
❖ THE ISCOWP NEWS ❖

Volume 10 Issue 3

The International Society for Cow Protection

2000

A great improvement in the comfort of the cows at Vrajapura Farm has been accomplished by ISCOWP members. The barnyard has been excavated and cemented resulting in no more deep mud for the cows. The top photo on this page shows the finished barnyard. The next improvement will be to place a roof on the poles. More details about the barnyard campaign can be found in this issue. A special thank you to all our donors who made this improvement possible.

The bottom photo shows Balabhadra teaching logging by oxen last summer. Oxen can replace petroleum powered machinery for many chores on the farm. In this issue you will learn how to plant potatoes by oxen.

Also in this issue, read about the advantages of working with oxen instead of horses, cow protection in Serbia, cow abuse in India, and why you shouldn't wear leather. This issue is the last one for this year and completes the 10 year mark of the ISCOWP News in print. Thank you to all who have made this possible.

Campaign Success! Barnyard Free of Mud!



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Do Your Farm Work With Oxen!

International Society for Cow Protection, INC. (ISCOWP)

ISCOWP Profile

ISCOWP was incorporated in the state of Pennsylvania, U.S.A., March 1990, as a non-profit educational organization. William and Irene Dove (Balabhadra das and Chayadevi dasi) are its managing directors. They are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder Acharya of the International Society for Krsna Consciousness (ISKCON). Through their spiritual master's teachings, they have imbibed the practices and benefits, both spiritual and material, of lifetime cow protection.

ISCOWP's primary concern is to present alternatives to agricultural practices that support and depend upon the meat industry and industrialized, petroleum powered machinery. To this end, ISCOWP trains oxen (male cows or steers) to replace farm machinery and thereby show an alternative to their slaughter. The tenets of cow protection and ox-power are universal and nonsectarian, available to all regardless of race, creed, or nationality.

ISCOWP Goals

- 1) To systematically educate all people in the practice of cow protection in order to check the imbalance of values in life and to achieve real unity and peace in the world.
- 2) To bring the members of the Society together with each other, thus developing the idea within the members, and humanity at large, the great necessity and benefit of recognizing the cow as the mother who gives milk to the human society and the bull as the father whose labor in the field produces food for humanity in the form of grains and vegetables.
- 3) To teach and encourage peaceful dietary practices based on lacto-vegetarianism.
- 4) To establish branches of the International Society for Cow Protection Inc. and encourage any organization that complies with this charter.
- 5) To bring the members closer together for the purpose of teaching and establishing a simple agrarian lifestyle based on a cow-

human-land relationship and utilizing the principle of cruelty free, lifetime protection toward all God's creatures, especially the cows and bulls.

6) To establish and maintain a traveling, educational program representing the relevance of the cows and bulls in society today.

7) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, books and other writings.

8) To receive, administer and distribute funds and all other things necessary and proper in furtherance of the above stated purposes.

ISCOWP Activities

Ox-power, An Alternative Energy

At ISCOWP's headquarters, Vrajapura Farm, fields for all crops are prepared by ox-power. In the winter, logging by oxen provides wood for heating. Due to the oxen's ability to haul loads, petroleum powered machinery is being replaced for farm chores and plans are developing for ox powered machinery to provide electrical power.

Ox-power Seminars

Seminars are given in living classroom settings involving hands-on instruction at locations such as Russia, North Carolina, Pennsylvania, and West Virginia, U.S.A. If you wish to partake in such a seminar or wish to have one in your area, contact ISCOWP for seminar schedules.

Training Teamsters and Oxen

Teamsters and oxen are trained worldwide. Prospective students are encouraged to contact ISCOWP for either individual instruction or seminar schedules. At Vrajapura Farm there are 6 trained ox teams available for the training of students.

Educational Videos, Newsletters, and E-Mail Network

"Training Oxen by Voice Commands" and "ISCOWP Travels to Belarus" are videos filmed and produced by

ISCOWP. 10 years in publication, the ISCOWP News informs its readers of cow protection activities worldwide. 7 years in existence, the ISKCON COM cow conference offers a forum for practical and philosophical discussions to over 80 members from 18 countries. <http://iscowp.com> offers a wide scope of information about cow protection.

ISCOWP Outreach

5 years of travel with oxen throughout the United States' major cities and towns has resulted in presenting thousands of people with the message of cow protection and ox-power.

Developing Vrajapura Farm

ISCOWP's headquarters, consisting of 137 acres, provides a setting for seminars, hands-on instruction, ISCOWP's office, and an example of ox-power and life centered on the land and cows. At Vrajapura Farm, twenty-seven cows and oxen are provided lifetime protection. Recently purchased, it is presently in the beginning stages of development

ISCOWP Contact

USA Federal Tax Number

All donations to ISCOWP within the USA are tax deductible. The tax number is 23-2604082.

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ISCOWP 3x yr Newsletter

Within the USA: Send \$21 check to snail mail address
Outside USA: Send \$25 bank draft or money order to snail mail address

ISCOWP T-shirts, videos, information

Please inquire at above addresses.

ISCOWP News Details in non-editorial articles do not necessarily represent the viewpoint of the editors.

Letters

Don't Wear Dead Animals On Your Feet

Here is an article you might find interesting.

Yours in service,
Jayapataka Swami

----- Forwarded Message -----

Letter PAMHO:3599769 (294 lines)
From: Sumithra Krishna (das) JPS (Chennai - IN)
Date: 05-Oct-00 14:52 +0630
To: Jayapataka Swami (GBC) [65655] (received: 05-Oct-00 06:02 -0400)
To: Tusti Mohan Krsna (das) JPS (JPS Off. MYR-IN) [15714]
To: ulrika lembach<salikas@yahoo.com>
To: Answers To KC Questions (Jaya Pataka Swami) [1108]
Reference: Text PAMHO:3588579 by Jayapataka Swami (GBC)
Comment: Text 18392 by Jayapataka Swami (GBC) {107}
Subject: Don't wear dead animals on your feet

This is an article from the website
www.indya.com regarding leather goods.
Ys

Sumithra Krishna das

>> Dear Guru Maharaj,
>>
>> PAMH+RO. AGTSP and to YDG.
>>
>> Is it sinful to use leather goods, e. g. shoes, bags, etc, that I bought before knowing about Krsna consciousness?
>> What is the exact reason why we shouldn't cook in pots that have been used for cooking non-veg.?
>>
>> Hope this finds YDG in good health.
>>
>> Your fallen servant
>> Ulrika

Stop the slaughter

indya.com presents an exclusive appearance by Maneka Gandhi (Union Minister)

I often meet vegetarians who would "die" rather than eat meat. A closer look shows a leather watch strap/bag/shoes.

