

ANIMAL RIGHTS IN THE MEDIA MIRROR: REFLECTIONS AND DISTORTIONS

The ANIMALS' AGENDA

THE INTERNATIONAL MAGAZINE OF ANIMAL RIGHTS & ECOLOGY • APRIL 1989

\$2.75/USA
\$3.25/Canada

Christianity and the Rights of Creation



■ Dog Days in Medical School

Demonstration at U.S. Surgical Corp. Norwalk, Connecticut

In observance of
**World Week for
Laboratory Animals**
April 21, 1989
12:30—1:30



Friends of Animals will hold its 17th demonstration at the Dog Laboratory at National Headquarters of U.S. Surgical Corporation, 150 Glover Avenue, in Norwalk, Connecticut, to oppose the crime against laboratory animals.

Friends of Animals is targeting U.S. Surgical Corporation because of its unnecessary, irrelevant practice of training their salespeople to market its line of surgical instruments by cutting, stapling, and killing thousands of dogs each year. The dogs are killed solely for commercial purposes.

Please join the April 21st protest and speak out against the abuse and killing of animals for the convenience of private profit. It is important to demonstrate to Leon Hirsch and USSC that we will not tolerate their deception, greed, or infiltration of our organizations any more than we will accept senseless cruelty to animals.

Driving directions to USSC from New Jersey: Take the Garden State Parkway to 287 East. Go over Tappan Zee Bridge. Continue on 287 East to Merritt Parkway, heading north toward New Haven, CT. Take exit 40 off the Merritt. At the end of the ramp, take a right onto Route 7 North. Glover Avenue is on the left, at the first intersection. Follow Glover Avenue over the railroad tracks. USSC is at the end of a long straightaway. Parking is on the left, before you reach USSC's building.

From New York City: Take 9A North (West Side Highway) to Cross-Bronx Expressway East to 684 North (aka Hutchinson Parkway) to the Merritt Parkway North. Take exit 40 off the Merritt onto Route 7 North. Glover Avenue is on the left, at the first intersection. (See directions above.)

In Connecticut: Take Merritt Parkway, coming north or southbound, taking exit 40 onto Route 7 North. (See directions above at this point.)

**Friends
Of
Animals**



National Headquarters
P.O. Box 1244
Norwalk, CT 06856
203/866-5223

Sorry, I can't attend, but please let USSC know that I am strongly opposed to their continued use of dogs as sales tools!

Name _____
Address _____
City _____ State _____ Zip _____

Enclosed is my tax-deductible donation to further FoA's animal protection work. \$ _____

AA-4

The ANIMALS' AGENDA

APRIL 1988 VOLUME IX NO. 4

7 Christianity and the Rights of Creation: A Conversation with Andrew Linzey BY KIM BARTLETT

Wherein the Rev. Dr. Andrew Linzey, Anglican theologian and author of *Christianity and the Rights of Animals*, tells why he believes the church—in spite of its unfortunate record—may eventually become a major force in changing the relationship between humankind and the rest of creation.

2 Page Two

3 Letters

26 Network Notes

28 Animal Newslines

The Continuing Saga of U.S. Surgical ♦ ALDF Files ♦ AWA Lawsuit ♦ Carnage in the Woods ♦ Navy Dolphin Use Expands ♦ Federal Court Affirms Unconstitutionality of Hunter Harassment Statute ♦ Massacre at Albemarle Farms ♦ Greenhouse Warning ♦ Bush Goes Quail Hunting

34 Dateline: International

38 News Short

42 Medicine: In Lay Terms BY NEAL D. BARNARD, M.D.

Dog Days in Medical School

44 Animal Intelligencer BY DAVID PATRICE GREANVILLE

Animal Rights Hits Big-Time Media

48 Reviews

Vegan Nutrition: Pure and Simple ♦ East of the Mountains of the Moon ♦ Alternatives to Animal Use in Research, Testing, and Education

51 Compassionate Living BY VICTORIA MORAN

De-Stressing an Activist

58 Classified

COVER: "SAINT EUSTACE" BY PISANELLO c.1440/NATIONAL GALLERY, LONDON

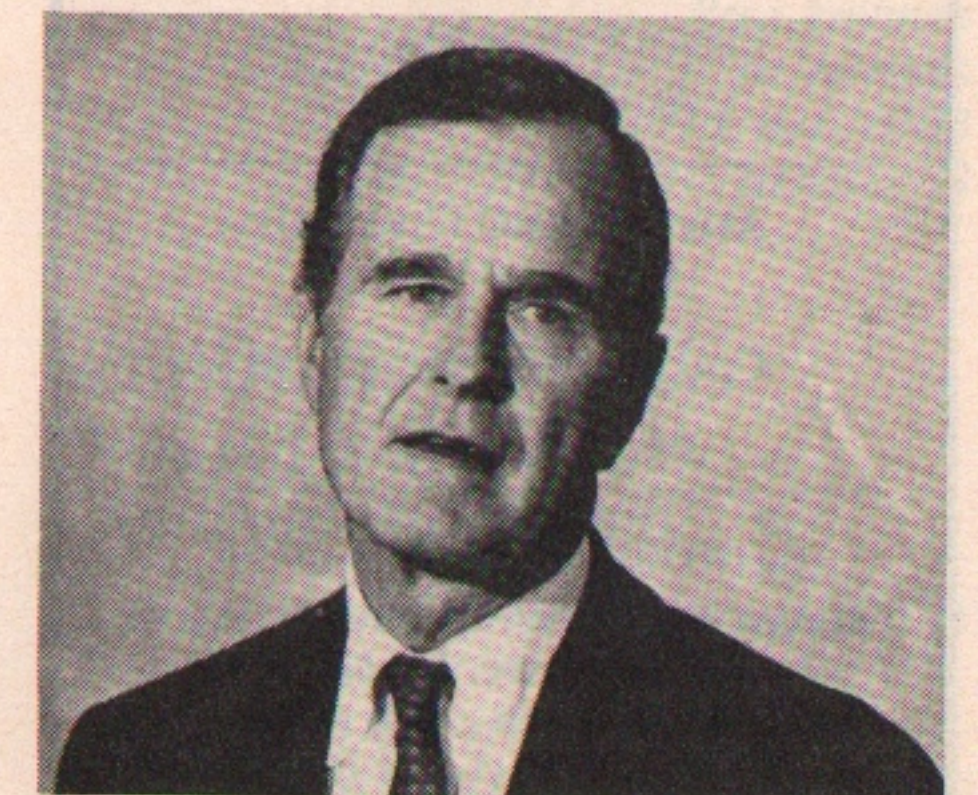
The ANIMALS' AGENDA (ISSN 0741-5044) is published monthly by the Animal Rights Network (except for combined issues in January/February and July/August). Offices are located at 456 Monroe Turnpike, Monroe, CT 06468. Address for editorial material, advertising and newsstand inquiries: The ANIMALS' AGENDA, 456 Monroe Tpk., Monroe, CT 06468, U.S.A. Please indicate department. (Tel. (203)452-0446). Send all subscriptions to: The ANIMALS' AGENDA, P.O. Box 6809, Syracuse, NY 13217. Postmaster: Send address changes to The ANIMALS' AGENDA, P.O. Box 6809, Syracuse, NY 13217. Second-class postage rate is paid at Monroe, CT and additional mailing offices. The ANIMALS' AGENDA is printed in the U.S.A. No prior permission is required for the reproduction of materials from The ANIMALS' AGENDA provided the context is not altered to contradict their spirit and intent, and due credit is given as follows: "Reprinted from The ANIMALS' AGENDA, 456 Monroe Tpk., Monroe, CT 06468." Subscription prices are \$22.00 per year, \$39.00 for two years and \$55.00 for three years. Canadian/Mexican prices: \$27.00/one year, \$49.00/two years, and \$70.00/three years. Other foreign subscriptions: \$35.00/one year, \$65.00/two years, \$94.00/three years. The ANIMALS' AGENDA assumes no responsibility for unsolicited materials. Manuscripts or artwork not accompanied by a self-addressed, stamped envelope cannot be returned. We do not print fiction. Due to the volume of mail, letters from readers cannot be personally acknowledged. The ANIMALS' AGENDA is indexed in the Alternative Press Index. The ANIMALS' AGENDA makes every effort to insure that products and services advertised in the magazine are consistent with the humane ethic we are trying to promote but no representation is made or implied that such products are totally "cruelty-free." For more detailed product information, concerned readers should contact Beauty Without Cruelty, USA, 175 West 12th Street, #16G New York, NY 10011, which publishes *The Compassionate Shopper* list. Opinions expressed in the pages of the magazine do not necessarily reflect the views of the Animal Rights Network, Inc.



10 New Christian values?



28 Trutt set up



32 Quail hunt for Bush



38 Never-ending saga

THE ANIMALS' AGENDA

The International Magazine
of Animal Rights & Ecology

April 1989
Vol. IX, No. 4

PUBLISHER

Animal Rights Network, Inc.

EDITOR

Kim Bartlett

EDITOR-AT-LARGE

David Patrice Greanville

NEWS EDITOR

Merritt Clifton

CONTRIBUTING EDITORS

Victoria Moran
Neal Barnard, M.D.

ART DIRECTOR

Jean Griffin

PRODUCTION MANAGER

Aimée Chiariello

ADVERTISING DIRECTOR

Laura R. Yanne

CIRCULATION DIRECTOR

Peter L. Hoyt

CONTRIBUTORS THIS ISSUE

Ronnie Bamberger, Stephen Kaufman,
Jennifer Kupinse, Jay McDaniel,
Wayne Pacelle, Tom Regan,
John Robbins, Lainé Roundy
Betsy Swart

The ANIMALS' AGENDA is published by Animal Rights Network, Inc. a non-profit charitable organization incorporated in Connecticut. We offer a broad range of materials and information about animal and environmental issues, and provide a forum for discussion of problems and ideas. We try to reach people at all levels of consciousness and commitment to inspire a deep regard for, and greater activism on behalf of, animals and nature.

Animal Rights Network, Inc.

ARN Board of Directors:

Ronnie Bamberger, Donald Barnes,
Kim Bartlett, Syndee Brinkman,
David Patrice Greanville, Holly Hazard,
Evelyn Kimber, Jim Mason, Esther Mechler

ARN Advisory Board:

Dr. Neal Barnard, Cesar Chavez
The Rev. Andrew Linzey, Bradley Miller,
Farley Mowat, Paul Obis, John Robbins,
Isaac Bashevis Singer, Kim Stallwood,
Kim Sturla, Godofredo Stutzin,
Dr. Ethel Thurston, Alice Walker

Typography by Alphabet Soup
Bridgeport, CT

PAGE TWO

A Call to Cease Fire

It's natural in any human endeavor for conflicts to arise among participants. While they may originate on impersonal grounds—like philosophy or strategy—they sometimes degenerate into interpersonal problems involving hurt feelings, animosity, and ego battles. When these situations are not met with sensitive and creative solutions, people may become entrenched in the conflict and even draw others in. The "warfare" that frequently follows tends to obscure the original issue of contention and preclude true reconciliation.

Even in a movement based on the highest ethics of compassion and respect for others, friction between individuals and organizations is inevitable. But the discord within the animal rights movement of late has reached a level at which the squabbling is audible *outside* the movement. It's gotten so bad that activists have begun taking their complaints to the media, and a few activists hate other activists so much that they're attacking them through the opposition. In the past few months, the vehicle of choice for these attacks has been the *Animal Rights Reporter*, a muckraking newsletter published by the very organization that now stands accused of setting up Fran Trutt in the alleged attempt to bomb U.S. Surgical Corporation as a means of discrediting the entire animal rights movement. Risking understatement, we say the bickering has gone too far. It's time to call a cease-fire and attempt to diffuse some of the ill will.

Reconciliation is, of course, difficult to achieve—even when it's desired by all parties. But a civil relationship, at the very least, should be possible for animal activists. After all, these are not blood feuds that have gone on for centuries; nobody is avenging his sister's murder. We're talking about organizational power struggles, fights over who is taking credit for what, ordinary rudeness, and—when bad behavior rears its head suddenly and inexplicably—neurotic conduct.

The first step in creating any kind of peace is for all parties to simply refrain from further hostilities. Even unilateral action, in which one party refuses to engage in battle, can sometimes (but not always) prevent an escalation. The most difficult part of the process follows, and that is for one side to reach out in a gesture of good will. This is not the same as appeasement or apology, and need not be interpreted as an admission of guilt. In fact, it is often the most aggrieved party who takes this step. Such a gesture—which could consist of a telephone call, a letter, a call for a meeting or mediation session—is simply a statement that one is unhappy with the present state and hopes the situation can be improved.

Trying to come up with some practical suggestions for peacemaking, I contacted John Robbins, the author of *Diet for a New America* and a trained psychotherapist. John wrote up some guidelines—one for a "ritual" of reconciliation he has used with success for many years—which appear on page 33. And he pointed out the importance—for all of us—to try diligently to see the good in people, remembering that each of us has been wounded by difficult, even traumatizing, experiences in life. We don't have to like someone in order to appreciate and value the contribution he or she makes. "Accept our imperfections," he counsels, "with appreciation for the miracle that we are still able to carry on and fight as 'wounded warriors.'" If we can handle our *own* imperfections, he believes, we'll easily see our colleagues in a more forgiving light, since "the way we view others is really a reflection of our own level of self-respect."

If every one of us tries a little bit harder to get along with others, relationships are bound to improve between individuals and organizations. This can only make our work for the animals easier. And, in the final analysis, creating that harmonious world we dream of may prove futile if we are unable to master the disharmony within ourselves.

Gone but not lost

Readers may have noticed that Wayne Pacelle's name was removed from the masthead after the January issue. Wayne left his position as Associate Editor of *The ANIMALS' AGENDA* to become the Executive Director of the Fund for Animals. While we were very sorry to see him go, we were consoled by the understanding that Wayne will continue to write for the magazine on a fairly regular basis. Our partial loss was the Fund's major gain, and we wish both Wayne and his new affiliation great success in the years to come.

—The Editor

MORE LETTERS



Record-a-Message

In the quest to spread animal rights awareness through any outlet possible, I have discovered the use of my home answering machine. After asking the caller to leave a message, I add a succinct phrase that I vary according to the season or a current campaign. For instance, during the winter months or the holiday season, I might say, "Please remember, during this winter season: don't buy cruelty; don't buy fur," or in the spring, perhaps a spay/neuter message may be appropriate. I have received many favorable comments on this tactic. It's a quick, painless way to make more people aware.

—Diane L. Ache
Douglassville, PA

Many Students Stand Alone

While good ideas were brought out in the December 1988 article "The Pressures of Taking a Stand: Helping Children Cope," we feel that other points needed to be emphasized as well. Yes, parents should provide a consistent role model and encourage their children to present their views in a "positive" manner. But this somewhat simplistic approach assumes that, generally, adolescents are not mature enough to arrive at their own sense of ethics. It implies that their sensitivity toward animals depends on the guidance and approval of their parents.

There is no doubt that these ingredients make things easier for a child or adolescent. However, large numbers of young people feel the necessity of taking a stand regardless of whether they have parental

LETTERS

support. In fact, many students with whom Student Action Corps for Animals (SACA) works report that they receive little acceptance of their views at home. "Positive attitudes" is a catch phrase that can mean different things to different people. When a student stands up to her school administration by refusing to dissect, she can be considered positively courageous or negatively belligerent. It depends on the perspective of the administration.

Young people who take a stand are facing many significant pressures. They often face peer and teacher ridicule, or family pressure to make the grade for college, or the consequences of lowered grades because they stood up for their values. Usually, when students take an ethical stand, they face challenging an entire authority system: their science teacher, their science department, their school administration, their school board, and sometimes the wrath of their parents. Fighting "city hall" is no easy task. But young people are risking their academic standing, reputations, and family relationships to stand up to the often unyielding authority of the school.

In our movement, many people wear the button, "Question Authority." That is just what these young people are doing—often alone. Imagine the pressures of fighting an entrenched institution all by yourself, during your high school years. But that's what we, as a movement, so casually expect from young activists when we offer them bland slogans like "It's your right to say no," or suggest that they "just start an animal rights group in their school," without concrete tools and advice for waging this unusually difficult campaign.

Students possess few true "rights." School administrations will easily censor a student's intentions by telling the stu-

dent that he or she is "disrupting the educational process," or that animal rights is too "controversial." One of the ways SACA is attempting to assist students is by helping them empower themselves through information about their own student rights, in addition to animal rights literature and other factual materials. As an advocacy group, we help students implement negotiation skills and plan strategies that deal with the unique set of circumstances and attitudes they may face. We feel that helping students recognize and exercise their rights is a way to help them gain self-confidence in coping with the pressures of taking a stand.

Providing assistance that doesn't condescend to adolescents, that doesn't automatically assume their "maturity" is predicated upon adult influences, and that gives young people credit for feeling and acting on their own, is another way in which our movement can support young people.

—Rosa Feldman
Student Action Corps for Animals
P.O. Box 15588
Washington, DC 20003-0588

Eradicating Fraud Would Stop Most Animal Research

Of the official government estimate of 17 to 22 million animals used in the U.S. each year in research, well over 75 percent are used in experiments done by or for executive branch agencies. If the U.S. government stopped spending your money funding fraudulent research projects, most of the animal research in the U.S.—probably between 75 and 95 percent of it—would be halted.

I submitted a letter on the widespread scientific fraud at the National Cancer Institute (NCI) in August 1988 to the *Journal of the National Cancer Institute* (JNCI). It listed five specific fraudulent practices and cited ten recently published papers to support the charges. In the peer review by NCI, one reviewer said, "the author's concerns have a real basis," and a second reviewer supported my charges item by item. Nevertheless, Dr. Robert Wittes, the JNCI editor, rejected my letter on the grounds that "there was no basis for a judgement of fraud."

This censorship demonstrates the NCI policy of supporting, condoning, and protecting the fraudulent research that is used to "justify" NCI policies. It shows that it is merely wishful thinking to ex-

Continued on next page

ABOUT THE COVER

"The strange story of St. Eustace has roots that probably go further than the meaning given to it by Christianity. Eustace was a pagan Roman soldier addicted to hunting. One day the stag that he was chasing turned, and when he looked upon it carefully, he saw between its antlers a holy cross... and on it the image of Jesus Christ. Eustace thereupon embraced Christianity, but this brought down on him the wrath of the Emperor Hadrian. With his wife and family he was ordered to be thrown into a den of wild beasts, but the animals would not touch them. Pisanello's painting of about 1440 gives the scene of the confrontation an added meaning by including a host of other animals in the dark depths of the forest: it becomes a parable of the unity of God's creatures."

—from *Animals and Men*
by Kenneth Clark

LETTERS

Continued from previous page

pect any useful scientific dialogue with NCI (or other agencies) on ways to eradicate fraud (e.g., alternatives to animals in research). The point is that the fraudulent practices are carried out to serve the interests of the agencies, though they can have disastrous consequences on public health.

One example is the use of fraudulent animal model systems that have long been used to justify the NCI policy of deliberately overdosing cancer patients with highly toxic drugs—a policy that is called “heroic chemotherapy.” Clinical studies on solid cancers show that many patients suffer terribly or even die from the drug overdoses. However, this treatment has failed to demonstrate a single cure of metastatic cancer.

In recent years, NCI has spent billions of dollars in public money on animal research, much of it for quantitative extrapolation from animals to humans. This statistical procedure is *known* to give false and/or misleading results in a scientific context.

NCI and other agencies are not going to listen to scientific facts, mathematical proofs, or ethical arguments against fraudulent research. But there is one thing that even government agencies have to listen to: money. Money talks.

Congress is looking for ways to cut the deficit and has recently become concerned about the fraudulent biomedical research funded by NCI and other agencies. Hence, the new Congress may be receptive to legislation that makes scientific fraud a Federal crime. Because much of the fraud involves collusion, the legislation should make *all* persons involved—including administrators in granting agencies, universities, and research institutes—fiscally accountable and subject to fines and imprisonment.

If Congress passed such a law, many scientists in the business of killing animals could find *themselves* in steel cages!

—Irwin D. Bross, Ph.D., President
Biomedical Metatechnology Inc.
109 Maynard Dr.
Egbertsville, NY 14226

The Michigan Skies

The excellent article “Flying the Unfriendly Skies” provided readers with a comprehensive presentation on hunting in America. However, the Michigan Humane Society (MHS) would like to clarify a couple of misconceptions on our lawsuit to prevent mourning dove hunt-

ing in Michigan.

The article implies that our legal conflict with the Michigan Natural Resources Commission (NRC) is not resolved and “begs the question, who controls America’s wildlife anyway?”. It is true that when MHS defeated the NRC at the District Court level, they appealed the case. However, in March of 1987, the Michigan Court of Appeals unanimously ruled against the NRC-ordered dove hunt in favor of our legal arguments: i.e., that only our state legislators, as the branch of state government elected by and most accountable to the people, have the constitutionally-granted authority to make the two most crucial decisions that can ever be made relative to wildlife management. Those two decisions are: 1) determining which wild animals will be classified as “non-game,” to be protected from hunting and trapping, and which will be classified as “game” and placed on the state game list; and 2) determining if and when particular wild animal species, which are on the game list but have never been hunted or trapped, shall have new seasons against them established. MHS did not maintain that “the legislature was the only body endowed with the authority to make or change law.” Clearly, non-elected regulatory commissions like our NRC now have, and have had for many decades, the statutory authority to make and change a variety of wildlife management laws and regulations.

About a year after we had won the appeal and had learned the state would not take the case to the Supreme Court, the NRC and DNR had a bill introduced in our Capitol which attempted to blatantly grab the same power the courts had denied them. We fought hard against the provisions in this bill, and were successful. Even legislators who hunt listened to our arguments about the dangers of allowing non-elected commissioners and bureaucrats to make the two key decisions in opposition to constitutional wisdom and dictates. The NRC, DNR, and their supporters tried to argue that wildlife management decisions should more appropriately be made by the “experts” in wildlife management, not by legislators who often have no knowledge or even time to be “bothered” with such decisions. The MHS pointed out that such reasoning was no more than an assault upon the democratic system of government. Legislators are not supposed to be experts; they are people who come from all walks of life and persuasions—they are supposed to be “the people.” And that is precisely why the constitution delegates crucial powers to them as our most direct representatives.

No Comment



The sign says:
“Milk Drinkers Make Better Hunters.”

Anyone who wishes further information on our court and legislative battles for possible application to problems in their states is welcome to contact us.

—Eileen M. Liska
Michigan Humane Society
7401 Chrysler Dr.
Detroit, MI 48211

Beware of Bad Attitudes

Our cause is too important to let relatively trivial matters and dreams of self-aggrandizement get in the way of our unity. Despite the differences in charters and personalities, we must find common ground and work together. Our effectiveness would be vastly increased in this way.

And this unity should not stop at the boundary of our movement, for animal abusers and animal rights activists are all members of the same species. Rather than put down and denigrate the trapper or experimenter, we must treat him or her with compassion, as we would an alcoholic badly in need of a cure. Aggression always begets aggression; only with compassion can we break this detrimental cycle.

—Mohan Embar
Chapel Hill, NC

A Rhino Horn Solution

As you’ve pointed out in recent articles, drastic action must be taken now to save the rhinoceros. Only about 450 black rhinos now remain in the wild. The governments of Africa should begin a program at once to tranquilize the rhinos, remove their horns (under proper anesthesia), and set them free. This would eliminate the incentive for poachers to kill them. It would also end the armed conflicts between the poachers and the soldiers in which many human lives have been lost.

Presently, humans are the only enemy of the rhinoceros, and I believe the rhino would survive in the wild without the horn. This idea should at least be considered as a way to temporarily prevent their extinction until the world becomes a safer place for this seriously endangered creature.

—David L. Kunze
Atlanta, GA

Dogfood Disease

My dog recently had a series of seizures, and, in searching for cause and treatment, I drew the usual conventional medicine blank. After routine blood tests and a diagnosis—by default—of epilepsy, I uneasily left the veterinarian’s office with phenobarbital to handle the seizures and advice to switch from a normally varied diet to one of the more expensive “scientifically designed” dry dog foods—which my vet coincidentally carried.

I had always been curious about “alternative” medicine, and decided to investigate homeopathy for my dog. It made perfect sense. The seizures were diagnosed as being a result of a build-up of toxins and pesticides in the body. While I have mostly avoided the arsenal of poisons sold to treat fleas, ticks, etc., it is hard to find unpoisoned places to take my dog to run. Where I live, all ballparks and playing fields are sprayed with herbicides, the neighbors are sold on Chemlawn treatments, the local apple farm is heavily sprayed, and, of course, we all know about toxic green golf courses. Our dogs and cats have become this generation’s “miners’ canaries,” and statistics on their cancers and fatal seizures are skyrocketing.

My dog is better—whether from the homeopathic pills, the new diet with its heavy emphasis on rice and raw vegetables, or the body’s wonderful ability to effect its own cure, I do not know. What I do know is that I will not return to those

Continued on next page



WE DON’T PUT ALUMINUM CHLOROHYDRATE
IN OUR DEODORANTS BECAUSE HEAVY
METAL BELONGS ON CONSTRUCTION SITES.

The underarm is a very sensitive area, and harsh chemicals like aluminum chlorohydrate can easily clog pores.

That’s why we use only safe, natural ingredients in our deodorants like aloe vera, chamomile and coriander. But don’t think gentle means ineffective.

Jason’s Aloe Vera roll-on and stick deodorants are bio-balanced to keep odor and bacteria in check all day long. And that should go a long way in building your confidence.



Available at natural food stores.
Jason Hotline (800) 821-5791. In CA (213) 838-7543.

JASON
NATURAL COSMETICS

The National Alliance For Animals' Educational Fund

invites you to their fifth annual

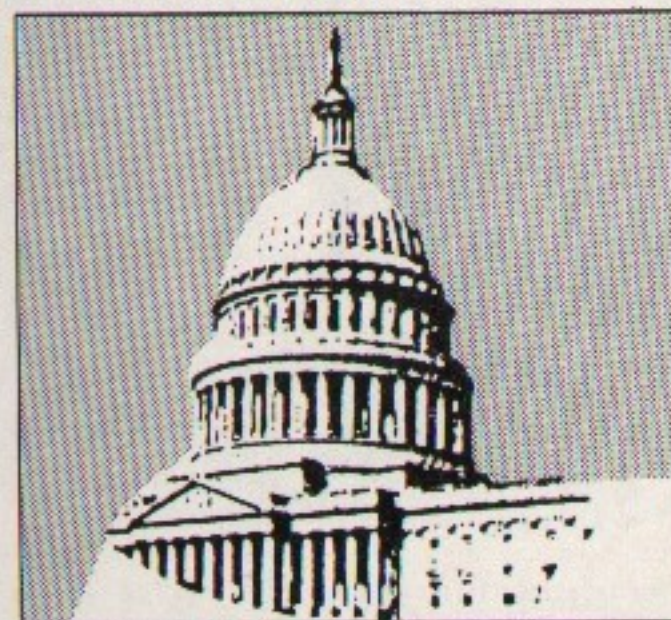
National Seminar

Featuring Alice Walker

Author of the Pulitzer Prize-winning book *The Color Purple*

June 9-12, 1989 • Washington, D.C.

- Updates on issues and legislation.
- More than 50 speakers.
- More than 40 tables of literature and merchandise.
- Networking opportunities.
- Sumptuous vegetarian meals and live entertainment.



More than 500 people will attend this conference. Join us. For seminar information, please write to:

P.O. Box 2978
Washington, D.C. 20013-2978

Or call
(703) 684-0688

BEAUTY WITHOUT CRUELTY

A Face of Kindness

Beauty Without Cruelty offers the most complete range of vegetarian cosmetics. A range that suits every skin type, giving you total flexibility to create your own individual look. No animal testing. Your satisfaction guaranteed.



Send \$1.00 to cover postage and handling on a free catalog with color chart. Wholesale inquiries welcome.

Pamela Marsen, Inc.
451 Queen Anne Road
Teaneck, NJ 07666

(201) 836-7820

BWC
COSMETICS

LETTERS

Continued from previous page

cans of diseased flesh put out by Ralston Purina et al. By using commercial dog and cat foods, we contribute to our own animals' degeneration and disease, to the horrors of factory farms and slaughterhouses, and to the destruction of wild horses, kangaroos, dolphins, and other wild animals. We owe it to all animals—whether dogs, cows, or dolphins—to find a better way.

—Mary de La Valette
Peabody, MA



Advocates Pressure Politics

In the 1988 Presidential election, neither Bush nor Dukakis were explicit on animal rights issues. For this, I blame the leaders of humane organizations, who allowed the candidates to say virtually nothing on the subject. With hundreds of animal groups with total membership in the millions, animal advocates could have measured up to an important voter bloc. But they lacked the political resolve of the National Rifle Association (NRA), which came out boldly against any candidate who disagreed with them.

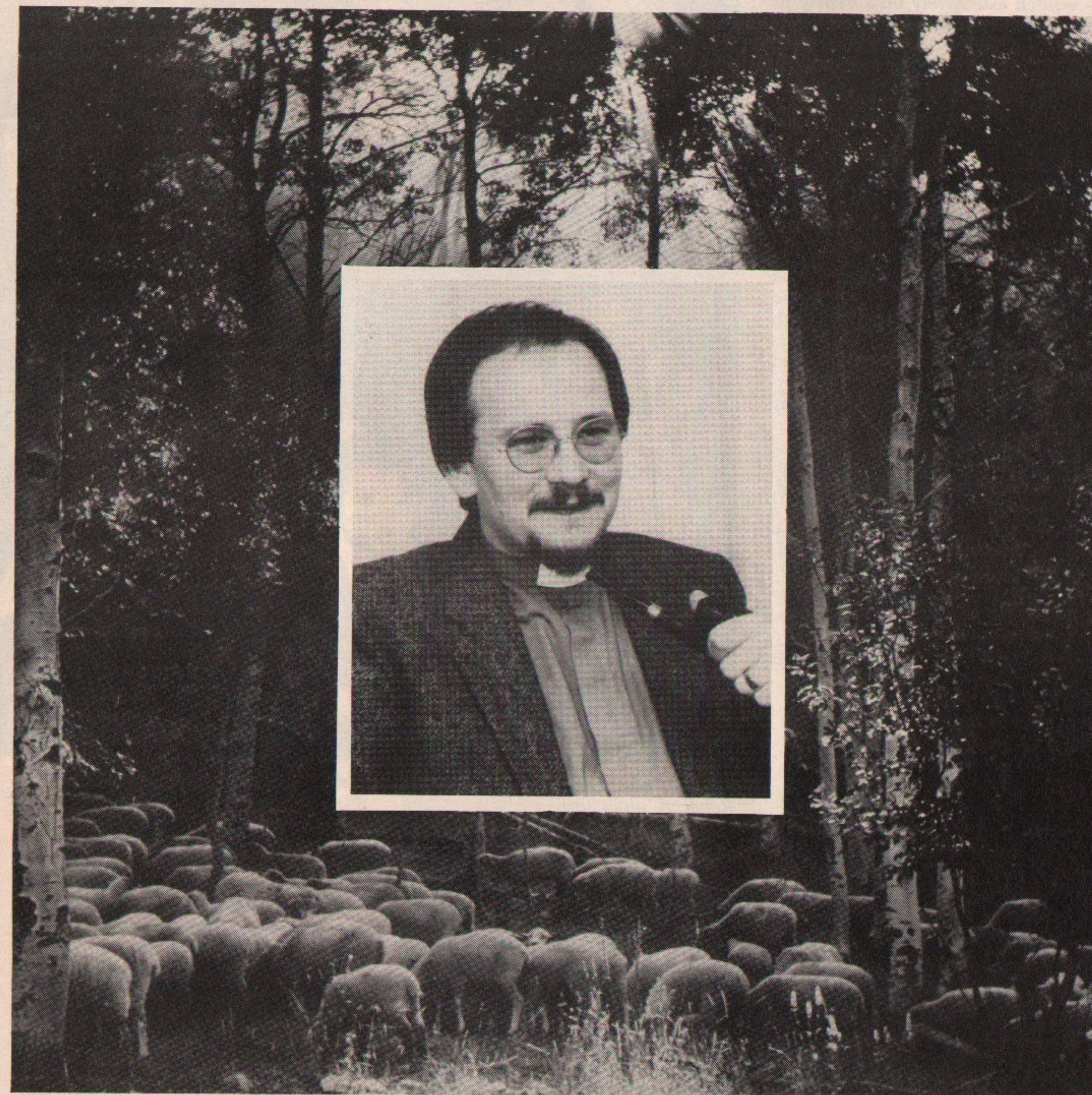
I realize that the tax laws restrict many groups from taking part in political elections, still, some groups were under no IRS constraints and, as individuals, we could have all participated.

Making a political decision often does not lend itself to being admired by everyone. But it must be done if animal protection laws are to be passed and enforced. Good intentions are flawed if you play dead during political campaigns. A passive disposition has only led to token results. We have got to stop feeling like Rodney Dangerfield when he says, "I get no respect." Being a humanitarian is nothing to be ashamed of.

An avid hunter and member of the NRA recently told me, "The trouble with animal protectionists is that they are naive. They give the public many reasons for being humane. The arguments sound impressive. The politician listens. Then a hunting lobbyist comes by to say, 'I have some money for your campaign and I'm going to mail 10,000 letters to hunting enthusiasts endorsing you.' Suddenly the candidate makes a decision to support the hunting lobby's positions." The scenario is the same for the American Medical Association and the cosmetic, petrochemical, meat, and research industries.

Continued on page 53

A Conversation with Andrew Linzey On Christianity and Animals



Whether or not one believes in God or practices any religion, it's hard to deny that religious traditions of many origins continue to influence great percentages of the global population. The degree of this influence delivers great potential for changing moral values, yet, historically, most of these religions have wielded a negative influence on human relations

BY KIM BARTLETT

with the nonhuman world, and many continue to do so today. Christianity is, of course, one such faith, and relating to it constructively presents a major challenge to the animal rights movement. For most of its past, up to the present, institutionalized Christianity has condoned—even sanctified—the human

reign of terror on earth through scriptural reference and expedient doctrine.

