominion" over animals and all of nature. They quote statements in the book of ***Genesis 9:2-3*** which have God saying to Noah, "the fear of you and the dread of you

shall be upon every beast of the earth ... into your hand are they delivered. ...Every moving thing ... shall be meat for you; even as the green herb have I given you all things."

They choose to overlook that God made this covenant with Noah, and the Bible says that *Noah was "a righteous man, blameless in his generation; Noah walked with God."* [**Genesis 6:9**] Noah would never have condoned such an appalling abuse of power as now sees millions of animals suffering agony and dying for huge, lucrative industries and commerce, in laboratories, and in factory-"farms".

[Ref./Note 11]

When we broaden our focus from this one verse to the entire Bible, God's concern for animals is clearly expressed in many places,-- among them the **Book of Proverbs**, where we are told that "*A righteous man has regard for the life of his beast*" [**Proverbs 12:10**]. [and See Ref./Note 2]

Also instructive is God's covenant after the Flood, which reads as follows:

"Then God said to Noah and to his sons with him, 'Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, ... that ... never again shall there be a flood to destroy the earth.' "And God said,' this is the sign of the covenant which I make between me and you and every living creature that is with you ...: ... When ... the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh; ... I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'..." [**Genesis 9:8**] [Ref. 3]

Here God covenants four times not only with Noah, but also with "*The birds, the cattle and every living creature of all flesh.*" One does not voluntarily covenant with creatures one does not either love or respect or both. Clearly, this indicates that God cares about the well-being of animals. And these are only some of the stories and directives in the Bible which indicate that animals have **the right** for their needs to be respected and cared for.

Furthermore, at least one biblical reference, the **Book of Ecclesiastes 3:19** states that humans do not at all rank higher than animals in the scheme of things. It reads:

"For that which befalls the sons of men befalls beasts; ... as the one dies, so dies the other; yes, they have all one breath; so that a man has no preeminence above a beast: for all is vanity." [my modernized English, and emphasis] [Ref./Note 4]

So, looking **to the Bible** as a whole, one finds a context which cares about animals, as well as injunctions to care for animals which cannot be disregarded..

Equality between humans and other animals is also recognized in **The Koran 6:38**, which reads "*There is not an animal on Earth, nor a bird that flies on its wings, but they are communities like you.*"

ABOUT SOULS

It may seem strange to you, -- it certainly does to me -- but still today there are people who justify enslaving animals, depriving them of their natural rights, by claiming that animals either don't have souls or don't have the same kind of soul that humans have. Here we are presented with no facts – just theory and conjecture. Those who wish to deny rights to animals are attracted to the animals-don't-have-the-same-souls-as-us theory, although this criterion of soul or lack thereof is entirely irrelevant to the issue of human or animal rights. ***Fundamental, natural rights*** do not have to be earned – ***they are inherent, "belonging to the essential nature of [humans and animals]."*** .

Henry Spira, who fought for human rights (union reform and civil rights in the American South) as well as for animal rights, said, "To me [Peter Singer's philosophy] says simply that *it is wrong to harm others*, and as a matter of consistency *we don't limit who the others are; if they can tell the difference between pain and pleasure, then they have the fundamental right not to be harmed.*" [my emphasis]

As the philosopher **Jeremy Bentham** said, "...The question is not Can they *reason?* nor Can they *talk?* But, Can they *suffer?*"

Animals were not always looked upon as a resource to be exploited and used in the most oppressive ways. There have always been societies, times and places where animals were regarded as sharing the earth with us and as having a right to pursue their own well-being, free from human oppression. And so, to respond to those who are concerned about souls, it may be pertinent to consider the views of biologist **Rupert Sheldrake**, one of the most innovative scientists of our time, and **Matthew Fox**, spiritual theologian and Episcopal priest, in their book, *Natural Grace*. [slightly edited and paraphrased, and my emphasis.] [Ref./Note 7]

Sheldrake:

"In the animistic traditions of the world – which means all traditions except the modern West for the last 350 years – it was taken for granted that all plants, animals, the entire Universe, the planet Earth, other planets, the sun, the stars are alive, ***and all with their own kind of soul. "The official doctrine in Middle Ages Europe was animism – the belief that nature is alive – animals and plants had souls.*** ... The soul is the animating principle, that which makes living things alive." ...