These are the excuses I then hear:

- a) I am vegetarian due to health, not animal welfare reasons.
- b) I buy my leather products from Khadi Gram Udyog because the animal died naturally.
- c) There is no alternative in India to leather. I can't go round in rubber chapals or use cloth jholas.
- d) The plastic alternatives are environmentally unfriendly because they come from petrochemical products and are non biodegradable.
- e) (This comes from the evolved environmentalists) I can't use cotton because it's grown with chemical pesticides and fertilizers.
- f) The animal was killed for its meat. Leather is only a by-product so there is no harm in using it.
- g) (I promise this is true) What nonsense - leather does not come from the skin of animals.
- h) I am helping poor people by buying leather products.

I think all these myths should be dealt with.

Myth: Leather is a by-product of the meat industry.

Reality: India is the largest leather manufacturer in the world. This business running into lakhs of skins daily is not going to wait for slaughterhouse skins alone. Leather is not an incidental product of rearing of animals for meat.

Although the skins and hides of sheep and goats are a small source of raw material for tanners, cattle hide and calf skin account for most footwear and leather goods. These are derived from millions of cattle slaughtered annually, including dairy cattle. Specialty leather is made from deer, alligators, lizards, sharks, snakes, crocodiles, and other exotic species, which are killed solely for this purpose.

In India very few people eat cattle meat. Many people exaggerate, for political

reasons, the amount of buffalo meat eaten by Muslims. But, all studies show that Muslims eat mainly the same meat as Hindus - goat and chicken meat.

Cattle in India are slaughtered primarily for their skins and very often the meat is thrown away. Also people eat the meat that is locally available to them. The millions of cattle that are jam-packed into trains and trucks to go to West Bengal and Kerala to be slaughtered are only going for the leather industry, as 90 per cent of them die from overcrowding and starvation during the journey and their meat cannot be eaten. Even the vultures don't touch it!

Myth: Leather comes from the skins of animals that have died of natural causes. Reality: This is a myth put out by the Khadi Gram Udyog. How can such a large organization with retail outlets in every state of India ensure a steady supply of carcasses? Do they have people scouting all the villages collecting the bodies of cattle and buffaloes that waste away after 20 years?

Besides, have you seen the skin of an old animal? Its hide is patched and worn. There is no way you can produce uniform quality leather goods randomly collecting the skins of such aged beasts. Mahatma Gandhi's Khadi Gram Udyog has no business selling leather.

An interview conducted with the main buyers of Khadi Gram Udyog revealed that they gave the contract for their leather supply to contractors that supplied leather for normal footwear in the leather industry. Which means that there was no question of using or even differentiating between cattle killed for leather and cattle that died naturally.

All the leather in India comes from young cattle. This, in spite of a Parliament law and state laws that forbid the killing of cattle under 14-16 years (some states say 14, others 16). Calf leather is specifically forbidden but leather sellers advertise it openly. Which calves die naturally?

Myth: The animals spend contented lives grazing in fields and are sent to slaughter

because they are old.

Reality: Leather is not taken from old cows but from cattle sent to slaughter. Cattle are selectively bred and subjected to a range of cruel procedures, including artificial insemination, artificial weaning and feeding, dosing with antibiotics, castration, marking, and the separation of cow and calf within a few days of birth.

As a consequence of undergoing a vicious cycle of pregnancy and lactation, dairy cows are especially susceptible to mastitis and lameness. Once they are sick they are killed. Their male calves are murdered in millions each year to provide tanneries with highly valued fine grain skin, used for shoe uppers, jackets, gloves and wallets.

Kidskin leather is from baby goats. However, the most prized skin used to make soft suede is obtained from unborn calves, which means their mothers are beaten to make them abort and the fetus is skinned and sold.

The natural life expectancy of a cow is 20 years, yet beef cattle are killed at one to three years and dairy cows at three to seven years due to disease (36 per cent), poor yield (28 per cent) and the inability to calve (36 per cent). They are killed to make more money for their owners from the sale of their body parts including meat and leather.

Myth: Unlike a wild fur-bearing animal, the meat (leather) producing animal is killed humanely.

Reality: At the very least, transportation to the slaughterhouse causes animals severe stress. Packed in cramped conditions, they may suffer heat exhaustion, heart attacks, bruising, hunger, dehydration, and broken bones, before reaching the slaughterhouses.

The law says that only twelve cattle can be put into one train bogey. In reality each train carries over 44 cattle squashed together in each bogey. The law says that only four cattle can be put in a truck. Over 75 are often thrown into one, their limbs and tails broken to make more room.

Their noses are tied together and ten of them made to march hundreds of miles. If one falls, its tailbones are broken and chilies put in its eyes till it stands up again.

If it dies, it is skinned on the spot.

Once in the slaughterhouse they are killed in the most crude and cruel manner. The knives are rusty and the workers callous and untrained. Butchers need possess no formal qualification or training. In mechanized slaughterhouses in Andhra Pradesh, boiling water is poured on the animal and its skin stripped while it is still alive and hanging upside down.

In Kerala, the head is smashed in with a hammer - often up to 20 blows being given before the animal dies. Many of the butchers are children.

Myth: Unlike plastic alternatives, leather products are environment-friendly.

Reality: Tanneries not only emit unpleasant odors, they produce a host of pollutants - including lead, zinc, formaldehyde, dyes, and cyanide based chemicals. And added to the equation is the devastating environmental impact of raising livestock. Animal slurry is probably the major cause of water pollution: cattle, sheep and other ruminants are one of the main sources of global warming.

Methane and nitrogen in animal waste volatilizes to form ammonia - the single greatest cause of acid rain; the felling of trees for livestock grazing, and the amount of young shoots and grass eaten results in soil erosion.

Farm animals compete with us for land, water, and fuel, and consume five to ten times as much primary plant food as people.

Turning animal hides into leather is an energy intensive and polluting practice. The Kirk-Othmer Encyclopedia of Chemical Technology states: "On the basis of quantity of energy consumed per unit of product, the leather manufacturing industry would be categorized with aluminum, paper, steel, cement and petroleum manufacturing industries as a gross consumer of energy."

"Production of leather basically involves soaking (bean house), tanning, dyeing, drying and finishing. Over 95 per cent leather production is chrome tainted. The

effluent that must be treated is primarily related to the bean house and tanning operations. The most difficult to treat is the effluent from the tanning process."

All wastes containing chrome are considered hazardous. Many other pollutants employed by the processing of leather are considered primary environment and health risks. In terms of disposal, one would think that leather products would be biodegradable. But the primary function for a tanning agent is to stabilize the collagen or protein fibrous so that they are no longer bio-degradable.

