

This report should be read by anyone concerned with both the science and the welfare of non-human primates used in laboratories. However, before reaching a final judgment regarding the recommendations in *Aping Science*, I would like to see a response from Yerkes putting the other side of the argument as, on the evidence in the report, there does seem to be a case to answer. If Yerkes is prepared to respond, *Animal Welfare* might provide a useful forum for discussion.

*Trevor Poole*  
*Chigwell*  
*UK*

***The Boundless Circle: Caring for Creatures and Creation***

Michael Fox (1996). Quest Books: Wheaton. 305pp. Cloth. Obtainable from the publishers, 306 W Geneva Road, PO Box 270, Wheaton, Illinois 60189-0270, USA (ISBN 0 8356 0725 9). Price US\$20.

The editorial invitation to review this book mentioned especially its 'animal welfare implications (if indeed you believe it has any)'. The warning was apt. This book is not about animal welfare; it is an attempt, by amassed mystification, to convert the world to a new view of animals.

The volume is evidently a compilation: material is repeated again and again, whatever the chapter heading. There are pages of conservation rhetoric, moral imperatives for a humane sustainable agriculture and an end to the intensive rearing and slaughter of animals for meat. A section on 'practical ways of living ethically and spiritually' is offered; it covers six pages (259–264) and amounts to 'farm without harm' and 'choose a humane diet'. Then we are plunged again into reincarnation and the immortality of the spirit. There is an admission of a legitimate use of animals (p 136): Eskimos and Bushmen may kill for meat and furs, 'a situational ethic rather than an absolute ethic of prohibition'. And on p 172 there is a moving paragraph on what 'obedience for Nature's laws' entails for us.

For the rest, there are thirteen chapters of Nature – mysticism, creation spirituality, animism, Jainism, Buddhism, Sufi, Hinduism, Christogenesis, pantheism, panentheism, holism, Rainbow People, Aboriginal Dreamtime, panempathy, sympathetic resonance, the empathosphere, the Cosmic Womb, the language of myth and ritual, deanimalization and all that is bad in a materialistic and industrialized reduction of the world. If original sin put us outside the boundless circle of life, an imagined 'Franciscan Sacramental Panentheism' is our only way back.

One cannot argue with this. In literature of this sort any sentence containing the word God, or the soul, whatever its content, structure or form, is assumed by the author to be self-evidently true. To minds disciplined another way it is too often nonsense. Lest, however, we appear contentious let the review end with words which we can understand and reflect upon. 'Gods or no gods, we must learn that uncontrolled exploitation will lead only to extinction' (p 126); and that the human species must 'come to respect the sacred unity of life and the sanctity of being' (p 176).

*G R Dunstan*  
*Department of Theology*  
*The University of Exeter, UK*