So we see that the understanding of "soul" has been quite different over time, and in any case, there is nothing to indicate any difference between human or animal souls. But even if there were -- what difference would it make? Do brunettes have different souls from redheads? And if they do, what does it matter?

Sheldrake: "Rene Descartes' philosophy in the 17th century withdrew the soul from nature, animals, plants, and the human body. ... The world was deanimated and had no soul ...

This desacralized deanimated soulless vision of nature became the foundation for modern science and was established as the reigning paradigm in the scientific revolution of the seventeenth century. ***This new science involved an explicit rejection of the traditional idea that ... all living beings have souls ...Academic biology and medicine [are] still under the sway of the mechanistic worldview, living fossils of an older mode of thought.***"

Albert Einstein said "The theory determines what you can see." Obviously **Descartes'** view that "animals are no more than machines" issued from a mind which was appallingly unreceptive to emotion. His joyless, lifeless theory determined what he could and could not see.

From 1628 to 1649 he lived in the Netherlands, where he "revolutionized mathematics." But brilliance in one area does not prevent blind dullness in another area of the mind – particularly in an era where the general belief accepts mindless and self-serving doctrines without question. When Descartes left his scientific mathematical studies aside, and declared, for instance, that animals have no minds, and that therefore they also did not feel pain -- shouldn't that have set off some alarm bells in his peers? But this was in the 1600s, and that may partially explain the unquestioning acceptance of such statements. Self-serving wishes may also explain his professing this belief – because he wanted to experiment on live animals in a time when there were no anaesthetics.

When **Descartes**, -- who experimented on quivering, screaming, howling animals and told his students that the animals felt no pain -- declared that nature has no soul, why should anyone have listened to him then, and, incredibly, still accept his ideas about the soul today? That is tantamount to accepting music lessons from a deaf man!

I did a Google search on the word "soul", and came up with a ten-page article which I haven't yet read. But I did remember a poem which felt like it had soul, and I offer it to you now.

The Searcher - Thomas Blake

I looked for my soul
 But my soul I could not see,
 I looked for my God
 But my God eluded me,
 I looked for a friend
 And then I found all three.

When we agree that soul has no bearing on who or what has rights, the question becomes "On what basis do either humans or animals or both have rights?" And the answer seems to be that, ***nature has given animals rights in the same way nature has given rights to humans. We both have rights just because we exist and are here on Earth. That is all. Existence means that both humans and animals have the right to pursue their well-being without being oppressed.***

Furthermore, humans don't have power to ***grant*** these fundamental rights – ***Nature does that.*** However, humans need to ***acknowledge*** these natural rights which humans and animals inherently have, and to ***honour those rights*** with freedom from oppression and unfairness.

Former biomedical researcher **Richard Ryder** says that bringing non-humans into the same moral and legal circle as ourselves will mean we cannot exploit them as our slaves. He calls the self-serving refusal to recognize the rights of animals "***speciesism*** -- a prejudice based upon morally irrelevant physical differences."

[*The Guardian, 2005*]

Another reason that some people object to recognizing animals' rights is because they fear this will somehow diminish humans' place in nature, -- but any diminishing of human eminence has already been accomplished by humans. The great underwater sea explorer, inventor and archaeologist, ecologist, film-maker, author, eco-activist, and recipient of many honours from France, Australia, the U.N. and National Geographic Society, Jacques Cousteau says, "*Mankind has probably done more damage to the earth in the 20th century than in all of previous human history. ... No aquarium, no tank in a marine land, however spacious it may be, can begin to duplicate the conditions of the sea. And no dolphin who inhabits one of those aquariums or one of those marine lands, can be considered normal. .. It is certain that the study of human psychology, if it were undertaken exclusively in prisons, would also lead to misrepresentation and absurd generalizations. ... No sooner does man discover intelligence than he tries to involve it in his own stupidity. ...*"

At this point, it may be appropriate to ask ourselves – just what do we mean by the word "*animals*" – *just what do we know about them?* Some of them have faculties that humans don't have, don't understand, and can only admire. Dr. J. B. Rhine at Duke University, Durham, North Carolina, has hundreds of cases recorded of what he calls "**psi-trailing**". This refers to the observed ability of some animals, cats, dogs, pigeons -- to travel long distances to an area previously unknown to them, and then to locate the person or home they care about. Here is only one example:

In 1940 the 12 year old son of a county sheriff in West Virginia was taken 120 miles to the Myers Memorial Hospital at Philippi for an operation. One dark, snowy night, about a week after his arrival, he heard a fluttering at the window of his hospital room. He called a nurse, who opened the window, and a pigeon flew in. It had a ring on its leg carrying the number 167. It was his pet.