If that were not enough, leather production causes serious water pollution as well. India has so far taken a loan of Rs. 2000 crores to try and clean the Ganges of the effluents poured into it from Kanpur's leather industries. No success so far.

Myth: Leather is a major money earner for India. It is also a major employer.

Reality: Don't think that you are doing social service for India by buying leather. The leather manufacturers pay no taxes, as it is a small-scale industry. The leather exporters who earn 1.5 billion dollars pay no taxes.

In fact the government pays them incentives to export. The people who are involved by the leather industry are mainly on the tanning side; they flay the skins, soak them in chemicals, et al.

Many of these people earn the lowest possible wages and die very young because of the cyanide, chrome and other chemicals that they steep themselves in. Compensation is not paid nor any precautions taken for their safeties, as the leather manufacturers claim to be small scale themselves.

Every time they fall sick, which is within months of this oppressive labor, the government foots their major medical bills and the owner of the tannery gets himself another poor person to exploit. The happy parts of the leather trade-the actually making of shoes and

garments-is all done by machine.

Do the leather manufacturers pay for the forests that have been destroyed by the cattle grazing on them? Do they pay for the water sources that have dried up as a result of forest cover disappearing? No, they take an animal that has fed on land that is called common land and denuded it.

The Government's Ministry for Wasteland Development then pays money to NGOs for these lands to be greened again. Do the leather manufacturers pay the Ministry? No. They make the money and India pays the bill. Which means you pay for the enormous wealth of the leather manufacturer.

Many Western countries are increasingly turning to leather alternatives. China, which used to be the largest leather exporter, is now the world's largest synthetic leather exporter. Countries like Thailand are following suit. Most European countries that used to produce leather have passed the environmental burden to India and now merely either take the finished hide or use synthetics.

A look at the Internet listings for leather alternative throws up more than 12,000 links for all sorts of non-cruelty, non-leather items. The Compassionate Shopper regularly lists companies that sell non-leather shoes for instance.

Do you want to help India's environment and join its anti-cruelty team? First make a list of all the leather items in your life: Watch straps, shoes, wallets, jackets, belts, drums (tablas), bags, briefcases, hats, furniture covers, pants and other garments, cricket balls, footballs, jewelry cases, spectacle cases, key chains, book-binding, lampshades, toys, gloves.

There are so many alternatives to each. Suede-like materials for garments (both leather and suede are so silly to use in a hot country like India), cloth wallets and bags. Canvas belts with brass buckles. Spalding manufactures synthetic leather volleyballs, footballs and basketballs.

Cotton or spandex can replace leather gloves; synthetic fiber skin on drums is as good. Waxed cloth and faux leather for jackets. Plastic, jute, canvas and EKKO-a new non-polluting combination of natural and synthetic rubber are commonly available.



Come and visit Vrajapura Farm. Saraswati from California is meeting Vraja & Gita during a tour given by Balabhadra.

The most widely purchased item is shoes. What are you looking for? Something eye catching, water resistant, durable, allowing your feet to breathe? Who says that these qualities can't be found in non-leather shoes?

Vegetarian shoes not only outlast leather but also require less maintenance, as they don't have to be polished. High quality non-leather is water-resistant and also allows the feet to breathe. Nike, Adidas and Reebok have animal free shoes. Chlorenol

(called Hydrolite in Adidas and Durabuck in Nike) is an innovative new material that stretches round the foot with the same flexibility as leather.

Some non-leather companies have introduced cork and hemp shoes with a contoured cork foot bed. Companies like Action Shoes and Bata say that they have a vast line of non-leather shoes for men, women and children. Non leather shoe shops like Rinaldis in Mumbai have the most beautiful shoes possible.

Anyone who wants to go into collaboration with a foreign non-leather company will find himself rich. Especially now since the West is stopping leather import from India. Anything China can do we can do better!

Here are a few hints: Some people complain that vinyl shoes squeak. Put a little mineral oil, hand cream or any lubricant between the noisy surfaces. Many patent leather shoes are in fact synthetic. Look for the man made material label on it. Leatherette is not leather. It is high quality vinyl.

Don't wear dead animals on your feet. If the cow is your sacred animal don't let her be killed for your needs. The wearer is responsible for the killer

and ignorance is no defense. You are the person who makes the money for the leather industry and destroys India's environment as well.

Is your pair of shoes worth the Ganges River or the Himalayan hillsides or your State forest sanctuary? All of them are contained in the leather that you buy. Purchasing leather goods helps to make the rearing and killing of over 600 million cattle, goats a year in the country a profitable business, and maintains a de-

(Continued on page 10)

Planting Potatoes by Oxen in England

Dear Syamasundara prabhu,
Great Stuff! This was one of the main purposes that the cow conference was organized. Sharing practical ox-power knowledge. Keep it coming, the more the better.

Your servant,
Balabhadra das
ISKCON Minister for Cow Protection and Agriculture

---- Original Message
From:

"Syamasundara (das)
(Bhaktivedanta
Manor - UK)"
<Syamasundara@pamho.net>

To: "Cow (Protection
and related issues)"
<Cow@pamho.net>
Sent: Thursday, June
15, 2000 2:20 PM
Subject: Planting
potatoes by oxen

I have just completed the latest stage of our potato planting. Perhaps some of the readers of this conference may be interested and enthused to hear how it can be done using oxen.

In Autumn the land is heavily manured. It is said 20 tones per acre is a good amount. The manure is then ploughed in.

In the beginning you may need two persons to help you plough. One person holding the plough and one person leading the oxen (voice) or driving the oxen (nasal harnessing). Later you will be able to plough on your own if you have a self adjusting plough (Sulky type) if you are using voice commands or any type of plough if you use nasal harnessing. At BM we plough with one man using nasal harnessing. Sometimes it is a bit exciting but it is a fantastic feeling.

During the spring (Spuds are planted at around Easter here in the UK) the land may need to be ploughed again if the weeds or grass has become established. The next task is to ridge the field. To do this you need a wide yolk. Your spud rows should be about 30-36 inches apart. The ridging yolk should be twice the distance your ridges are apart. If your ridges are going to be 30 inches apart then the distance between the middle of one ox's neck piece to the middle of the

be walking in the new furrow and one will be walking in the older furrow. The main thing is to cover all the potatoes. Having your lines a bit squiggly won't really matter at this stage.

Now the potatoes are covered they should be rolled flat; or at least as flat as you can. It is better to use a ring roller rather than a flat one.

Every few days the land can be lightly harrowed using a chain harrow or light harrows until the shoots start to emerge.

When the potato shoots appear then the plants can be buried again by reridging down the rows (Ridging yolk). So now we will have returned to rows of deep furrows and ridges.

To keep your weeds down simply go up and down the furrows using the ridging yolk and ridging plough. One bullock walks in a furrow, in

the next furrow is the ridging plough and then in the next furrow is the second bullock.