There are, however, signs that its antagonistic posture towards animals is beginning to soften. Among these signs is the emergence of prominent clergy who preach compassion and decry cruelty. The Rev. Dr. Andrew Linzey, a Church of England (Anglican/Episcopal) theologian is one of them. Although he

Continued on next page

INTERVIEW

Continued from previous page

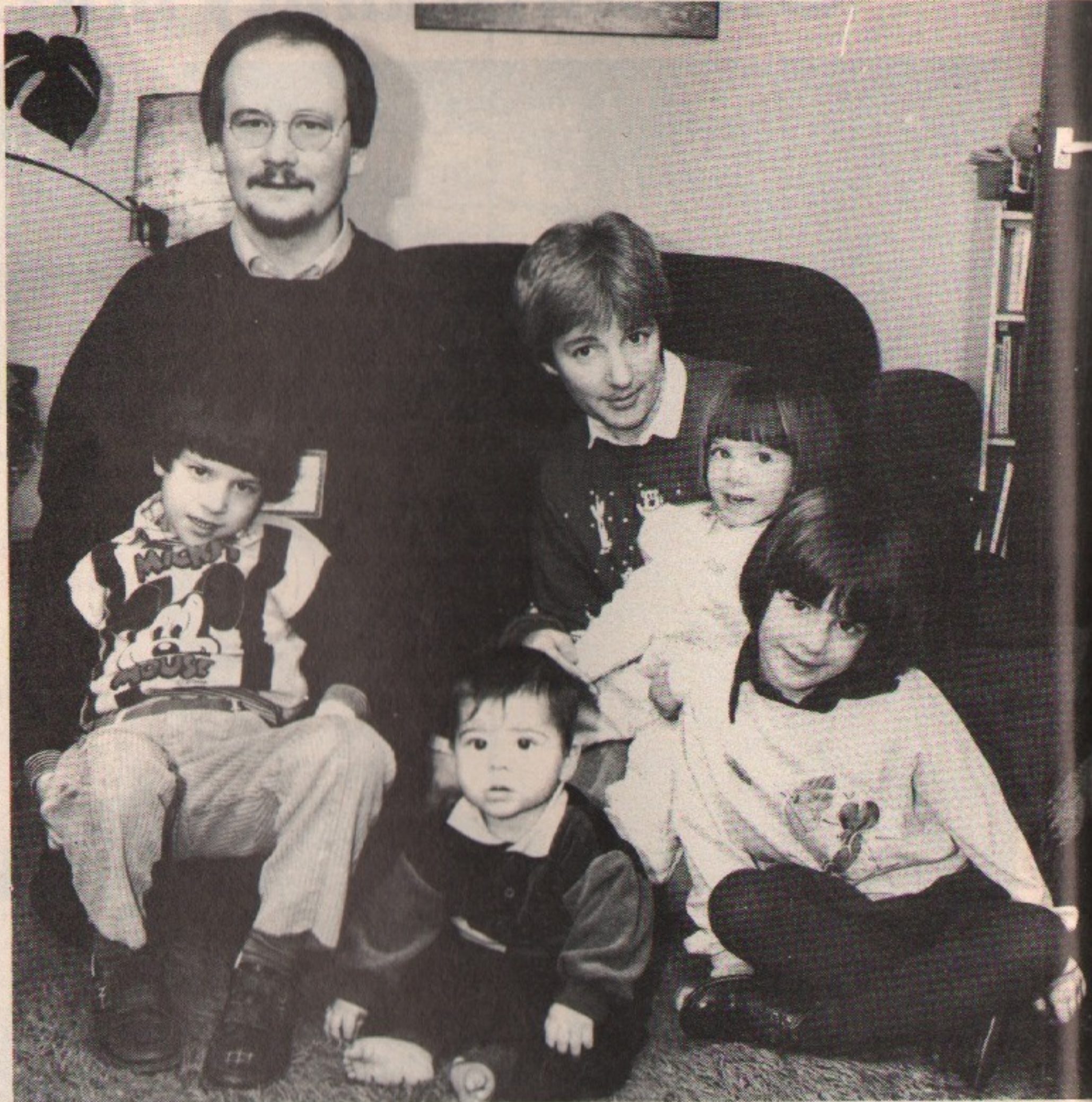
has written extensively on a variety of moral issues, it is his work on animals that seems closest to his heart. His pioneering work *Animal Rights: A Christian Assessment*, published in 1976, aroused considerable discussion in the United Kingdom, and a newer book *Christianity and the Rights of Animals* (see *Reviews*, *The ANIMALS' AGENDA*, March 1988) has been recognized as a theological landmark.

Dr. Linzey's involvement with the animal rights movement led him on a speaking tour of the United States last fall, and *The ANIMALS' AGENDA* could not resist the opportunity to meet with him for a face-to-face discussion of his faith's teachings and traditions about animals. A luncheon meeting was arranged at a country house where Linzey was staying, located in the mountains just north of New York City. Expecting a stereotypically English vicar (cheerful, but stuffy, and perhaps a tad pompous), I was surprised to be met in the garden by a vigorous young man with mischievous eyes and a rolling laugh. I was soon enchanted by this jovial clergyman, whose intelligence proved equally stunning, and when I finally switched off the tape recorder, the warm autumn afternoon had turned into a cool, cloudiness night.



Should we see Andrew Linzey as proof that the church has a conscience about animals, or should we see you as the exception that proves the rule that the clergy are indifferent to animals?

As you know, I'm described somewhere as the foremost theologian dealing with issues of animal rights. Whenever I hear that description, I get a little bit worried and I say to myself, "If they've only got people like me, what a bad state the movement is in." It's a bitter pill for animal rightists to have to swallow that the church is largely, though not exclusively, indifferent to animals. The reasons for that are so complex, and in some ways so subtle, that they don't admit of an easy answer. There is a very positive tradition about animals, but also a very, very negative tradition. I would hate to think the future for Christianity and animals rested with Andrew Linzey alone. What needs to happen is for the many Christians who already care deeply about animals—and I know they exist,



Andrew and Jo Linzey with their four children: Adam, Jacob, Rebecca, and Clair.

because they write to me—to somehow re-occupy the churches and make their presence felt.

Which is, of course, a very long process. I must admit that there's a special contempt in my heart for the clergy; I have little respect for people who claim to be in touch with some universal, ineffable goodness, and yet are so indifferent to the gross suffering of innocents. And so I question whether the clergy will ever be at the forefront of correcting these attitudes, or whether they're just going to be brought along by the wave action of their congregations, such as occurred with slavery and other progressive issues. Most never were on the cutting edge of social reforms; they were simply led. What do you think?

I share most of your negative feelings about the church. But my primary loyalty is to God, and not to the church. You see, I don't think the claims of the church and the claims of God are identical.

Because I wear a dog collar most of the time doesn't mean I'm in favor of all religion—or any kind of religion. I'm certainly not. Indeed, in America, I think you have some of the best and some of the worst religion in the world. The church is a very human institution, a frail human institution, and it often gets things wrong. Indeed, it's worse than that. It's often a stumbling block and often a scandal.

I understand why people don't want to work within that kind of institution. But you see, every institution is corrupt. It's not just religious history that's been awful to animals, almost all history—secular or religious—has been awful to animals. I can't think today of an institution—even the animal rights movement—that is uniformly beneficial to animals. So it seems to me that we have to work with sinful institutions if we are to reach people and create change. That's not to deny that some individuals can go it alone and, in turn, create their own institutions.

Though there are awful things about the church today, there's a positive side that will eventually come out. Let's take your issue of slavery. If you go back in history, say 200 years, you'll find intelligent, conscientious, loving Christians defending slavery, because they hardly gave it two thoughts. If they were pressed, they might have said, "Slavery is part of progress, part of the Christianization of the dark races." A hundred or perhaps as little as 50 years later, what you suddenly find is that that very same Christian community that provided one of the major ideological defenses of slavery had begun to change its mind. So much so that nowadays, as I wander around Christian churches, I haven't found a slave trader. I haven't even found anyone who thinks other than that slavery is inimical to the Christian faith.

You haven't met anyone with the Ku Klux Klan, or a supporter of apartheid.

That's true. But here is a classic example of where the Christian tradition has been a force for slavery and also a force for liberation. Now, just think of the difficulties that those early Christian abolitionists had to face. Scripture defended slavery. For instance, in *Leviticus 25*, you're commanded to take the child of the stranger as a slave. And Jesus said nothing about slavery.

That we know of.

That we know of. St. Paul simply said that those who were Christian slaves should be better Christians. Almost unanimously, apart from St. Gregory, all the church fathers defended slavery, and for almost 1800 years, Christians defended and supported slavery. So, in other words, the change that took place within the Christian community on slavery is not just significant, it is historically astounding. Now, I give that example because I believe the case of animals is in many ways entirely analogous. We treat animals today precisely as we treated slaves, and the theological arguments are often entirely the same or have the same root. I believe the movement for animal rights is the most significant movement in Christianity, morally, since the emancipation of the slaves. And it provides just as many difficulties for the institutional church.

I see the animal rights movement as being part of an evolutionary process. It's the last liberation. And yet, trying to tie that into Christianity is difficult. Because the church is carrying around all this theological baggage—because it de-

A Changing Roman Catholic Perspective



Pope John Paul II

On December 30, 1987, Pope John Paul II laid out a new vision for his church in an encyclical on social concerns entitled "Sollicitudo Rei Socialis." While it dealt mainly with issues of economics and social justice, the Pope did reflect on humanity's relationship with the natural world. What follows is item 34 of section IV, "Authentic Human Development." It comes directly after a discussion on the moral character of development.

Nor can the moral character of development exclude respect for the beings which constitute the natural world, which the ancient Greeks—alluding precisely to the order which distinguishes it—called the "cosmos." Such realities also demand respect, by virtue of a threefold consideration which it is useful to reflect upon carefully.

The first consideration is the appropriateness of acquiring a growing awareness of the fact that one cannot use with impunity the different natural elements—simply as one wishes, according to one's own economic needs. On the contrary, one must take into account the nature of each being and of its mutual connection in an ordered system, which is precisely the "cosmos."

The second consideration is based on the realization—which is perhaps more urgent—that natural resources are limited; some are not, as it is said, renewable. Using them as if they were inexhaustible, with absolute dominion, seriously endangers their availability not only for the present generation but above all for generations to come.

The third consideration refers directly to the consequences of a certain type of development on the quality of life in the industrialized zones. We all know that the direct or indirect result of industrialization is, ever more frequently, the pollution of the environment, with serious consequences for the health of the population.

Once again it is evident that development, the planning which governs it and the way in which resources are used must include respect for moral demands. One of the latter undoubtedly imposes limits on the use of the natural world. The dominion granted to man by the Creator is not an absolute power nor can one speak of a freedom to "use and misuse" or to dispose of things as one pleases. The limitation imposed from the beginning by the Creator himself and expressed symbolically by the prohibition not to "eat the fruit of the tree" (cf. *Genesis 2:16-17*) shows clearly enough that, when it comes to the natural world, we are subject not only to biological laws but also to moral ones, which cannot be violated with impunity.

A true concept of development cannot ignore the use of the elements of nature, the renewability of resources and the consequences of haphazard industrialization—three considerations which alert our consciences to the moral dimension of development.

The complete text of the encyclical may be obtained from the National Catholic News Service for \$3.50 (1312 Massachusetts Ave. N.W., Washington, D.C. 20005).

fended slavery for so many centuries and has helped to oppress, or allowed its practitioners to oppress, women and minorities, why should we care nowadays about Christianity? Why should we view it as morally relevant? Why not look for something new?

Well, if one asks, "What can the church do for animal rights?", then the first

answer has to be: "What it can do is repent." And that itself, if and when it happens (and I believe it will happen), is a deeply significant thing. Repentance is that process whereby we acknowledge that the past has not been as we wish it had been, and we commit ourselves to doing something better in the future.

Continued on next page

Continued from previous page

Now, the church needs to repent. On almost every moral issue, Christianity has a terrible record. Nevertheless, it's a mistake to simply concentrate on the negative strands in Christianity and ignore the positive.

For example, the Royal Society for the Prevention of Cruelty to Animals (RSPCA)—the first animal welfare society in the world—was started by a person called Arthur Broome, who was an Anglican clergyman. He gave up his job as vicar of a London church to become the first unpaid secretary of the society, and he ended up going to prison for the society's debts. He founded that society together with Wilberforce and Shaftesbury, Richard Martin, and other significant thinkers of the time. They did it, not on modern humanist utilitarian grounds, but on the grounds of Christian compassion. The RSPCA was founded as a specifically Christian organization. Its first prospectus talks about the need to extend Christian charity to animals. The minute-book recalls its first resolution, that it was a Christian society based on Christian principles. Now, I spent four years as a council member of the RSPCA, so I know a little about the society. And whatever animal rightists now think about the RSPCA, in its inspiration and its original work, it was a profoundly courageous, radical organization.

You could say that about the early church, too.

Sure. But what I'm saying is that while you'll find some Christians indifferent to animal cruelty, you will also find some very significant Christians in opposition to it.

But you find that in any religion. Certainly Buddhists are more sensitive to animals than are Christians, in general. You find heightened sensitivity among the Jews and among Native Americans. Ahimsa, or harmlessness, is a tenet of Hinduism. And many atheists are strong animal advocates. Compassion is not something unique to Christianity.

No, compassion is not unique to Christianity and, of course, there are compassionate thinkers and doers in other religions. I don't want to disparage any other faith. But, if we're going to talk about the record of Christianity, it's important to see that it is multifaceted.

I'm critical of Christianity as one who once held it dear, but found it bitterly lacking when my views on animals radicalized. When I tried to express my con-

The World Council Of Churches Report

At a September 1988 theological consultation sponsored by the World Council of Churches' (WCC), a report was approved and certain recommendations adopted concerning the failure of Christian churches to teach respect for animals. The committee's statement is presently making its way through various organizational levels towards full discussion—and possible adoption—at the WCC General Assembly scheduled for 1991 in Canberra, Australia. The theme of the conference will be the renewal of creation.

While the committee's report, called "The Liberation of Life," falls short of endorsing what an animal rights advocate might consider true liberation, it suggests a radical shift in Christian attitudes. The following portion of the text begins at Section 4, "Respect for Individual Animals," and includes the conclusion and recommendations.

The biblical and theological messages about the value of animals speak with one voice: Animals do not exist for the sake of the unbridled pursuit of human avarice and greed. And yet the increasingly powerful transnational corporations prefer that people not know, or not care, about the pain and death literally billions of animals are made to suffer every year, in the name of corporate mass-production and consumer over-consumption. Some examples follow.

Cosmetics and Household Products

Many areas of the world have an abundance of toothpastes, colognes, aftershaves, deodorants, perfumes, powders, blushes, detergents, oven and window cleaners, furniture and floor polishes, and other cosmetics and household products.

This is well known. What is not well known is that these items routinely are tested on animals in a variety of painful ways, including acute eye-irritance and skin-irritance tests as well as so-called "lethal dose" tests, in which animals are force-fed a deodorant or floor polish, for example, until a specific number die. When we purchase the products of the major cosmetic and household products' corporations, we support massive animal pain and death—all of which is unnecessary. For there are alternatives. Attractive cosmetics and effective household products that are both safe and economical, that have *not* been tested on animals, already exist and are available, and others would be if enough consumers demanded them.



Fashion

Mass production and over consumption encourage ignorance and indifference in the name of fashion. Nowhere is this more evident than in the case of fur products (coats, capes, gloves and the like).

Fur-bearing animals trapped in the wild inevitably suffer slow, agonizing deaths, while those raised on "modern" fur-farms live in unnatural conditions that severely limit their ability to move, groom, form social units and engage in other patterns of behavior that are natural to their kind. When we purchase the products of commercial furriers, we support massive animal pain and death—all of which is unnecessary. For there are alternatives. Many attractive coats, capes, gloves and the like, which are not directly linked to the commercial exploitation of animals, already exist and are available, and others would be if enough consumers demanded them.

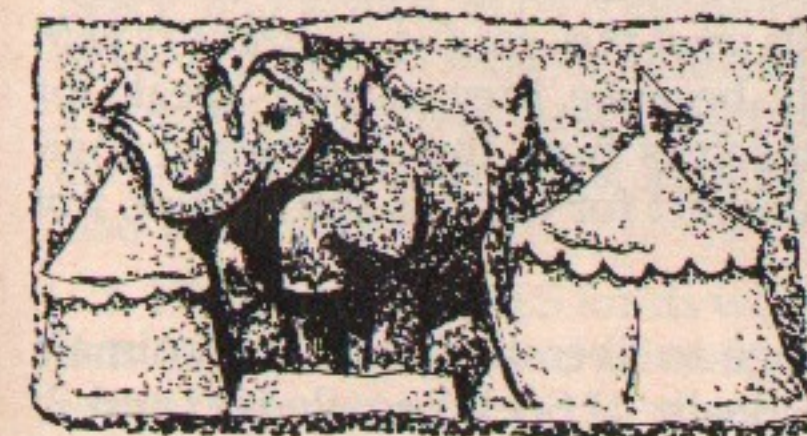
Food

Increasingly, the family farm is being replaced by national and often multinational interests, business ventures void of any roots in the land or bonds to the animals they raise. The goal of mass-production is to raise the largest number of animals in the shortest time with the least investment. The "good shepherd" has given way to the corporate factory.

Corporate animal agriculture relies on what are called "close-confinement" or "intensive rearing" methods. The animals are taken off the land and raised permanently indoors. There is no sunlight, no fresh air, often not even room enough to turn around. In many cases, six to eight laying hens are packed in a wire-mesh metal cage three quarters of the size of a page of a daily newspaper. For up to five years, many breeding sows are confined to stalls barely larger than their bodies. Veal calves (typically male calves born to dairy herds) routinely are taken from their mothers at birth and raised in permanent isolation. Increasingly even dairy cattle are being taken off the land and raised indoors.

Because of the massive numbers of farm animals raised for slaughter (upwards of 4 billion annually, just in the United States), huge amounts of grains are used as feed. More than 90 percent of the oats, corn, rye, barley, and sorghum crops grown in the United States, for example, are fed to animals. And this use of food is enormously wasteful. Every pound of complete protein produced by beef cattle requires eight to nine pounds of complete vegetable protein, while every pound of complete protein supplied by hogs requires four to five pounds of complete vegetable protein. When more protein is being used to produce less, it is no exaggeration to say that we have a protein production system running in reverse.

On the corporate factory that is today's animal farm, virtually every natural form of behavior is thwarted, from the preening and dust bathing in chickens to nursing and gamboling in veal calves. When we purchase the products of corporate factory farming, we support massive deprivation and death—all of which is unnecessary. For alternatives exist. People can choose to purchase the products of remaining small-scale family farms or explore a dietary lifestyle free from all direct commercial connections with the suffering and death of animals.



Entertainment

Many different animals are used for commercial purposed in entertainment. The forms of entertainment include circuses, stage and aquatic shows, rodeos, bullfights, and organized cock and dog fights. In whatever form, the animals are treated as mere

means to human ends. Sometimes (as in the case of bull and bronco busting in rodeos) the animals are caused more than incidental pain. Sometimes (as in the case of housing and transportation of circus and other "performing" animals) the animals are subjected to severe and often protracted deprivation. Sometimes (as in the case of animals who perform "tricks" in stage and aquatic shows) the animals are rewarded for their ability to mimic human behaviors (for example, by balancing themselves on balls or jumping through hoops). And sometimes (as in the case of bull, cock and dog fights) some of the animals are killed and all are made to endure acute suffering.

When we patronize these forms of entertainment, we support those commercial interests that reduce the value of animals to the status of the purely instrumental, often at the cost of great pain (and sometimes even death) for the animals themselves—and all of this is unnecessary. For alternatives exist. We do not have to train, exploit, outwit or out-muscle animals, or to support those who make a profit from doing so, in order to take pleasure in their presence and beauty. Benign forms of recreation involving animals exist. For some people this may involve photography, scuba and other forms of ocean diving, or the viewing of any one of thousands of films about wildlife. For all people this can involve becoming attentive to and appreciative of many forms of animal life that live in community with us, wherever we live.

Continued on next page



cern to the clergy, I experienced either paternalism, ridicule, or complete indifference. That made me feel that God, or my definition of God, couldn't be found within the institutionalized church. I left the church in protest of its indifference to animals. Now, looking from the outside, I see that I don't want to be part of an institution that condones and sanctions cruelty. As you know, we find members of the clergy blessing matadors, foxhunters, and other animal killers. At a pigeon shoot demonstration I went to, there was a protestant minister defending the massacre and berating us—he thought we should rather be out protesting abortion.

I also find it difficult to be part of a sinful church, but unlike you I haven't left. I also find it very difficult to be part of a sinful culture in a sinful country—indeed, part of a sinful human race. If I want to be pure—that is, if I want to be only with those people who agree with me or have the same moral insights—I must go to another planet. As I see it, there is no pure land.

Animal rightists may present the church as being callous and indifferent, lacking in love and forgiveness, and so on. And I think there is a very challenging and real critique of contemporary Christianity along those lines—I myself have made it on many occasions—but you see, there's a similar challenge that must be made of animal rights groups. I spent four years on the RSPCA council, having joined it when I was 19, and I have not been to more acrimonious meetings where more hatred was shown. I saw more vilification of individuals and more back-scene maneuvering than in any other human societal group I've belonged to—including the church. And so, if there's a critique to be made, as I'm sure there is, it really cuts both ways. It took me a long time to recover personally from the wounds I received serving as an RSPCA council member. Even now, I don't suppose they're entirely healed. In other words, while the Christian church does not live up to its message of love and peace, most animal rights societies and individuals don't live up to their message of nonviolence and compassion either.

Certainly we could use some humility, too. In this country, and probably in yours, there seems to be a great deal of self-righteousness. With some people, the animal rights movement seems to have taken the place of a fanatical religion, insofar as we disdain those with whom we disagree and those whose

Continued on next page

Continued from previous page

practices are not exactly like our own. That seems to me the poison of our movement.

Yes, I think that's right. I have described some animal rightists as people who have lost a religion and found a cause. And sometimes I think the difficulty with animal rightists is not that they are atheists or secularists, but in a way they're almost too religious. They've simply taken on some of the worst aspects of personal religion. What I mean is, the corruption of Christianity takes place when instead of becoming a means whereby we live and care for others, it becomes simply a means, a tool, for personal self-improvement whereby the end of the religious quest becomes how we can make ourselves morally better in contrast to the other people who are sinners. And there's a lot in the animal rights literature that exudes a kind of self-righteousness that is morally a dead-end. I don't want the world to become animal rights at any cost. If it means an increase in self-righteousness, moralism, coercion, intimidation, or acts of violence, I don't want any part of it. The critique of the church and the critique of the animal rights movement is much more closely related than we both might dare to think.

Many times, people who are not interested in animal rights—and it's not only the clergy, though I will point the question that way—will say, "I'm interested in human suffering, not animal suffering." But, in fact, we are talking about human suffering, because those of us who have been made aware of animal suffering and who are sensitive to it are in a great deal of pain and grief. That alone should be good enough reason for the clergy to be responsive. At the very least, it should cause them to examine the issues and recognize that there's a problem.

As you look around, I think you can see in the religious scene two kinds of churches. One is the more clearly hierarchical church which has a line on almost every issue; and it has a number one person who runs the show. This is most obviously exemplified in the Roman Catholic church. And then there's another kind of church in which people are allowed some freedom to think for themselves, to understand doctrines in their own way and draw their own moral conclusions. Now, if you want clear-cut answers to every moral question, then you must simply opt for the first model whereby the "answers" have all been worked out.

The World Council of Churches Report

Education

A traditional rite-of-passage for children and adolescents in the affluent world is compulsory dissection of animals. Those students who resist or refuse for reasons of conscience routinely are ridiculed or punished for their moral sensitivity. Often they stand alone, abandoned even by their parents, ostracized by their peers. And yet this exercise in scholastic coercion is totally unnecessary.

For alternatives exist. These include detailed drawings of animal anatomy and physiology, state-of-the-art videos of relevant dissections, and even computer programs that enable students to "dissect" a frog, for example, on a screen rather than a once living organism. When we support an educational system that callously punishes young people for being concerned about the integrity and value of animals, we tacitly support not only the unnecessary pain and death of countless numbers of animals but also the moral damage done to our children.

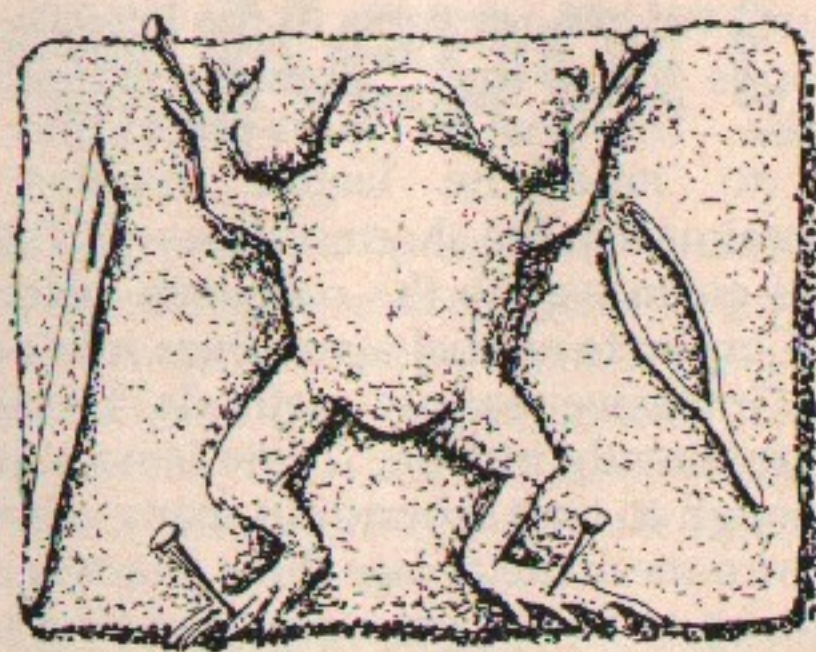
The examples given above are only that, examples. There are many other ways in which people fail to show minimal respect for animals as creatures of God. These include instances of wasteful, needlessly duplicative, and poorly executed scientific use of animals, the "sport" of hunting, and the killing of members of rare and endangered species, such as the African elephant and the black rhino. Like the previous examples, these further ones have a common denominator: A creature having intrinsic value is reduced to one having only instrumental value—as an object of mere scientific curiosity, a trophy, or a source of illegal profit. An ethic for the liberation of life is a call to Christian action. In particular, how animals are treated is not "someone else's worry," it is a matter of individual and collective responsibility. Christians are called to act respectfully towards "these, the least of our brothers and sisters." This is not a simple question of kindness however laudable that virtue is. *It is an issue of strict justice.* In all our dealing with animals, whether direct or indirect, an ethic for the liberation of life requires that *we render unto animals what they are due, as creatures with an independent integrity and value.* Precisely because they cannot speak for themselves or act purposively to free themselves from the shackles of their enslavement, the Christian duty to speak and act for them is the greater, not the lesser.

In facing this new challenge—this challenge to liberate all life, the animals included—Christians should aspire to two ideals: 1) Seek knowledge; and 2) Act justly.

The first ideal enjoins us to break the habit of ignorance when it comes to how animals are being treated. It bids us to ferret out the truth, to make the invisible visible, to make the obscure clear. The second ideal bids us to make our own life a living expression of justice towards God's creation, to bring peace to our own lives even as we work to bring peace to the world. Indeed, we are unlikely to succeed in doing the latter if we fail in doing the former. There is little hope, that is, that we can change the world if we cannot even change ourselves: In the choice of the cosmetics and household products we use, the clothes we wear, the food we eat, and the entertainment we patronize. An ethic for the liberation of life begins at home.

Much else remains to be considered. Laws and institutions that permit or encourage the oppression of animals need to be identified and changed. The truth about the ways animals are oppressed needs to be made known, beginning in the church itself. Our children need to be sustained in their natural empathy with and compassion for animals, and this means that certain traditional practices in their education, including in particular compulsory dissection, will have to be altered. Clearly, the struggle to liberate life is not for the faint of heart.

Yet just as clearly it is a struggle no thoughtful Christian can avoid. When St. Paul says that "the whole creation has been groaning in travail together un-



til now," he speaks to our time and our circumstances. For the animals have been groaning, though we have heard them not. We hear them now. They cry for justice. We cannot fail to answer.

CONCLUSION

The theme of this report is "the liberation of life." Increasingly during this century Christians have come to understand the gospel, the Good News, in terms of freedom—both freedom from oppression and freedom for life with God and others. Too often, however, this freedom has been limited to human beings, excluding most other creatures as well as the earth. This freedom cannot be so limited because if we destroy other species and the ecosystem, human beings cannot live. This freedom should not be so limited because other creatures, both species and individuals, deserve to live in and for themselves and for God. Therefore, we call on Christians as well as other people of good will to work toward the liberation of life, all life.

RECOMMENDATIONS

1. There is a real need to bring together persons of diverse emphasis and perspectives from Latin American liberation theologies, feminist theologies, black theologies, ecological theologies, Minjung theologies and African theology, those committed to animal rights, those struggling to free Christianity from its anti-Jewish tendencies and those involved in dialogue with persons of other living faiths.

The aim would be to go beyond the still somewhat fragmentary and divisive works of such thinkers to a consensual theological statement that would not be a specialized theology geared to particular issues, but a fresh statement of the heart of Christian faith for the whole community of believers.

We therefore request the Justice, Peace, and Integrity of Creation committee (JPIC) to organize such a meeting for the further development of Christian theology that expresses the convictions of persons concerned for justice, peace and the integrity of creation.

2. We recommend that JPIC and the subunit on Church and Society (C&S) of the WCC cosponsor a series of conferences designed to envision in concrete terms what social, economic, agricultural, and industrial structures and practices would make possible ecologically sustainable modes of development and progress which take account of human respect for the integrity of creation, peace, and justice. Such conferences should include persons representing points of view similar to those identified in recommendation number one. Those willing to think in new categories from such areas as political theory, sociology, anthropology, economics, agriculture, climatology, and oceanography should also be included.

3. We commend C&S for its work in bringing together theologians and scientists for informative and critical dialogue. In the light of our description of the role of the sciences in the theology for the liberation of life, we recommend that these conferences continue.

4. In view of the ecologically unsustainable practices of modern agriculture and forestry, we recommend to JPIC that these issues be priorities on the agenda of JPIC.

5. Seminary education is woefully lacking in basic courses in ecology and/or perspectives in science and religion. It is certainly not necessary to divinity students to have in-depth understanding of scientific procedures. What is imperative is a basic, even minimal, perspective of how contemporary science depicts reality. Many men and women preparing for the ordained ministry hold a Newtonian, individualistic, substantialist view of reality. It is this understanding that they attempt to correlate with Christian faith, resulting in an individualistic, otherworldly theology of salvation. We recommend to the subunits of Theology and Education of the WCC that member churches of the WCC counsel their seminaries to require course work in the contemporary scientific "picture" of reality, a picture that underscores the interdependence and inter-relatedness of all of reality. Such a view could profoundly influence how church leaders preach and teach in regard to the relationship of human beings to the environment.

6. In view of the widespread maltreatment of animals throughout the world

Continued on page 57

There has to be a frank recognition that the Christian church is divided on every moral issue under the sun: nuclear weapons, divorce, homosexuality, capital punishment, animals, etc. I don't think it's either desirable or possible for Christians to agree upon every moral issue. And, therefore, I think within the church we have no alternative but to work within diversity. Sometimes I say to myself I would like to be in a Linzeyist church. In this Linzeyist church, the only people allowed would be those people who really follow Linzey's theology of life. But a church where people are allowed to think for themselves will not be entirely monochromatic. There has to be unity in diversity in the church just as there should be in the animal movement. But it does cost us something in that we have to give consideration to points of view we don't like or think are right. It requires of each of us a kind of practical tolerance.



"Isaiah's vision of the lion lying down with the lamb, or the image in Revelation of a new heaven and new earth where there will be no more pain and no more death—these are powerful religious ideas."

At The ANIMALS' AGENDA, we sometimes find ourselves criticized heavily by our readers for presenting points of view that do not reflect what they consider to be pure animal rights dogma. So, I certainly understand what you are saying, and yet this question of why doesn't the church respond to the pain of the animal rights movement isn't answered. Perhaps there is no answer to that question, but tell me what to say to animal rights activists who are wracked with spiritual pain. I can't say go to your priest or minister or rabbi, because I know from personal experience that they'll probably be rebuffed.

What you could say is that sometimes it's infantile to look for authority figures who can provide answers. In my ministry to those who are in pain, what I see myself as doing is not providing answers to their particular questions but helping them to

Continued on next page

INTERVIEW

Continued from previous page

explore the Christian tradition for themselves and become their own theologians. That, I think, is a fruitful way forward, because there is so much in the Christian tradition that can give sustenance to those people who are committed to animal rights.

You spoke earlier of an evolutionary vision. Well, the Judeo-Christian tradition contains within it your idea that the world is not yet finished—that God is not yet finished with us—and that the world is going somewhere. God hasn't merely made the world and walked away, but actually continues to care for it and love it; and, therefore, we are moving towards a better world. By that I don't mean that day by day we're getting better. There can be movements backward as well as movements forward. But we are moving somewhere. Isaiah's vision of the lion lying down with the lamb, or the image in Revelation of a new heaven and new earth where there will be no more pain and no more death—these are powerful religious ideas. And ideas have an effect on how we see the world. Some people are full of moral despair with the world,



Linzey and Kim Bartlett.

and they think it can't be fundamentally changed. And some people who think something *should* be done are morally incapacitated because they don't think it *can* get better. One of the really good things in the Christian tradition is that it provides people with a vision of a better world—a world in which there is no longer structural violence.

I'd have to say that such a vision is what keeps me going in spite of having become somewhat nihilistic personally. I believe we can all make a difference and help create a better world if only...

If I may say so, that's an attitude of faith.

Yes, it is faith, and yet the nihilism comes from knowing that even if we achieve a state of grace—to use a Christian term—we can never erase what has happened. We can never wipe away the suffering that has occurred. I doubt that even a perfect future can redeem the past.

I think we can wipe out the suffering...

But not the memory. I think of the slaves and of what happened in the Roman

Coliseum, and it hurts me now.

But, you see, in that perceptive question you touch one of the major reasons why I'm a Christian and not a Buddhist. I'll try to explain. The first problem is that you look at the world and are full of moral despair—and the arguments for moral despair are overwhelming intellectually. The second thing is that even if you get out of that despair, you look at the world and say, "Can the suffering be redeemed?" Most people would say no. But I believe that at the heart of the universe there is a source of moral redemption, and not just for human beings. Without a new world, or a future life—however you put it—for animals and humans, suffering is not redeemed. But I believe in a God who is going to set the world right. And that's why I can't jettison the religious framework to the whole business of animal rights, because our capacity to do things morally depends to some degree on our moral perceptions. If you think the world is never going to get any better, then there's no point in trying. I believe the world can be changed, and that God, in the end, is going to transform the suffering of all beings. God



Blood of the lamb: a Christian symbol for the sacrifice of Jesus.

cannot be the god Christians believe in if he simply *allows* a creature to suffer.

Someone said, "If God is God, then he is not good." In other words, if God is as powerful and influential as traditional

Continued on next page

END THE WAR AGAINST WILDLIFE

FREE INFORMATION

WRITE TO:

THE COMMITTEE TO ABOLISH SPORT HUNTING, INC.

P.O. Box 43, White Plains, New York 10605



"CASH is one of the most aggressive and dangerous anti-hunting groups in America."

—THE NATIONAL RIFLE ASSOCIATION



ORGANIZED RELIGION IS NOT A HOPELESS CAUSE!

True, much of organized religion has in the past been insensitive to the animals' cause—but change is stirring now. More progress was made in 1988 than ever before.

The International Network for Religion & Animals counts among its officers, directors and advisors a Rabbi who is Jewish Chaplain at a major university, a Church of England theologian who has written an important treatise on Christianity and the rights of animals, a theologian who is the director of a consortium of seminaries, a senior retired Bishop of the Episcopal Church, clergy and laity from the Roman Catholic, Lutheran, Methodist, United Church of Christ and Unitarian denominations, as well as Moslems, Buddhists, Hindus and others.

MAJOR FUNDING IS NEEDED

The International Network for Religion & Animals has an ambitious set of program objectives for 1989. \$150,000 will be needed to carry them out. If you might be in a position to help us secure a part of the funding, may we send you a copy of our program objectives? Please contact Alec Kyle, Treasurer, P.O. Box 1134, Frazer, PA 19355, or call (215)647-8362.

HELP US WITNESS TO THE RELIGIOUS DENOMINATIONS

INRA provides books and kits on the major faiths' attitudes to animals, manuals for "networkers" who want to approach local clergy, a newsletter, and other resources. Membership is available for as little as \$15. Join today and access our resources. For a contribution of \$25 or more (tax deductible), you will receive a free copy of *Christianity and the Rights of Animals*, by the Rev. Andrew Linzey.

**Rev. Dr. Marc. A Wessels, Executive Director
International Network for Religion and Animals
P.O. Box 1335
North Wales, PA 19454-0335 • (215)699-6067/9342**

- ☐ Yes, I wish to join the International Network for Religion and Animals
- ☐ Student/Senior Citizen \$10 ☐ Individual \$15
- ☐ Family \$25 ☐ Patron \$500+
- ☐ Additional Contribution \$ _____
- ☐ I enclose a check for TOTAL \$ _____

Name _____ Date _____ Phone (____) _____

Address _____

City/State/Zip _____

INTERVIEW

Continued from previous page

Christianity would have it—if God intervenes in the world or is capable of doing so, which I know is the subject of much theological debate—then s/he must not be very compassionate, because s/he is allowing dreadful things to happen. I think God has much to answer for.

Of course. God has *everything* to answer for. But that doesn't mean to say he can't or won't. I quote, "For our concept of God forbids the idea of a cheap creation—a throwaway universe in which everything is expendable save human existence. The whole universe is a work of love, and nothing which is made in love is cheap. The value, the worth of natural things is not found in man's view of himself, but in the goodness of God who made all things good and precious in his sight. As Barbara Ward used to say, 'We have only one earth. Is it not worth our love?'" Now, those are not words from Andrew Linzey but from Robert Runcie, the Archbishop of Canterbury in a lecture two months ago. Love costs a lot, and since the universe was created out of love, it costs God everything he's got.

Was Jesus a vegetarian?