When his parents came to visit a few days later, they confirmed that it was his pet and that it had been seen around the house for several days after he was admitted to the hospital. So it hadn't been brought with him or simply followed the family car. The pigeon had travelled a hundred and twenty miles, and located the correct window, in the right building, in a strange town, at night, in a snowstorm.

Apart from the question of how the bird was able to locate its human companion, and how it survived such a long winter journey, finding food and shelter and staying alive, the question biologist **Dr. Lyall Watson** asks is: Why should the pigeon have gone through such hardship to find its human companion? Was it love? Was it something else? *What was the connection here?* [Ref. 10]

How many of us know that **intelligent, co-operative, goal-oriented, and altruistic behaviour** is demonstrated by both animals and birds?

Dick Van Dyke well-known actor of "Chitty Chitty Bang Bang," "Mary Poppins" and other films is now 84. He told the following story on a U.S. chat show. [Ref./Note 5]

He used to be a keen surfer, using a 10 ft. "long board" off Virginia Beach on the U.S. east coast. He went out once, and fell asleep on the board. When he woke, there was no land in sight. Without land as a reference, someone floating at sea can become disoriented and very likely swim in the wrong direction. He said he looked around "and started paddling with the swells, and started seeing fins swimming around me. I thought, 'I'm dead'. But they turned out to be **porpoises!** **They pushed me all the way to shore!** I'm not kidding!"

That porpoises and dolphins protect each other and also protect humans and whales has been known and recorded since antiquity.

How about sea turtles? [Ref. 6]

The Malaysian cargo ship, *MV Genius Star VI*, sank in rough seas on April 13, 2004, 280 miles southeast of Haldia, West Bengal. Indian Coast Guard Commander P. K. Mishra told of three Chinese crew members who fell overboard – Gao and Wuxun with life jackets, and Zhu clutching a plank. For the next 34 hours they were in the water.

The men described **how two turtles tried to help them**. Gao told of a turtle which tried to help him lift a floating box which Gao hoped to wave in the air to signal aircraft and other vessels. "When the turtle failed, he pushed me up to the box so that I could hold on to it."

Later, when Zhu lost his plank, a turtle swam with him for hours and brought the wood plank back to him. The three men were rescued by Mishra's vessel. Twelve others were picked up by merchant ships, and two were never found.

This story, and others like it demonstrate an **understanding** by the turtles that the humans needed the box and the plank – although they themselves don't need these things. Staying with the men for hours indicates concern and a recognition that they are in trouble. And it **demonstrates altruism** -- a desire on the part of dolphins and turtles to help the distressed humans.

Gorillas have demonstrated **concern for human children**. August 31, 1986, in a widely publicized event, a five-year old boy fell into the gorilla enclosure at Jersey Zoo. A gorilla named Jambo placed himself between the boy and other gorillas, and stood guard over the unconscious child, in what ethologists analyze as a protective gesture. At one point he stroked the boy.

In a more recent case, August 1996, a three-year old boy fell 18 feet into a "gorilla exhibit" at the Brookfield Zoo, about 10 miles west of downtown Chicago. Binti, a female with a baby gorilla on her back picked up the boy, cradled him in her arms, and placed him near a door where zoo keepers could retrieve him. Binti demonstrated **concern and intelligence** in placing the child near this door.

I believe these and similar stories indicate that some animals, just like some people, recognize and feel a **kinship** between our different species. *Harvard biologist E. O. Wilson* says: "We must rediscover our kin – the other animals and plants with whom we share this planet. We are related to them through our DNA and evolution."

The epithet "bird brain" indicates that humans don't think highly of bird intelligence. But what do we really know about that?

Alex, the African grey parrot who died Sept. 6, 2007 was studied for 30 years by animal psychologist Dr. Irene Pepperberg at University of Arizona, Harvard, and Brandeis University.