If you land is weedy you may need to hand hoe at least once between the plants (the ridging plough cannot get there).

To lift out the potatoes you can get a special spud lifting plough, a spud spinner, a ground driven spud lifter (perhaps a 6 ox job) or if you haven't got any of these try ploughing them out.

Ox powered spuds kijaya
ys syamasundara dasa



Vraja & Gita plowing by voice commands at 2 years old.

other ox's neck piece will be 60 inches.

Ridging is very easy because one of the oxen will be walking in a great big furrow left by the ridging plough.

Furrows done, it is now time to plant your potatoes. Fill up a bucket with your seed and walk down the furrows dropping a potato every foot. If you haven't got a ruler on hand drop a potato in front of your own foot and one behind it. Now the seeds are sown they need to be covered. **THIS IS THE TRICKY BIT!** I have found that it is easier to go back to the normal size yolk to cover the potatoes. After the first row then one bull will

" The Advantages to Be Derived from a More Extended Use of Oxen"

Excerpts from an essay found in the Farmers' Barn Book by Clayter 1843

The Farmer's Barn Book appears to have been a very standard agricultural reference book, both in the U.S. and Great Britain, throughout the 1800s -- it was not just some minor, little known work -- but rather a book that was a highly regarded authority at the time, as evidenced by the fact that it was published in numerous editions both in the U.S. and Great Britain. It is still included in the libraries of many agricultural schools.

In answer to the argument against oxen now under consideration, and the one which has had most influence in restricting the use of them, we now offer the views urged by the illustrious Madison (one of the early presidents of the USA) whose pen simplified and enlightened every subject it touched, as could not but happen with a mind so pure and so bright.

The objections generally made to the ox are 1st, that he is less tractable than the horse; 2nd, that he does not bear heat as well; 3rd, that he does not answer for the single plough used in our corn fields; 4th, that he is slower in his movements; 5th, that he is less fit for carrying the produce of the farm to market.

The first objection is certainly founded in mistake. Of the two animals the ox is the most docile. In all countries where the ox is the ordinary draught animal, his docility is proverbial. His intractability, where it exists, has arisen from an occasional use of him only, with long and irregular intervals; during which, the habit of discipline being broken, a new one is to be formed.

The second objection has as little foundation. The constitution of the ox accommodates itself as readily as that of the horse to different climates. Not only in ancient Greece and Italy, but throughout Asia, as presented to us in ancient history, the ox and the plough are associated. At this day, in the warm parts of India and

with a sober habit of labor, would have no such tendency.

The third objection also is not a solid one. The ox can, by a proper harness, be used singly, as well as the horse, between the rows of Indian corn; and equally so used for other purposes. Experience may be safely appealed to on this point.

In the fourth place, it is alleged that he is slower in his movements. This is true, but in a less degree than is often taken for granted. Oxen that are well chosen for their form are not worked after the age of about eight years, (the age at which they are best fitted for beef), are not worked too many together, and are suitably matched, and are kept at nearly as quick a step as that of horses we see at work, who, on account of their age, or the leanness occasioned by the costliness of the food they require, lose the advantage where they might have once had it?

The last objection has most weight. The ox is not well adapted as the horse to the road service, especially for long trips. In common roads, which are often soft, and sometimes suddenly become so the form of his foot and the shortness of his leg are disadvantages; and, on roads frozen or turnpiked, the roughness of the surface in the former case, and its hardness in both cases, are inconvenient to his cloven foot. But where the distance to market is not great, where the varying state of the roads and of the weather can be consulted, and where the road service is less in proportion to the farm service, the objection is almost deprived of its weight.

(Continued on page 14)



In Mexico, farmers till with oxen before planting beans.

China, the ox, not the horse, is in the draught service. In every part of India the ox always appears, even in the train of her armies. And in the hottest parts of the West Indies, the ox is employed in hauling the weighty produce to the seaports. The mistake here, as in the former case, has arisen from the effect of an occasional employment only, with no other than green food. The fermentation of this in the animal, heated by the weather, and fretted by the discipline, will readily account for his sinking under his exertions; when green food even, much less dry,

GOPALA, cow protection organization in Serbia

From: "Magdalena i Milan Ristic" <gopala@EUnet.yu>
To: <iscowp@earthlink.net>

Subject: News

Date: Friday, July 14, 2000 5:10 PM

Dear Balabhadra and Chayadevi Prabhus,
Please accept my humble obeisances. All glories to Srila Prabhupada!

Thank you so much for the check for Jun/July.

I am happy to be able to inform you about something really amazing. Few years ago I heard about and visited with my children a women who has a farm for all kinds of maltreated/abused animals, especially dogs. We spent a few hours with her, left her all our leaflets, newsletters. Recently she called us to her and informed us that she would like to take also our cows to her, since she bought a great pasture for her

horses. After our discussion we concluded that it would be the best if we could have our own farm. She suggested to buy for GOPALA an old farmhouse with half acre land near her farm which is for selling. Since I presented her the situation we are in now, she told that she will finance the fencing, the building of a barn and that she will also provide food for our cows. That what she expects from us is that it becomes our project, not hers, and that we always take part in major works, like fencing, building, harvesting. She also expects us to take daily care of the cows.

The village she lives in is 20 minutes far from Novi Sad by car. I explained to her that we are not in a position to be there every day since we work all day long in our workshop, but only on weekends. We agreed that we could either pay someone to take care of them, or let someone live in that little old house (without any comfort) and to take care of the cows. As I understood, she does not want to invest much more, but if she sees us serious in that ser-



Sabdasaha d & Braj-Radha dd, Frau Monika, and Paramesvari dd in front of the old farm house and land donated to Gopala by Frau Moniia

vice, she could buy for us later also some more land, especially if she sees that we have manpower. She also suggested that it could become also our center, if the devotees agree to visit and work.

Frau Monika came from Switzerland, she is married to one professor here. She is the President of one society for animal protection in Switzerland and she has a foundation there, so that she does not have problems with financing the projects she leads. She expects us to tell her our decision as soon as possible, since there is one other buyer for that farm.

Maharatha and I decided to make a meeting of the members of our Society, where Frau Monika also wants to take part. It will be on Tuesday, 18th of July. we would like to inform all our members and some devotees about this and hear their opinion. I personally like this opportunity very much. I am sure that Krsna wants us to start with our farm project. Although it looks very old, little and poor and Maha and I do not have time, somehow I am prepared to accept it and do it alone if needed. I am sure that I will have the support of Frau Monika and that Krsna will arrange everything so that I have the

time for working also on this project. I am not afraid of hard work and know that if we start someone will help us.