Jesus was not a vegan. It may well be that he was a vegetarian in the sense that we

do not have a recorded example of him eating meat, though we do of him eating fish.

But that would disqualify him as a vegetarian, right? You do, I'm sure, agree that we don't know all about Jesus. What we have is all very sketchy, since the gospels were written so long after he died. But the incident you are referring to is the loaves and the fishes, is it not?

No, there are a number of well-recorded cases in the gospels of Jesus...

Of him actually consuming fish?

At least aiding and abetting those who did.

That's what I'm getting at. Did he simply give the people what they were accustomed to eating, or did he actually partake of it?

There's absolutely no doubt, if the gospel records are worth anything at all, that Jesus ate fish. There are some Christian vegetarians who argue that Jesus was an Essene—an ascetic.

It seems to me quite possible that he was. Personally, I think that if Jesus was divine, he has to have been a vegetarian.

I don't think so.

Explain. The Buddha didn't eat meat, and he lived a few hundred years prior to Jesus.

My own view is that killing animals is not always wrong. We have been made too clumsy a species to be able to move around on the planet without the accidental hurting or harming of other species. My view is that it is sometimes justifiable to kill animals—for mercy, in self defense, and indeed if it's essential for survival. I don't accept the absolutist view that we've no justification under any circumstances whatsoever to take flesh. Therefore, for me the convincing vegetarian argument goes something like this: where we are free to do otherwise, where we can avoid injuring or killing animals, we should do so and we have a clear obligation to do so. For us now, this involves being vegetarian and arguably even vegan. But that may well not have been possible in the whole history of the human race. And it may well not have been possible for Jesus to have been vegetarian.

And yet there were vegetarian groups and cultures at that point in time. The Essenes—whether Jesus was an Essene or not—were...

And the sect didn't survive.

True, it didn't survive more than a couple of hundred years, unless you take the view that the Essenes were the early Christians.

I think that's an impossible claim to sustain. My view is not that everyone who has eaten meat in the history of humankind has committed sin. What needs to be shown is that it was actually possible to live an alternative lifestyle. I have to sadly conclude that in many cases, it wasn't—in a straightforward way. And this is another area that disconcerts me about vegetarian propaganda. You see, it can be for us a clear choice, but for many of our forebears it was not.

To return to Jesus, Jesus did not choose women as his disciples. Does that by itself preclude the ordination of women in the 20th century?

Certainly not, but it might present an obstacle to a feminist joining or maintaining a relationship with the church.

It might. But Jesus also, as far as we know, did not oppose slavery—an institution that was rife at the time. Jesus also did not appear to support home rule, since he lived under foreign occupation. The point I'm trying to get at is this: Christian discipleship is not about historical copying of Jesus, and it never has been.



"For me the convincing vegetarian argument goes something like this: where we are free to do otherwise, where we can avoid injuring or killing animals, we should do so and we have a clear obligation to do so."

If you think of it in those terms, we're really up a gum tree. Jesus was, after all, male, Jewish, circumcised. Do all Christians today have to be Jewish and male and circumcised? That was actually a serious issue, you know, in the first century. Some of the early Christians did indeed think that you had to be Jewish in order to be a Christian, and circumcised. I'm able to report with some relief that they didn't win. But as I see it, the heart of the issue is about Christian discipleship, and to me that's not simply about copying Jesus. Even if it could be done, we shouldn't be doing it. It's about being led by the *spirit* of Jesus, which means we have to look at issues he never looked at, from perspectives he never looked from. And we have to be concerned with ways of living that would never have entered the historical Jesus' mind.

Many people in the animal rights movement are attracted to Eastern religion because they have found that the concept of karma provides a better answer to the problem of suffering in the world. Not only does the theory of karma provide justice to the universe, it presents suffering as an experience that leads to growth and higher awareness.

Perhaps. But I get hundreds of letters from animal rights people who are deeply devout Christians.

But did Christianity lead them to that compassion for animals?

In some cases. Without some religious awareness, I don't think some people would have actually come to the idea of justice or compassion for animals at all. It's not a question of people needing some contact with Christianity to develop justice or compassion—not at all—but to believe in animal rights is a bold act of faith. People think we're balmy, and it

Continued on next page

- ◆ Recognize Your Own Feelings
- ◆ Fortify the Committed
- ◆ Open Eyes and Hearts of Newcomers

No Room, Save in the Heart

Poetry and Prose on Reverence for Life
by Ann Cottrell Free

"You really place me on the side of the animals — could be dangerous!"

— Ann Hunter, Seven Fountains, Va.

"Thought-provoking, this book will leave a lasting impression."

— Jane Goodall, Ph.D., Tanzania

Animals, Nature and Albert Schweitzer

Dr. Schweitzer's words. Illustrated.
Commentary by Ann Cottrell Free.

"This book has opened my eyes and mind to a fuller understanding of reverence for life."

— John Karefa-Smart, M.D.

Former Ass't Director General, World Health Organization

"... brings to life the wisdom of Schweitzer."

— Michael W. Fox, D.V.M., Ph.D.
Director, Center for Respect of Life and Environment

The Flying Fox Press

4204 Forty-fifth Street, N.W., Washington, D.C. 20016

(301) 229-8160

No Room Save in the Heart: \$7.95 Animals, Nature & Albert Schweitzer: \$6.95

\$1.00 deduction — two books, same address. Quantity rates for humane groups

NOAH CALLED "BRILLIANT," "POWERFUL"

AVAILABLE
NOW!



We Are All Noah

A Film By Tom Regan

Produced By Kay Reibold

Presented By

The Culture and Animals Foundation

We Are All Noah

We Are All Noah is available to churches, synagogues, religious and other groups, and to interested individuals. This 29-minute film is available in both VHS (\$50.00) and 16mm (\$400.00).

Name _____

Address _____

City _____ State _____ Zip _____

Phone Number (optional) _____

Please make check payable to Culture and Animals Foundation, and send to 3509 Eden Croft Drive, Raleigh, NC 27612

"We Are All Noah marks the beginning of a movement that makes the most significant challenge to Christian ethics since the movement to emancipate the slaves."

Rev. Dr. Andrew Linzey
The Chaplaincy
University of Essex, England

INTERVIEW

Continued from previous page
takes an extraordinary amount of courage and perspicacity and faith to go on believing that a situation with so much pain and suffering can't just be improved generally (as the welfarists hope) but fundamentally done away with. It's a bold act of faith in the nature of human beings, in whatever moral purpose they may have, and in the universe itself. I know it's an act of faith, because sometimes I, too, wonder if the world can be fundamentally changed. If despair were a Christian option, I would despair along with all the others.

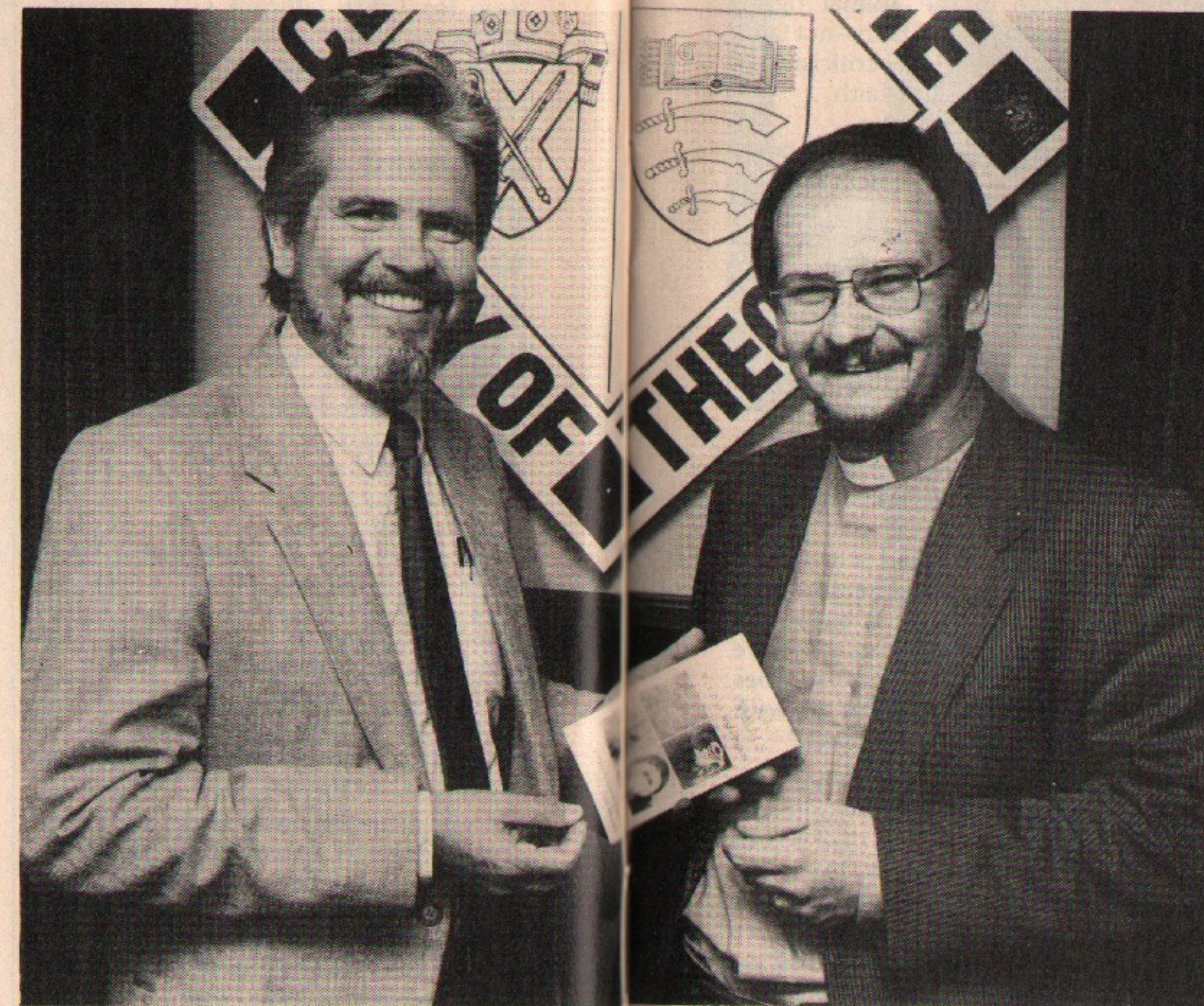
Let's look at religion, then, as a coping mechanism.

Oh, no! [laughter]

Now, I will admit to you that the people I know in the movement who are the most personally effective in their work have some sort of deep, abiding spiritual awareness that sustains them. Would you care to comment on that?

I think that's absolutely true. One of the reasons why I feel at home in the animal rights movement is that I keep on meeting people who are more religious than I am. And so I certainly don't see myself as a representative of religion within the animal rights movement. I just see myself as an animal advocate along with all the others.

We can parallel animal rights with religion in yet another way. Clearly, one can be spiritual without being religious in the sense of performing certain rituals and displaying overt religiosity. Similarly in the animal rights movement, there are people who seem to put too great a value on being overtly animal rights. They may go so far as to make a perfor-



Tom Regan and Andrew Linzey: close friends, the two have collaborated on a number of projects dealing with animals and religious themes.

mance out of it, or make a fetish out of certain components of it. In other words, the practices may achieve preeminence over the fundamental precepts. This sort of thing often leads to intolerance, and it can be very offensive.

Yes, I perceive difficulty in an animal rights view of morality that is too religious. There may be a conception of morality in terms of law, rather like the Ten Commandments: "Thou shalt be a vegan; thou shalt oppose animal experimentation; thou shalt oppose hunting," and so forth. Now, don't misunderstand me; I think it's very important that we desist from exploitation in every possible way. However, what the animal movement has got to be about is not simply the prevention of the bad but the promotion of the good. And that requires a much deeper conception of morality—not just in terms of behavior. It must take into account attitude, disposition, motivation, love, and so on. Some animal rightists have gotten themselves into rather a nasty *cul de sac* of moral absolutism, such as you find—alas—amongst many conservative evangelical Christians. In other words, unless you're like this and obey these rules, you're not a member of the club.

Now, the clothes I'm wearing are all synthetic, but it's not easy finding non-animal alternatives to all the byproducts of the slaughterhouse or laboratory. It seems to me that vegans must admit this. It is very difficult indeed for most people who live in ordinary society to be wholly vegan, unless they spend a disproportionate amount of their time being concerned about the food they eat and the products they buy. What animal rightists need to do is encourage one another. Each one of us needs a program of personal disengagement from animal exploitation, taking one step and then another. Not everyone will be able to take all the steps all at once. We need to encourage people rather than rebuke them. And we need to talk to people, not ostracize them.

We talked a little bit about God not being finished with the world. Do you think if God had it all to do again, he would have created the human species

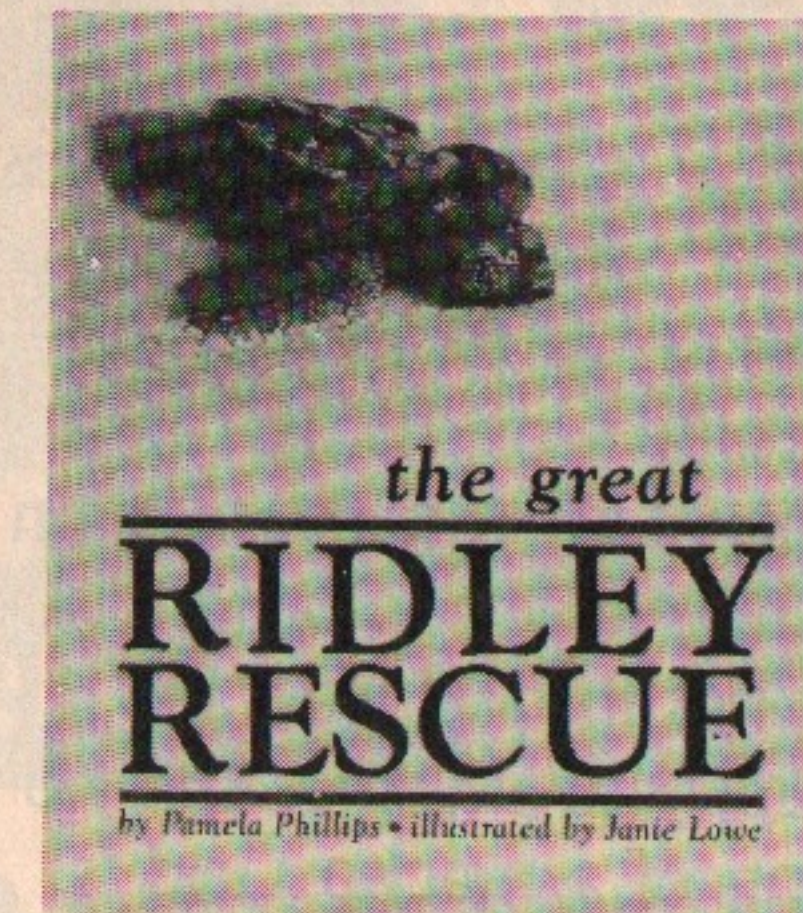
Continued on next page

WHAT DOES THE BIBLE REALLY SAY ABOUT ANIMAL RIGHTS?

SEND FOR FREE LITERATURE

Christians Helping
Animals and People, Inc.
P.O. Box 272
Selden, NY 11784

Christians Helping Animals and People is a non-profit, evangelical, animal rights ministry. All contributions are tax-deductible and gratefully accepted.



An international team of biologists, government personnel, conservationists, and individual citizens are fighting to save the Kemp's ridley sea turtle from extinction. This is the story of the rescue effort and of the unlikely and sometimes hilarious adventures of the people involved. Rare photographs have been transformed by Janie Lowe into illustrations that will appeal to everyone, from children to the most serious turtle biologist. The book follows the fictitious adventures of four turtles

and features the natural history of Kemp's ridley, the hazards facing the turtles as well as ways the reader can help with turtle conservation.

180 pages • paper • ISBN 0-87842-229-3 • \$19.95 plus \$2.00 postage & handling

A portion of the proceeds from this book will be used for conservation of Kemp's ridley and other sea turtles.



Mountain Press Publishing Company
P. O. Box 2399 • Missoula, MT 59806 • (800) 234-5308

NO MATTER WHAT THE EXCUSE, ANIMAL RESEARCH IS INEXCUSABLE.



Hours of videotape footage from a major university research lab show primates being battered while their tormentors laugh at them. These cruel and useless head trauma experiments went on for 15 years until activists convinced the government to withdraw funding.

Vivisection is one of the worst cruelties to animals. Tens of millions die each year from induced diseases, psychological torture, toxic

substances, burning, battering, and surgical experiments. Only a small fraction is related to the kinds of biomedical investigation cited by animal researchers to excuse every instance of heinous experimentation.

Animal research is obsolete. Alternative methods are better and cheaper. The more we learn about animal research, the fewer excuses there are for it.

I can no longer excuse the inexcusable.

Please enroll me in your society.

Name _____

☐ Individual Membership \$10

Address _____

☐ Family Membership \$15

City / State / Zip _____

☐ Student / Senior Membership \$ 5

☐ Life Membership \$50

☐ Life Benefactor \$100 or more

☐ Please use my contribution of \$ _____

to help the Society accomplish its goals.



NATIONAL ANTI-VIVISECTION SOCIETY
53 W. JACKSON BLVD., CHICAGO, IL 60604
904-4

INTERVIEW

Continued from previous page

or have allowed it to come into existence? Is it not possible that humans are a divine mistake?

It is not only possible but has warrant in scripture. The line that comes to mind is in *Genesis 6*, just as God is about to do away with the world through the flood, and it says that because of the violence on earth, "He was sorry he made man." It's a point of view for which, now and again, I have some sympathy.

To put things very simply, our concept of God may well be at the very heart of our understanding of ourselves in the universe in the sense that for many years, it has been assumed that God was a kind of tyrant. He made people, but he didn't like them at all, really, and was only too keen to judge them and punish them. We may laugh at this conception of God, but I'm sorry to say that this God is still around. This macho, patriarchal, speciesist God is still around in some people's minds. One of the reasons why some people behave as tyrants to the natural world is because they have this conception that the divine ordered things in that way. I'm happy to say that this notion of a macho God is ceasing to have as much influence as before, predominantly because most Christians don't believe in him anymore.

That gives some credence to the theory that the human is not so much created in the image of God as God is created in the image of the human. If we are now projecting a loving God where we used to project a tyrannical God, it's not so much that God is changing as it is that we are changing and, thus, the image of God must change with us.

I would put it rather differently. I would say that the Gospel of Jesus is an enormously difficult and costly thing. As G. K. Chesterton said, it's not that it has been tried and found wanting, but has been tried and found damned difficult. Ever since Jesus existed, even perhaps before, people have tried to make religion a human system that is convenient to themselves. That's also true of every other



"One of the reasons why some people behave as tyrants to the natural world is because they have this conception that the divine ordered things in that way. I'm happy to say that this notion of a macho God is ceasing to have as much influence as before, predominantly because most Christians don't believe in him anymore."

human system—even the animal welfare societies that some people belong to because of how good it makes them feel, or—if they hold an important position—for the power that they may be able to wield over other people. It's not just a problem of religion, but it's most dangerous in religion in the sense that what should demand our absolute loyalty is God and not religion or the church. What I would like Christians to have in the church is what I would like animal



St. Francis, patron saint of animals, displayed a passion for all of creation.

rightists to have in the animal rights movement, namely critical faith—not faith at the expense of intellectual criticism, or criticism at the expense of faith.

In other words, believe in God but don't necessarily believe in theologians.

Well, some people call me a theologian, so what can I say to that?

Oh, we can believe in you.

I think many people today within the churches, and outside the churches, too, don't quite appreciate how exciting and interesting theology can be and how provisional much of its work is. As William Temple said, it's still in its infancy.

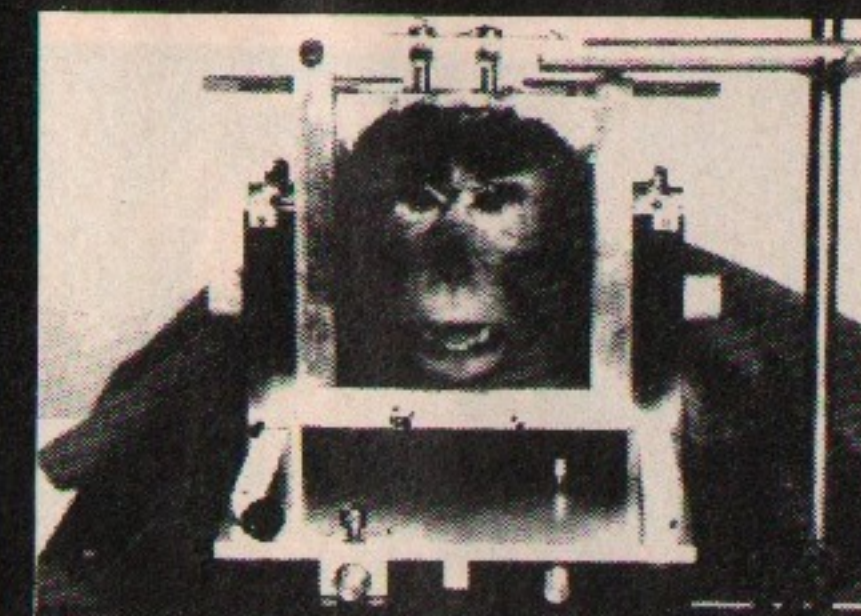
Carl Jung believed that God is evolving. He theorized that God first became conscious through Jesus, and is becoming more conscious through us. As we achieve greater consciousness, so does God. Would that possibly fit in with your idea of the changing church?

There's a sense in which that's wholly orthodox doctrine, because trinitarian theology has always held that God is both transcendent and immanent. He is immanent within his creation through the Holy Spirit, and the Spirit is the source of life. There's a sense in which God experiences his creation through his Spirit, and, therefore, the idea of God being completely separate from the world is actually a false paradigm. In fact, the Christian God is a God who becomes one with creation in Jesus. Not just with humankind but, as St. John of the Cross would say, with all nature. The Holy Spirit comes and works in each one of us in a vital way. One problem is that our conception of the Holy Spirit is too narrow. In fundamentalist circles, talk about the Holy Spirit is as though it's a kind of private possession. I believe the Holy Spirit is a gift to the whole of creation in all kinds of ways. What we have to say is that anything that is truly good and beautiful and lovely is the work of the Holy Spirit. A flower, a piece of music, a thought, a sudden sense of love or generosity, or a desire to do something that is altruistic. All creativity is the work of the Holy Spirit within us. In the way that the most creative artists speak of how they are only the agent in which the work happens; they themselves did not originate it.

That's the idea that God works not for us but through us. I look at evolution in Jungian terms—that thought precedes form, that perhaps we are not only

Continued on page 22

They'll be in restraining devices.



Where will YOU be?

WORLD LABORATORY

Animal Liberation Week

APRIL 24-APRIL 30, 1989

It's only days away! And it's the most important event of the year in the worldwide effort to stop animal suffering in laboratories!

In Defense of Animals is helping coordinate World Lab Animal Liberation Week activities around the nation. Momentum is building, but still more help is needed! If you are not already involved, we'd like to know how we can help you be part of the *force for change*! We can provide materials, direct you to the contact person in your area, find your transportation. Let us know how we can help, and how you can help!

The animals can count on me!

- ☐ I want to attend activities—please refer me to my contact person!
☐ Enclosed is a donation of \$_____ to help with WLALW costs.

Name _____ Address _____



In Defense of Animals 21 Tamal Vista Blvd Corte Madera, CA 94925 (415) 924-4454

INTERVIEW

Continued from page 20

fulfilling some divine plan but that, in fact, we are a dynamic part of it.

What brought you into the movement?

I was not always an animal rightist. Up until I was 16, I used to enjoy collecting animals, making them captive, eating them, and even fishing for them. So, I have no clean hands when it comes to animals. Indeed, I like the line from Albert Schweitzer that a clean conscience is a figment of the imagination. What was for me the decisive catalyst was a visit to a slaughterhouse when I was 16. It was the result of a stupid dare. It was what I saw there and the questions it raised for me that led me to the slippery slope of vegetarianism and the rest.

I think most of us can relate some experience that acted as a catalyst.

This experience involved asking a question: Why is it that animals are simply treated as things? And after discussing this with various people, I wanted to know why it was that so many people didn't think that killing animals was a moral matter. Because I also wanted to be a priest, this led me on a theological quest that has never really ended.

Two days ago, in the state of Massachusetts, I went to a slaughterhouse again

and saw a pig being killed. In between the first and most recent visits, I have been into many slaughterhouses. But I'm constantly impressed at how violent slaughterhouses are—the heat and the stench notwithstanding. As I was standing there watching this pig being killed, I was thinking to myself, "What has changed in those 20 years since my first visit?" The answer was soon upon me, in the sense that the owner of the slaughterhouse turfed us out. He insisted I go, and I did so with some regard for public order and also because I thought he was going to give me a bloody nose. Now, this man was angry. I had actually arranged to go there beforehand by telephone; I wasn't there under false pretenses. But he clearly hadn't been informed of my arrival and was very angry. Now that, I thought, was a sign that we might actually be getting somewhere, because 20 years ago, if you were daft enough to go to a slaughterhouse, it was in no way thought of as threatening to the person who owned or ran it. But my presence the other day was seen as a threat.

Because of your being a priest?

He didn't see the collar. No, I think the fact that someone wanted to come and see what was happening was really another sign to this poor man that what was happening on his farm was not a



private issue but a moral issue about which the public had some right to be informed. So, awful as it was, it was strangely encouraging.

In late 1987, the Pope issued an encyclical that seems to me quite a positive step. Would you agree that it's a glimmer of hope?

It's a glimmer, but I don't think a highly-qualified paragraph or two in a highly complex, highly conservative encyclical is much beer—do you have that expression here?

Much beer? No.

I mean it's not a thing of great consequence. I'm sometimes accused of being hard on Roman Catholics, but that's simply because, unlike Anglicans, and Lutherans, and Eastern Orthodox, they don't just have an awful tradition, they go on repeating and defending that tradition in one moral textbook after another. It's true that the one glimmer of hope in that encyclical is that there is an edge towards a non-instrumentalist view of creation, which is, I suppose, formally some kind of break with Thomas Aquinas. On the other hand, if you buy a major Catholic textbook of moral theology, you'll find the St. Thomas line

that animals are here for our use and have no mind or reason or status. And so it's a very faint glimmer of hope.

But it's very recent, and certainly the textbooks couldn't have been changed yet, even if they intend to do that. The Catholic church is no more monolithic an institution than any church...

I disagree.

...but it's headed by an extremely conservative, autocratic leader. And for this very conservative pope to have admitted that there's something wrong seems to me a bigger step than what you see.

But his precise words, as I recall them, are simply that some beings need to be respected in themselves, and that human domination does not simply mean the right to use and abuse as we think.

He says, "One cannot use with impunity the different categories of beings."

Well, yes, but he doesn't say we should stop using them. Just that we can't use limitlessly the whole world. Well, you know, I'm happy if it can be interpreted as a statement of moral advance. I'm happy if people interpret it that way. I'm happy indeed if it leads to some action on the part of the Roman Catholic church. But I personally think that the statement is so limited and so heavily qualified as to be almost valueless as a theological judgement. However, if someone can interpret it to the betterment of the animal world, I offer no obstacle. If I appear hard on Roman Catholicism, it's also because I belong to the more Catholic wing of the Anglican church. I therefore speak—to some degree—from within. With its great tradition of the saints—most of whom cared a lot for animals—it should have done better in its moral theology. Rather, we should have done better.

I've heard some surprising news from Tom Regan about his work drafting a report for the World Council of Churches (WCC).

Most churches are much more fluid in their theology than people appreciate, and, therefore, it is really possible for some churches to make leads where they previously hadn't. One example of this is that the WCC is now addressing itself to a topic called "The Integrity of Creation." By that they mean looking at creation as something in itself that has rights over and against human beings, and as an object of value quite independent of human wants and needs. This has suddenly broken through, or stands some chance of breaking through, the almost wholly



"We treat animals today precisely as we treated slaves, and the theological arguments are often entirely the same or have the same root."

anthropocentric instrumentalist view of creation that has dominated the protestant as well as the Catholic tradition. Tom Regan has gone to the consultation, and I have some hopes that there may actually be a breakthrough in terms of world thinking.

Is the Catholic church a part of the World Council?

They have observer status.

Are there any non-Christian members?

No, it's the Anglican, Orthodox, Lutheran, and evangelical churches

Continued on next page

THE PROPHET OF THE DEAD SEA SCROLLS

BY UPTON CLARY EWING



Using the Dead Sea Scrolls as a reference, Dr. Ewing makes a compelling case that Jesus was an Essene—a member of an ancient Jewish sect that practiced nonviolence and vegetarianism.

\$6.95 each
plus \$2 postage and handling for first book
\$1 each additional book
(CT residents add 7.5% sales tax)

☐ Yes, I would like _____ copies of *The Prophet of the Dead Sea Scrolls*. Enclosed is \$_____ for my order which includes postage and handling.

Name _____

Address _____

City _____ State _____ Zip _____

Please make checks payable to and mail to:

The ANIMALS' AGENDA/BOOK ORDERS
456 Monroe Tpke. • Monroe, CT 06466

Motion Pictures and Television

and other entertainment

dedicated to themes of liberation

from research torture and of respect for animals.

Card/Comtois International

Past Motion Picture credits: *Clones*, *Heart Like a Wheel*, *Les Sang des Autres* (Simone de Beauvoir miniseries), *The Blood of Others*, *Quest for Fire*, for 20th Century Fox, HBO, United Artists (others).
In November, on ABC: *War and Remembrance*.

is seeking a general partner

who recognizes

the world-wide potential of motion pictures and television

who wishes to profit with us and the animal groups

while making an entertainment statement in support of the animals.

For more information about the motion picture and television company that will make a difference, contact:

Card/Comtois International

201 North Robertson Boulevard, Suite D, Beverly Hills, Ca. 90211

(213) 273-1287

CREATION

- Prophetic
- Engaged
- Earth-centered
- Mystical

More than a magazine—CREATION represents a movement dedicated to the healing of the earth and all its creatures.

SUBSCRIBE TODAY

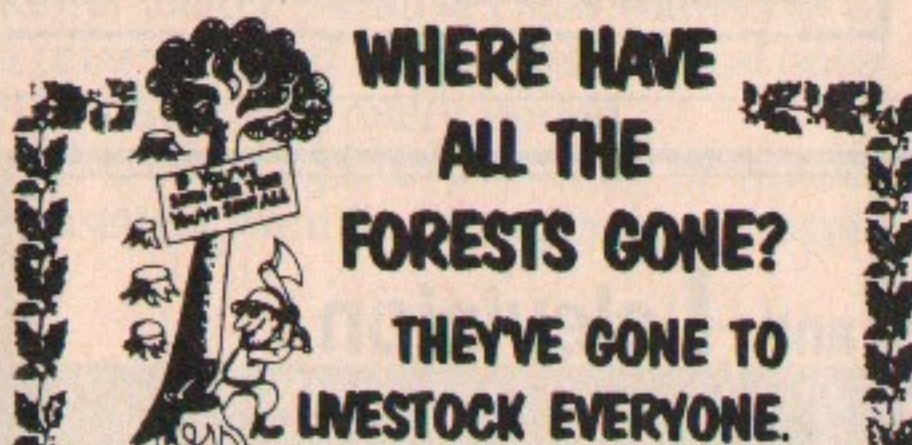
- ☐ \$17 for one year (6 issues)
☐ \$30 for two years (12 issues)
 (Foreign add \$8 per year postage; US funds)

Name _____

Address _____

City/State/Zip _____

Send to: CREATION
 PO Box 19216
 Oakland, CA 94619



Each year, millions of acres of the world's forestlands are leveled and converted into pasture and cropland to feed the billions of animals raised for slaughter by the meat industry. Nearly one half of Central America's tropical rainforest has been destroyed forever to supply cheap hamburgers for American fast food chains.

Forests represent a critical component of our planet's life support system. They provide a home for most of our planet's ten million species of animals and plants; they moderate our climate and preserve and replenish the topsoil that is essential for food production.

HELP US STOP THIS HOLOCAUST!
 Send tax-exempt contribution to
 FARM ANIMAL REFORM MOVEMENT
 Box 70123, Washington, DC 20088

Name _____
 Address _____
 City, Zip _____

All contributors will receive periodic mailings. Contributors of \$25 or more will receive a copy of *Animal Factories*, an illustrated expose of factory farming.



Tony Ellis

Continued from previous page

throughout the world. It's the largest Christian forum in the world, and they are currently preparing the theological ground for discussing animals at the next major WCC congress.

Where is your work headed?

We agree that Christianity has been pretty awful for animals. We are, therefore, led to one inescapable conclusion: it can only get better. I have set myself the task until I die of trying to be one agent, among many others, of developing a Christian

Christian Ethics and Animals—A Bibliography

Birch, Charles, and Cobb, John B., Jr., *The Liberation of Life: From Cell to Community*, Cambridge University Press, 1981. This book on "process theology" discusses animal rights in one section.

Carmody, John, *Ecology and Religion: Toward a New Christian Theology of Nature*, Paulist Press, Ramsey, NJ, 1983.

De Gaszold, Carmen B., *Prayers from the Ark and The Creatures' Choir* (translated from French to English by Rumer Godden), Viking: Penguin, NY, 1976.

Evans, E.P., *The Criminal Prosecution and Capital Punishment of Animals*, Faber and Faber, London 1988. The story of medieval Europe's bizarre ecclesiastical trials, a legacy of Thomist attitudes toward animals (see *Reviews*, The ANIMALS' AGENDA, December 1988). Available for \$7.95 through Faber and Faber, 50 Cross St., Winchester, MA 01890.

Evans, Rose, *Friends of All Creatures*, Sea Fog Press, San Francisco, California, 1985. Stories for children about saints, religious teachers, and others who have cared for animals. Available for \$7.95 from the American Vegan Society, 501 Old Harding Highway, Malaga, NJ 08328.

Ewing, Upton Clary, *The Prophet of the Dead Sea Scrolls*, Philosophical Library, New York, 1963. The author explores the pre-Christian origins of New Testament writings and argues that Jesus was an Essene. Available for \$5.95 from The ANIMALS' AGENDA, 456 Monroe Turnpike, Monroe, CT 06468.

Fox, Matthew, *A Spirituality Named Compassion*, Winston Press, 430 Oak Grove, Minneapolis, MN 55403, 1979. A chapter is devoted to compassion for animals.

Free, Ann Cottrell, *Animals, Nature and Albert Schweitzer*, Flying Fox Press, 1988. Available for \$6.95 postpaid from the publisher (4204 Forty-fifth St. N.W., Washington, DC 20016).

French, Richard D., *Anti-Vivisection and Medical Science in Victorian Society*, Princeton University Press, 1975. A discussion between religion and the anti-vivisection movement during the 19th century. Available for \$50.00 through the Press at 3175 Princeton Pike, Lawrenceville, NJ 08648.

Gaillard, Jean, *The Animals: Our Humble Brothers* (in French), Le Sarment, Fayard. Published for the Catholic Association for the Respect of the Animal Creation, 7, Rue Marie-Rose, Paris 14, France.

Holmes-Gore, V.A., *The Bible and Vegetarianism and Was the Master a Vegetarian?* Available for \$1.00 through the American Vegan Society, 501 Old Harding Highway, Malaga, NJ 08328.

Holmes-Gore, V.A., *These We Have Not Loved*, The C.W. Daniel Company, Ltd., Ashington, Rochford, Essex, England SS4 3JD, 1971. The author explains his conviction that Jesus taught compassion for animals.

Hyland, J.R., *The Slaughter of Terrified Beasts: A Biblical Basis for the Humane Treatment of Animals*, 1988. Available for \$6.95 from Viatoris Ministries, Sarasota, FL 34277.

Linzey, Andrew, *Christianity and the Rights of Animals*, Crossroad Publishing Company, New York, 1987 (see *Reviews*, The ANIMALS' AGENDA, March 1988). Available for \$12.95 from INRA, P.O. Box 1335, North Wales, PA 19454-0335; or ISAR, 421 South State Street, Clarks Summit, PA 18411.

Linzey, Andrew, and Regan, Tom, Eds., *Animals and Christianity: A Book of Readings*, 1988. Available for \$12.95 from Crossroad Publishing Company, 370 Lexington Avenue, New York, NY 10017.