The studies showed that Alex was able to reason at a basic level, and use words creatively. Dr. Pepperberg's study showed that **Alex's intelligence was on a par with dolphins, great apes, and a five-year old child**.

He had not yet reached his full potential when he died. Emotionally he was at the level of a two-year old child.

Why do we even mention Alex's emotional development? What does it matter? Those who experiment invasively on animals, and those who exploit animals to make profit from them have long denigrated the value of emotions. To be accused of being emotional is tantamount to being told one is unreasonable.

But **Dr. Nathaniel Branden**, Consultant in Psychology to the Neurophysiology-Biophysics Research Unit at the VA Hospital, Boston, shows that this is not at all true. It is a self-serving position taken by perpetrators of animal misery to divert criticism from themselves. They want to persuade healthy, properly emotional humans that it is right to join in their unfeeling, psychopathic behaviour. But it is not right at all, as we shall see. [Ref. 8]

Many of us feel the desire to love and help animals. We wish them well as they continue their evolution, with us, on this planet.

Dr. Nathaniel Branden writes: [slightly paraphrased:]

"Man is an integrated organism. His nature does not contain contradictory elements. Reason and emotion – thinking and feeling -- are not mutually inimical faculties. But they perform radically different functions, and their functions are not interchangeable. *The content of our emotions is the product of our rational faculty; our emotions are a derivative and a consequence. ... I do not wish to leave any implication of a reason/emotion dichotomy: either they function in harmony – or both faculties are sabotaged.*

"Our emotions may be trying to tell us something we need to know – something our conscious mind has overlooked. *Repression of emotions ... has disastrous effects on the clarity and efficiency of our thinking. ... Our mind ... is not free to consider all possibly relevant facts; it is denied access to crucial information. As a consequence ... the conclusions we reach are unreliable.*" ... [Ref. 8]

Reason and Emotion need each other; neither can function well without the other.

Physicist Max Planck, the father of quantum theory, wrote: "Science ... means ... continually progressing development *toward an aim which the poetic intuition may apprehend, but which the intellect can never fully grasp.*"

*Like Reason and Emotion --
Human Rights AND Animal Rights Go Together*

Philosopher **Tom Regan** says:

[paraphrased] "*.. animal rights theory shows that the animal rights movement is a part of, not antagonistic to, the human rights movement.*".... *those involved in the animal rights movement are partners in the struggle to secure respect for human rights.*

... All who have inherent value have it equally, whether they be humans or animals. ... Our enjoyment and suffering, our pleasure and pain, ... make a difference to the quality of life of both humans and animals. Therefore animals must be viewed as the experiencing subjects of a life, with inherent value of their own."
[In Defense of Animals, Peter Singer, 1985]

In addition to Henry Spira and others who have fought in our time for both animal rights and civil rights for blacks in the U.S.A., leaders who have struggled for **both** human and animal rights are **William Wilberforce** in Britain (1759 – 1833) who helped establish the Society for the Prevention of Cruelty to *Animals* and was also a leading abolitionist *against slavery*, -- **Henry Bergh** in 1866 founded the American Society for the Prevention of Cruelty to *Animals*, and in 1874 founded the Society for the Prevention of Cruelty *to Children*.

Frederick Douglass, black leader to abolish slavery said: "If there is no struggle there is no progress. Power concedes nothing without a demand – it never did and it never will." The same is true about rights for animals.

Philosopher Tom Regan says:

"The whole creation groans under the weight of the evil we humans visit upon these mute, powerless creatures. It is our hearts, not just our heads, that call for an end to it all, that demand of us that we overcome, for them, the habits and forces behind their systematic oppression. ... The fate of animals is in our hands. God grant we are equal to the task."

Thank you.

Further discussion by e-mail will be very welcome.

DEFINING ONE'S TERMS

from:

The Oxford Paperback Dictionary

Reprinted 1986

Oxford University Press

Walton St.

Oxford

OX2 6DP

fair: ; [adv] **fair play**, equal opportunities and treatment for all;

[a] right: ; [n] ... a fair claim or treatment, something one is entitled to.

humane: [adj] ...compassionate, merciful ...

slave: 1. a person who is the property of another and obliged to work for him; ...

property: a thing or things owned; ...

soul: [n] 1. the spiritual or immortal element in a person. 2. a person's mental or moral or emotional nature. ...

spirit: [n] 1. a person's mind or feelings or animating principle as distinct from his body. 2. soul.