Maha also plans to register this year a firm for producing prasadam, since we work through the firm of our friend which does not exist any more after the war. It will also cost a lot of lakshmi (money) but, it will come back soon and we hope that it will be a good basis later on for expanding and developing our project.

From: "Magdalena i Milan Ristic" <gopala@EUnet.yu>
To: "Isowp" <iscowp@earthlink.net>
Subject: Re: Thank You
Date: Wednesday, November 08, 2000 1:59 PM

After five years of establishing our Society and so much difficulties to keep and take care of our cows Syamala, Nandi and Surabhi, and the late Madhu, Srmati Radharani showed Her mercy and gave us the new opportunity to serve Her and the cows more. Few months ago one lady from Switzerland, Frau Monika, who lives here in Serbia and has her farm of

(Continued on page 15)

Fighting Cow Abuse in India

Dear Chayadevi,

Pranam. Jai Srila Prabhupada. Thank you for your response. Have been helping with the People for Animals, an NGO in Calcutta for sometime and met the PETA rep. when we helped organize a demo against leather in April this year.

We have met with the Calcutta Pinjrapole(Cow Shelter) Society at a meeting recently, when the Chief of The Animal Welfare Board (INDIA), Justice Lodha, was here recently. This society runs and encourages others, to maintain cow shelters where unproductive and male cows can be housed. Justice Lodha is a parliamentarian and has been campaigning actively to ban cow slaughter in Parliament. PFA went with him to the minister of animal husbandry and keeps the pressure on to tackle the illegal practices in the State. West Bengal and Kerala, as you must know, are the only states where cow slaughter is legal. They have opposed this (motions in parliament to ban)consistently.

They (AWB) have a great video that shows the economic viability of maintaining these cow shelters and they provide substantial economic assistance for this. Up to Rs400,000 annually for any cow shelter that has 3000 cows, and also for smaller ones. If you are interested I could get you a copy. (will have to see if its possible to get NTSC conversion here)

The Govt (West Bengal) set up a mechanized slaughter house in a place called Mourigram recently (Meat for export) but local agitation has managed to stop it from operating at least temporarily.

PFA and other organizations have also been campaigning against this and continue to do so. PFA also litigates, systematically, on this, as there are very clear guidelines under the Prevention of Cruelties to Animals Act.

Also they have mobile ambulances that

go to all the village districts in West Bengal to treat cattle free of cost, so that villagers do not sell them off for slaughter.

PFA is running several cattle camps in rural areas affected by the floods recently, to tend to cattle that are ill. PFA campaigns against cow slaughter during Id (Muslim festival) which is upheld by the law. However, it is a huge battle, especially because Muslims control the trade. And they are molly-coddled by politicians for their votes.



Ekadasi was saved from the slaughter-house by Harinama dasi and presently

I have been to the train station where these cow transports come from Punjab and other states on the pretext that they are for milk but I have learned from one of the people, who works with the Pinjrapole (Cow shelter-Go raksha group) here, a cattle trader and so insider (though undercover) himself, that many are brought solely for slaughter and even those capable of giving milk are sold off after some months when milk production falls. There are 72 wagon loads of cattle that come into this one station (in Calcutta) by train every

week from Northern India and thousands every day to another site (about three hours away) by road- which I have also visited.

What is most distressing is that it is so called Hindus that sell and transport cows for the purpose. They need to be preached to and held morally responsible for the increase in adharma.****

During Id, Muslims will pay up to RS 200,000 for 2-3 'milch' cows so that their 'offering' is more opulent. The milk men (Hindus) always give into the lure of this kind of money. 30 million cattle are slaughtered in India on this one day.

And although the law states that cows under 11 years of age cannot be killed, we have authentic reports, from the govt. employed vet at the slaughter house here at Tangra, that mother cows along with their calves are slaughtered everyday . I have documentary evidence of cow slaughter during ID (absolutely illegal) at a mosque during Id and it is barbaric and heart rending.

Calcutta will soon house the largest leather complex in the world so you can well imagine the extent and the alarming increase in slaughter there is going to continue to be. West Bengal has the worst record as we estimate that 30,000 heads of cattle (goats, sheep, Buffalo and cows) are transported in horrific conditions across the border to Bangladesh.

So leather is no more a by product it is the main reason why the cow is killed and most often skinned alive first. (Ineffective stunning) I have been interacting closely with PETA and one of their activists Poorva Joshipura who has been to the slaughter house in Calcutta told me its the worst she has seen. What I have seen has compelled me to turn vegan. I have seen male calves being allowed to starve to death by cattle owners and milkmen, their eyes /wounds being picked at whilst they are still alive-because as Hindus they

(Continued on page 11)

(Continued from page 5)

Don't Wear Dead Animals On Your Feet

mand that can be satisfied only by the taking of life.

Make an effort to find non-leather items and ask each leather shop you know to stock non-leather goods as well. You will see how quickly the message spreads.

(Text PAMHO:3599769) -----
----- End of Forwarded Message -----

Re: One Varnasrama Dharma Possibility

I really appreciated Madhava Gosh's piece that sketched a way that Varnasrama could unfold in current times - what a refreshing realism in such an attempt to grapple with issues. He asked, "How to provide the stable social environment for cow protection to flourish, thus meeting the precondition necessary for brahminical culture to flourish?" This shows a thoughtful focus.

When one is trying to influence and motivate people, one must be very realistic about the true situation of how one's message is received. Why is there so little interest and support for cow protection and farming, among the masses and leaders of devotees? That is a big question, but the partial answer may lie in the way the issues have usually been rhetorically framed and focused by people writing or speaking on the topics.

Most devotees have the impression that self-sufficiency and Varnasrama Dharma are the goals of Krishna conscious farm life. But these are not the really realistic or logical goals, and setting them up as the goals only perpetuates the situation of lack of effective interest. Devotees say to themselves, "I'm a Brahman practicing Krishna consciousness and any lifestyle I find to be practical is acceptable because utility is the principle. I'm advancing spiritually so Varnasrama is irrelevant." Or, "I have a business or profession and thus indirectly participate in varnasrama---I have no interest in farming."

All these issues of rural communities and cow protection etc should be set in a broad

context of industrial agriculture, environmentalism and sustainability. Only when people understand the pernicious trends and tendencies will they be galvanized to get out of participating in that system and make a stand for a sustainable future that can be the foundation for material and social circumstances that allow people to understand and practice Krishna consciousness.

One has to grasp the problem before embracing the solution. Understanding how colossally destructive industrial agriculture is--environmentally and culturally--is the only firm, substantive platform that can be a steppingstone to choosing to build a way out: truly sustainable farming and living. Industrial agriculture has ripped to shreds the fabric that everyone has taken for granted till recently--the background fabric of any kind of harmony between man and nature. The crude exploitive agriculture is now on the fast track to creating global hell.