INTERVIEW



"We agree that Christianity has been pretty awful for animals. We are, therefore, led to one inescapable conclusion: it can only get better."

Continued on page 57

theology about animals. It's not an easy task for all kinds of reasons. But along the road, what I want to do is start a center called the Arthur Broome Center, in memory of a pioneer who lived so sacrificially for animals. At this center, there would be courses in theology and animals, publication of a journal on theology and animals, academic posts on the subject—in other words, a most rigorous academic exploration of the subject so that students could actually come and learn, and imbibe a new perspective

Linzey, Andrew, and Regan, Tom, Eds., *Love the Animals: Meditations and Prayers*, 1989. Available for \$8.95 from ISAR, 421 South State Street, Clarks Summit, PA 18411.

Linzey, Andrew, and Regan, Tom, Eds., *Song of Creation: An Anthology of Poems in Praise of Animals*, 1988. Published by Marshall Morgan and Scott, 3 Beggarwood Lane, Basingstoke, Hants RG23 7LT, England. (There is currently no American distributor for this book.)

McDaniel, Jay M., *Of God and Pelicans: A Theological View of Kindred Creatures*, The Westminster/John Knox Press, 341 Ponce de Leon Avenue N.E., Atlanta, GA 30365, to be published later in 1989. The author believes that Christianity can evolve into a life-centered religion with respect for the Earth, for animals, and for people.

Moran, Gabriel, "Dominion Over the Earth," *Commonweal*, 1987. This journal essay challenges the traditional notion of dominion.

Newman, Richard, *Bless All Thy Creatures, Lord: Prayers for Animals*, MacMillan, New York, 1982.

Regan, Tom, Ed., *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science*, Temple University Press, Philadelphia, 1986. Available for \$14.95 from The ANIMALS' AGENDA, 456 Monroe Turnpike, Monroe, CT 06468.

Regan, Tom, and Singer, Peter, Eds., *Animal Rights and Human Obligations*, Prentice-Hall, 1976. An anthology of essays by renowned thinkers, including Thomas Aquinas. Available for \$22.00 from The ANIMALS' AGENDA, 456 Monroe Turnpike, Monroe, CT 06468.

Rosen, Steven, *Food for the Spirit*, Bala Books, New York, 1988. Vegetarianism and the world's major religions, including Christianity. Available for \$9.95 from the American Vegan Society, 501 Old Harding Highway, Malaga, NJ 08328.

Schwartz, Richard, *Judaism and Vegetarianism*, Micah Publications, 255 Humphrey St., Marblehead, MA 01945, 1988. The book does not discuss Christian ethics, but provides a comprehensive review of Biblical teachings on animals. Available from the publisher for \$9.95 paperback, \$19.95 cloth.

Schweitzer, Albert, *The Teaching of Reverence for Life*, Holt, Reinhart and Winston, New York, 1965.

Thomas, Keith, *Man and the Natural World: A History of the Modern Sensibility*, Pantheon, NY, 1983 (see *Reviews*, The ANIMALS' AGENDA, March 1988).

Thompson, James, Ed., *Praise for Creatures Great and Small*, St. Clements Publications, Mastrick Drive, Aberdeen, U.K. AB2 6UF. A collection of hymns and meditations concerning animals.

Wilkinson, Loren, Ed., *Earthkeeping: Christian Stewardship of Natural Resources*, William B. Eerdmans Publishing.

Wynne-Tyson, Jon, Ed., *The Extended Circle: A Dictionary of Humane Thought*, Centaur Press, Fontwell, Sussex, 1985. Available for \$12.95 from the American Vegan Society, 501 Old Harding Highway, Malaga, NJ 08328.

Audiovisuals

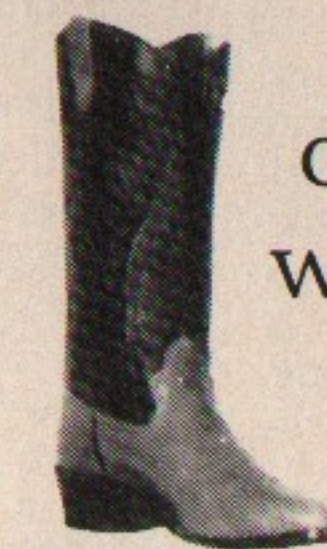
Fox, Michael W., *Animals, Nature and Religion*. A 35-minute tape-cassette slide show reviewing religious teachings about animals and nature. Available for \$65 from HSUS, 2100 L Street N.W., Washington, DC 20037.

Regan, Tom, *We Are All Noah*. A 28-minute videocassette exploring Jewish and Christian teachings about animals. Available in VHS 1/2" for \$50.00 from the Culture and Animals Foundation, 3509 Eden Croft Drive, Raleigh, NC 27612.

Thanks to Bernie Unti of the American Anti-Vivisection Society.

Heartland
 Products, ♥ Ltd.
 Your nonleather shoe source

Nonleather
 fashions for the
 thousands
 of men and
 women who
 care about
 animals.



From cowboy
 boots to Oxfords,
 from
 slingback



pumps to
 aerobic

hightops; some
 available in
 wide widths.

Send \$1 for
 flyer, to be
 credited
 toward
 purchase.

Satisfaction
 with
 Heartland's
 quality
 footwear is
 guaranteed.



Heartland
 Products, ♥ Ltd.
 Box 218
 Dakota City, IA 50529
 (515) 332-3087

Animal Events

World Laboratory Animal Liberation Week is April 24 to 30, and activities are planned nationwide. For a schedule of events, call In Defense of Animals, (415) 924-4454. ♦ The Michigan Federation of Humane Societies (MFHS) is sponsoring a cruelty-free living workshop in Ann Arbor on April 15th, which will include vegan cooking demonstrations and cruelty-free product demonstrations. Opening speaker will be Henry Spira, coordinator of the Coalition to Abolish the LD50 and Draize Tests, who will explain government requirements and non-animal alternatives. The workshop is limited to the first 150 people who preregister by April 5. The fee of \$10 for MFHS members or \$15 for non-members includes a catered vegan lunch. To register, call the Humane Society of Huron Valley at (313) 662-5545. ♦ The Animal Rescue League of Boston will present a training seminar on occult crimes and activities for law enforcement personnel, humane officers, child welfare organizations, and mental health workers on April 12 through 14 at the Holiday Inn Crowne Plaza in Natick, Massachusetts. The cost is \$225.00. For details, call Thomas White or Janice Bosworth at (617) 426-9170. ♦ PHARM, Inc. plans a wild horse symposium on April 29 and 30 at MSPCA's offices in Boston. Call (508) 788-0718 for details. ♦ The Friends Vegetarian Society of North America will meet April 28 in Washington, D.C. to decide whether the group can continue after losing its longtime coordinator. For details, call Sally Campbell at (212) 787-3903. ♦ The American Fund for Alternatives to Animal Research will hold its seventh Walkathon to Save Laboratory Animals on May 6 at Riverside Park in New York City. To participate, call (212) 628-0959. ♦ The Student Committee for Animal Welfare is sponsoring an Illinois Animal Rights Conference on Saturday, April 22 at the Westin Hotel in Rosemont, Ill. Call (815) 758-2856. ♦ The New Jersey Animal Rights Alliance presents a statewide seminar on animal rights education and legislation April 8 at Rutgers University. For information, call (201) 855-9092.

EDITED BY MERRITT CLIFTON

NEAVS Grants Available

The New England Anti-Vivisection Society (NEAVS) has announced a fellowship program designed to allow several deserving animal rights activists to work full-time on anti-vivisection projects. The fellowships will include a two-year grant in lieu of salary, plus project-related expenses. Activists who are working on a project in their community, or who have an idea for a campaign, should contact NEAVS for an application at 333 Washington St., Suite 850, Boston, MA 02108; (617) 523-6020.

Aid For Animals Whose People Have AIDS

Pet Owners With AIDS/ARC Resource Service (POWARS) helps New York City AIDS victims keep their animals. Among some 70 volunteers are dog-walkers, veterinarians, groomers, and animal food distributors, who insure the animals of AIDS patients impoverished by medical bills get good nutrition. POWARS also finds new homes for the animals when their people die. To help, call (212) 744-0842. ♦ Activists Helen Getter and Louise Simmons, assisted by the ASPCA and Animal Legal



Berke Breathed and his Bloom County characters lead anti-fur march.

Conscience in the Comics

Berke Breathed, creator of the comic strip *Bloom County*, led the Rocky Mountain Humane Society's Fur Animal Liberation March in Denver on January 7, flanked by his characters Opus and Bill the Cat. About that time, his syndicated strip attacked product testing on animals, while John Celardo's *Buz Sawyer* exposed African wildlife massacres and Cathy Guisewite's *Cathy* promoted pound adoption.

Organization Reports

Allies for Animal Rights (AFAR) is a new "non-violent, action-oriented" group that "would welcome networking with other groups in Canada." Write them at 29 Summerdale Place, Ancaster, Ontario L9G 4A5. ♦ The Westchester Coalition for Animal Rights has moved to 51 Fieldstone Drive #70, Harbor-dale, NY 10530.

Protest Burn Experiments

Lifeforce has issued an emergency appeal for letters protesting redundant burn experiments on rats and mice at Vancouver General Hospital. The animals are scalded over 20 percent of their bodies to test salves that have been clinically used by humans for as long as 18 years. Although the researcher, Dr. C.F.T. Snelling, has thanked the British Columbia Professional Firefighters Association and the Shriners for fund-

ing his work, the Firefighters deny knowledge of the animal experiments, while the Shriners say they fund only Snelling's facilities—not the experiments themselves. Write to the BCPFA at 4911 Cliff Dr., Delta, British Columbia V4M 2C2; the Shriners at 3550 Wayburne, Burnaby, British Columbia V5G 3K9; and the Vancouver General Hospital Foundation, 695 West 12th Ave., Vancouver, British Columbia V5Z 1M7. All three addresses are in Canada, so letters from the U.S. will need 30 cents postage.

Guns of Autumn

The Fund for Animals has purchased the 16mm film *The Guns of Autumn*, a 78-minute CBS documentary on U.S. sport hunting narrated by Dan Rather. The Fund is preparing a 1989 schedule for showing the film nationwide. To schedule it in your area, contact the Fund at 333 Washington St., Suite 850, Boston, MA 02108; (617) 589-0522.

Offerings

The Council on Economic Priorities offers *Shopping For A Better World: A Quick & Easy Guide To Socially Responsible Supermarket Shopping*, for \$5.95, from 30 Irving Place, New York, NY 10003. ♦ The bimonthly *Guide to Healthy Eating* promotes meals without cruelty. It's \$9.95 per year from the Physicians Committee for Responsible Medicine, Box 6322, Washington, DC 20015. ♦ Psychologists for the Ethical Treatment of Animals has begun a serial notebook titled *Humane Innovations and Alternatives to Animal Experimentation*, now up to Volume III. Inquire at Box 87, New Gloucester, ME 04260.



Awards

The nonprofit Animal Medical Center of New York recently gave their 1988 humanitarian awards to Arthur Levitt, Jr. and Mrs. Elmer Holmes Bobst at a black-tie affair for about 200 people who donated at least \$10,000 each during the year.



Robin Duxbury of RMHS, charged with trespassing during USAF deer hunt.

Saving Deer And Moose

Friends of Animals has only a year to relocate the Mason's Island, Connecticut deer herd, or it's open season on the animals. Activist Patricia Roundy has raised \$4,500 toward relocation costs. ♦ 75 hunters shot 57 moose, very few of them big-racked bulls, during New Hampshire's recent experimental moose season. This suggests the moose herd isn't the 4,000 the state Fish and Game Department claims. Hunt protest is coordinated by the Save The Moose Coalition, 244 N. Main St., Concord, NH 03301. Shortly after Patricia Bernard of Amherst, New Hampshire decried the hunt in an open letter, Fish and Game officials confiscated an orphaned white-tail deer she was raising with her six semi-domesticated Sika deer. The tame white-tail will either become breeding stock at the Brentwood game research facility, or be released as a potential target for hunters—depending on which official one believes. ♦ Some 76,500 hunters applied for 1,000 moose permits in Maine last fall. A rash of moose-poaching followed. ♦ Trespassing charges filed against Rocky Mountain Humane Society executive director Robin Duxbury and two others during a protest against the U.S. Air Force Academy's deer hunt were dropped after police lost the paperwork.

RMHS is saddled with a \$4,000 debt in connection with a lawsuit filed to try to stop the hunt. Contributions can be sent to P.O. Box 1250, Littleton, CO 80160.

Group News

The newly formed Manitoba Animal Rights Coalition seeks contact with other groups. Write them at Box 3193, Winnipeg, Manitoba R3C 0K2, Canada. ♦ Delaware Action for Animals needs information on other states' animal laws and proposed legislation. Write or call: Box 16, Smyrna, DE 19977; (303) 653-2950. ♦ The Moorhead State University chapter of People for Animal Rights wants support to back-up their effort to get a campus policy against keeping caged animal mascots. The group also seeks release of two mascot iguanas kept by the MSU biology department (see *News Shorts*, November 1988). Address letters to: MSU, Moorhead, MN 56560.

Miscellaneous

A nationwide toll-free hotline for students has been established to help them obtain classroom alternatives to dissection and animal experimentation. For counseling or legal assistance, students can now call 1-800-922-FROG. ♦ The New England Anti-Vivisection Society (NEAVS) art contest is open to students in grades six through 12. Closing date is June 16. For rules, write NEAVS, 333 Washington St., Suite 850, Boston, MA 02108-5100. ♦ The Pennsylvania SPCA needs homes for abused horses. Call (215) 426-6300. ♦ The Pet Aid Society (Box 48141, Wichita, KS 67201) is trying to raise money for a sliding-scale, low-cost-or-free spay/neuter clinic.

Sanctuary Needs Help

For seven years Fred and Belinda Marshall have used their own limited resources to buy and rehabilitate horses who have been beaten and starved to the verge of death, have rescued animals left at dumps, and have even saved a one-legged rooster from a dog pack. For more information about their work, or to offer help, contact them at Route 10, Box 110-B, Santa Fe, NM 87501.

Anti-Vivisection Action

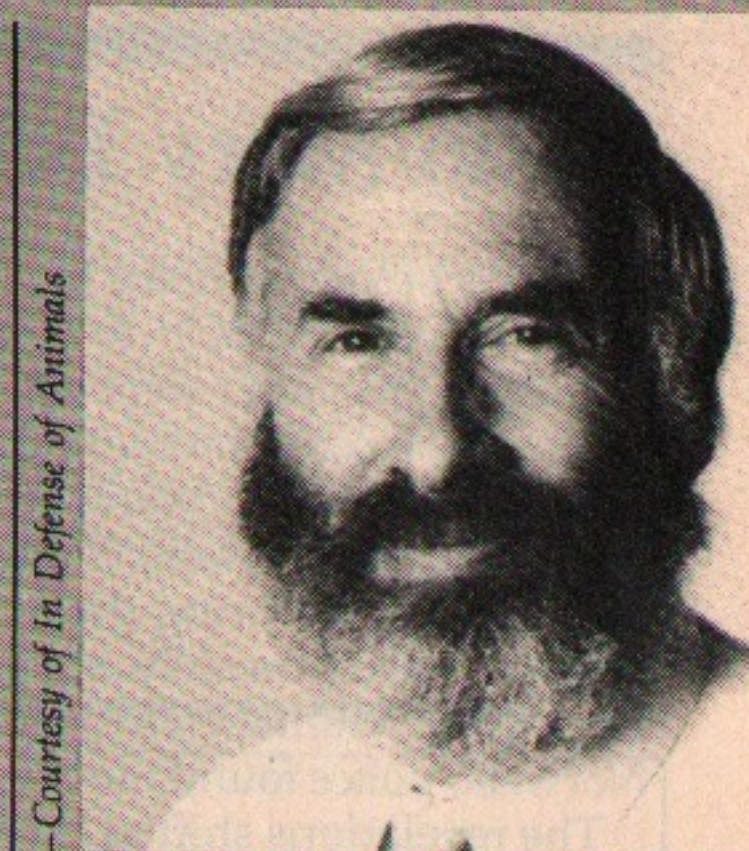
In Defense of Animals president Dr. Elliot Katz, a veterinarian, was arrested for disrupting an Optical Society of America dinner honoring Russell de Valois, the University of California at Berkeley vivisectioner whose mayhem was described in January's *Network Notes*. ♦ Rod Coronado, Lee Desseaux, and Verena Gill were among 12 arrestees December 12, when In Defense of Animals picketed the Yerkes Regional Primate Research Center at Emory University in Atlanta, Ga. The three hung from a building with a banner for an hour. Gill suffered hypothermia. ♦ Convicted of trespass for occupying the UCLA dean's office in an April 1987 protest, Chris DeRose, Leslie Stewart, and Christine Bounce recently chose jail over probation—then led another protest before starting sentences of 40, 90, and 40 days, respectively. During his incarceration, DeRose lost 21 pounds on a hunger strike he pledged would go on until Stewart's release. Of the 23 activists arrested in the 1987 demonstration, charges were dropped against 16, three were found innocent, and two others accepted probation.



Charity coon hunting "trials"?

St. Jude's Response Misleading

Letters protesting the "World's Largest Coon Hunt" held each year in Parsons, Tennessee to benefit St. Jude Children's Research Hospital (see *Network Notes*, November 1988), were answered with claims that the hunt is just "a field trial for coon dogs. No raccoons are killed, or even treed." Last year, they claimed the raccoons were only treed. Even if raccoons are not killed at that event, that's what coon hunting is all about—and killing is what the dogs are trained for. Ask St. Jude's if they know what's really going on at Box 3704, Memphis, TN 38173-0704.



Veterinarian Elliot Katz of In Defense of Animals.

TV Access Reps Needed

The Voice of Nature Network (VNN), is seeking local access representatives to serve as regional and community contacts for its shows, commercials, and other programs. Founded in 1987 to produce and distribute animal and environmental messages through television, radio, and other forms of mass communications, VNN has been carefully building since mid-1988 a professional coast-to-coast public access network. The network is designed to be later reinforced by regular cable distribution, and the incorporation of UHF and VHF independent stations. In addition to VNN-produced fare, the access network will carry programs and materials produced by individuals and organizations pursuing similar public information objectives. For further details, contact VNN at Box 68, Westport, CT 06881; or call (203) 452-7655.

Leave Animals Home

If you love your animals, leave them home (in good care) when you travel. Animals fly as baggage, often becoming separated from their "owners" in transit. Also, some nations quarantine or even kill animals who land without the necessary permits.

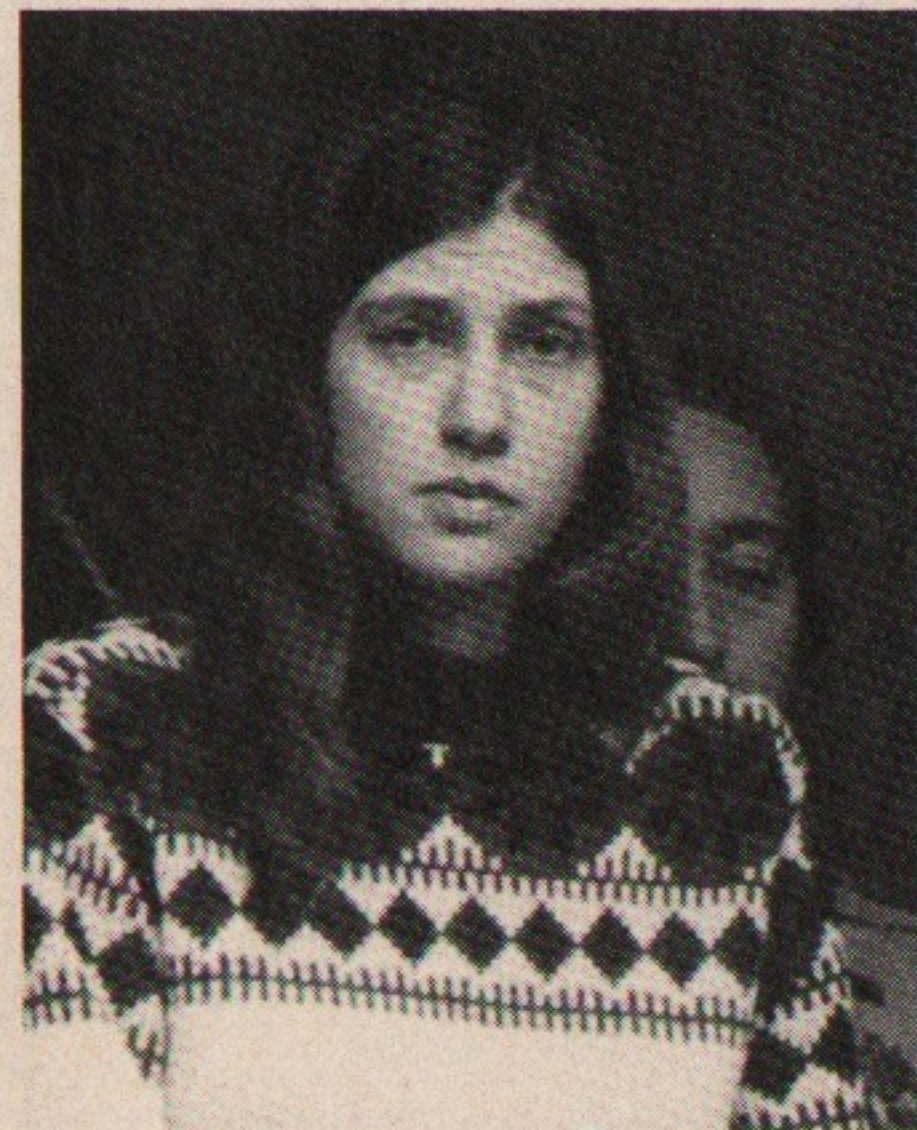
Meeting Place

Wetlands Preserve, a downtown Manhattan blues joint, distributes information for animal rights groups and seeks "speakers, films, and performers who are making a difference." Contact owner Larry Bloch, 161 Hudson St., New York, NY 10013, (212) 966-5244.

Hello Mary Lou, Goodbye Trutt

Agent provocateurs hired by U.S. Surgical Corporation (USSC) to discredit the animal rights movement apparently actively encouraged and admittedly helped Fran Trutt place a bomb in the USSC parking lot at Norwalk, Connecticut, last November 11. During the same period, someone electronically spied upon the Friends of Animals (FoA) head office in Norwalk; police found the bug February 4.

The revelations shifted the focus of the state and Federal criminal investigation to the activities of Perceptions International, a private security firm hired by USSC which happens to be publisher (through Perceptions Press) of *The Animal Rights Reporter*. The bomb idea came from Perceptions agent Mary Lou Sapone, Trutt told the *Westport News*, while fellow Perceptions agent Marc Mead gave her



Fran Stephanie Trutt, accused of attempted bombing.

money to buy the bomb and then drove her to Norwalk from her home in New York.

Sapone—who had been suspected of being an infiltrator by some animal rights activists as early as the summer of 1987, when she first appeared on the scene—was reportedly paid as much as \$75,000 a year to spy on numerous animal rights groups, while Mead received \$500 a week plus expenses for befriending Trutt and working closely with her in the two months before the attempted bombing (see March *Animal Newsline*).

Alleged bombmakers Darrell Benvenuto and Marc Anagnos were arrested January 28 in Flushing, N.Y. Neither has ever had any involvement with animal rights.

As early as January 17, 1988, Sapone tried to solicit the interest of this writer in bombing USSC at a party held by the Animal Rights Alliance (ARA) of Fairfield County, Conn. She claimed, in an obvious attempt to build credibility with animal rights activists, to have taken part in numerous underground direct actions for animals, such as sawing the supports of deer stands so that hunters would fall from trees. She was rebuked, and her outlandish claims were ascribed by this writer to alcohol and a desire for attention. At another ARA meeting, Sapone urged members to smash the windows of fur stores and throw paint on the garments. Even after her ideas were universally rejected, she offered then ARA president Wayne Pacelle \$100 to buy paint. Throughout 1988, Sapone tried to coerce Margo Tannenbaum of Action for Animals and the Animal Liberation Front Support Group into holding seminars to teach activists how to infiltrate animal research labs.



Mary Lou Sapone, who posed as an animal rights activist, is accused of manipulating Fran Trutt.

Said Trutt, "The first time she telephoned me, she said [USSC president Leon] 'Hirsch ought to be blown from here to kingdom come. I wish we could buy a bomb.'"

Sapone previously ran into trouble in 1982 as head of a group called the Childbirth and Family Development Institute. Funds disappeared and her volunteer staff resigned. Though a college dropout, Sapone claimed to be a doctoral candidate in an article for a professional journal.

She responded to exposure of her activities by telling the media she had received death threats from animal rights activists, whom she refused to name. Meanwhile, former husband Rocky Sapone stated, "She can lie like hell. She will lie right in front of you and never bat an eyelash. She lies like a son of a bitch."

—M.C.

ALDF Files AWA Lawsuit

Seeking implementation and enforcement of the 1985 amendments to the Animal Welfare Act, supposed to set minimum standards for the care and handling of lab animals, the Animal Legal Defense Fund (ALDF) and three Institutional Animal Care and Use Committee members have sued Secretary of Agriculture Richard Lyng, the U.S. Department of Agriculture (USDA), the U.S. Department

of Health and Human Services (HHS), HHS Secretary Otis Bowen, the Office of Management and Budget, and Director of Management and Budget Joseph Wright. The suit alleges a deliberate stall, including "failure to publish the economic and regulatory analyses...with respect to the proposed regulations."

Evidence includes a September 29, 1987 letter from Frederick Goodwin of

HHS to Deputy Assistant Secretary for Health Lowell Harrison (see *Animal Newsline*, April, 1988). The letter claims "The animal rights movement threatens the very core of what the Public Health Service is all about," urges a "pro-active" counter-effort, and recommends the ridiculing of animal activists—"Elizabeth" Newkirk and Alex Pacheco of PETA, in particular.

—M.C.

Carnage in the Woods Endangers All Species

Karen Wood of Hermon, Maine, a 37-year-old mother of year-old twins, walked through her yard last November 15 to ask hunters to leave her property. Donald Rogerson, 45, shot her dead. Rogerson, who lives nearby, said he mistook her for a deer and didn't know her house was there, at the edge of a new subdivision. He was charged with manslaughter, but the local grand jury refused to indict him. He now faces a wrongful death suit from Wood's husband.

Even game wardens are at risk in the one-sided war of the woods. Wardens are nine times more likely to be killed on the job than big city cops, according to a recent U.S. Fish and Wildlife Service (FWS) survey. Four out of five assailants of wildlife officers are armed, compared with only one in five assailants of police.

Attacks on wardens are up in synchronicity with an increase in poaching. While the high prices paid for trophy rams' heads and bear gall bladders grab media attention, all species are target. In North Carolina alone, arrests for deer jacking jumped 27 percent in 1987, to a record 604. Authorities admit the jackers they catch are only a small percentage of the total. (Jacking, short for jacklighting, is night hunting. A deer will stare fixedly toward a bright light, allowing a gunner time to shoot into his eyes.) Jacking is a problem wherever deer live, not just in the wild. Someone jacked three tame deer in Brewster, Massachusetts circa Thanksgiving, 1988, leaving two of them behind.

Some hunting guides have been "openly encouraging people to violate the regulations," according to FWS spokesperson Megan Durham. FWS undercover agents saw illegal hunting on 92 percent of the trips they took over the past four years with Texas guides. Ninety-six guides at 41 hunt clubs now face felony poaching charges, while 137 hunters who paid \$65 to \$500 a day to kill birds are charged with over 1,300 misdemeanors. Offenses included killing herons, ibises, hawks, and other non-game species, baiting game, herding waterfowl with boats, calling birds with amplified tapes, killing birds out of season, killing as many as 139 birds over the limit, and failing to retrieve shot birds.

"Slaughter for the sake of slaughter must stop," said U.S. District Judge George Arceneaux of St. James Parish, Louisiana. Arceneaux sentenced two men to four months in jail apiece and gave two

others two months each, for blasting over 650 protected yellow-crowned night herons in two days of bloodletting.

Maryland hunters whined meanwhile that new state regulations let them kill only 150 geese each in a 60-day season this winter, down from 210 over 70 days

last year. The Maryland goose population fell from 600,000 to 300,000 from 1981 to 1988. The hunting population is also declining. New York issued 140,000 fewer licenses in 1988 than in 1981, a drop of 16 percent in eight years.

—M.C.

Navy Dolphin Use Expands Despite Failures



An unwilling warrior in Naval submarine protection plan.

The Navy is building pens for 16 Atlantic bottlenose dolphins to be used as guards at the Bangor submarine base in Washington state. The dolphins are now being captured in the Gulf of Mexico. Wild bottlenoses go no farther north than California.

The dolphins may suffer in the cold waters of the Hood Canal, warns Seattle marine biologist Tag Gornall, who has worked with dolphins over 25 years. Even as the Navy claimed otherwise, the National Marine Fisheries Service and the Marine Mammal Stranding Network tried unsuccessfully to rescue a bottlenose they feared would die of the cold in Broad Bay, Virginia, 625 miles farther south.

A Navy dolphin being trained in Puget Sound, near Bangor, recently died of heart failure after losing 21 pounds in a month. The dolphin had just been transferred from the Naval Ocean Systems Laboratory in Kailua, Hawaii, where the water is half again warmer. Two bottlenose dolphins experimentally placed in unheated tanks at the Seattle Aquarium and Tacoma's Point Defiance Zoo suffered skin lesions; a third bottlenose died. (Zoo director Tom Otten acknowledged that cold water might have been a factor, but blamed the death on bacteria caused by a faulty drainpipe.)

Records obtained by the Seattle *Post-Intelligencer* through the Freedom of Information Act show that 32 Navy dolphins died from 1972 to 1986, while 12 died in 1987 through 1988. Five of the 12 died shortly after transfer between bases. Many suffered anorexia and stomach ulcers, symptoms of stress.

The Navy sea mammal training contractor, Science Applications International Corp. (SAIC), meanwhile moved to muzzle former employee Richard Trout, fired after exposing abuses last November (see "Boot Camp for Sea Mammals," *Animal Newsline*, January 1989). A telegram sent to Trout by SAIC attorney Paul Kouris accused him of disclosing classified information. "Your actions have been referred to the office of the U.S. attorney and the appropriate investigative agencies," Kouris said. Kouris threatened SAIC would sue Trout to recover any losses resulting from his revelations.

—M.C.

Join Our Television Team!



ALLAN BULLINGTON

"Animal Rights Forum" is currently broadcast weekly in 45 cities coast-to-coast. Help us put the animal rights message on television in your community. It's easier than you think!

For information, contact Allan Bullington at: Animal Rights Information Service, Inc. (ARIS) P.O. Box 20672, Columbus Circle Station, New York, NY 10023



Beauty really is more than skin deep.

ECCO BELLA's beautiful catalog features a fabulous range of cosmetics with a color chart, personal-care products, biodegradable household cleaners, men's items, pet products, recycled paper items and more! Not tested on animals. Allow 3-4 weeks for delivery.

Send in the coupon below for your catalog of beautiful products for really beautiful people.



NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP CODE _____

Return coupon along with \$1 (for postage and handling) to: ECCO BELLA, Dept. AG, 125 Pompton Plains Crossroads, Wayne, NJ 07470 (201)890-7077 AA-4

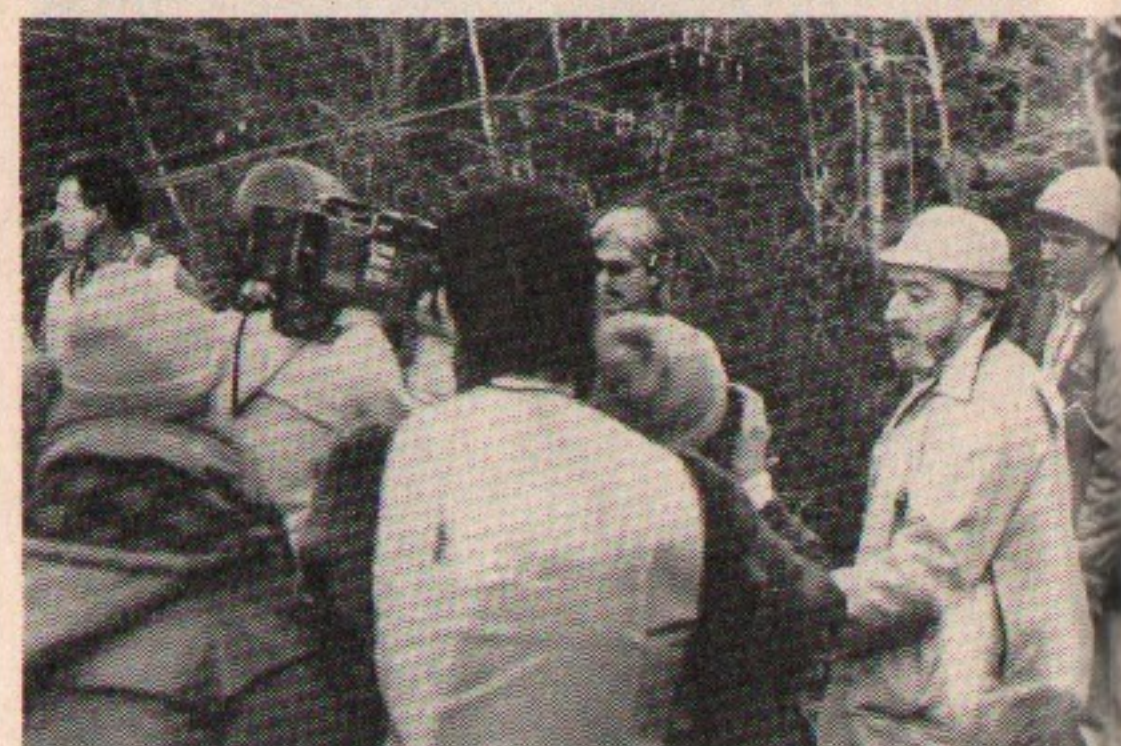
ANIMAL NEWSLINE

Federal Court Affirms Unconstitutionality of Hunter Harassment Statute

After U.S. District Court Judge Alan Nevas struck down Connecticut's "Act Concerning the Harassment of Hunters, Trappers and Anglers" in February 1988 as being "unconstitutionally vague and overbroad," the state appealed his decision. But in a strongly-worded 14-page decision issued in December 1988, a majority of the Second Circuit Court of Appeals in New York affirmed Nevas' ruling, thereby striking a second blow to hunters' attempts to silence their critics.

"We agree with Judge Nevas," concluded the Second Circuit majority, "that Connecticut's Hunter Harassment Act is not subject to curative construction and as written is substantially overbroad and vague..." Not limiting its decision to the specific wording of the Connecticut statute, the court took exception to the very intent of the act: "it [the statute] clearly is designed to protect hunters from conduct—whether verbal or otherwise—by those opposed to hunting... there is no showing that protecting hunters from harassment constitutes a compelling state interest."

Attorney Kathleen Eldergill, who argued against the state and on behalf of plaintiff-appellee Francelle Dorman, maintained, "With this ruling, it will be extremely difficult for the Connecticut Legislature to pass any statute which makes harassment or interference with hunters a crime." Remarkably though, even with the broad opinions rendered by two Federal courts, the hunting fraternity has convinced several legislators to introduce a modified hunter harassment



Hunter-harassing can continue in Connecticut.

bill in this legislative session.

Activists point out that the law has proved quite costly to the state. Besides its own labor and litigation costs, the state is likely to be saddled with Eldergill's legal fees, which now total about \$15,000. Should the state appeal the case to the U.S. Supreme Court—its last recourse—and lose, the costs would increase significantly.

In the meantime, hunting protests are certain to continue in Connecticut. Activists from the New Haven-based Animal Rights Front, which initiated the challenge to the statute, took full advantage of their restored immunity, protesting deer hunting several times during the course of the 1988 deer season. Animal activists elsewhere may not be able to protest with such confidence, as statutes are on the books in 31 states.