The Merriam-Webster Dictionary
 5th Printing 1974
 Simon & Schuster of Canada Ltd.
 Markham, ON

altruism: unselfish interest in the welfare of others

exploit: to turn to economic account; to use unfairly for one's own advantage [my emphasis]

oppress: to crush by abuse of power or authority

inherent: [adj] ... established as an essential part of something: *intrinsic*

proposition: something proposed for consideration;

soul:

1. the immaterial essence of an individual life;
2. the spiritual principle embodied in human beings or the universe;
4. man's moral or emotional nature;
5. spiritual or moral force;
7. a strong, positive feeling as of intense sensitivity and emotional fervor

vanity: something that is vain, empty, useless or futile

from *Answers.com* on internet: "*American Heritage Dictionary:*

psychopath: A person with an antisocial personality disorder, manifested in aggressive, perverted, criminal or amoral behavior without empathy or remorse."

REFERENCES / NOTES

Ref./Note 1A

Organic farm:

From:

CBC.ca /July 29/09/Food/Going Organic:

[paraphrased and my emphasis] " ... Canada Organic logo, which can only be used on food certified as meeting Canadian standards for organic production, such as using natural fertilizers **and raising animals in conditions that mimic nature**. ... National standards were put in place by CFIA, June 30, 2009, stating the product must ... have been grown using natural fertilizers, **and animals must be raised in as natural an environment as possible**, the federal watchdog says."

From:

Organic Valley, a farmer owned organic dairy cooperative. [in U.S.A.]

"Organic" Defined

Our cooperative defines organic as a philosophy and system of production that mirrors the natural laws of living organisms with emphasis on the interdependence of all life.

Organic production practices are both earth and animal friendly. Thanks to input from concerned consumers, American Humane Association (AHA) and the Humane Society of the United States (HSUS), the National Organic Standards: Require preventative health care practices such as adequate feed, nutritional supplements, sanitary housing and freedom of movement. Prohibit withholding medical treatment in cases of animal illness. ***Require access to outdoors and calls for conditions that accommodate the natural behavior of the animal.***

Require appropriate clean and dry bedding. See the [animal care standards](#) for all Organic Valley farmers on our farmer website. We farm in harmony with nature. All Organic Valley animals, including chickens and turkeys, have access to outdoors. Cattle graze in pasture whenever possible. Hogs live unconfined, and bed on thick straw.

(Refs. 2 – 10 follow after the Organic reference sheets, and after Ref. 1b)

Organic Valley, a farmer owned organic dairy cooperative.

1624 Owners Strong



Humane Animal Treatment: A Cornerstone of Organic

"The greatness of a nation and its moral progress can be judged by the way its animals are treated" Mahatma Gandhi

Organic production practices are both earth and animal friendly. Thanks to input from concerned consumers, American Humane Association (AHA) and the Humane Society of the United States (HSUS), the National Organic Standards: Require preventative health care practices such as adequate feed, nutritional supplements, sanitary housing and freedom of movement.

Prohibit withholding medical treatment in cases of animal illness.

Require access to outdoors and calls for conditions that accommodate the natural behavior of the animal.

Require appropriate clean and dry bedding. See the [animal care standards](#) for all Organic Valley farmers on our farmer website.

We farm in harmony with nature.

All Organic Valley animals, including chickens and turkeys, have access to outdoors. Cattle graze in pasture whenever possible. Hogs live unconfined, and bed on thick straw. Natural sunlight is required in the hen houses.

To learn more about our farms and additional standards, [visit our Transparency page](#).

Our on-staff [animal care specialist](#) consults with farmers on how to work with animals' natural behaviors to maximize their comfort and well-being. We provide conditions for optimal production and well-being without the use of synthetic hormones.

Many Organic Valley farmers prefer to accept less than 50 pounds of milk per day rather than the usual 70 pounds conventional farmers expect. Farmers observe that this practice reduces stress on the animals and increases longevity. We practice holistic and preventative animal health care.

Care for animals is a primary concern for our farmers. *Since the use of [antibiotics](#) and other quick fixes is strictly prohibited, organic animal farming has to involve healthy, happy animals. Our two staff veterinarians provide holistic health care expertise and assistance to our farmers.* Our farms are appropriate in scale.