Many urban people think things are cool because of the huge growth in organic cultivation and markets. But behind the promising statistics is a lot of anguish. Most organic farmers are young and vigorous and they work incredibly hard physically and mentally, for virtually no profit. They get burned out because the whole system is stacked up against them. Long term survival is very difficult, and the cutting edge voices among them are talking these days about the basic problems: a farm is a biological entity and the short-term "business model" just doesn't fit it. The smartest farmers are realizing that they need greater social support---a farm should be maintained as a biological SANCTUARY where increasing life force and fertility are the primary goals and food production happens only within those perimeters. My point is that they are casting around for the missing link/a new model.

Cow protection farming is the missing link, and we should have successful farms to point to as examples. We should be able to reveal fully the theory and practice of cow protection. Cow protection means environmental integrity based on truly sustainable agriculture. The

taboo on killing cows evolved as a land protection techniques with many practical boons--it is not only an ethical stand relevant to vegetarian spiritualists. These are some of the practical effects of the taboo: the bovine species will always be present, but in limited numbers. Their manure will be available to maintain fertility in crop areas. Controlled, restricted breeding will avoid overgrazing and ruining pasture lands; and obviously if you are controlling breeding for quantity you will be motivated to control for quality. And ox power animal traction will be developed to utilize the surplus bulls. So the taboo tends to create a local economy farm life that is full of excellent biological modalities, and full of social roles that maintain them.

And the long-term picture is that everything that we hold precious, like brahminical culture, is dependent ultimately on environmental health that only sustainable agriculture with animal traction and localized economy can maintain. Seeing and saying this clearly is the only way we can break free of the thrall of hi-tech plastic illusions that the Internet is the key to life. The only way to get devotees motivated to go back to the land and take up cow protection is to place these choices in a broad context of deep meaning and urgent purpose.

Setting up Varnasrama Dharma as the big goal creates a distorted framing and focusing of the issues that no one can relate to. The ultimate goal or ideal is to have a God centered, sustainable culture. Proper division of labor is only an ingredient among others, in the path toward the goal. It will develop naturally, not artificially, only when people grasp the real goals and the urgent reasons to devote their lives to those goals.

Vandana dasi , Ozarks, USA

Ox Power In Czech Republic

From: "Varnasrama (das) LOK (Krsnuv Dvur - CZ)"

<Varnasrama.LOK@pamho.net>

To: "ISCOWP (Balabhadra Dasa & Chaya Dasi - USA)"

<ISCOWP@pamho.net>

(Continued on page 15)

(Continued from page 9)**Fighting Cow Abuse in India**

will not kill them so they are left to die or sold cheaply. When we have asked them why they do not do anything they say if it was a female they would but the male calf is worthless. There are lots of other statistics and facts that I could list but I am sure you are aware of them, that show that milk consumption is directly related to slaughter.

Most goshallas, even the largest one in Mumbai called Aaray Milk Colony, are despicably cruel.

Oxytocin though banned is widely used as are other horrific "techniques" which you must know about. Of course this is not to say that I am against milk that is obtained through the standards prescribed by Srila Prabhupada.

This year at Kumbha Mela I am trying to organize with one of the trustees at PFA here in Calcutta, a mass awareness campaign against cow slaughter, ritual sacrifice and the use of animal products.

I have approached some and will soon be approaching other religious groups and institutions to make place for a standard exhibit we plan to make available and perhaps encourage them to look to their own teachings and put out information to their respective congregations (encouraging practical measures for their members to follow: stop use of leather, awareness about where the milk comes from etc.)

I haven't approached anyone in ISKCON yet, for a host of reasons but will be doing so soon. If you have any interest and are willing to get involved in the Kumbha mela Campaign it would be wonderful.

Of course your site has invaluable matter that I can use and if you permit I would be most grateful to be able to use it.

PETA is doing great work and keeping their campaign alive and I am working

abuse is encyclopedic and apathy and blatant illegal aspects aside, most people are unaware of the extent to which animal/ cow by-products have infiltrated so much of what we consume. 75% of India is non vegetarian voluntarily but I am sure in some form or the other the entire nation uses animal products, albeit unwittingly.

Even candles used in temples are made from animal fat and not bees wax!

You must know about the silver foil used on the sweets. (Offered daily in many ISKCON temples) That is hammered on the gut lining of cows, goats and buffaloes!

Though this whole effort seems like a one step forward two step back process at times we have to continue to do something to counteract it. Kali Yuga is really galloping ahead and in just this quarter of a century, since Srila Prabhupada's disappearance, we can see how much abuse the world has heaped on the Cow and Earth Mothers. How can there be any religiosity without Dharma is the question in the B.G. and this principle is even more relevant because of its conspicuous absence today.

The ideals of Iscowp, marvelous and inspiring to follow, are one of Srila Prabhupada's glorious legacies

It is the highest ethical standard that should be adopted by all those that consume

milk and I do feel ISKCON should consider working with other groups to implement this. India is the largest milk producing country in the world now and there are barely any standards at all.

What do you think?

Looking forward to hearing from you,
Regards, Anonymous



Top: Balabhadra and Veda, born 6 months ago at Vrajapura Farm, are developing a loving relationship. Veda is adopted by Vrajabhadhu.

Bottom: Virendra was saved from the slaughterhouse by Kamalesh and Arti Shah. The V on his forehead inspired his name Virendra

closely with them. We will use some of the footage /pictures they have for the Kumbha Mela.

Have you seen their video?(INDIAN CATTLE) Any suggestions and advice you could give would be most helpful. So much needs to be done. The extent of

ISCOWP UPDATE

Campaign Success! Barnyard Free of Mud!

The cement in the barn has been laid! Now the 27 cows and oxen will not get stuck in the mud this winter. You, our members, are responsible for this improvement and therefore their comfort. Thank you so much for your generosity. In our annual financial report sent to all donors, we will thankfully list everyone who contributed.

Some of the plans changed, as we proceeded with the construction. Although we were also completing the new ISCOWP headquarters and trying to move into it, Balabhadra spent several days with the construction



crew because decisions had to be made on the spot.

The cement area became smaller due to the lay of the land and we decided to put poles in the cement to support a roof so the cows would be under cover in addition to being free of mud. For the 27 cows we have, the

area is sufficient. Combined with the other barn we have an area of 170 ft long and 30 feet wide available to the cows.

It turned out that laying the cement was more difficult and complicated due to the terrain and we have paid to the contractor \$15,000 donated by ISCOWP members so far. The poles were an additional \$3000, also donated. We are estimating that there will be needed another \$6,000 that needs to be paid to the contractor after we have a meeting to go over the details of the job with him. With some pledges finishing at the end of the year

we will need an additional \$2000 to complete the payment. If you would like to help by making a donation, please find the enclosed envelope for your convenience.