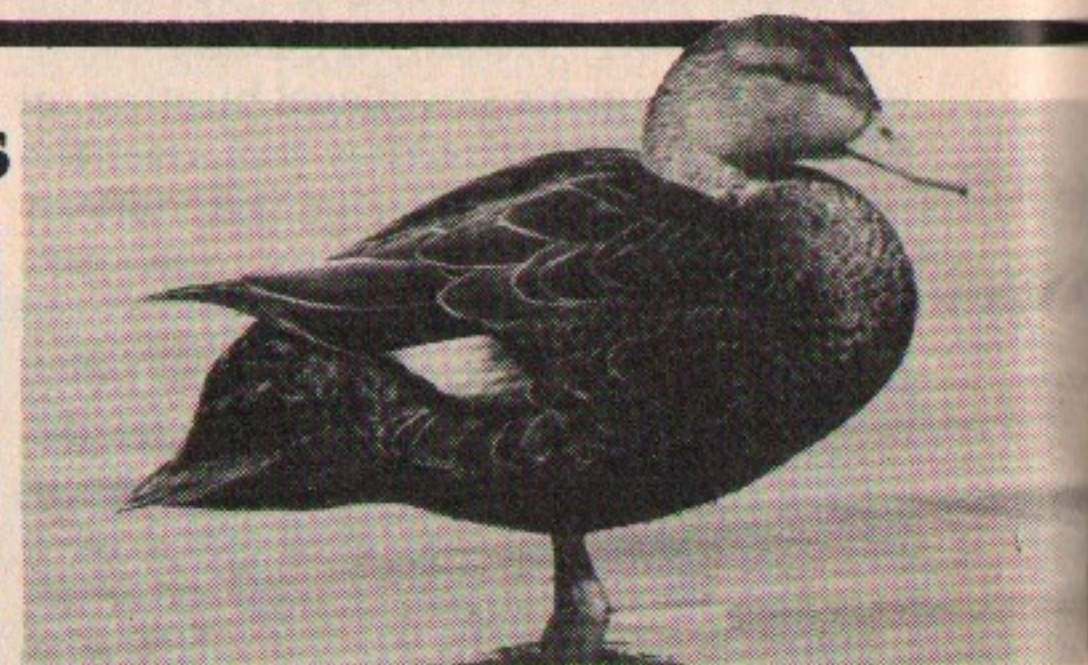
—Wayne Pacelle

"Poetry" in Munitions

Some 13,500 tame pheasants, ducks, partridge, and quail are targets at the Albemarle Shoot, the status-seeking project of former soft-porn model Patricia Rose Kluge. Her staff load shotguns costing as much as \$29,000, and up to 30 beaters drive the heavy, low-flying birds toward the shooters.

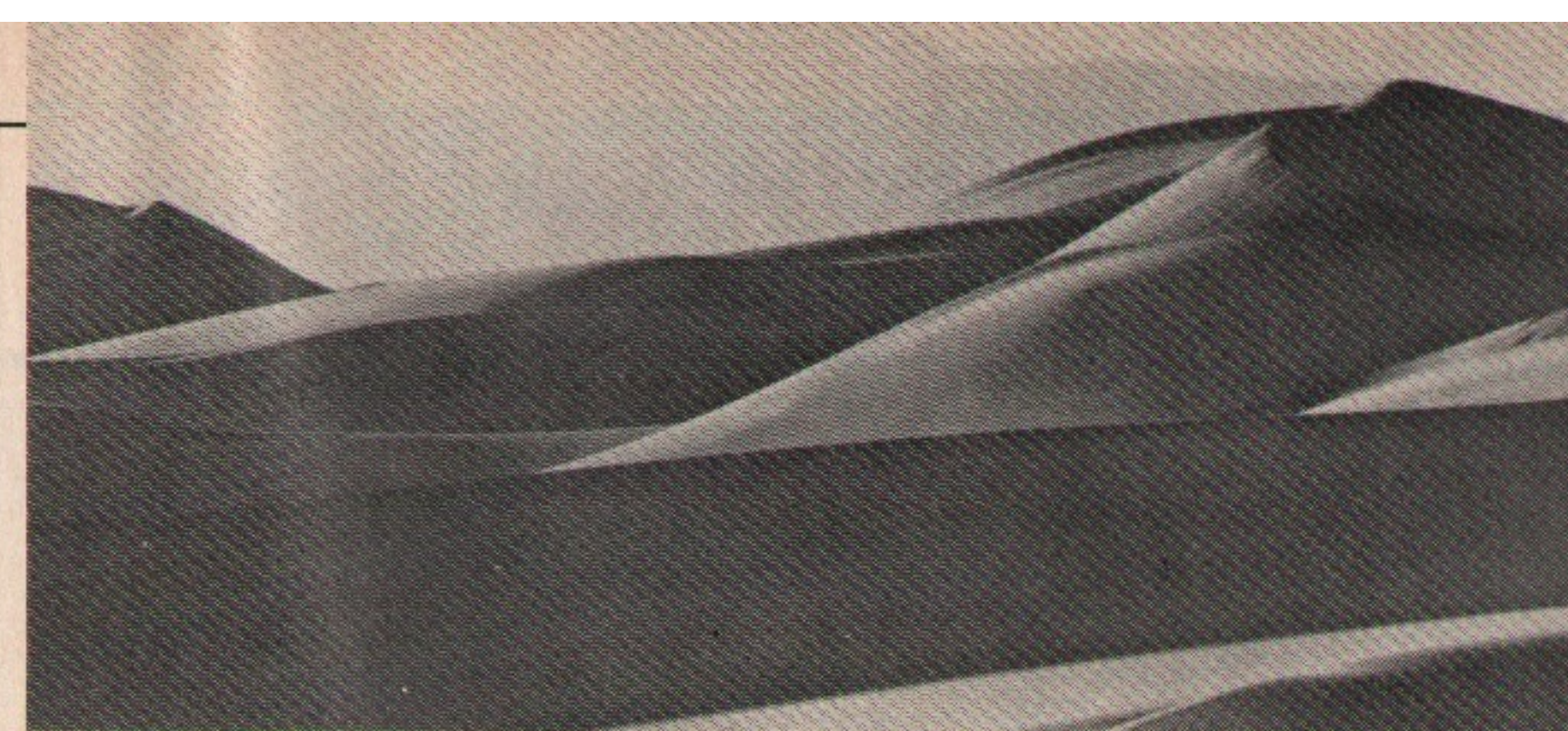
"There's no hunting skill involved," admits Kluge's loader, Bob Dinning. U.S. Fish and Wildlife Service agent Don Patterson calls it "just the fulfillment of blood lust."

Kluge says the dead birds go to soup kitchens. But wrote Henry Hurt in the



As many as 800 ducks and pheasants may be killed in a single shoot at Albemarle Farms.

November 1988 *Reader's Digest*, "As many as 800 pheasants and ducks were killed by eight guests in a single shoot. While



Will the desert landscape become a familiar scene in temperate zones?

Greenhouse Warning

The National Academy of Sciences has urged President George Bush to place the threat of global warming high on his agenda. Global warming could wipe out migratory animals, scientists warned at the recent World Wildlife Fund conference on the Consequences of the Greenhouse Effect for Biological Diversity. As the weather signals influencing migration and breeding change, the synchronicity of species behavior could break down so that migrating birds and aquatic animals find no food when they get where they're going, while the species they would normally eat overrun their habitat at other times of the year.

Other probable effects include more acid rain damage to spawning waters, a melting and shrinking tundra, loss of Arctic habitat and such animals as walrus and polar bears, coral reefs dying from lack of light in deeper oceans, and changing rainfall patterns that will affect food supplies for all animals—humankind included.

On top of that, a warmer northern hemisphere might encourage the spread of such tropical parasites as hookworms and barber worms.

—M.C.

STRIKE A MATCH!

You may be able to double your contribution!

If you work for one of the thousand major corporations that match employee gifts, you can double your contribution to The ANIMALS' AGENDA. Some companies will even match contributions from spouses, retirees and directors.

AVAILABLE AGAIN!

John Vyvyan's Classic in Anti-Vivisection Literature

THE DARK FACE OF SCIENCE

Extraordinarily readable—considering the subject

\$10.95 (\$1.30 postage)

MICAH PUBLICATIONS

255 Humphrey St.
Marblehead, MA. 01945

ORIGINAL PORTRAITS

by Ruth McCarty

A lasting memory of a beloved pet
drawn professionally in colored pencil
on 100% rag board.

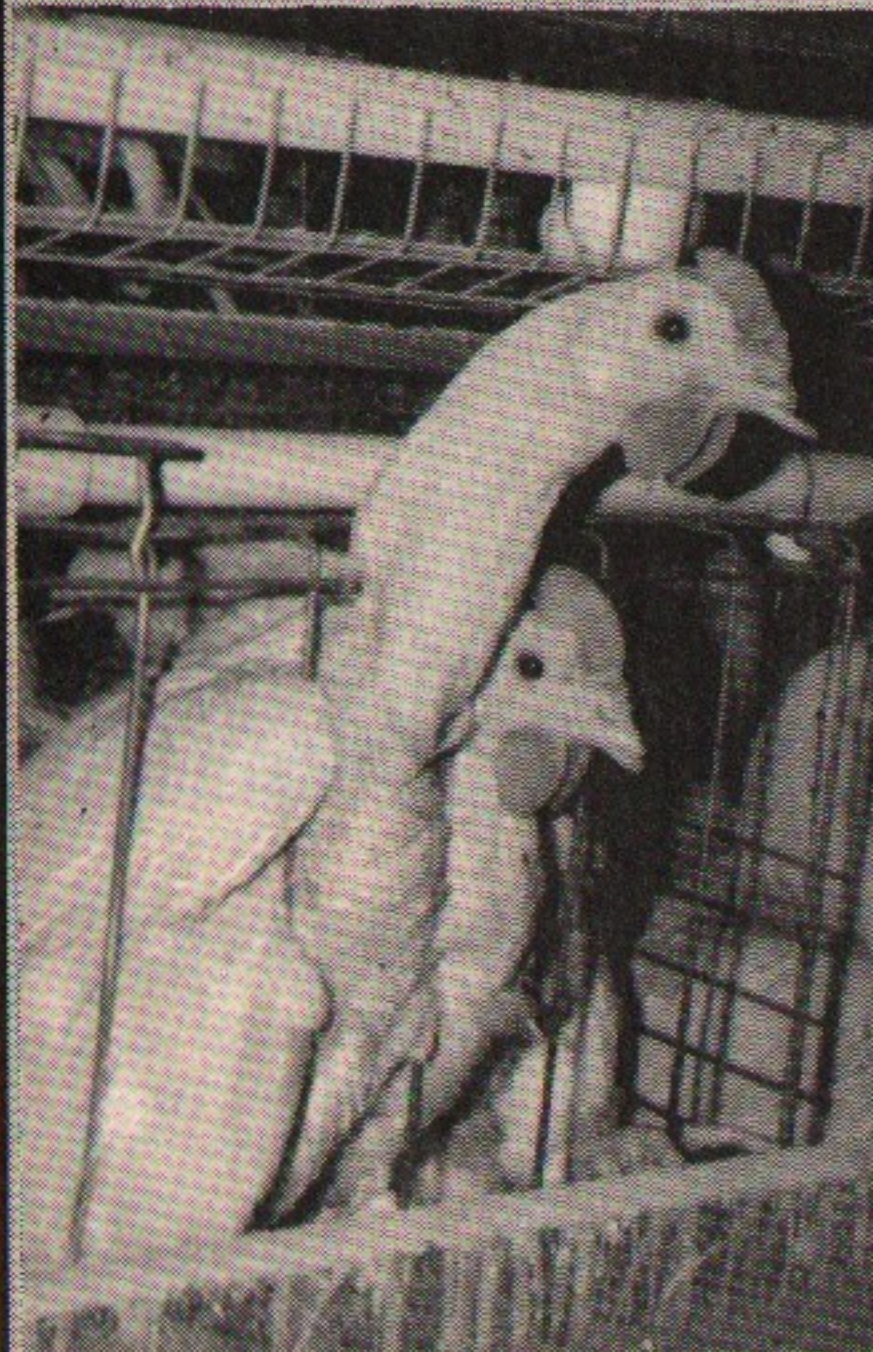
Send clear 35mm photographs; special information (color of eyes, fur, etc.) and check or money order. Your drawing will be matted in complementary colors and sent to you along with your photographs in 4-6 weeks, postage paid. (For each additional animal in the same portrait, add 1/2 of the total price.)



9 X 12... \$50.00
11 X 14... \$75.00
16 X 20... \$100.00

Ruth L. McCarty • 629 Crestview Drive • Corunna, MI 48817

A Cute Animal?



That's not the point. Acute suffering — that's the point.

HFA believes all sentient beings, regardless of whether they are judged by others to be "cute" or "intelligent," deserve to be treated with compassion.

Campaign to Ban Battery Caging

Now there is a way for everyone to participate in the national campaign to end the horrors of factory egg production.

Please join us!

HUMANE FARMING ASSOCIATION
1550 California St., San Francisco, CA 94109

Name _____

Address _____

☐ \$10 ☐ \$25 ☐ \$50 _____ other

FREE: All new supporters receive HFA's new and powerful consumer alert "Anything Goes With Eggs," along with our *Watchdog* newsletter, and more.

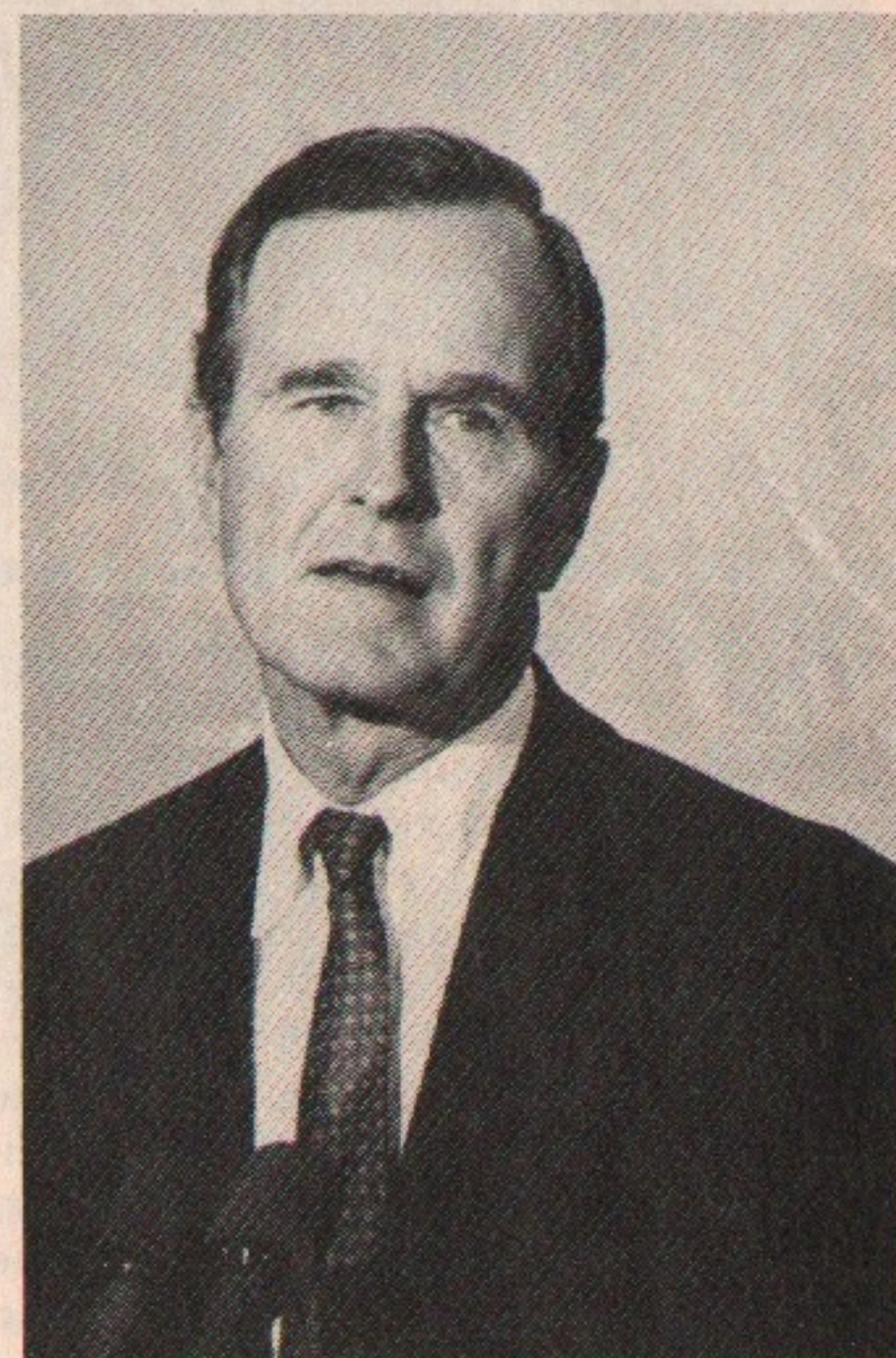
ANIMAL NEWSLINE

Bush and Quail

After calling for a "kinder, gentler America," President George Bush celebrated election victory by shooting quail December 27 at the Lazy F Ranch near Beeville, Texas. "These aren't animals, these are wild quail," Bush said later. Zoology apparently isn't his strong suit. "I don't think I could shoot a deer," he added. "Quail—that's something else."

Dana Forbes, Texas representative of the Fund for Animals, telegraphed Bush immediately that "birds feel pain and want desperately to live, as all animals do." Fund head Cleveland Amory added, "By abandoning quail hunting, the President can send a clear message to child and adult alike that one need not kill wild animals to appreciate them."

A card-carrying member of the National Rifle Association, Bush calls fishing his favorite sport. On a fishing trip after the quail shoot, his second since the election, Bush stated, "I'm one of the classic fishing conservationists. We're going to



—Lydia Douglas

A kinder, gentler President for the U.S.?



"Birds feel pain and want desperately to live, as all animals do," read the telegram to President Bush.

prove that over the next eight years by going fishing and demonstrating my keen personal interests in going after the wily bonefish, or the elusive tarpon or the red-fish or the snook."

And, in what might be considered a slap in the face to those who struggle against pet overpopulation, the Bush family has bred their English springer spaniel.

Tell the President what you think of all this by writing to him at The White House, 1600 Pennsylvania Ave., Washington, DC 20500.

—M.C.

Reach Out and Touch Someone: Helpful Hints for Getting Along

BY JOHN ROBBINS

There's something I've noticed about human beings. We tend to accuse others of our own vices. We project our own flaws onto others, and judge the hardest those who bring up feelings we don't know how to deal with. So what can we do? How can we help ourselves see good in others? It helps to acknowledge others, regularly, for their contributions or good qualities. At least ten times a day—more if you feel down or particularly negative—acknowledge someone for something good. It works.

Try beginning a sentence to someone with the words, "I appreciate..." and fill in the blanks. You are buying office supplies at the store, and you say to the clerk: "I appreciate you for having these folders on hand, and for being so helpful." You are buying gas, and the attendant serves you courteously, so you say: "I appreciate your cheerful attitude. Thanks." Express gratitude to the co-worker who handles a difficult phone call for you, to the fellow activist who drives you to the demonstration, to the member of your grassroots group who always seems to be picking up the mail and organizing events, and so on.

Everyone likes to be appreciated. Anytime anyone does anything for you, you have the opportunity to thank them. The more you thank others and acknowledge their contributions, the more positive you will feel toward yourself. And the easier it will be to see the positive in those who are the hardest to like and appreciate.

Healing wounds

Whenever a group of people work together over any period of time, stresses develop and people begin to irritate each other. Left unchecked, this process can destroy the fellowship of the group and injure the individuals involved.

But there are ways to remedy the situation. It is rarely too late to begin interpersonal healing, or to start creating a group situation in which people can work more enjoyably and effectively together.

In my work as a psychotherapist, I have turned repeatedly to a particularly powerful exercise for restoring group dynamics. This practice requires an object with some symbolic significance. I usually find a feather on the seashore for it, but it can also be done with a special rock or crystal. The group meets periodically for this exercise, perhaps once every two weeks. The first few times often seem a little awkward, but it gets easier rapidly.

The group sits in a circle (the circle is important). The designated object is then placed in the center, and all are quiet for a few minutes. Then, someone who wishes to speak first will take the designated object, hold it, and speak to the group. *Only the person holding the designated object may speak.* This is a cardinal rule that must be observed if the practice is to work. The *only* exception is if a person is going over and over the same point, and doesn't seem to realize that the point has been made. In that case, someone can say "Ting." "Ting" mimics the sound of a bell, and is the only sound one not holding the designated object can make. When the person is finished, he or she places the designated object back in the center, and the next person picks it up. (A variation is for the speaker, when finished, to pass the designated object to his or her left; and it goes full circle until all have spoken.)

Now, what do you talk about when it's your turn? Briefly and concisely, you talk about what you feel is most important at that time. You talk about your experience, your feelings, but not about other people. It's a chance to be heard and seen and known. It's a chance to be open and honest; you can be yourself. It's a chance to bring up and discharge any tensions you have been burdened with.

What should you *not* do? If you want this to work, don't judge others, but rather accept all feelings as *your own*. Instead of saying, "You never do anything right!" say "I'm having a hard time accepting imperfections." Talk from experience, about your experience.

Also, before you speak, try not to rehearse. Trust that you'll say exactly what you need to say when the time comes, and turn your attention to *listening* to the speaker. The more listening that occurs, the greater the healing.

John Robbins is president of the Earthsave Foundation, 315 Quail Terrace, Ben Lomond, CA 95005.

WALKATHON FOR LAB ANIMALS

You can help raise money to finance and develop non-animal alternatives for lab research. Last year's walkathon financed continued work on polio-vaccine tests without monkeys.

PAIN: MORE THAN FLESH AND BLOOD CAN BEAR

SAT., MAY 6 at 11 am
72nd & Riverside Drive, NYC

For Information and sponsor forms:
Call (212) 242-0390
or 628-0959

AMERICAN FUND FOR ALTERNATIVES
TO ANIMAL RESEARCH (AFAAR)
175 W 12 St., #16G, New York, NY 10011

From Slaughter.... To Sanctuary!



Farm Sanctuary operates the only shelter in the United States which is dedicated exclusively to abused and neglected factory farm animals. The Sanctuary rescues and cares for hundreds of animals each year while educating thousands of people that farm animals are animals too!

WE NEED YOUR HELP!

Farm Sanctuary

P.O. Box 37 Rockland, DE 19732

Name _____

Address _____

☐ \$15 ☐ \$25 ☐ \$50 ☐ other _____

-Donations are fully tax-deductible-

You've seen what happens when drivers speed along suburban streets or country roads. Especially at night. Cars take an awful toll on animals.

Now, with our new bumper sticker, you can remind others to keep an eye out for animals, and at the same time show your support for this magazine and Voice of Nature Network. In black and red, with white letters.

ROADS KILL. WATCH FOR WILDLIFE!

\$2 each, 3/\$5, 6/\$10, 20/\$30

Please send me _____ bumperstickers. I've enclosed \$ _____.

Name _____

Address _____

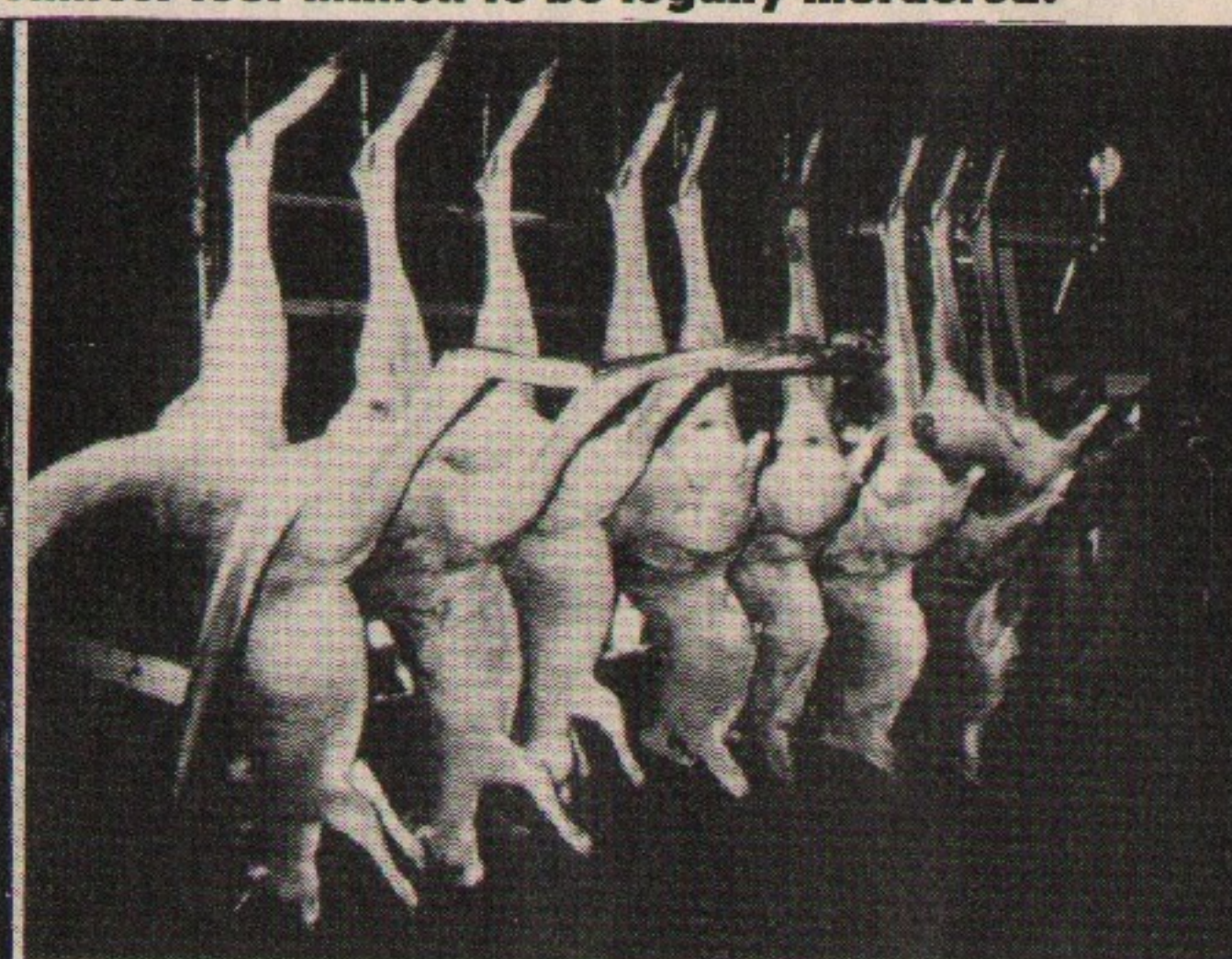
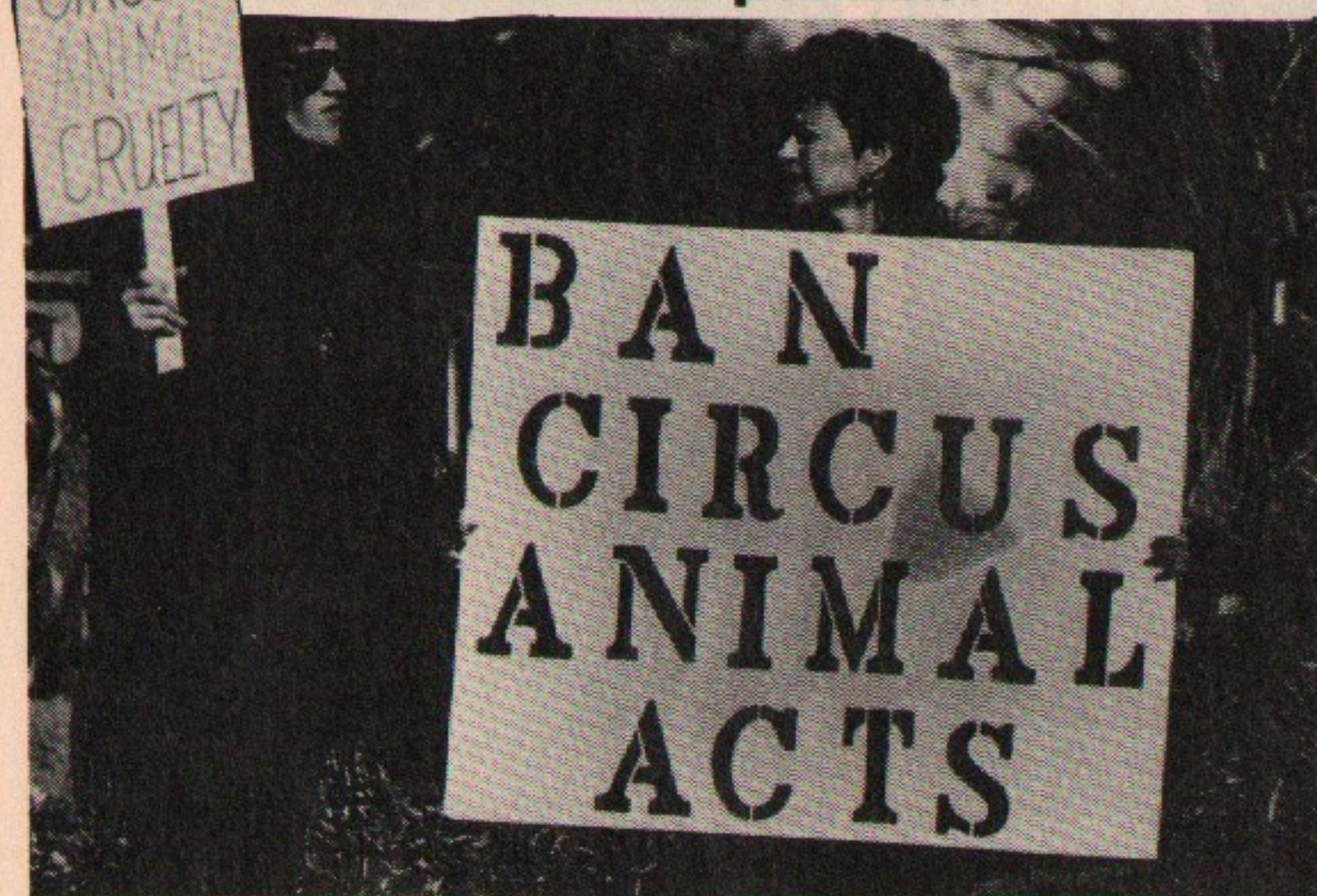
City/State/Zip _____

Make checks payable to and mail to:
**VNN, 456 Monroe Turnpike,
Monroe, CT 06468**

ANIMALS' AGENDA

Animals in show-biz: justifiable?

Almost four million to be legally murdered.



— Courtesy International Wildlife Coalition

GLOBAL—

Moscow Circus Tour Sets Off Uproar

Special report by Merritt Clifton. While information about Russian bears in the wild is scarce, the world heard much last year about Russian bears in tiny cages. The Moscow Circus met an unprecedented wave of protests on behalf of the bears in at least twelve cities across Australia, Canada, and the United States.

In Canada, as demonstrations and meetings with humane officials failed to get results, the Toronto Humane Society (THS) filed cruelty charges against the circus tour sponsor, Concert Productions International. THS had lined up expert witnesses from the Washington D.C. Zoo and the Swiss Academy of Veterinary Science to testify that the cages were too small. (The Circus has a history of cramming 300-pound bears into three-foot by five-foot by four-foot cages for up to 20 hours a day.) But, according to THS investigator David Bain, eventually the charges were dropped, "because after we complained, they had Ontario Humane come in, and it turned out Ontario Humane said the cages were OK." Bain added that although Ontario Humane had "had a political war with THS for some time," he never thought one society would be fighting another over something so blatantly cruel.

Communications improved when the circus reached Detroit. Michigan Humane Society (MHS) director Eileen Liska speaks Rus-

BY DAVID PATRICE GREANVILLE

sian, and mingled with the circus staff. "We started out inspecting the circus," she explains. "The horses and tigers were OK, in good health with adequate quarters if they have to be in circuses. The bears were in good health, but of the twelve bears, the six biggest didn't have adequate cage space. We contacted the USDA, which said the cages might have been acceptable for transporting the bears, but didn't give them enough room to exercise."

The bear trainers, a family group team, responded that the bears get enough exercise doing their routines, a contention THS had rejected. The cages are also arranged in a closed formation when the circus is parked, and one bear at a time is allowed to roam the courtyard thus created during cage-cleaning.

Negotiations followed between Liska, tour manager Ted Thrasher, and the USDA, which has never established how big a bear cage should be. Eventually MHS brought in bear biologist Dr. Charles Jankel from the University of Montana at Missoula as a consultant, along with a representative of Bush Products, a cage-maker. The Soviets balked at \$80,000 for six new cages. The trainers also worried that the bears might respond poorly to a mid-tour change of quarters.

As a compromise, the group suggested the bears be given a \$14,000, 2250-cubic-foot portable gym, which they could take turns using. This was being considered

in Moscow when the Armenian earthquake hit. The circus tour was cut short, as many members are Armenian and were anxious about their families.

Although Liska got no results during this trip, Thrasher promised that when the Moscow Circus returns to North America in October, the bears will have bigger cages. A USDA inspection report filed after a surprise visit in Denver recommended that if the bears don't get more space, the circus shouldn't get another visiting permit.

Like most of those who picketed the Moscow Circus, Liska would rather not see wild species in captivity at all, in circuses or elsewhere. But she is disturbed by stories circulated by some activists that Moscow Circus animals are beaten, starved, made to do tricks with electric prods, and otherwise deliberately mistreated. These stories, she feels, are not only untrue but also harm the credibility of critics. "The Moscow Circus animals are not abused," Liska emphasizes. "They have genuine affection for those animals. The bears are not miserable. They are very, very attached to the three family members who look after them. They start demonstrating as soon as they see their trainer, to get his attention. They all think he's their mother, because they've never been wild bears. He's bottle-fed them and raised them from cubs to be part of the circus." She believes even some experts misunderstood aspects of the

bears' behavior.

For instance, Seattle veterinarian Wayne Johnson, noting that the bears were rocking back and forth in their cages, thought this was a sign of insanity. According to Liska, "There is abnormal behavior, such as weight-shifting and bar-biting, but a lot of it is mixed with normal behavior. You have to know each bear. The one bear who does a lot of weight-shifting does the same motion he uses in his dancing routine. He does it only when the trainer is present, to please him and get his attention." Liska also cites the Bengal tigers, a species often alternately listless and ill-at-ease in zoos. "I'd never seen Bengal tigers who looked like that. Their coats shined, and they were so at ease in their quarters." As with the bears, the tigers are bred among themselves to produce the next generation of performers. The mother tiger nurses the kittens, but the trainer takes turns bottle-feeding them, so that "he becomes part of their immediate family."

Liska noticed that in performance one night, two tigers balked at leaping through a flaming hoop. "The trainer didn't hassle them. There were so many tigers around the ring, all sitting on their stools, and the trainer just let them go back into line. I asked him about that. 'If they don't want to do it, I don't want them to do it,' he said. 'I trust my tigers' judgement. If one of them won't jump because he thinks the flame is too big or he doesn't feel good, plenty of other tigers will.'"

The controversy over the use of animals in show business is not likely to be settled soon. Some activist groups, such as the Coalition

to Protect Animals in Entertainment—a group responsible for many of the pickets encountered by the circus on its tour, including one in Las Vegas—have urged the Moscow Circus to simply "modernize its act" and drop all animal participation.

AUSTRALIA—
Kangaroo
"Harvest"
to Go Up

Mounting international disapproval apparently means little to the Australian government. Recent developments show that it continues to blatantly aid and abet the genocidal exploitation of kangaroos—the country's national symbol—while also refusing to take even elementary measures to protect these animals from brutal persecution by farmers, cattle interests, and "sportsmen."

Now, in a move certain to escalate the human assault against the kangaroo, Australia's federal government is about to authorize new kill quotas that bring the massacre of these gentle creatures to an all-time record high. The 1989 quotas being sought by state governments total 3,712,900 animals, with Queensland alone seeking official sanction to murder 2,250,000 kangaroos and wallabies. The kangaroo kill is currently the world's largest and most brutal land-based commercial wildlife slaughter.

The situation of these threatened animals may worsen still further as Australian states follow the lead of New South Wales—the federation's most populous state—in approving the sale of kangaroo meat for human consumption. Conservationists argue that few Australians want to consume kangaroo meat—which is said to taste a bit like venison—but that tourists, especially from Japan, might soon provide a considerable market. Kangaroo meat, they warn, is potentially dangerous, because the

animals carry a host of diseases.