Organic Valley animals are raised on some of the smallest farms in America! Our average [herd size](#) is 76 cows. Appropriate scale is important to our philosophy of animal welfare. We love our animals.

Organic Valley farmers often say that one of the reasons they farm is they love animals. From cows and chickens to horses and barn cats, all are considered part of the harmony of sustainable organic farming. This definition reflects our deep convictions in our role as stewards of the earth. With the wisdom of generations, Organic Valley farmers care for the health of the land, the animals, and people who eat their food. We recognize the interdependency of all life and the value of sustainability.

Humane Treatment of Animals—[Animal welfare](#) is always primary on an Organic Valley farmer's mind. All Organic Valley animals have access to the outdoors, fresh air, pure water, sunshine and exercise. Farmers use holistic methods to address animal health concerns without the use of antibiotics, or hormones.



Holistic Resource Management (HRM)—Also known as rotational grazing, HRM is a popular method of managing herd health and nutrition as well as protecting and improving the land.

Pasturing Animals—the best manure management program there is! [Pasturing](#) is also a key component of animal welfare. Organic Valley dairy farmers pasture when weather permits, and also maintain manure management plans aimed to protect our precious water resources.

Crop Rotation—this protects against depleting the soil's nutrients.

Strip or Contour Farming—makes rotations logical and helps prevent soil erosion. Cover Crops—planted in the fall to winter or between rotations, these crops are plowed back into the earth, to revitalize the soil and prevent weeds. Cover crops also attract beneficial insects.

Buffer Zones—trees planted between pasture and stream help to keep cows and waste out of the streams.

Integrated Pest Management (IPM)—Natural predators such as raptors, bats, and beneficial insects that prey on pests eliminate the need for harmful, persistent, toxic pesticides.

Ref./Note 1B:

Philosopher Tom Regan: "The fundamental wrong is the system that allows us to view animals as *our resources*, here for *us* – to be eaten, or surgically manipulated, or exploited for sport or money." *In Defense of Animals*, Peter Singer (ed), New York: Basil Blackwell, 1985, pp. 13-26

According to this view, even raising animals humanely in order to take from them either milk or eggs raises ethical questions worthy of serious consideration.

Ref./Note 2:

Deuteronomy 25:4 commands that *the ox that treads the grain shall not be muzzled* – it shall be free to eat and not be tantalized by proximity to food which it cannot have.

Exodus 23:11,12 commands that *"the seventh year you shall let your [land] lie fallow [so] that the poor may eat, and what they leave the wild beasts may eat." And on the sabbath "you shall rest [so] that your ox and your ass may have rest."* [my emphasis]

"I am compassionate" says God. [***Exodus 22:27***]

Ref. 3:

Holy Bible
Revised Standard Version
 Thomas Nelson Inc. 1972
 Nashville/Camden/New York

Ref. 4:

The Holy Bible
Authorized King James Version
 Wm. Collins Sons & Co. Ltd. Feb. 22, 1945
 London and New York

Ref./Note 5

Mail Online

by Tom Leonard

"Dick Van Dyke: Pod of porpoises saved me from death" On "The Craig Ferguson Show" Nov. 12/10

When **geese are flying in a V formation** the foremost geese are breaking a path for the flock, and so the geese take turns as to who leads the flock and who rests by flying in the rear. How is the decision made when it is time to change places?

When **crows are feeding** there is usually one crow chosen to act as sentinel. It perches in a tree or on a wire high above the flock and is relied upon to warn of danger. How is the choice made and communicated to the sentinel crow?

Ref. 6

From *Animal People*, June 2004
www.animalpeoplenews.org

Ref./Note 7:

Natural Grace, 1996, Dialogues between
Rupert Sheldrake, former Research Fellow of the Royal Society
 and Director of Studies in biochemistry and cell biology,
 and **Matthew Fox**, spiritual theologian and Episcopal priest,
 June 1996, Doubleday, New York, N.Y.

"A new vision is needed which brings together science, spirituality, and a sense of the sacred." So say both Sheldrake and Fox.

Albert Einstein said, "The most beautiful thing we can experience is the mysterious. ... He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead; his eyes are closed." In my view that describes Descartes.