We are very satisfied with the job, it was carefully done and we got it finished just before the severe weather set in. The first stage was to remove all the manure and grade the barnyard. The manure is now piled up outside the barnyard and will be used for the gardens this spring. The middle photo shows the excavating of the yard and the debris from the remains of part of the old ashram building. We have kept the first

room and the cement slab of the second room. The idea was to use this building as workshop and tackle storage. The roof had to be removed because it was rotting. The bottom left photo shows how the old ashram building and barnyard previously looked. Some of the huge rocks that were



Bottom left: The barnyard before the excavation.

Middle: Excavation in the barn yard.

Top: Laying cement in the feed aisle.

Bottom: Some produce from the garden; corella, apples, beets, squash, kale, tomatoes and hot peppers



removed from the barnyard can be used for building and fencing.

The second stage was to put the poles in place. 30 poles (12 of them were 30 feet long, 18 were 25 feet long) were delivered.

ered, a skid loader with an auger attachment was rented to dig the holes, and then a backhoe was used to put the poles in place.

The third stage was to prepare the area for cement and then to pour the cement. Rebar

often just watched the construction. Draupadi's milk production went down and we were concerned that we would have to dry her up. But now her milk production is back to what it was since she is back in the barnyard.



Garden Produce: Canning and Drying

We are presently utilizing canned food goods, made from all ingredients in our garden, for ourselves and our monthly donors. We are blessed to

had to be laid to support the cement. The top photo on page 12 shows cement being laid in the aisle where the large hay bales will be placed. The rebar can be seen. The tractor can now be driven into this area to deliver the bales without fear of getting stuck in mud. The feeding aisle is a great improvement over feeding in hay rings in the barn yard—a great deal of hay is saved, and it is safer for the cows.

The fourth stage was the laying of stone on the additional tractor path to the barnyard and in front of the cement barnyard. This makes all entrances mud free. The photo on the front page shows the finished cement and poles in the barnyard.

The fifth stage was building a fence line to keep the cows and oxen in the area. The top photo on this page shows Balabhadra and Baladeva putting in the fence line with the pole pounder borrowed from the New Vrndavana goshalla. Now the cows are eating hay in the feed aisle as shown in the bottom photo on this page.

Some of the cows were a little upset that they couldn't access the barnyard area and

have tomatoe sauce, tomatoe chutney, tomatoe salsa, beans, kale, beets, swiss chard, blueberry and blackberry jam, apple-sauce, apple chunks, and dried corella during these winter months. These canned and dried goods are sitting in our new root cellar. Due to a wet summer and our emphasis on building a new ISCOWP headquarters, Lakshmi did

not can as much as last year. We invested in a dehydrator in the fall and it proved easy to use and very proficient. We dried all the remaining corella with it, and we are looking forward to using it next spring and summer. Additional gardens near the new ISCOWP headquarters will be plowed and planted next season. There are a few flat plateau areas with one large one near the headquarters.

New ISCOWP Headquarters

In the top and middle photo you can see the new ISCOWP headquarters built into the hill on the adjoining parcel to the barn. We moved into this facility on the 8th of November. It is still a construction zone, but we are warm and have the necessities for everyday living. We have a large office right in the front of the house with a view of the barn and cows. The large root cellar, on the side of the house, and the second floor will be for storing and processing foods, herbs and herbal



Top: Balabhadra and Baladeva putting in the fence line around the new barnyard with the pole digger from the New Vrndavana goshalla. **New ISCOWP Middle:** New ISCOWP Headquarters **Bottom:** Cows eating from the feeding aisle of the new barnyard. No Mud!



products. During the winter we hope to complete the inside work. The next issue will include some photos of our work.

(Continued from page 7)
The Advantages to Be Derived
from a More Extended Use of
Oxen

In cases where it most applies, its weight is diminished by the consideration that a much greater proportion of service on the farm may be done by oxen than is now commonly done, and that the expense of shoeing them is little different from that of keeping horses shod.

The next most serious charge against the ox is constitutional slowness of motion, which, as many suppose, no course of education can overcome, but which, may be set off in comparison with the greater speed of the horse, as Aesop illustrated the difference in the long run between the pace of the 'tortoise and the hare! "The greater haste the less speed," is a proverb suited to this case as to that.

It has already been seen that ox-teams travel over the ever verdant pampas of Buenos Ayres, at the rate of thirty miles a day, for a month together. Twenty years ago, the writer of this held correspondence with Commodore Jacob Jones, himself a practical farmer, and an habitually close and judicious observer, and then commanding our squadron in the Mediterranean, on the subject of Andalusian horses, cattle, and other animals, with a view to the importation, under authority from the Albermarle Agriculture Society. Of such as might be deemed we now quote from his letter as applicable to the questions both of speed and susceptibility to eat:

"The cattle that I have seen in Spain appear to be nothing superior to ours, nor have I seen anywhere on the coasts of the Mediterranean any that appear better than those in America, except a race of white cattle at Naples used for the draft. I was informed by a gentleman who, in supplying the government with timber, had used thirty yoke of them for two years, that during that time they had constantly traveled from twenty to twenty five miles a day. They are generally fifteen hands high; their bodies long, thin, and deep; legs long; small light head;

sharp muzzle resembling deer; color entirely white, except black nose, ears, and tuft of the tail. They are most frequently worked in the thills of the cart, and are as spirited and walk as quick as a horse, and appeared not to suffer from heat more than a horse."

To show, however, that we are not dependent on any foreign stock, it may be stated that the small, pale red field ox about Salisbury in Maryland will travel twenty five miles in a day, with heavy loads of lumber going, and returning empty, over the sandy roads of that region; while it may be affirmed, after particular inquiry, that the distance made by the heavy-bodied, grain-loving, Conestoga horses on the national road between Cumberland and Wheeling averages not over sixteen miles, six horses with loads of from six to eight thousand pounds.

"Just at the close of the war, in the summer of 1783, I recollect being at the house of an agricultural gentleman of Princeton, in New Jersey, where Congress was then sitting, and that Charles Thomson, the Secretary, was present. One of Arthur Young's Agricultural Tours in England lay on the table, and gave rise to a conversation on the use of oxen for the draft, particularly when geared with collars, hames, and traces, like horses; and Mr. Thomson related the following fact, now, for substance, perfectly in my recollection.