"Kangaroos are shot by helicopter, poisoned, snared and used for pet food as well as an export industry. Now they're being offered for domestic human consumption. How can they survive?" said Sue Arnold of Australians for Animals, the country's largest wildlife protection group.

Government officials claim that the higher kill quotas won't endanger the species. Australia's current human population is about 16.5 million, while the government puts the kangaroo population at 15 million. Recent kill quotas have reached about three million animals in recent years. Some of the meat is used for pet food, while skins are turned into such goods as wallets and purses for export. Since farmers and cattle ranchers regard the kangaroo as a pest, the new policy is widely seen as a resounding victory for the farm and kangaroo exploitation lobbies.

Will increased international pressure help? Perhaps it's worth

a try. A wide assortment of Australian goods—including wines—are now entering the U.S. market. Boycott these, and let merchants know why. Further, next time you watch one of those TV ads touting Australia as a country full of jovial, "Crocodile Dundee" types, call your travel agent and inform him or her about the disgusting realities "down under." And, if you ever have to go to Australia, don't fly Qantas. *Main source: International Wildlife Coalition.*

NOTE: The Voice of Nature Network (VNN) is seeking funding, source footage, and technical support for a TV commercial exposing the kangaroo slaughter. The spot is being developed for distribution in the U.S. and Western Europe. Interested parties should contact VNN at Box 68, Westport, CT 06881; tel. (203) 452-7655.

INTERNATIONAL BRIEFS

By D.P. Greanville and Merritt Clifton



A "koala summit" held in Sydney, Australia has recommended extending an interim ban on koala exports and demanded a halt to habitat destruction in New South Wales. But getting government cooperation may be difficult. In neighboring Queensland, the territorial government withheld reports by the National Parks and Wildlife Service establishing the importance of Speaking Tube Cave (near Mt. Etna) as a breeding site for endangered ghost bats, while a cement company blew the cave up to collect crushed limestone.

Pit bull terriers have mauled at least 27 Canadians in two years, bringing ownership restrictions in cities from Vancouver to the Montreal suburbs. Eight victims were pre-schoolers; seven were disabled. Five victims were elderly. Two were policemen. Opposing pit bull bans, Cynthia Drummond of the Montreal SPCA wants irresponsible owners to be heavily fined and jailed—but as ban proponents argue, that won't get rid of dangerous dogs before they bite. So far, three Canadians have been jailed in connection with pit bull attacks. Each got 30 days.

Former Amazon trapper and animal dealer Michael Tsalickis began dealing with alleged Colombian cocaine king Vicente Rivera 30 years ago. Tsalickis testified at his recent trial for drug smuggling. Rivera "used to steal monkeys from me," Tsalickis said.

An unidentified virus with no known cure has killed 600 Swedish elk since the Chernobyl

nuclear disaster. Some of the corpses show high radioactivity, which may have reduced the elk's resistance.

Quebec ice fishermen once killed 1,000 tommycod apiece per day during spawning runs up the Ste. Anne River. For 25 years, fishing contests highlighted winter carnivals worth \$15 million to the region, but as the average catch fell to 200, tourism slumped. Hoping to revive the bonanza, Quebec now bans netting tommycod for resale.

Lightning on Christmas Day killed a rare pair of breeding rhinos at the Krugersdorp Game Reserve near Johannesburg. Their horns were sold to finance capturing another pair.

A free spay/neuter campaign in Colombia sponsored by the World Society for the Protection of Animals (WSPA) has been so successful that WSPA is expanding the effort to Costa Rica. Stray dogs are a problem throughout Latin America.

Cheetah and leopard pelts and kittens are still widely sold in Djibouti, long famed for native big cats. But they're smuggled from Somalia and Ethiopia now, as poachers have annihilated the Djibouti population.

Continued on next page



Continued from previous page
Zimbabwean chief warden Glen Tatham and two assistants were charged with murder just before Christmas, after killing their first native Zimbabwean poacher. Tatham's team had already killed over 40 rhino and elephant poachers from Zambia and Mozambique, under a shoot-to-kill order by Zimbabwean parks minister Victoria Chitepo. The indictment threw the anti-poaching effort, which Chitepo called "a war," into chaos.

Elsewhere in Africa, a junior game assistant faces death for poaching gorillas at the Ngahinga Gorilla Reserve in Zaire. Two weeks before his arrest, Ugandan police broke up a chimpanzee smuggling racket that apparently involved corrupt customs officials. Both cases were exposed by Ndyakira Amooti of the Kampala newspaper *New Vision*, whose often risky work deserves recognition.

Figuring that value will jump as the species goes extinct, Taiwanese are stockpiling rhino horn as an investment commodity, reports the Endangered Wildlife Trust (EWT). Despite a 1985 ban on selling rhino parts, EWT sleuth Bradley Martin found rhino horn, valued as an aphrodisiac, sold in 73 percent of Taipei's pharmacies and 90 percent of pharmacies in Kaohsiung. Botswana police meanwhile busted trucks hauling 94 rhino horns and two tons of ivory. The owners were fined amounts South African member of Parliament Rupert Lorimer called "hopelessly inadequate," but a Tanzanian Member of



Parliament got a nine-year prison sentence for illegally possessing 105 elephant tusks.

Philippine tropical fish are usually caught by dumping cyanide or dynamite into coral reefs and netting the stunned survivors. This has killed 90 percent of the nation's coral, destroying the aquatic ecology and leaving the islands more exposed to typhoons. The poisoned fish live only three to six months afterward, just long enough to be sold through pet shops.

Rhinos are recovering from near extinction in Nepal and eastern India, after a 20-year anti-poaching effort, but still number under 1,500. Mauritian kestrels have come back from two breeding pairs to some 20 pairs over the same period, but like many other species found on the Indian Ocean island,

remain highly endangered. Mauritius was home of the dodo, hunted to extinction in 1681.

Hunting guides Jerome and Helena Knap of Waterdown, Ontario have been fined \$70,000 for smuggling polar bear skins. They were fined \$20,000 each on similar convictions in 1987. They charged American hunters \$13,500 apiece for 10-day trips to Baffin Island, plus \$1,000 to bootleg home the trophies. The U.S. bars import of body parts from endangered species.



Grocery egg sales fell 60 percent in England after a cabinet minister said they carried salmonella. The minister was forced to resign, and faces a slander suit from Thames Valley Eggs, a major producer. Twenty-six salmonella outbreaks affecting 450 people were traced to 12 farms in 1988, nine of which kept their hens on free range. The episode may help the government's push to introduce food irradiation.

While Canada fought the European Parliament proposal to label leghold-trapped furs, the Montreal furrier Pollack held a half-price sale on coats made of "New Zealand Opossum," better known as kangaroo. In the U.S., such a euphemism would violate the 37-year-old Fur Products Labelling Act. Mean-

while, the Fur Institute of Canada still hasn't certified as "humane" the proposed replacement for the leghold trap they themselves developed. They also haven't found anyone willing to manufacture it. Called the Magnum, it's an "overdimensioned" Conibear trap designed to crush animals bodily. The province of Alberta has mandated the use of such a so-called quick-kill trap by next winter, and is spending up to \$1 million to help trappers buy it. The Association for the Protection of Fur-Bearing Animals says the Magnum is not humane, however, since it may catch only part of an animal, with the same effect as a leghold trap. Furthermore, as is the case with all traps, the new design is inherently indiscriminate in maiming or killing whatever strays into it.

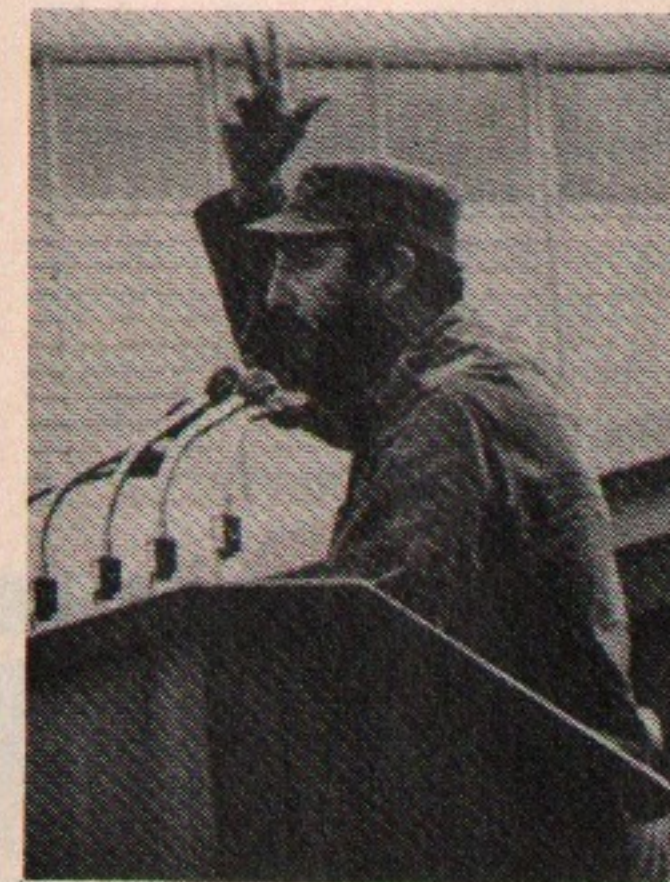
Trout Unlimited and the All-Russian Union of Hunters and Fishermen are staging "angler exchanges" to promote fellowship via catching fish. An English summary of a study proving fish feel pain may be had from the Dutch SPCA, Box 85980, 2508 CR, Den Hague, The Netherlands.

Fluid deprivation tests on monkeys have resumed in Finland, but a similar cat experiment was recently cancelled after protest from the Finnish Society Against Painful Experiments on Animals.



The Gumatji tribe of northern Australia recently asked police not to harm a crocodile who killed one of their warriors. To the Gumatji, crocs are sacred.

Fidel Castro has decreed that Santeria cult followers may openly practice animal sacrifice in Cuba, ending years of official disapproval. The cult's newly-acquired legitimacy may be the result of Castro's recent moves to normalize relations between his government and all forms of organized religion.



Brazilian ecologist Francisco Mendes was assassinated three days before Christmas, just after the World Bank postponed a vote on whether to finance damming the Amazon basin. Mendes, president of the Union of Rural Workers of Xapuri, hoped to save the Amazon rainforest by developing the rubber, nut, and herb industries rather than logging and cattle ranching. In 1987, Mendes, 44, received the Global 500 prize from the United Nations Environment Program. Aleci and Oloci Alves da Silva, sons of cattle baron Darli Alves da Silva, were charged with the murder December 29, after a gunfight with police, who discredited the confession of a third da Silva son, Darcy Pereira. Over 1,000 Brazilians have been killed in disputes with major landowners, who often keep private armies, since 1985.



The International Whaling Commission lost over \$200,000, a fourth of their budget, in a recent British investment banking failure. The money was a reserve held to pay off staff if the IWC disbanded.

Secretary of Commerce Bill Verity recommended "additional steps" to stop Japanese whaling in December, after "limited sanctions" imposed April 6, 1988 failed to achieve "significant change in the circumstances." Meanwhile, calling whales "cattle in water without feet," Hokkaido University professor Hisao Izawa hopes to ranch them in inland lakes. As a first step, he's trying to condition dolphins to live in fresh water. The dolphins tend to become sluggish and develop skin disorders. The Japanese Fishery Agency has already ruled out oceanic whale farming, fearing the whales would escape their pens.

The Hunt Saboteurs' Association of Great Britain celebrated their 25th anniversary on Boxing Day by disrupting fox hunts all over the country.

Hanoi University is attempting to capture and breed the kouprey, an extremely endangered wild cow known only since 1936. No more than 25 survive in Vietnam, with an unknown number in Kampuchea.

Boycott Labatt's beer, to protest the firm's sponsorship of rodeos, and tell brewery president Sidney Oland why you're doing so at John Labatt Ltd., 451 Rideout Street North, London, Ontario N6A 5L3, Canada.



Oriental medicine vendors are bidding up the price of cattle gallstones, especially stones from bigger, stronger U.S. beef cattle. Major meatpackers now pulp the bile sacks from the cattle they kill, seeking the stones, which go for \$600 an ounce (gold trades at \$425 an ounce).

Quebec's auditor general has charged the Hunting and Fishing Ministry with "poor management in the regulation of hunting and in the protection of wildlife." The auditor general said a fourth of

Quebec game wardens are too old to do their jobs.

Dolphins guided two Indonesian sailors to safety in November, after the oil tanker *Elpina III* sank off Java. Dolphins also drove sharks away from an injured Australian surfer.

Hurricane Gilbert, which hit Jamaica last September 12, killed 5.5 million poultry and leveled half the island's already dwindling forest. Nine scarce native birds lost most of their known habitat.

First introduced in 1983 and renewed in 1985, the European Economic Commission (EEC) ban on the importation of seal skins and related products is up for renewal again this October.

Seal pelts have always represented a very small portion of the overall fur trade, but the fur industry has viewed the EEC ban as a mere prelude to a total ban on fur products. Now, confidential documents released to WSPA under "freedom of information act" statutes indicate that the Government of Canada, long a solid ally of the fur trade, intends to seek the removal of the ban. In fact, the Canadian government is already helping the sealing industry develop new markets for seal products such as aphrodisiacs, leather, and animal feed. Last year alone, some 70,700 seals were killed. Letters asking for a renewal of the ban should be sent to: Carlo Riipa di Meana, Commissioner for the Environment, Commission of the European Economic Communities, 200 rue de la Loi, B-1049 Brussels, Belgium.

NEWS SHORTS

EDITED BY MERRITT CLIFTON

■ **The misnamed Wildlife Legislative Fund of America** recently celebrated 10 years of opposing animal rights. President James Glass boasted, "Animal rights groups now know there is another big fish in the pond—a shark!" Glass admitted the WLEA spends 90 percent of its time defending trapping, while trappers contribute under 10 percent of WLEA income. The WLEA recently joined 16 other groups on the implementation board of the North American Waterfowl Management Plan (NAWMP). Pushing waterfowl hunting by noisily participating in the struggle to save wetlands, this NAWMP apparently isn't related to the continental water diversion scheme of the same acronym, which if implemented would re-route 20 percent of the water now reaching Hudson's Bay to the Gulf of Mexico.

■ **Canadians may make more fur coats while Americans make less** as result of the Free Trade Agreement (FTA), says *Fur Age Weekly*. Under the FTA, which took effect January 1, Canadian furs enter the U.S. duty-free.

■ **Bullet-proof furs**, aimed at the Imelda Marcos market, were unveiled at a recent New York fashion show.

■ **Three captive-bred Andean condors** have been released over southern California as a trial for the release of captive-bred California condors. A fourth Andean condor died of stress in transport.

■ **Federally funded Yerkes Primate Center** researchers Jeremy Dahl and Ronald Nadler have been measuring the penises of gibbons, gorillas, orangutans, chimpanzees, and pygmy chimpanzees, both alive and dead.



■ **More money should be spent to poison predators** and poisons should be easier to get, the National Animal Damage Control (ADC) Advisory Committee recently told the Secretary of Agriculture. In a scathing minority report, dissenting member John Grandy of the Humane Society of the U.S. pointed out that the most recent ADC data on stock losses is 10 to 15 years old, that losses increased steadily over the preceding 20 years of intense poisoning, and that even then, losses were minor. Lack of data, said Grandy, "left the Advisory Committee to function on little more than the parochial concerns, anecdotal observations, and accumulated biases of the members"—only two of whom were scientists. At least 14 of 18 were ranchers. Grandy was the only member with prior ADC Advisory Committee experience. This "effectively prevented responsible discussion of options," Grandy added. "For example, the Committee voted to speed the registration of single lethal-dose baits containing compound 1080 (a particularly toxic predator poison with widespread non-target effects), but rejected a suggestion that would allow registration only if the materials could be shown to be safe and effective."

■ **A horse who fell 500 feet** down a rocky slope during the annual Fort Valley, Virginia 50-mile endurance race last fall was rescued with a National Guard helicopter.

■ **Seventy per cent of the U.S. beef market** belongs to just three corporate farmers: Iowa Beef, ConAgra, and Excel, a division of Cargill. Their profits are up 174 percent since 1980.

■ **W.R. Grace, Alta Genetics, and Granada Inc.** are reportedly close to developing purebred cloned cows, but the fetuses have only a 20 percent survival rate. Genetic engineering is believed capable of reducing the U.S. dairy herd by 30 percent, as super-cows who can give more milk replace traditional breeds.

■ **A restraining order won by PETA** (which is due to expire as we go to press) temporarily saved three of the nine Silver Spring monkeys still held by the National Institutes of Health (NIH). Rather than release the primates to a privately-operated humane sanctuary, NIH had scheduled them for euthanasia.



Still behind bars: the Silver Spring monkeys.

■ **New Jersey banned a chemical used to kill animals via paralysis** on November 17. Called T-61, the product causes slow suffocation, and is widely used for killing on mink farms because the injections don't damage the fur.

■ **Plans to infect macaques with AIDS** at the University of Washington (see *News Shorts*, December 1988) were cancelled by the National Institutes of Health just after we went to press. Researcher Hans Ochs has, however, resubmitted his proposal after making minor revisions.

Corporal corporations: marketing beef in America.

NEWS SHORTS

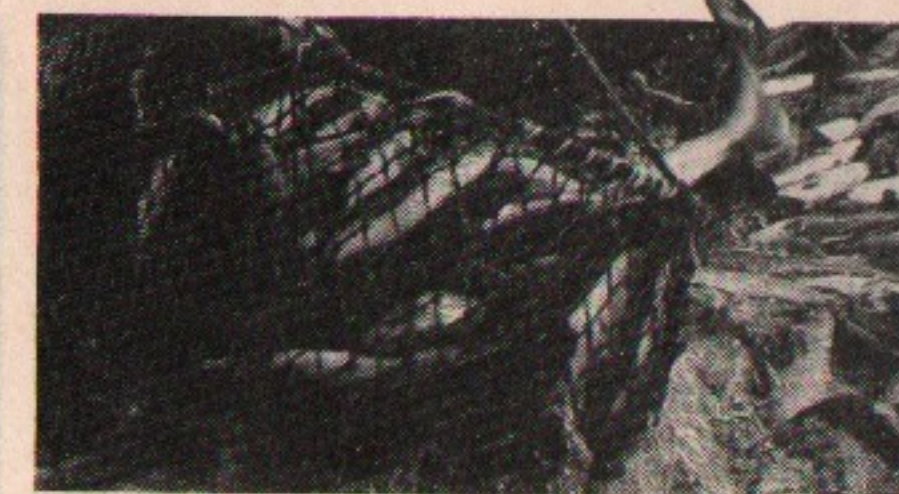
■ **Legalizing mourning dove hunting** is top 1989 priority for Ohio Division of Wildlife chief Clayton Lakes. Ohioans are urged to protest to their state representative, state senator, and Governor Richard F. Celeste, c/o State House, Columbus, OH 43215.

■ **The Supreme Court has ruled that the fence** responsible for the deaths of 700 Wyoming pronghorn antelope in 1983 must come down. The 28-mile, eight-foot-high page wire fence was erected by rancher Taylor Lawrence in 1978. It surrounds 20,000 acres of private and leased public grazing land. The antelope starved because the fence kept them from migrating ahead of blizzards that covered their forage. (Page wire, a form of mesh, is an even more formidable barrier to animals than either barbed wire or electric fence.)

■ **The University of Oregon (UO)** recently suspended primate research, amid bad publicity over cruel experiments exposed during the trial of Roger Troen, who was convicted of harboring lab animals rescued by the Animal Liberation Front (See *News Shorts*, June 1988.) UO animal lab director Greg Stickrod, who was often criticized during the Troen trial, was left with one 18-year-old macaque named Martha. Stickrod twice refused to release her to the Primarily Primates sanctuary (at PETA expense), then sent her to the University of Washington Primate Center. A press release from UO vice president for research John Moseley said Martha would be used "for non-invasive research only." The day the release was issued, the Primate Center killed Martha and put her remains into a tissue bank that distributes about 2,500 dead monkey parts per year to some 80 researchers at 50 institutions.

■ **Concluding a similar cruelty case**, Guadalupe Rodriguez of Los Angeles got 30 days in jail, a year suspended, and three years probation, plus a three-year ban on keeping animals, for baking her boyfriend's parrot alive by way of vengeance.

■ **Rocky the sea lion is off to the circus.** Born in Chicago's Lincoln Park Zoo, he was raised by zookeepers when his mother rejected him and became happy with humans but terrified of other sea lions.



Not the higher-priced spread.

■ **Millions of fish of low market value** are netted and killed but then dumped at sea while the fishermen seek high-priced species, says University of Washington researcher Ellen Pikitch. She blames federal catch quotas set by weight.

■ **Forty-seven duck hunting clubs lease shooting rights** on Leslie Salt Co. land, beside the Shoreline Park bird refuge in Santa Clara County, California.

■ **South Dakota now bans corporate ownership and operation of hog farms.** Nebraska bans all corporate farming, which is also restricted in Iowa and Minnesota. "No corporate farming" doesn't mean no factory farming, but could become a step in that direction.

■ **GMC Truck sponsors** the cable TV hunting how-to show *Outdoor Secrets*. Protest to Roger B. Smith, GMC Corp., General Motors Building, Detroit, MI 48202.

■ **Performance artist Joe Coleman** bargained a disorderly conduct rap for biting the heads off two mice (see *News Shorts*, January 1989).

■ **All but three of 127 mice** who had been genetically altered to suffer AIDS died of suffocation when someone shut off the power to their isolation chamber at the National Institutes of Health lab in Bethesda, Maryland.

■ **With inspectors already complaining** that they didn't have time to properly examine chicken carcasses at assembly-line slaughterhouses, the USDA imposed a speed-up December 21.

More SHORTS on next page

SUPPORT THE MARCH ON WASHINGTON

(APRIL 24, 1990)

WITH YOUR PURCHASE OF

THE GAME FOR PEOPLE WHO LOVE ANIMALS

All proceeds go to the National Stop Pound Seizure Coalition

Enclosed is my check for \$15.00 + \$3.00 shipping and handling.

Name _____

Address _____

City, State, Zip _____

ALLOW 6-8 WEEKS FOR DELIVERY

Make checks payable to:

National Stop Pound Seizure Coalition

PO Box 754, Encino, CA 91426-0754

Without Harm

CRUELTY-FREE PERSONAL AND HOUSEHOLD PRODUCTS



	QTY.	PRICE
Tom's Almond/Aloe Shampoo	\$3.75	_____
Tom's Baby Shampoo	\$3.75	_____
Tom's Spearmint Fluoride Toothpaste (5 oz. size)	\$2.95	_____
Paul Penders Mascara Black or Brown (circle)	\$5.00	_____
Kiss My Face Olive Aloe Soap	\$1.65	_____
Ida Grae Earth Rouge	\$5.50	_____
Professional Liquid Laundry Detergent (1/2 gal. size only; 1/4 cup per load)	\$12.00	_____
Subtotal:		_____
Shipping & Handling:		\$3.00
NY State Tax 7% (Residents)		_____
Total:		_____

Send check or money

order to: **WITHOUT HARM**
4605 Pauli Drive
Manlius, NY 13104

A portion of Without Harm's profits are donated to animal welfare and environmental groups. Many other items are available in our free brochure which is sent with every order. Please send one first class stamp to receive our brochure if you are not ordering at this time.

NEWS SHORTS

■ **The blind can hunt in Wisconsin.** Twenty-seven of the 33 Wisconsin state senators approved hunting by the blind last year, if they're accompanied by a sighted guide. Under previous law, the blind could hunt without restraint.

■ **Genetic researchers have developed** mice who go bald and sheep who produce a chemical used to dissolve blood clots. The latter is extracted by milking the sheep. They're also growing insect parts in petri dishes for use in testing pesticides.

VICCO ABSOLUTELY THE BEST!
AYURVEDIC FORMULA
Pure Herbal Toothpaste


Vicco Herbal Toothpaste contains only the purest natural extracts from more than 20 plants, barks, roots, & flowers which have been esteemed for centuries by Ayurvedic Specialists for holistic treatment and optimum care of the teeth and gums.

Vicco is Concentrated — Unlike most toothpastes, Vicco is not whipped with air; its natural concentration allows you to use far less per brushing — one tube will last 3 times longer than most other brands.

Compare the Difference: While most natural toothpastes contain only 4 of 5 organic ingredients, Vicco Laboratories in Bombay has taken special care in formulating over 30 natural ingredients, including 20 Ayurvedic Herbal Extracts specifically chosen for their separate and combined efficacy in maintaining superior dental hygiene.

Available in Healthfood Stores Nationwide
Ask for Free information or send \$1.00 for Sample

JAUOMÈRE, A.A.
1291 Weber St. Pomona, CA 91768
phone: (714) 629-8255



Help This Magazine Grow!

You can help this independent animal rights magazine grow by distributing quantities of our subscription flier pictured here. Drop us a note and we'll send you 50, 100, 500, 1000, or how ever many you can handle.

ANIMALS' AGENDA fliers are ideal for enclosing with personal correspondence and for distribution at rallies, conferences, group meetings, and other events. Grassroots groups doing a mailing to members: consider including an **ANIMALS' AGENDA** subscription flier in your package!



ANIMALS. Do they matter?

After this new business, you'll be able to do it all. Part of my job is to follow the major political movements of our time. To keep abreast of animal rights, I rely on **THE ANIMALS' AGENDA**.

—Mark Dawie, Investigative Editor, **WOMAN JONES MAGAZINE**

—Colman McCarthy, syndicated columnist

Yes! Sign me up for THE ANIMALS' AGENDA

SAMPLE

1 ☐ 1 year (6 issues) \$5.00 ☐ Payment enclosed ☐ Bill me
Foreign ☐ 2 years (12 issues) \$10.00 ☐ 3 years (18 issues) \$15.00

Name _____
Address _____
City _____ State _____ Zip _____

Make checks payable to:
THE ANIMALS' AGENDA
Subscription Department
P.O. Box 6809
Syracuse, NY 13217

Your contributions are tax-deductible.

We have loads in our stockroom, ready to ship. Please write:
ANIMALS' AGENDA FLIERS, 456 Monroe Tpke., Monroe, CT 06468



—Courtesy of San Francisco SPCA

"Institutional neglect" at the zoo.

■ **The San Francisco Zoo "has been derelict** in its responsibility to provide an appropriately supervised, sufficiently staffed, adequately guided, properly supported, humane Asian Elephant Management Program," stated the San Francisco SPCA probe of serious injuries to two zoo staffers who were attending an elephant named Tinkerbelle (see *News Shorts*, February 1989). The circumstances, charged SPCA officials Michael Knapp and Kimberly Karr-Warner, "were predictable and could have been prevented." They added that "Tinkerbelle received inappropriate and excessive discipline," too long after the incident, and concluded that the zoo's current elephant management "reflects institutional neglect."

■ **Roadside zoo owner Brian Watson** of Essex, Massachusetts, has been fined \$16,000 by the USDA and stripped of his exhibitor's license for violating animal care standards.

■ **Someone unknown tortured three dogs** belonging to environmentalist R.J. Sigmund of Burton, Ohio, as a possible warning to him. Veterinary care cost \$300.

■ **Boston expects a rat epidemic** as result of waterfront renovation to start in 1990. The state of Massachusetts wants to poison the rats. The city wants more input into the plan.

NEWS SHORTS

■ **At least 60 cattle starved to death** in a grassless pasture last fall at an extension of the King Ranch near Forney, Tex. About 1,200 more were found close to death, in what sheriff Robert Harris called "the worst case of animal cruelty I've ever seen." The ranch is the nation's largest beef producer.

■ **New York pigeon poacher Domiano Parasmo** was busted again just before Christmas, after baiting and netting about 50 of the birds beneath the Williamsburg Bridge. Parasmo has a 14-year history of arrests for stealing pigeons for sale to poultry markets (see *News Shorts*, December 1988).

■ **Alleged Manhattan pigeon poacher Domiano Parasmo** was arrested last year but escaped prosecution when no one was willing to testify against him. Parks Commissioner Henry Stern says he'll welcome any eyewitness to anyone harming New York City wildlife. Report incidents to 408-0100.

■ **Idaho farmer Ron Rollins was fined \$25** last fall for an herbicide application that killed at least 89 geese. Rollins spent \$10,000 fighting the charges.

■ **Six puppies and two cats were killed** in an electrical fire that gutted New York's International Kennel Club. Firefighters, police, and onlookers as young as 11 broke open cages to rescue 40 other animals.

■ **Pigeons and starlings are being poisoned** at a Longview, Washington pulp mill. Protest to company president George Weyerhaeuser, Weyerhaeuser Co., Tacoma, WA 98477.

■ **Beer isn't good for dogs**, but "Spuds MacKenzie" ads are boosting Bud Light. Miller Lite plans to counter with a beer-drinking monkey, elephant, and lion. Like dogs, monkeys can be taught to drink beer, but have low resistance to alcohol. Circus trainers used to give elephants beer as a mild sedative. It is doubtful, however, that any lion ever drank beer by choice.

■ **Proposed U.S. Public Health Service guidelines** would require institutions using federal funds to report scientific misconduct, including cases in which "there is an immediate need to protect the human or animal subjects involved," (emphasis ours) and if "it is probable that the alleged incident is going to be reported publicly."

■ **Jockey Geary Louviere was arrested** December 15 for electrically shocking his horse to victory at Balmoral Park in Joliet, Illinois. Across the water, Prince Charles of England was not charged after one of his racehorses tested positive for three banned drugs.



Increased marine mammal protection was signed into law in the last days of the Reagan era.

■ **Ronald Reagan signed into law** the renewed, stronger Marine Mammal Protection Act before leaving the presidency. The act allows President Bush to bar fish imports from whaling nations; prohibits tuna fishermen from setting nets at sundown, when the majority of dolphins are killed; and extends protection to non-mammal species including coral, pearl oysters, and seaweed.

■ **Spotted owl habitat will be protected** with refuge tracts of from 1,000 to 3,000 acres in 13 Oregon and Washington forests, the National Forest Service announced just before Christmas, tentatively concluding a three-year legal and political battle. Already, 1.6 million acres are protected for the owls. The timber industry claims the new measure will cost 3,300 jobs; the government says 400 to 900. Actions are still underway seeking to have the spotted owl and a local seabird, the marbled murrelet, declared endangered species.

Approved by BWC, USA® 1986

YOUR FACE DESERVES THE BEST!

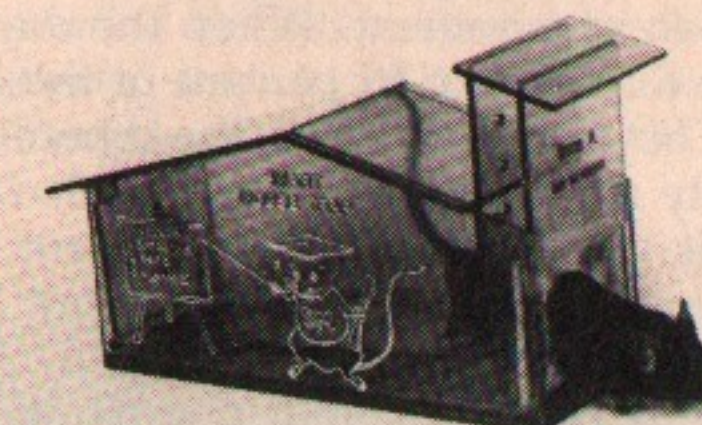
Sombra is a make-up foundation that is so easy to apply, you don't have to be an artist to achieve a flawless, blended finish. It contains no waxes, no mineral oil and no preservatives.

Sombra is a totally new concept in make-up foundation resulting from years of laboratory research and testing. It combines only the richest and costliest ingredients so you may experience the most sensational exciting make-up foundation ever.

Sombra manufactures a complete line of fine skin care products, blushers and hair preparations.

No animal testing. **SOMBRA** No animal ingredients.

For information write or call
SOMBRA COSMETICS INC.
5600 McLeod Suite G
Albuquerque, New Mexico 87109
1-800-225-3963
In New Mexico and Alaska
505/888-0288



Smart Mouse Trap™

Catch the mice other traps don't. Alive. Unharmed. Release them outdoors thru Freedom Door, a soda-cracker which delays exit to prevent contact with you. Re-usable trap with tips to mouseproof your home so mice won't return. Teach a friendly, peaceful answer to pesky problem. You must be pleased or return in 30 days for refund. Sent **postpaid**, \$10 each. Call (415) 655 3126 with Visa or Mastercard, or send check to: Seabright Ltd. 4026 W. Harlan St., Emeryville, CA 94608

Special rates to dealers and charitable fund raising organizations. Help spread the philosophy of toleration and respect for all living things.

Your name _____

Address _____

City _____

State _____ Zip _____

Dog Days in Medical School

Many people imagine that a surgeon learns his or her craft by taking the tonsils out of a dog, or the appendix out of a rabbit, or doing a heart bypass in a monkey, and then proceeding to do the same on people in the human operating room. In fact, animal labs are by no means universal among medical schools. Several have no animal lab exercises at all for their students, and most seem to be moving in that direction.

At some schools, student protests have led to changes. In the spring of 1985, for example, students at Mt. Sinai in New York objected to a required exercise in which physiology principles were to be demonstrated on live dogs, with the dogs being killed afterwards. The school's response was that the faculty, not the students, had the responsibility to decide the medical curriculum. This stance fanned the flames of protest. Suddenly, the department had not just a handful of protesting students but most of the class turning against the dog lab requirement. When the day came for the lab, 80 percent of the class boycotted it. Later, the school quietly made the lab optional.

This was not the first such event. In Chicago, in 1983, a group of about 30 Northwestern University medical students boycotted their dog lab in a physiology class. A similar protest occurred at New York Medical College.

In response to student pressure, as well as the expense and rather dated nature of dog labs, many schools have abandoned them. A few years ago, Hahnemann University in Philadelphia had a series of animal surgery labs that students were required to complete. Now, Hahnemann has no animal labs at all in its medical curriculum.

Protecting students' rights

But most medical schools still retain animal labs in one course or another, and, although students who decline to participate almost never encounter significant resistance, there have been occasional confrontational episodes. In the spring of 1987, a medical student at the University of Colorado requested an alternative to a dog lab in

physiology. Unlike nearly all other medical schools, the faculty at Colorado was unyielding. Other students petitioned on behalf of their fellow student, asking that she be allowed an alternate activity, but the faculty responded by citing each of these students with "ethics violations." Even a letter from Colorado Congresswoman Pat Schroeder failed to make the university budge. The only "alternative" offered was a leave of absence until the student was ready to participate. Forced to choose between her principles and her career, she finally decided to participate in the lab. Not long afterwards, in a demoralized state, she left the school. The career of a compassionate physician had been destroyed.

Fortunately, such obstinacy on the part of medical educators is rare. Just as no medical school would force a student to perform an abortion if he or she had an objection to the procedure, very few schools force students with conscientious objections to participate in animal labs. The University of Colorado is one with such a strict policy, as is Oral Roberts University and the Uniformed Services University of the Health Sciences (the military medical school in Bethesda, Maryland).

In response to the animal lab controversy, the American Medical Student Association (AMSA) passed its "Principles Regarding Vivisection in Medical Education." AMSA held "that the use of animals in medicine is justified if such use will save or benefit human lives," but distinguished between the use of animals in research and the use of animals in medical education, which it called "the demonstration of already well-known facts and techniques." AMSA urged that animal labs in medical schools be optional and that alternatives be made available, and condemned faculty intimidation of medical students to force them to attend such labs.

AMSA and the Physicians Committee for Responsible Medicine (PCRM) jointly conducted a survey on the prevalence of animal labs and the use of alternatives. The survey was published in the *Journal of Medical Education* in September, 1988. It showed that only 53 percent of medical schools had animal labs as part of their regular

curriculum for physiology classes; 25 percent had animal labs in pharmacology; and only 19 percent had animal labs as part of their regular surgery curriculum. What these data show is that while most medical schools have animal labs for one class or another, within any given discipline there are a great many schools that teach *without* animals. Several schools had no animal labs for any class, and nearly all schools reported having policies that allowed students to elect not to participate in them.