Ref./Note 8:

The Disowned Self, 1980, Nathaniel Branden, Bantam Books, New York, N.Y.
Dr. Nathaniel Branden, Consultant in Psychology to the Neurophysiology-Biophysics Research Unit at the VA Hospital in Boston. Lectures on the philosophical foundations of the biological and psychological sciences at the School of Philosophy at University of Southern California, . Guest lecturer at major Canadian and American colleges and universities.

Philosopher P. E. More: *"...emotions are the inherited product of countless experiences in an immeasurable past."*

[ADLC: We say, therefore, that emotions carry the essential wisdom of the ages, and that the emotions of normal people are worthy of respectful attention.]

Physicist Max Planck ...

[*The Dancing Wu Li Masters*, by Gary Zukav p. 313]

For a more comprehensive discussion about the importance and function of emotions see **pp. 46-50** of :

Considerations and Recommendations**Concerning Disposition of Health Canada's Primates**

at Tunney's Pasture and Sir Frederick Banting Research Facility in Ottawa, ON

Submitted by the **Animal Defence League of Canada** to *The Expert Panel on the Primate Colony, Sept. 1997*

Ref. 9:

Dr. Christopher Stone,

Should Trees Have Standing? Toward Legal Rights for Natural Objects, 1988

Tioga Publishing Co. Palo Alto, CA

Dr. Christopher Stone says, "In order to use animals and make money out of them we have to keep them at a psychic distance. ... "

Ref. 10:

Lifetide, A Biology of the Unconscious, 1980,

Dr. Lyall Watson

Hodder & Stoughton Paperbacks

London WC1 3DP, England

Naturalist Henry Beston says:

"Animals cannot be measured by humans; they are gifted with extensions of the senses we have lost or never had. They live by voices we shall never hear. They are ... caught with ourselves in the net of life and time – fellow prisoners of the splendour and travail of the earth." [edited]

Ref./Note 11:

Animal Defence League of Canada flyer

"Legislation Needed [in Canada] to Protect Laboratory Animals" ... "government camouflages its political inertia by diverting funds from taking action to deal with social and political problems of poverty, pollution, and illness, to instead pay for **rubbish-research such as: putting acid rain in rabbits eyes; feeding PCBs to monkeys; forcing polar bears to swim through fuel oil in 1980** supposedly for a fuel-spill contingency plan – which never was drawn up; **throwing white ducks into polluted Hamilton harbour; force-feeding crude oil to cattle in Alberta 1987; feeding baby pigs intravenously, in 1990, supposedly to deal with underweight premature babies born to mothers too poor to eat properly.**

Anyone with common sense would say "For God's sake -- feed these impoverished women -- then their babies will be healthy! Instead sows and piglets suffer vivisection, to enable universities to grab grants and dull Ph.D.s to publish papers.

strapping baboons rigidly in chairs in a windowless room for months, for "cholesterol studies" when the information has already been obtained and widely disseminated from Nathan Pritiken's studies with humans!

Irradiating dogs supposedly to deal with vomiting irradiated cancer patients -- But the patients are prohibited from taking marijuana which stops nausea and vomiting! Why is this? Patients may have generally illegal opiates for severe pain, so why not marijuana for nausea and vomiting? For political reasons. Why should animals be confined and irradiated because of political reasons?

To reduce the incidence of cancer caused by pollution in the Great Lakes area, how about cleaning up the Great Lakes? Poisoning and mutilating animals in laboratories will not solve this problem – but cleaning up the Great Lakes will!

Social and political problems cannot be solved by vivisection, and diverting money to pay for more waste-of-time rubbish-"research" only delays the needed solution to the problems.

Many more rubbish-research projects continue in Canada, i.e. military trauma "research"...

In the U.S.A.:

American Museum of Natural History, N.Y. in 1975

Funded by *National Institutes of Health (NIH)* ! mutilating cats to study their sexual behaviour -- supposedly to learn about human behaviour (!) – 20 years duration! \$435,000 U.S.

Stopped by an outraged public which was informed by a campaign initiated by **United action for Animals** and activist for human and animal rights **Henry Spira**.

There is ongoing indefensible rubbish-research in Canada, and in the U.S.A. on a grand scale, i.e. military trauma "research" on animals ...