Traveling in that part of Chester county in Pennsylvania which lay between Lancaster in that State and Newport on Christiana creek, Mr. Thompson fell in with a team of a novel character in that country, being composed of one pair of horses and one pair of oxen: and the latter were accoutered with harness like horses, only with the collars turned upside down. His curiosity being excited, he stopped and made some inquiries, and received from the driver an account as follows: that he and a neighbor, each having a horse team and wagon, had entered into a contract to transport a quantity of flour (I think in a given time) to Newport; that in the midst of the work one or two of his horses failed, (felled sick or died), and he was not in circumstances conveniently to procure others; but he had a pair of oxen, and he concluded to try

whether they would supply the place of his horses that he made the experiment and succeeded. He told Mr. Thomson that the oxen were more useful to him than horses; for after some fall rains, when the roads had become miry, he continued to carry his full complement of barrels of flour, while his neighbor's horse team frequently getting stalled, (the familiar term in Pennsylvania when a team gets set fast in a slough), compelled him to lessen his loads. But he added, that in returning from Newport with their wagons empty, his neighbor had the advantage in speed, although none in the actual performance of the contract."

A writer in the Memoirs of the Massachusetts Agricultural Society, speaking to a community who neither could nor would be deceived on a matter so well understood by, and so deeply interesting to them, says - "The principal argument of the advocates for the cultivation by horses in Maryland seems to be the superior speed of the horse. With this must proceed from an imperfect training of the cattle. With us our cattle will plough an acre of ground much better, and in as short a time, as a pair of horses would do it, unless they can trot their horses in the plough, so they will get in a ton of hay in as short a time."

Here we are well persuaded the sagacious writer hits the nail on the head, when he suggests that the objection on the score of speed must arise from an "imperfect training of the cattle." He must possess an imperfect knowledge of the difference between the habits of the New England and the Southern plough man who is not prepared to admit that in nothing is that difference greater than in their treatment of all their cattle, and more especially their oxen. I this very difference, in fact, is to be found the solution of the question, and this brings us to the point for making the suggestions we propose on the breed, gearing, training, and general treatment of the ox.

(Continued from page 8)

GOPALA, cow protection organization in Serbia

dogs and other abused animals, donated to the Society GOPALA a half acre land with an old house on it, in a village which is 20 minutes by car far from our town. In the beginning she offered us also her financial help to make a fence and a barn for the cows.

In order to be able to lead that project, the devotees, Sabdasaha prabhu and his wife, Braj-Radhe dd came from the Hungarian farm. They thought to live in that old farmhouse after little adaptation and to take care of the cows, but after the former inhabitants of the house moved out we were shocked with the bad condition of it. We decided to adapt it for the cows and to build a new house for the devotees on the spring.

Sabdasaha Prabhu is very enthusiastic to make a very nice little farm on that land, which will serve as an example for cow protection and attract many devotees and karmis. Frau Monika offered us her financial help, but now her own project burdens her financially so that we cannot count on her. Therefore we ask you to help us, if possible, by finding us some donors who are ready to support this project. It is not at all easy to realize such a project here in Serbia, because the political and economic situation is very bad. Although there is a new government now, the old one ruined our country so much so that we mainly live without electricity and need many years to start to feel progress and an easier time. We have 10 difficult years behind us and many say that it will be the hardest winter of all. Who knows how long will this difficult situation last. Because of it, it would be very good if we could start this project which we would like to do for the satisfaction of Srila Prabhupada and Sri Sri Radhe-Syamasundara under your guidance, as your servants, since we do not have experience. We have only enthusiasm, wishes, dreams, but the question is what will be possible to realize and what is most practical and economical. Sabdasaha prabhu draws plans, but without financial help nothing can be done.

On Go-puja this year Sabdasaha prabhu and four other devotees dug about 60 holes for pillars for a fence and Braj-Radhe and I prepared a little feast. It was so nice and we would like to continue with the works. It brings much happiness for the soul, and one feels so free on the land.

I would also like to thank you for all your help. Without your guidance and financial help for more than a year, these cows and we personally would be in a very difficult situation. Sincerely, we owe you our lives and would like to serve your lotus feet until the end of our lives.

(Continued from page 10)

Ox Power In Czech Republic

Subject: Re: Cow Reports
Date: Tuesday, November 07, 2000
12:39 PM

Dear Balabhadra Prabhu.
Please accept my humble obeisances.
All glories to Srila Prabhupada.

I would like to apologize for the delay in reply. Another thing is that we do not know many special English words used in agriculture, but hopefully you will understand this report.

Now we have 35 ha of land, where we grow potatoes, yellow and green peas, buckwheat, wheat, dinkel (wheat grown in old times) and rye. We are grinding grains in our own mill which is officially approved and we sell the flour together with other products to our restaurants, bakery and temple in Prague. Part of our production goes also to the karmi market. Presently we make 10 kinds of flour. For grinding we use our grains, but partially we have to buy from outside. This year was better one, even though the weather was very inauspicious. This area is generally quite cold. We were harvesting 18 t of potatoes, 5 t of wheat, 4 t of yellow peas and 2,5 t green peas and so on.

For agriculture work we have one tractor, small harvesting machine, three oxen and three horses. 50% of the whole work is

done with animals. Oxen do harrowing, sowing, turning of hay and local transport. Training program for the oxen is following: up to two years they go every day for a walk and we teach them basic order. Then they get used for the yoke. We use reins and upholstered collars. At the age of three years they do light work, for example pulling branches. At four years they start to work lightly with older oxen. At five years they work fully. We have small Jersey cows, common Czech breed cows and Hungarian breed of oxen.

There are 8 devotees -three are working in the agriculture. There is one pujari, one cook, one sankirtan devotee and one miller. Agriculture together with mill pays 60 % of our expenses. The rest is from sankirtan donations, Sunday feasts and so on.

Food for the cows and also basic bhoga for cooking we grow on our fields. Local government's policy is not favorable towards agriculture and in this trend is steady.

We are officially registered as Bio-producers under the supervision of the ministry of agriculture. We have a good name.

Thank you for your kind attention.
Your servant Varnasrama dasa.

Giving In the Holy Day Spirit

We have several worthy projects in need of funding, some of which have been described in this issue. For instance there is GOPALA, the cow protection organization in Serbia, and the completion of the payment for the barnyard construction at Vrajapura Farm. If you would like to make a holy day donation for a specific project, just use the enclosed envelope and tell us the chosen project. Or if you would like to give just to the general comfort of the cows, please also use the enclosed envelope. There is so much that needs to be done and so little time and resources. Untold numbers of cows are dying every day.



Logging in the Winter, Plowing in the Spring

THE ISCOWP NEWS

The International Society for Cow Protection
RR 1 NBU #28
Moundsville, W.V. 26041, U.S.A.
Tel # 304-843-1658, <http://www.iscowp.com>

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FORWARD AND ADDRESS CORRECTION

Saved From the Slaughterhouse