New and better methods

The schools were also asked which, if any, alternatives they were using. Many simply relied on lectures and reading materials as their "alternatives" to animal labs, but a number of schools had begun using new computer programs, videotapes, and other products. These were described in a booklet published by PCRM, "Alternatives in Medical Education: Non-Animal Methods," which is now distributed to all U.S. medical schools and medical students.

Several of these alternatives are

quite intriguing. For example, the Nasco company makes an extensive line of simulated arms, complete with arteries and veins, for practice in blood drawing and injections, as well as anatomically correct heads, necks, and torsos for various surgical procedures. Advanced Surgical Technologies has developed a suture practice board with simulated intestinal tract, skin, and other tissues that can be cut and sutured. Intelligent Images makes the amazing *Dexter* interactive video system in which the student watches an injured patient being brought into the emergency room on a video screen.

The viewer then decides each step of the evaluation and treatment, which is then depicted on the screen *exactly as it was chosen* and in a realistic time period. The program shows the patient responding to the treatment. If the clinician makes an error, the results of the mistake will be shown. All the possibilities are pre-programmed onto *Dexter's* video disks. *Cardiolab* is another computer program that demonstrates the physiology and pharmacology principles revealed in a traditional dog lab.

It should be said, however, that a great many doctors have been well-

trained without computers, videos, or, for that matter, animal labs. Heart surgery, for example, is taught using cadavers and long hours of observing and assisting in the human operating room. One cannot learn how to do a heart bypass or transplant correctly using a dog or a computer. There are no shortcuts to being properly apprenticed in the operating room.

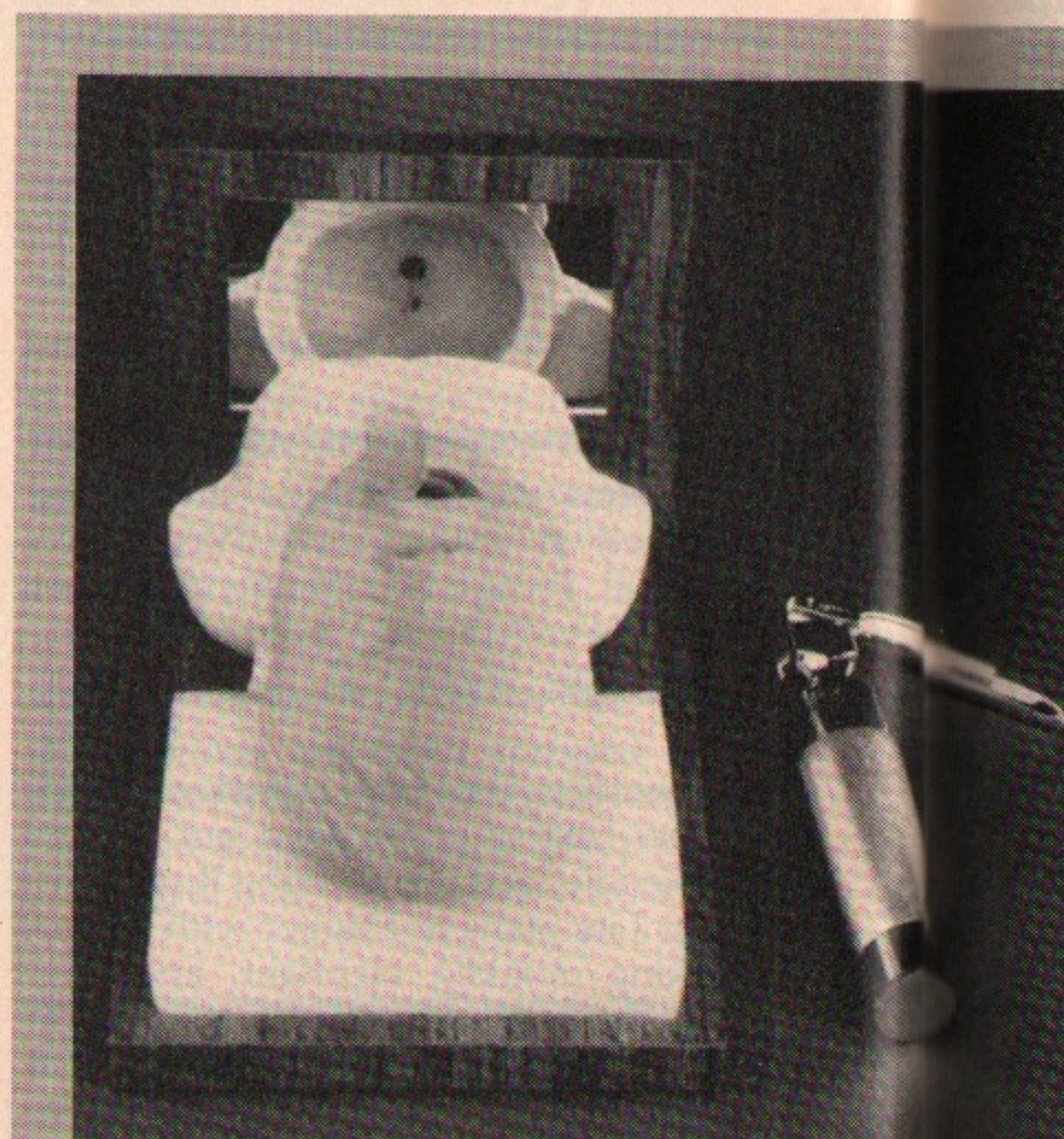
One might ask why animal labs have been used in medical education at all. The answer seems to be that they are an outgrowth of research. The physiologists who teach in medical schools have translated a research method into what has passed for an educational tool. The same is true of the use of animals in psychology, nutrition, and many other fields. Very few educators would hold that animal labs are essential in medical education. While many still do use them, the heightened concern about animal experimentation that is sweeping through the population as a whole is starting to filter into medical schools.

Dr. Barnard is chairman of the Physicians Committee for Responsible Medicine (PCRM). For a free copy of "Alternatives in Medical Education: Non-Animal Methods," write to PCRM, P.O. Box 6322, Washington, DC 20015; or call (202) 483-1312.



Courtesy of P.O.E.T.

Dog labs are by no means universal among medical schools; some have no animal labs at all.



Baby Airin

New Method for Intubation Training

Pediatrics residents, nursing students, and emergency medical technicians are often required to learn infant intubation, which is the technique of placing an air tube into the throat of a baby who is unable to breathe normally.

At many schools, kittens have been used as intubation "models." The cats are usually anesthetized and paralyzed, then a tube is repeatedly placed into their throats. Typically, they are revived and used again and again. Some schools contract with a traveling intubation demonstrator who carries cats from place to place for repeated intubation practice.

Many students have complained about the obvious trauma to the cats, particularly when they are used repeatedly. In some cases, the cats

have been paralyzed without anesthesia, so they were able to feel pain but were unable to move. In addition, cats are typically used in a one-day exercise, which cannot provide the repetition required for acquiring a manual skill. They also do not have the anatomy or "feel" of a human baby. At Yale University, complaints from nursing students contributed to ending the use of cats, but at many other sites, the practice continues.

At the University of North Carolina School of Medicine, cats had been used for intubation practice, in part because the simulator models that were available had various shortcomings. But in 1988, pediatrics professor Robert A. Greenberg, M.D. obtained the new "Baby Airin" intubation simulator from the Medical Plastics

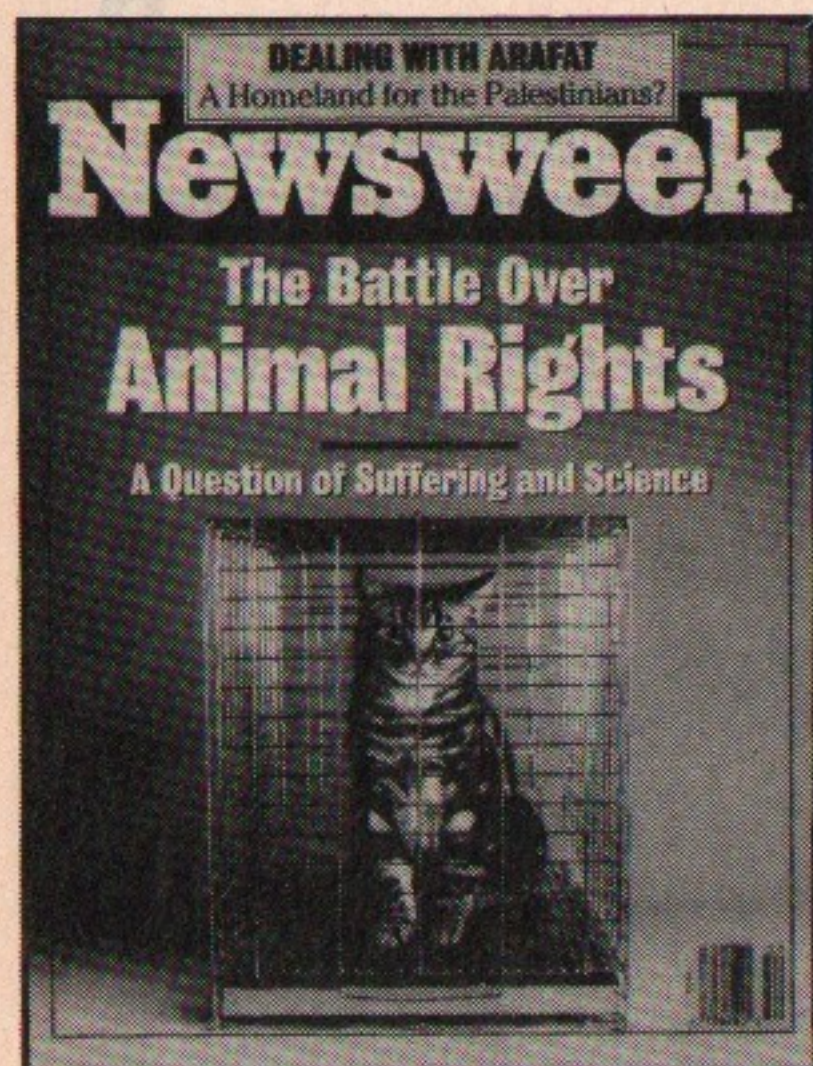
Laboratory of Gatesville, Texas. Other faculty members tried it out, and the simulator got rave reviews. Baby Airin offers the advantages of anatomical correctness and proper "feel." In addition, it provides scheduling ease (unlike cats, it can be used whenever desired) and can be used for hours on end, providing the repetition that is essential for gaining comfort with intubation technique. Dr. Greenberg also offered the simulator to those responsible for statewide training in neonatal life support skills. The simulator was enthusiastically adopted in North Carolina, replacing the use of live cats for intubation practice.

Baby Airin is product no. NN-1200 from Medical Plastics Laboratory, P.O. Box 38, Gatesville, TX 76528; (800) 433-5539.

Media Diary (I)—A growing fascination

FRONTLINE REPORTS

BY DAVID PATRICE GREANVILLE



If it's true that the mass media are modern society's "ideological gatekeepers," then something may have shifted in the way they perceive animal rights. For at least since mid-1987, and with increasing intensity throughout 1988, the subject has been commanding frequent and prominent attention.

The growing press fascination with animal liberation results from the accidental convergence of a variety of factors that tell us much about the "tangential" circumstances that usually envelop an issue. Let's examine them for a moment before moving on to actual media analyses.

First, there's the question of *historical timing*. Few things are as unstoppable as an idea whose time is come, and with the world awakening to the looming ecological and biological catastrophes wrought by human misdeeds, a new sense of urgency is catching on in regard to the environment and animals. At the philosophical level, this yearning has manifested itself in the search for a new, less self-centered ethic capable of healing the planet. Animal liberation is simply a crucial component of this emerging ethical vision. One question, however, pops up: Why didn't it happen before?

Being kind to animals is hardly new, yet it wasn't until the late 1960s that the first comprehensive philosophical rumblings were heard. Then, by the mid-1970s, mainly due to the contributions of thinkers such as Tom Regan, Peter Singer, and Mary Midgley, the entire field of animal protection caught fire. Apparently, whatever the feelings of generations before us, the precise historical conditions for such momentous breakthrough weren't there yet.

History provides numerous examples of this. But to mention just one, I think that the rise of capitalism as a substitute for ancient slavery would have been impossible under the Roman Empire. In a pre-scientific, agricultural world, no one could have envisioned the actual power of machines and the possibilities of mass production. And a tiny, socially insecure class of merchants could have hardly insinuated itself as a fitting replacement for an establishment of high priests, emperors, and noblemen. The social and technological preconditions didn't exist.

In like manner, before animal rights could emerge, it was necessary for a sector of humanity to attain certain *precise* economic and technical preconditions, among which freedom from immediate want seems to be the most essential. Only then could such people start dreaming (and later planning) the wholesale liberation of animals. For while any epoch may witness great examples of individual compassion, *social compas-*

sion, tied to the practical and ethical limitations of the majority, follows much narrower and less generous historical tracks. Indeed, is it just an accident that animal rights has gone furthest in the developed world?

But if timing and modern affluence played a role in society's growing recognition of animal issues, the media's aloofness toward these topics also melted away on account of other factors. Gone are the days of the passive, largely invisible, nonideological "animal welfare" movement. In its place, the media now face a vast, articulate, and deeply committed activist community well versed in the use of many tactics. In recent years, these have included demonstrations, lobbying, civil disobedience, direct-mail appeals, ad campaigns, and even frequent "direct action." Hunt sabotaging, lab break-ins, going underground to gain intelligence on specific areas of abuse, are no longer uncommon. How could the media persist in blacking out such an extensive field of social protest?

So there are definite reasons for the media's "sudden" interest in the animal controversy. But whether this higher visibility should be cause for undiluted joy is still to be decided. So far, the impression—borne out by the Fran Trutt case—is one of fairness and even occasional sympathy. U.S. Surgical's head, Leon Hirsch, the putative victim of a bombing attempt by Trutt, "a deranged activist," has gotten an almost uniformly cool or hostile press. And the coverage, both local and national, has been massive.

Still, some powerful media remain indifferent or quietly antagonistic. But since the media can wield tremendous power in the shaping of public attitudes, it's incumbent upon us to study how they operate. Essentially, we must learn how the media go about "framing" different issues. For each TV program, for each article that gets published, invisible decisions are made that color everything that follows. What events will be covered? What "expert" opinion will be sought? Who will be included? Who will be *excluded*? What aspects will be emphasized and why? What will be played down? What might even be deliberately distorted? And who, exactly, makes those decisions? The reviews that follow—focusing on print media—offer some insight on how this battle of communications might unfold.

The Good—Newsweek and Harper's

Since mid-1988 a large number of media—both print and electronic—have done "pieces" (as the trade calls them) on animal rights, but few have matched the degree of editorial integrity displayed by *Newsweek* and *Harper's*—two organs of vastly different complexion.

Harper's, one of the nation's most respected "intellectual" magazines, apparently decided that the media that mediate least mediate best. Accordingly, in its August 1988 issue, it allowed animal advocates and their questioners to speak for themselves in a forum moderated by senior editor Jack Hitt. PETA's Ingrid Newkirk and Gary Francione, a law professor at the University of Pennsylvania, argued the animal liberation viewpoint. Arthur Caplan, a University of Minnesota "bioethicist" who's rapidly becoming the media's "expert of choice" on this topic, and Roger Goldman, a constitutional law scholar, probed the animal liberation rationale. The discussion revolved around the knotty question of "rights," "entitlements," and "ethical enfranchisement of animals." As expected, no clear victories were scored by either side, but both Newkirk and Francione held their ground easily. Francione, in particular, often tore into the other side's arguments with force and surgical precision. And every time either leaned on Caplan, even lightly, the formidable bioethicist's positions were found to be at bottom nothing but glorified speciesism. The fact that Caplan's speciesist arguments could be so easily dismantled attests to my long-standing suspicion that a lot of "respectable opinion" is only mumbo-jumbo buttressed by the media's hostile framing of unorthodox opinions. Observe the following exchange. No sooner had Caplan trotted out that old worthless standby, "the ability to reason argument," to justify absolute human dominion, than Francione pinned him down with this:

The ability to reason is irrelevant to the right to be free from suffering. Only the ability to feel pain is relevant. Logically, you shouldn't restrict those rights to humans... Certain animals must be included within the reach of this fundamental right. If you don't, then you're basing the right not to suffer on "intelligence." Consider the grotesque results if you apply the idea exclusively to human beings. Would you say that a smart person has the right to suffer less pain than a stupid person?

Why Caplan presented such an obvious flank is hard to understand, but his insistence on the same argument only compounded his troubles, as Francione wasted no time in pressing him further:

Art, assume I have a three-year-old prodigy who is a mathematical wizard. The child has a bad heart. The only way to save this prodigy is to take the heart out of another child. Should we *consider* a child from a low socioeconomic background who has limited mental abilities?

Caplan, of course, had no satisfactory answer to that, although he made a brave attempt at con-

structing a plausible argument. Still, I think it's too bad that most editors and TV producers missed that philosophical rout, as they will continue to tap Caplan for his wisdom on bioethical matters.

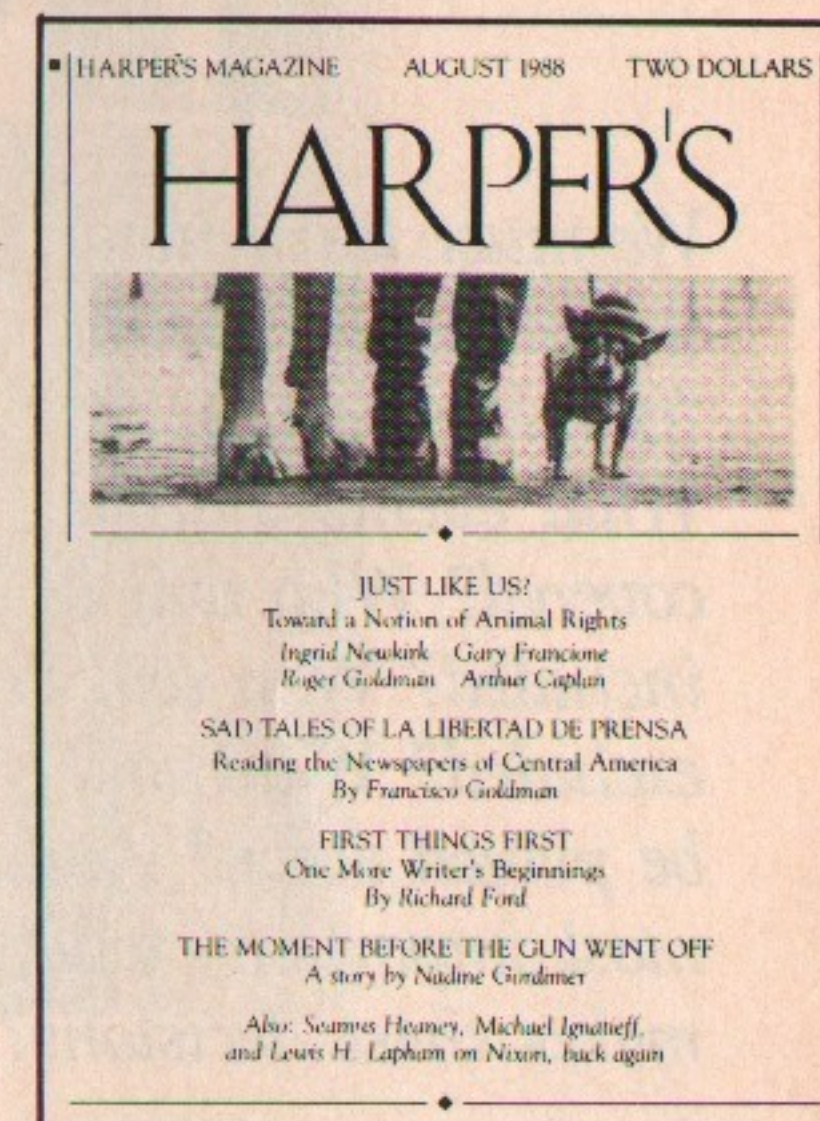
The forum also probed with seriousness and lucidity other tough ethical questions. As editor Hitt cautioned, animal liberation does face a serious hurdle in the resiliency of people's selfishness. For therein lies the root of both "moral utilitarianism" and "moral egotism."

Utilitarian arguments, of course, establish the rightness or wrongness of actions according to their consequences. In the case of animals, utilitarian arguments are frequently used to imply that exploitation produces benefits that *justify* that exploitation. Cancer cures, for example, are often brandished as invincible arguments for the continuation of animal research. In a more banal vein, moral egotism ("I want my steak!") also rules many of society's actions. For the tricky part of utilitarian arguments is that, fortified by tradition, they are easily buttressed by quantifiable, observable events people can relate to. On the other hand, many animal liberation arguments strike people as more abstract, if not more "conjectural." This, at times, can be a significant disadvantage. Hence the importance of a medium allowing for the *fullest* presentation of every viewpoint. *Harper's* roundtable was such a medium, and for that Lewis Lapham and his editors deserve ample commendation.

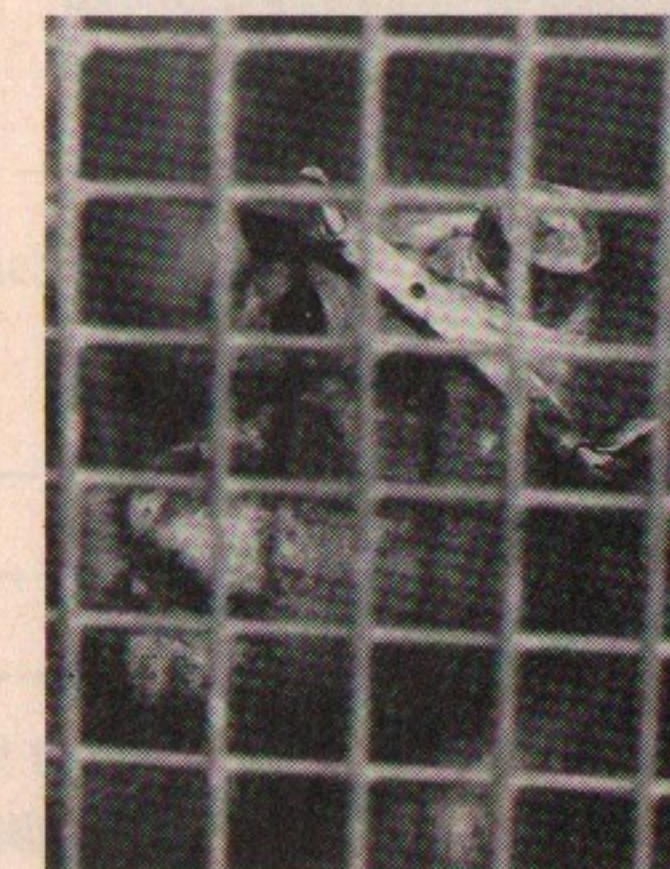
In similar vein, *Newsweek's* Dec. 26 cover story, "The Battle Over Animal Rights—A Question of Suffering and Science," may stand for a long time as one of the most impartial presentations of this controversial subject ever done by a mainstream organ in the U.S. In eight pages, the editors put together a fascinating collage of facts and opinion which ably reflected some of the thorny issues raised by our absolute and often despotic control over all animal life.

But while the question of what entitles humans to such dominion was thoughtfully addressed by the article, the effort fell curiously short of the mark by the magazine's decision to frame animal rights almost exclusively as a matter of stubborn opposition to fur wearing and animal experimentation. This was oversimplification of a complex issue by omission, but in this *Newsweek* may have fallen prey to an erroneous view still widely held by most mainstream journalists: that only these two issues separate animal rights activists from "mere" wildlife conservationists, or run-of-the-mill animal protectors. Still, considering the sensitivity and respect with which the magazine approached the subject (is it a coincidence that

Continued on next page



Harper's forum probed with seriousness and lucidity tough ethical questions. As media go, this was "luxury" treatment.



We must learn how the media go about "framing" issues: What events will be covered? Who will be included? Who will be excluded? What will be played down? And, most important, who makes these decisions?



Continued from previous page
most of the writers and researchers were women?), the narrowness of the focus is to be regretted. After all, it isn't every day that average Americans can be reached with reliable information about these issues. A measure of our loss in this regard may be gleaned from *Newsweek's* closing remarks:

Are there certain things about humans that make us inherently more valuable than other animals? Language and rational thought are the two traits usually cited as setting *Homo sapiens* apart. Yet there are plenty of humans who lack language and reason—babies, the senile, the insane—and the thought of performing medical experiments on them is abhorrent. Why, if a severely retarded child is too precious to sacrifice, is a chimp of superior intelligence fair game?

Maybe there is no reasoned moral justification. Maybe animal experimentation is best understood in purely practical terms, not as a prerogative or an obligation but as a strategy for survival. Whatever the answer, scientists can no longer afford to pretend that their critics' moral concerns are frivolous. Profound questions are being raised, and ignoring them won't make them go away.

From tendentiousness to malice

Just over two weeks after the *Newsweek* piece (on Jan. 14), the *New York Times* weighed in with a long, front-page story on animal rights. Here, however, the approach and intent were completely different. For while *Newsweek* strove for fairness in what it recognized as a complex issue, the *Times*, playing up the "zealotry" and "terrorist" angles, left its readers with a feeling of uneasiness and distaste for both the animal rights ideology and its followers.

To accomplish this the paper resorted to tried and true tactics of information manipulation. Reportorial emphasis was concentrated on some of the more "extreme" views (which abound in our movement), with the paper noting in its only callout that "some [in the animal rights community] believe that every insect, every mouse has as much right to life as a human." This is a perfectly defensible position, but one that requires a bit of context and space to be properly conveyed. It's not something to be quoted cold, as the *Times* did, fully aware that in an atmosphere of overwhelming human chauvinism, such views would only command hostility or derision.

Not content with that, the article, which roamed far and wide over many issues, managed to inject a negative spin in other areas. Thus, after noting ominously that anti-fur militancy was

growing across the nation, the paper gave fur industry mouthpieces ample space to inform readers about the moral rectitude of furs ("In nature... animals don't die of old age. They starve. They are torn apart by predators.") This kind of bias in "the paper of record" shouldn't surprise us. By dint of strong commercial, and cultural linkages, the *Times* editors have a pronounced sympathy for furriers and animal researchers. After all, the *Times* is primarily a local rag, and most fur advertising is essentially local, not national.

But perhaps the most treacherous and damaging blow to animal rights came in the *Times'* closing paragraphs. Every professional editor knows that this is critical terrain; the place where lasting impressions can be made on the readers' minds. So here they just simply detailed the "success" activists have had in disrupting research on two of America's most dreaded scourges: drugs and AIDS. I'm sure they only had our popularity at heart.

But if the *Times* prefers to wield the stiletto to do its victims in, no such conceit obtains with the editors of that crusty all-American institution, the *Reader's Digest*. For the *Digest* editors apparently see no point in using a velvet glove where a baseball bat will do. Thus, fully in keeping with this subtle approach, the monthly decided to simply turn over its centerpiece March 1988 article to Robert J. White, M.D.—the Robert J. White, folks, of primate head transplants and similar fiendish operations.

Through this triumph of editorial partiality, the good doctor was able to rattle off, unchallenged, and for the benefit of tens of millions of innocent readers, most of the sly arguments perfected over the years by the biomedical community to justify its appalling practices. Yet, by arguing that animal research has vanquished smallpox and enabled us to immunize our children against a host of terrible diseases; that animals have also profited from research; that economic realities compel the use of pound animals in labs; and that no viable alternatives really exist as yet for crucial experimental procedures, White inadvertently succeeded, too, in handing over to animal liberationists a complete catalog of the experimenters' rationale. This, which I'm sure will be put to good use by us as we further refine our arguments against vivisection, may be just about the only good thing to come from an act of deliberate malice. Indeed, even by the shabby standards of the *Digest*, this article was way below the belt.

NEXT: A look a television: From Downey to CBS's "48 Hours".



APRIL IS "PREVENT A LITTER" MONTH

The HSUS's "Be a P.A.L.—Prevent A Litter" campaign is in full swing. We have a wide variety of materials available to promote the spaying and neutering of pets year-round. Many of these materials are found in our new "Be a P.A.L." packet, a full-color assortment of brochures, reproducibles, ads, and novelty items designed to alert the general public to problems of pet overpopulation.

Each kit is \$5.00. Orders yours now!

Please send me _____ "Be a P.A.L." packets at \$5.00 each. I enclose \$ _____

Name _____

Address _____

City _____ State _____ Zip _____

Make all checks or money orders payable to The HSUS and send this coupon to HSUS "Be a P.A.L." Packet, 2100 L Street, NW, Washington, DC 20037.



Phenomenon of Violence

East of the Mountains of the Moon

Chimpanzee Society in the African Rain Forest

By Michael P. Ghiglieri

The Free Press, 1988

315 pages, \$22.50, hardcover

Michael Ghiglieri went to Uganda in 1976 to begin a project that many experts in his field told him was impossible: he intended to study chimpanzees in their natural state without letting his presence influence or change their behavior. Jane Goodall's well-known studies in Gombe had been based on extensive "provisioning" of chimpanzees with bananas in order to gain their trust. Ghiglieri wanted to do it differently. He also had a second purpose: to find out whether the lethal warfare among chimps in Gombe which Jane Goodall had reported was common to all chimps or was simply an anomaly. Ghiglieri wanted clarification. Was violence toward members of their own species natural to chimpanzees? Was it cultural? Was it precipitated by the withdrawal of "provisioning"? Was it caused by the interference of human beings?

Hoping to solve these mysteries,



Ghiglieri—then a graduate student at the University of California at Davis—spent the next several years in the Kibale Forest of Uganda. There, he discovered some answers and raised other questions. He also found that the rapid destruction of the African tropical forest and the "tidal wave" of human civilization are rendering the future of chimp society in the Kibale Forest tenuous at best. His book is an attempt to call international attention to the chimpanzees' plight.

Reading Ghiglieri's study of the Ngogo community of chimps—a group containing 55 to 60 members—one meets many different personalities: La and Lysa, R.P. (for the "Raw Patch" caused by a poacher's wound on his back), ancient Gray and her friend Zira, Stump (one hand lost to a poacher's snare), Blondie and her children Bess and Butch, Farkle's children Fanny, Fern, and Felony, the macho Eskimo, Spots, Owl, Ita, and many more. How did Ghiglieri get close enough to know these different community members and distinguish their various personalities? He did it by learning to view the forest the way a chimpanzee does. Chimps love to feed at fruit trees—particularly fig trees. Ghiglieri mapped out the location of all the fruit trees in the forest and recorded their seasonal production. Then he stalked out the trees. The chimps who came to feed

at them had a choice: they could abandon a prime source of delicious and precious food or they could learn to tolerate Ghiglieri perched at a discreet distance watching them only through his field glasses. Eventually they tolerated him—some only tentatively, others casually. Ghiglieri's book is a vivid and exciting account of his years of observation in Uganda and provides insights into chimp life and culture: chimp friendships, community organization, mating and child-rearing practices, chimp creativity and problem-solving, and much more. The book also provides "adventure story" style reading based on Ghiglieri's too-close-for-comfort encounter with Idi Amin's reign of terror.

Mostly, though, the central questions this book raises are about violence—of both the chimp and human variety. As to the question of chimp violence, Ghiglieri concludes that territorial aggression is the standard for wild, unprovisioned chimps. He reports that the males "consistently behaved with such solidarity toward one another as to appear prepared for war at any time." He believes that violence in chimps and in humans is genetic—that chimps and humans have "evolved a rare reproductive strategy for retaining kin lines of males" and, therefore, "share an unusual genetic legacy of cooperative

Continued on page 53

Healthy Humanity

Vegan Nutrition: Pure and Simple

By Michael Klaper, M.D.

Gentle World, Inc., 1988

70 pages, \$7.95, softcover

(\$10.00 postpaid from Gentle World, P.O. Box 1418, Umatilla, FL 32784)

The keynote of Dr. Klaper's book is straight talk. "The body of *Homo sapiens*," he writes early on in his forward for health professionals, "has no nutritional requirement for the flesh of animals, for the eggs of chickens or for the milk of cows. A brief review of biochemical principles will confirm that humans can derive all their essential nutrients from a plant-based diet."

In an easy-to-read, conversational style, Klaper presents the arguments against animal foods along with ample instructions for making one's totally vegetarian diet the best it can be. He begins by debunking the "Basic Four Food Groups." This guideline—bequeathed to us by the United States Department of Agriculture in 1956—divides foods into meat, dairy, grain, and fruit/vegetable groups, thus implying that half our diet should be of animal products. Dr. Klaper, on the other hand, introduces "The Vegan Six" food

groups of 1) whole grains and potatoes, 2) legumes, 3) green and yellow vegetables, 4) nuts and seeds, 5) fruits, and 6) trace mineral and vitamin B12 sources. (Root vegetables and sea vegetables are recommended for their mineral content, and a B12 supplement—a 25 mcg. tablet weekly—or regular use of foodstuffs fortified with B12 is urged to insure intake of this one nutrient not reliably available in plant foods.)

VEGAN NUTRITION: PURE and SIMPLE

by MICHAEL KLAPER, M.D.



Sufficient coverage is given to specific nutrients and their sources to satisfy dietitians and Klaper's fellow physicians. He answers the commonly asked questions about vegetarianism, and offers a "Protein Pyramid" along the lines of the protein complementarity popularized in *Diet for a Small Planet* to help in balanced meal planning. Although favoring a low fat diet overall, Dr. Klaper sees benefit in the moderate use of olive oil for salad dressings and low-temperature cooking, and even teaspoon amounts of coconut oil—a saturated fat that is stable at high temperatures—for stir-frying and sautéing. Another recommendation is flaxseed oil as a dietary supplement of essential

Continued on page 53

The O.T.A. Report Re-Issued

Alternatives to Animal Use in Research, Testing and Education

Prepared by the Office of Technology Assessment, Congress of the United States, 1986; 441 pages; \$59.75

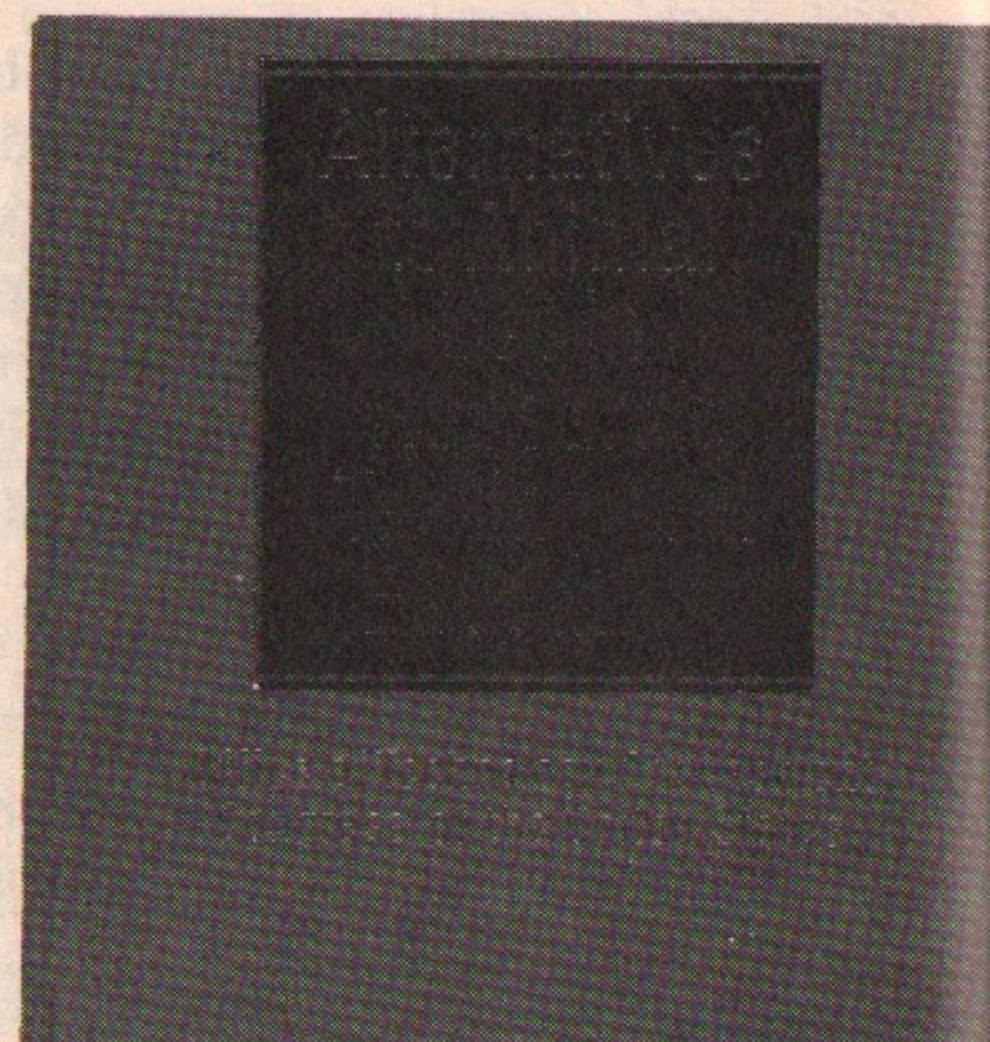
1988 reissue by Marcel Dekker, Inc. (270 Madison Ave., New York, N.Y. 10016; to order, send list price plus \$.50 handling)

This report, originally published in 1986 by the Office of Technology Assessment (OTA) of the U.S. Congress, is a valuable document for those involved in the issue of animal research. It was first issued in softcover form by the U.S. Government Printing Office, but in insufficient numbers. Thus the book went rapidly out of print. The report has now been reissued in hardcover by a commercial publisher.

Although some sections are deficient, most are balanced and informative. The

evaluation of current regulations is detailed and critical. Notably, the OTA noted that the exclusion of rats and mice from protection under the Animal Welfare Act appears to violate the will of Congress, which defined animal as "any... dog, cat, monkey, guinea pig, hamster, rabbit, or other such warm-blooded animal..."

The OTA evaluated thoroughly the strengths and weaknesses of many non-animal alternatives. For example, it concluded that while computers do not eliminate the need for data from living



organisms, computer models can reduce the amount of data (from animal or clinical studies) needed to draw conclusions.

I take issue with several points. For example, the OTA uncritically accepted Comroe and Dripps' interpretation of the

development of coronary bypass graft surgery. Others have contended that this report grossly exaggerated the role of animal research. And Brandon Reines has shown that many of the discoveries were not derived from animal experimentation. While scientists often attempted to "prove" the efficacy of new techniques and the validity of new theories with animal "models" the use of animals rarely, if ever, was a necessary step.

The OTA correctly noted that neither computer models nor tissue cultures is a "replacement" for behavioral research. While physical and psychological trauma is commonplace in experimental behavioral research using animals, many psychologists have challenged the relevance of these studies to either human or animal psychology. Clinical research on humans has been, and remains, a valuable alternative to animal research. For instance, many clinicians maintain that we can learn much more about human depression from studies with depressed people than by observ-

ing the behavior of animals in "learned helplessness" experiments.

This report is a relatively balanced document on animal research. But while it is extremely useful, there are several other well-documented, non-technical materials that can better introduce serious thinkers to this complex issue. *Of Mice, Models and Men* by Andrew Rowan (SUNY Press, 1984) is an excellent primer. Brandon Reines' critiques of animal models in cancer, heart disease, and psychology research, and Martin Stephens' critique of maternal deprivation experiments illustrate historical and contemporary problems with specific animal models. Still, despite its occasional flaws and inevitable biases, this academic report is a worthy and highly credible addition to the literature on the subject of animal research.

—Stephen R. Kaufman, M.D.

Dr. Kaufman is with the Medical Research Modernization Committee, P.O. Box 6036, New York, N.Y. 10163-6018.

Now Is The Time To Put Your Money Where Your Heart Is.



Do you feel that lately the animal rights movement is gaining momentum? Have you noticed that almost every day items on the rights and plights of animals are appearing on the evening news and in newspapers? There are now hundreds of celebrities who denounce the wearing of fur and the mistreatment of laboratory and farm animals. All over the world magazine cover stories are identifying us as a moral force to be reckoned with. Animal advocates are speaking out, and people are listening.

These advances are most heartening! But the animals still need more help than they're getting. There are big problems with some of the old ways of thinking as well as with many present practices and schemes for future exploitation.

The mission of The ANIMALS' AGENDA is clear; we must keep educating and activating those people who care about all animals and their habitats. But to help them, we have to survive.

If The ANIMALS' AGENDA is to continue to provide a forum for the growing animal rights movement, we must appeal to you to make a pledge of support. Although our subscriber base is increasing, we depend in large part on the steady financial support of our sustaining contributors. If you possibly can, please pledge \$250, \$500, \$1,000 or more per year to become a Sustainer.

It will take a united effort to create a more humane and just world. By helping us, you will be a part of it.

Contributions are tax-deductible. For further information, please contact The ANIMALS' AGENDA, 456 Monroe Turnpike, Monroe, CT 06468, or call (203) 452-0446.



De-Stressing the Activist

Stress has always been a fact of life, but today we're dealing with a glut of it: physically, from polluted air and chemicalized food; and emotionally, as we live jam-packed lives in a very troubled world. We're met with challenges we can neither fight nor flee, and when we dedicate ourselves to a cause like animal liberation, we invite even more stress into our lives. Those who do this work successfully over the long haul know how to pace themselves and perform the clever balancing act that keeps their activism and their personal lives in harmony. They know and use tools such as those listed below to maintain their sanity on the front lines.

1) *Go on an ego diet.* Let go of the notion that you'll single-handedly shut down the labs or close the factory farms. Allow other people to do some of the work, come up with some of the ideas, and get some of the credit.

2) *Make time for yourself.* You'll end up with a greater number of productive hours for the work than you'll actually spend on some relaxing activities, such

as an unwinding massage or an overdue lunch with a friend.

3) *Get a new hobby or dig up an old one.* Of course you don't have time! I don't either. But one of the most valued and respected movement people I know is an expert calligrapher. One night after exhausting hours of work on a conference, she shed tension—and kept contributing—by making exquisitely lettered name tags for everyone registered.

4) *Eat reasonably.* Subsisting on chips and sparkling water might pass as vegan, but it can also make you sick. And caffeine, nicotine, and sugar are body/brain stressors most of us are better off without.

5) *Stop arguing.* Nothing wastes energy like having to be right all the time. Important convictions are worth defending, but don't get bogged down having to prove minor points—especially among movement colleagues. Practice saying, "You're right." Or, at least, "You may be right."

6) *Sleep!* The most valuable person in an organization is seldom the one with the darkest circles under his eyes.

7) *Keep your life in order.* Every movement for social change has its share of people who use their involvement as a way to escape personal problems and responsibilities. These folks are seldom helpful for long. If you need marriage counseling or job training, get it. Someone else can take notes at the meeting you miss.

8) *Celebrate victories.* If one puppy mill closes or a single restaurant stops serving veal, get out the party hats. Winning keeps energy levels high. Learn to shift focus from specific campaigns (the elementary school's science fair) to the overall picture (animal rights/environmental coalitions) and back again to keep your interest up.

9) *Learn to relax.* Activists are, well, active. We like stimulation. To shift into a relaxation mode, we might need to do some yoga or take a long bath with an aromatherapeutic oil (the scent is supposed to affect one's mood; "Tranquility" by Aura Cacia does seem to do the job). Some people swear by the Bach Flower Remedies (cruelty-free homeopathic preparations designed to promote emotional equilibrium); others take a hint from Peter Rabbit's mom and drink chamomile tea.

10) *Allow yourself to feel, to talk, to cry.* Most people won't even look at pictures of suffering animals, and you're picketing slaughterhouses and going undercover in a lab. Give yourself permission to process your feelings. Talk them out with someone who'll listen without making judgments. Extend a little of your abundant compassion to yourself.

11) *Exercise.* Nothing can replace a stress load with an energy boost the way a morning run, an aerobics class, or even 15 minutes on a rebounder can. (If you need athletic shoes, the Nike Air Trainer TW is washable synthetic leather and provides unexcelled support.)

12) *Lighten up.* The issues are dead serious, but life can still be enjoyed. Laugh! The best jokes are usually on ourselves.

13) *Keep it simple.* Eliminate from your environment anything that doesn't justify its dusting, polishing, or ironing. Pay cash

Continued on page 55



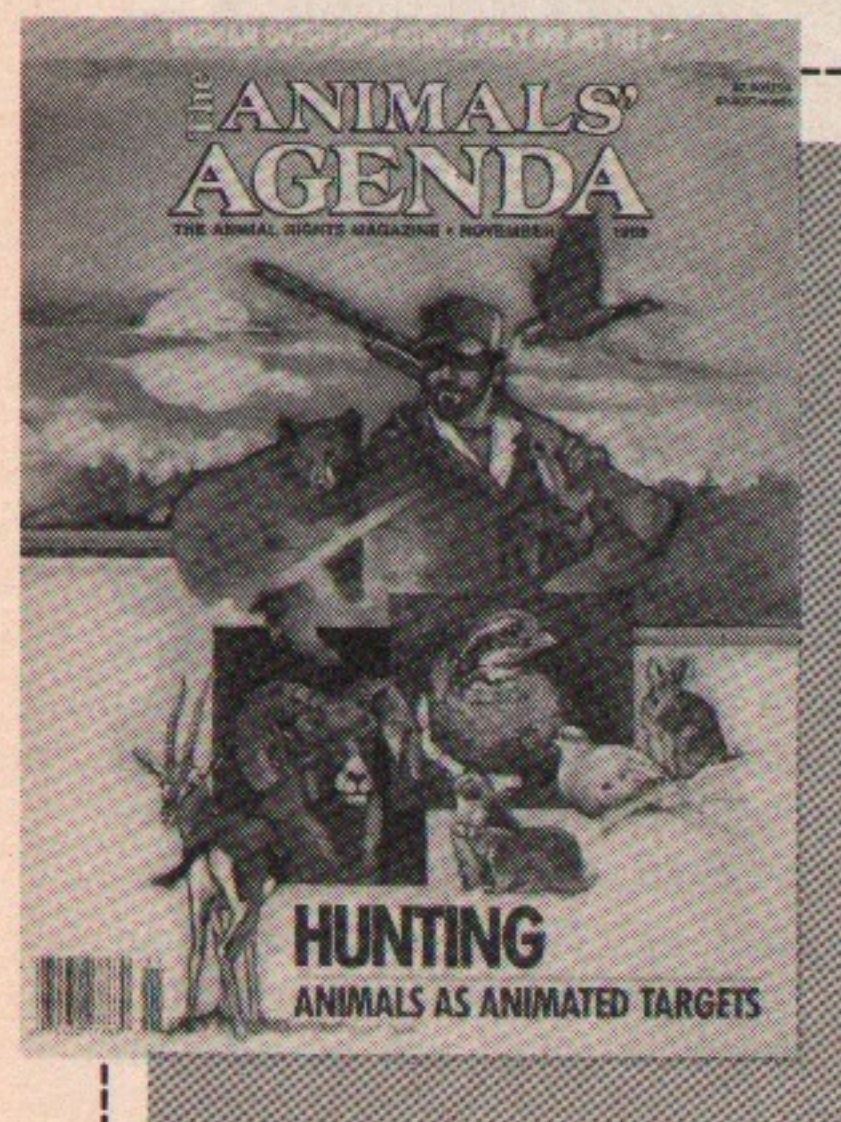
Too many tigers are jumping through hoops.
 Too many lions are pacing behind bars.
 Too many rabbits are subjected to product testing.
 Too many calves are cramped in crates.
 Too many dogs have no home.
 Too many cats have too many kittens.
 Too many raccoons are clamped in leghold traps.
 Too many chimpanzees are used as laboratory tools.
 Too many kangaroos are being "harvested."

To many people, animals matter.

NOBODY BRINGS THESE ISSUES HOME LIKE The ANIMALS' AGENDA.

For nine years, The ANIMALS' AGENDA has reported on, commented on, and documented animal and environmental issues. We continue to be your best connection with those who share your strongest feelings for animals—your link with the people and events that are making animal rights one of the major concerns of the twentieth century. In order for us to get the word out, we need your help.

TAKE ISSUE NOW!



YES! I want to subscribe
 to The ANIMALS' AGENDA!

☐ 1 yr.—\$22 ☐ 2 yrs.—\$39 ☐ 3 yrs.—\$55

Canada & Mexico—1 yr./\$27 2 yrs./\$49 3 yrs./\$70
 Other foreign countries—1 yr./\$35 2 yrs./\$65 3 yrs./\$94

☐ Payment enclosed ☐ Please bill me
 (U.S. funds only)

Charge my: ☐ VISA ☐ MasterCard

Card Number: _____

Signature: _____ Exp. date: _____

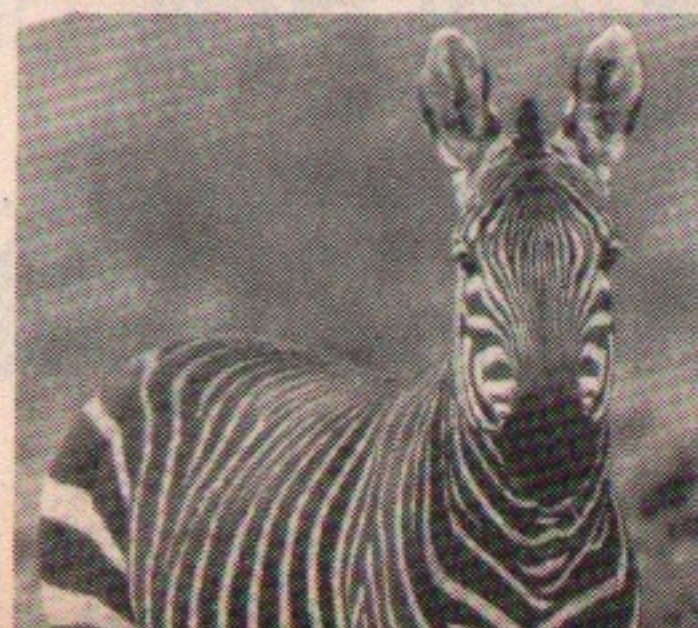
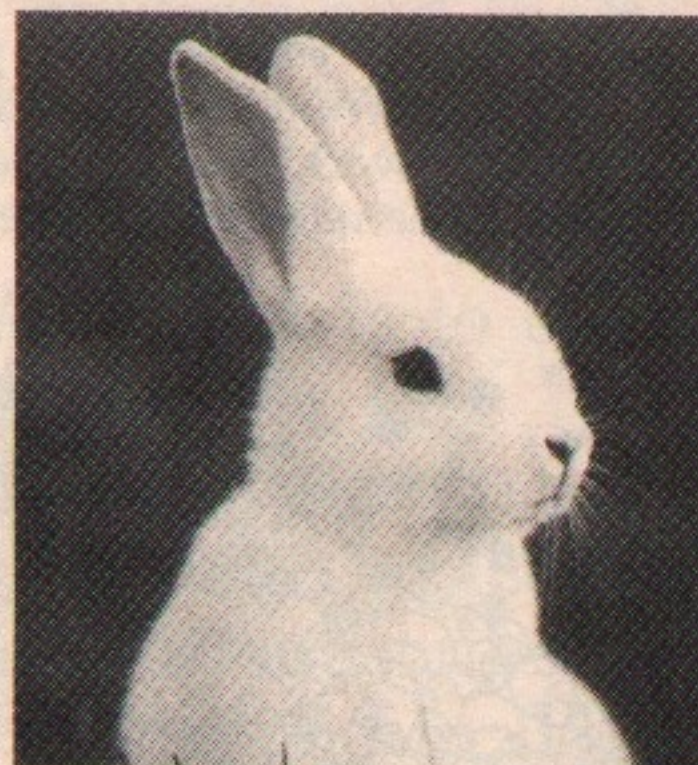
Name _____

Address _____

City _____ State _____ Zip _____

Make checks payable to
 and mail to:
The ANIMALS' AGENDA
Subscriptions
P.O. Box 6809
Syracuse, NY 13217

20189X



Continued from page 6

The following are recommendations for making the animal rights movement more effective: 1) seek out humane activists to run for public office; 2) organize effective political action committees; 3) target undesirable candidates for defeat; 4) encourage animal groups to set aside a portion of their revenue for political action; and 5) seek out strong leadership to rouse animal activists into political action.

—Bob Sobel
 Weslaco, TX

A United Animal Way?

For the last few months, I've been holding my mail and recording the names of all the animal rights organizations requesting my help. So far, the number is 16, but at the present rate of increase, it wouldn't surprise me to hear from 50 or more by this time next year. And that's not counting repeat mailings, which are

sometimes overdone.

It disturbs me greatly to donate money and then see so much sent back to me in postage, calendars, cards, pins, etc. instead of being spent to help some creature in need. And it's hard to choose between all the groups. Should I send money to the biggest national groups or the local ones? Or rotate my memberships annually, or send less than membership dues to all so that I don't get unwanted benefits?

There is much overlap of activities, and more than likely a new concern (or a parallel one) will be picked up by several organizations. On the other hand, some worthwhile organizations are too poor to compete nationwide.

Isn't it possible for groups to find a way to cooperate for the benefit of all? Surely someone must have thought of it already. For human service organizations, it's called the United Way. What would it take to start a United Way for Animals to consolidate fundraising? Today, everywhere we turn we are overwhelmed with

choices, usually more alike than different, but always time-consuming and inefficient. I believe there is something to be gained by uniting efforts that have so much in common.

—Judith L. Hoover
 Uniontown, OH

A Native Voice

Being a Native person and full-time trapper, I read with great interest the December 1988 cover story. Probably what I found most interesting was that your magazine would even consider inviting someone to come and tell our side of the story. It shows that some of your people are beginning to see the effect the anti-fur campaigns will have on thousands of Native people.

It's very important for animal rights activists to understand what the consequences of their actions will be for

Continued on next page

Phenomenon of Violence

Continued from page 49

male aggression toward other males."

He points out, though, that chimp violence—even in Gombe where it reached its peak—is rare and sporadic. He witnessed no clashes during the years he observed the Ngogo chimps. Human violence, on the other hand, ran amok, threatening the future of the Ngogo chimps as well as human society.

By the time his project was finished, Ghiglieri had concluded that killing chimps for any purpose is murder—just as killing a human is murder—and destroying their habitat is equally criminal. He calls on humans to adopt a "change in attitude about the status of chimpanzees" and to afford them moral, legal, and ethical equality. We can still

alter the future, he believes, and stop our war on chimps before they have all vanished before the "axes and greed of human civilization".

—Betsy Swart

Betsy Swart is with In Defense of Animals, 21 Tamal Vista Blvd., Corte Madera, CA 94925.

Mostly, though, the central questions this book raises are about violence—of both the chimp and human variety.

Ghiglieri's descriptions of human violence toward the Ngogo chimps and toward the rain forest in which they live are outrageous: chimps caught in wire snares, chimps losing hands or feet to poacher's traps, chimp mothers being killed and eaten while their infants are packed off to research companies to procure chimps by extralegal means.

Healthy Humanity

Continued from page 49

fatty acids and vegan source of omega-3 oils.

Nowhere is Klaper's knowledge of the practicalities of veganism more apparent than in the section on grains. There he describes a dozen of them, giving cooking directions and kitchen hints such as cooking grains with leftovers and freshening with chopped celery, walnuts and onions.

Although the abundance of typebook graphics is a bit distracting, the photos of handsome vegans (actor River Phoenix and his family, model Marcia Person and her daughter, Olympic athlete Gayle Oline Kova, and others) provide visual proof of the vegan pudding. Because

Vegan Nutrition: Pure and Simple is such a valuable reference book, an index would have been a helpful adjunct. Nevertheless, the chapters are concise and appropriately titled, so that any passages one might wish to find again should be fairly easy to locate. The book is not long, but one would be hard-pressed to come up with a vegan dietary dilemma it doesn't address. It's wealth of menu plans can take a person from breakfast to dinner and back again. And should a committed carnivore read this book, he'd have a tough time justifying his next cheeseburger.

—Victoria Moran

LETTERS

Continued from previous page

those of us who make a living from trapping. If you're only concerned about cruelty to animals and want to see an end to inhumane trapping practices, then that's fine—we can work together on that. But let there be no doubt that any groups or individuals who are attacking the fur industry are attacking us and a way of life that is one of the few things we have left. No matter what anyone says, we've done nothing to deserve to be destroyed like this.

It is your cities and industrial development that are causing the deaths of many thousands of animals through the loss of their habitat. It is your so-called civilization that is responsible for the deaths of many thousands of our brothers and sisters—the animals—and ultimately our Mother—the Earth.

—John Turner
Moose Factory, Ontario, Canada

Editor's Note: While calling off anti-fur campaigns is not an option for the animal rights movement, humane activists should sympathize with the plight of the Native trapper and try to help achieve a just solution to the problems faced by indigenous people. The "so-called civilization" brought to North America by Europeans is indeed responsible for the deaths of billions of animals every year, but let's not forget that the fur industry is part and parcel of that very "civilization" that you so rightfully despise.

Helping Us Grow

Here's an idea that other admirers of your magazine may wish to consider. We have severely limited financial resources, and were trying to decide how best to make our small contribution to the cause. It occurred to us that spreading the word to friends about The ANIMALS' AGENDA might be the most useful contribution we could make. But how could we encourage more friends to read the magazine without being able to afford to give them all subscriptions? Here's what we do: we have taken out two subscriptions; one copy we keep; the other we immediately send to a different person each month with a note encouraging them to consider subscribing.

—Laura and Guy Waterman
East Corinth, VT

Crocodile Tears?

I'm tired of humane societies crying "crocodile tears" over lack of funds to help animals while the executives of many of these organizations accept ludicrously

high salaries plus expense accounts and benefits—while their supporters work full-time and send their hard-earned dollars to help animals. If those working in the animal welfare/rights field would accept more modest incomes, a lot more could be done for animals.

—A. Dickson
Miami, FL

Editor's Note: Most people working for animals do accept little or no financial remuneration. If you wish to insure that your contributions go to groups with modest salary expenditures, simply ask for an audited financial report or tax statement (IRS Form 990) before making donations.



Seal of Approval

In answer to Sharon Huston's letter (February 1989), there already is a cruelty-free symbol. Nine manufacturers, so far, have signed contracts with Beauty Without Cruelty (BWC) which give them permission to display this logo on their labels and literature. More companies have applied, and invitations have gone to all the manufacturers that have been on our approved lists for at least two years.

The contract holds manufacturers legally responsible for making sure that the formulations using the logo are not tested on animals (either in their own or other laboratories) and contain no animal ingredients other than beeswax, lanolin, or honey.

These companies use the BWC logo, or

The ANIMALS' AGENDA welcomes letters from readers, and regrets that they cannot all be published or answered personally due to the large volume of mail. Succinct, typed messages of no more than 250 words are preferred. We reserve the right to edit all letters chosen for publication. Address them to: LETTERS, The ANIMALS' AGENDA, 456 Monroe Turnpike, Monroe, CT 06468.

will soon do so: Aditi-Nutri-Sentials, Allens Naturally, Auomere Inc., Clientele Inc., Heavenly Soap, Home Service Products Co., O'Naturel, Patricia Allison, and Sombra Cosmetics.

—Ethel Thurston, Ph.D.
Beauty Without Cruelty
175 West 12th St.
New York, NY 10011

Not Civitas Symposium

Please allow me to set the record straight. The "Civitas Symposium" in Geneva, Switzerland, reported in January's *Network Notes*, was actually the Third Congress of the International League of Doctors Against Vivisection (ILDAV). The only contribution CIVIS/Civitas made to the Congress was to inform the Canadian and American members of ILDAV of conference arrangements.

CIVIS, an acronym for Center for Scientific Information on Vivisection (translated into French, German, and Italian), is one of the Swiss organizations that sponsor ILDAV. CIVIS/Civitas is its American branch.

I'd like to add that it was an inspirational to hear courageous doctors from all over the world stand before the microphones in the *Centre International de Conférences*, on the very doorstep of the powerful Swiss drug industry, and denounce animal experimentation on the grounds that it does not benefit human beings. A report of the meeting is available to anyone sending a stamped, self-addressed envelope.

—Bina Robinson
CIVIS/Civitas
Box 26 Swain, NY 14884

Under the Rainbow

If animal rights activists want to join other progressives in efforts to make lasting change resulting in humane governmental structures and policies, they should join the Rainbow Coalition. The Rainbow is now overcoming its major drawback of being seen as little more than a Presidential vehicle for Jesse Jackson. Local, state, and national electoral positions, legislative proposals, and ballot questions are being affected by this wonderful union of people. Animal rights should be a part of the debate. I urge people to write the National Rainbow Coalition at 30 W. Washington, Suite 300, Chicago, IL 60602.

—Scott Van Valkenburg
Chelsea, MA

Compassionate Living

Continued from page 51

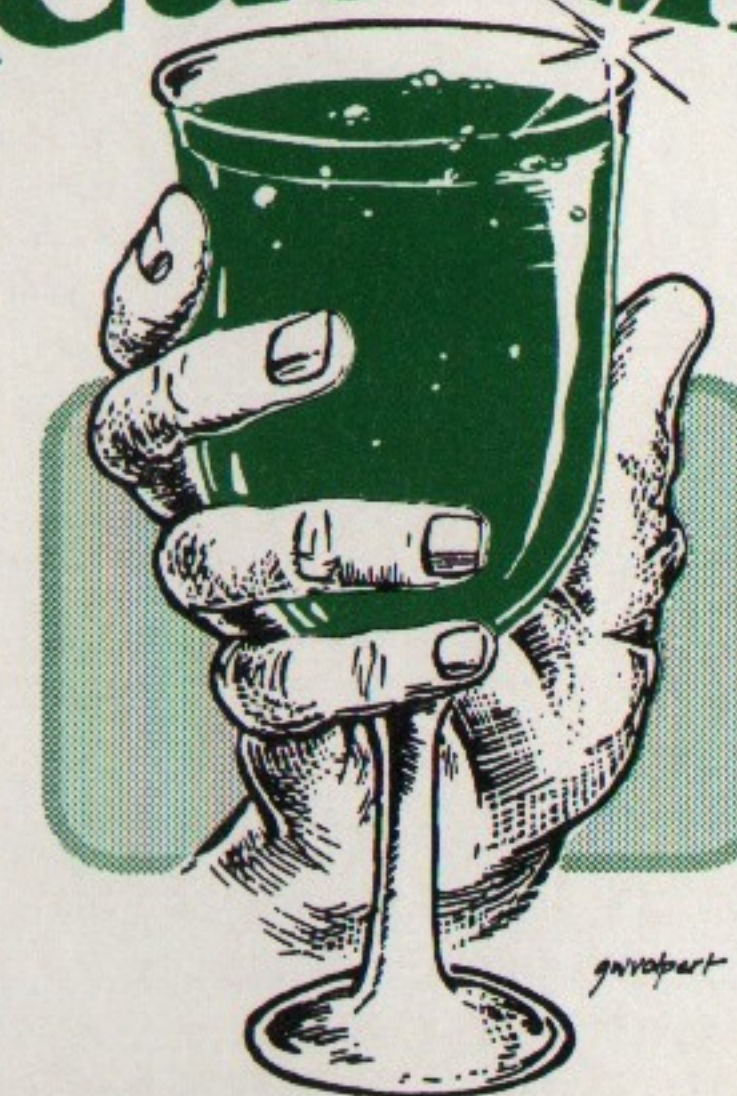
and join America's most exclusive fraternity: the unindebted. Say no to any request, invitation, or commitment that would place you outside your own tolerance parameters.

14) *Retreat.* Peerless for turning an overworked, overtired, overwhelmed *Homo sapiens* into a poised person once again is a getaway for a weekend or a week for the express purpose of "centering," finding that point of peace we all carry within us and yet acknowledge precious little. Roman Catholic retreat houses are the

most plentiful and welcome persons of all faiths for reflection and a hearty dose of quietude. Eastern-style meditation centers exist in some parts of the country. Or consider a short camping trip by yourself to recharge your inner battery. And continue with a time of silence every day. If you're new to this, get an introductory book like *How to Meditate* by Lawrence LeShan.

15) *Put some nature in your world.* Many of those concerned with saving the earth don't spend much time getting to know her. Go out to the country, the woods, the mountains. Grow a garden, or at least a jar of sprouts. Watch the sun come up. Find the Big Dipper. Put a bird bath in your yard. Walk in the rain. Then walk in the rain with your shoes off. ☸

Wheat Grass



...Secret of the Ages from the Heart of America

NATURE'S OWN CONCENTRATED NUTRIENT SOURCE!

CHLOROPHYLL
BETA CAROTENE
FIBRE
IRON
CALCIUM

POTASSIUM
PROTEIN
MINERALS - 90+
AMINO ACIDS - 19
VITAMINS

A SALAD IN HAND...ANY TIME!™

The perfect deep green leafy vegetable
POWER PLANT for ENDURANCE INSURANCE!™

PINES INTERNATIONAL • Dept. Q9
Box 1107 • Lawrence KS USA • 66044
913-841-6016 or 1-800-642-PINE

© 1988 Pines International



SUPPORT GROUP of AMERICA

Introducing a brand new fundraising catalogue with photographs of many beautiful new items!

Decals
Buttons
Bumper Stickers
Note Cards
Post Cards
Scratch Pads
Envelopes
Rubber Stamp
Coffee Mugs
Glasses
Activism Calendar
T-Shirts
Sweatshirts
Jackets/Windbreakers
ALF Raid Press
Release Kit

Support the Animal Liberation Front's Support Group! Send today for the new catalogue, and to be on our confidential mailing list.

ALFSG
Box 3623
San Bernardino, CA 92413

Please send me an ALFSG catalogue!

Name _____

Address _____

City _____ State _____ Zip _____

Phone number _____

"To understand animals . . .

To fight for them

Feel for them

Care for them

Love them . . .

First and foremost . . .

Means not to eat them.

That's why we created Lumen Foods."

Greg Caton

President / Lumen Foods

"We love them enough to spend hours feeding them, caring for them, taking them to the 'vet'—performing countless acts of sacrifice. Do we love them enough not to eat them? We know enough not to support companies whose laboratories perform cruel tests on animals. Do we know enough not to support the largest perpetrators of animal cruelty: the 'factory farmers' and meatpackers of America?

"We know what we believe in. But most of us also know—vegetarian and non-vegetarian alike—that avoiding animal foods can sometimes be a difficult thing in today's world.

"That's why we started a company to do something about it. At Lumen Foods we make the world's largest selection of non-refrigerated, pre-cooked 'meat replacers.' Our products have the look, taste, and texture of fine meats—but with one important distinction:

"There are no animal derivatives. No animal drugs. No cholesterol. Our products are made from 100% pure defatted soy flour—yet even the most ardent vegetarians have told us they can't believe it's not meat. In fact, when properly prepared according to instructions, most people can't tell our products from the real thing.

Check Your Retailer

"We make two distinct products for our consumer customers: **Heartline Meatless Meats**—our delicious line of 'cooking meats.' And our popular meatless jerky snacks, called **Cajun Jerky**. Both product lines are available in health food stores, Adventist Book Centers (ABC's), and selected specialty retailers across the coun-

try. Because we strongly support our retail network, we would appreciate your support in asking your retailer if he carries our products. If he does, support him. If he doesn't, ask him or her to check with their wholesaler.

Our Special Offer

"As a special introduction to our extraordinary line of products, we have put together our **Introductory Pak**—five **Heartline** samples, enough to make one pound of each: **Beef Fillet, Ground Beef, Chicken Fillet, Italian Sausage, and Beef Teriyaki Styles**. In addition we will send you a copy of **The Lumen Book**—a truly valuable reference book with over 300 scientific studies and resource sources concerning the important issues on meat-eating. Lastly, we will send you a 1½ oz. sample of our **Cajun Jerky**. "So order today!"

Lumen Foods
2116 Hodges, Dept. AA-289
Lake Charles, La. 70601

Please send me your **Introductory Package**, specially priced at only **\$18.95!** I am enclosing payment as follows:

_____ Check _____ Money Order _____ Credit Card
Card No. _____ Exp. Date _____
Name _____
Address _____
City _____ State _____ Zip _____

To Order By Phone Call (318) 436-6748. Fax: (318) 436-1769

Andrew Linzey

Continued from page 25

on the tradition. But in addition to that, I would like the central part of the center to be a place of worship where prayer is said daily for animals, where animals are brought for healing, where there is a eucharistic rite that celebrates the well-being of all creation—not just human beings. Thirdly, I would like the center to be a powerhouse for action, so that we'd

have theology, prayer, and action. It would be a catalyst for a new kind of movement among the churches. So apart from the fact that I need about a quarter of a million pounds to get the thing off the ground, it's all very straightforward.

You're very optimistic.

Yes, I think we are at a historically significant moment in the development of a theology of animals. I think we could well be surprised at what the next five or ten years may bring.

The World Council of Churches Report

Continued from page 13

and in view of the intrinsic value of individual animals to themselves and to God, we recommend that C&S take appropriate steps to:

a. Encourage the churches and their members to acquire knowledge about how animals are being treated and in what ways this treatment departs from respect for the intrinsic value to themselves and of animals as creatures of God.

b. Encourage the Christian community to consider actions such as:

1) Avoid cosmetics and household products that have been cruelly tested on animals. Instead, buy cruelty-free items.

2) Avoid clothing and other aspects of fashion that have a history of cruelty to animals, products of the fur industry in particular. Instead, purchase clothes that are cruelty-free.

3) Avoid meat and animal products that have been produced on factory farms. Instead, purchase meat and animal products from sources where the animals have been treated with respect, or abstain from these products altogether.

4) Avoid patronizing forms of entertainment that treat animals as mere means to human ends. Instead, seek benign forms of entertainment, ones that nurture a sense of the wonder of God's creation and reawaken that duty of conviviality we can discharge by living respectfully in community with all life, the animals included.

7. We recommend that C&S encourage the member churches of the WCC to involve Christians in environmental causes and to cooperate with organizations which defend ecological communities at regional and parish levels.

8. We recommend that C&S sponsor a series of courses for church leaders on the emergent theme of our consultation: the liberation of life. In such courses church leaders from different parts of the world, selected by a subcommittee of the subunit in consultation with any additional sponsors, could be introduced to the environmental crises of our time, to problems of animal abuse, and to theological perspectives emerging out of the JPIC process, such as those proposed in this report, which encourage a constructive response to such issues.

COMING SOON

SOME ANIMALS ARE TOUGHER TO LOVE THAN OTHERS. Those called "varmints" out West—coyotes, rattlesnakes, etc.—may seem just as objectionable to animal liberationists as they are to other folks. The difference is in understanding that one creature has the same right to exist as any other.

THE TERM "FERAL," AS APPLIED TO CATS, DEFINES A LIFESTYLE, not a phenotype. Feral cats are largely independent of, though not always unaffected by, human interaction. No one denies that something must be done to mitigate their frequent suffering, but opinions diverge regarding the size of the feral cat population and the most humane means of reducing it.

HOW MUCH DO YOU LIKE THE ANIMALS' AGENDA



- (a) ☐ A LOT!
(b) ☐ A WHOLE LOT!!
(c) ☐ A WHOLE BUNDLE!!!

If you checked option (c) above (or even if you didn't), HAVE WE GOT A DEAL FOR YOU!

We'll send you or your organization a bundle of 5, 10, 25 or 50 copies of The ANIMALS' AGENDA every issue.* You'll help expand the animal rights movement by getting The ANIMALS' AGENDA more widely read, and you'll save 35–50% off the regular single subscription price, or 50–65% off the newsstand price.

HERE'S HOW IT WORKS:

5 copies each issue—\$70 yr.
(\$110 value) \$14 net per subscription

10 copies each issue—\$130 yr.
(\$220 value) \$13 net per subscription

25 copies each issue—\$300 yr.
(\$550 value) \$12 net per subscription

50 copies each issue—\$550 yr.
(\$1,100 value) \$11 net per subscription

One bundle must all go to one address. U.S. only. Foreign rates upon request.

☐ Start my bundle subscription today.

☐ Send me _____ copies of The ANIMALS' AGENDA for a year at the special reduced rate of \$_____.

Name _____

Address _____

City _____ State _____ Zip _____

☐ CHECK ENCLOSED ☐ Mastercard/VISA

Card No. _____ Exp. _____

X

Mail to: The ANIMALS' AGENDA,
Subscription Department P.O. Box
6809, Syracuse, NY 13217-9953

4BUNDX

CLASSIFIED

BUSINESS OPPORTUNITIES

TATTOOING: BEST PROTECTION AVAILABLE—for pets against loss, theft, lab use. 99% documented recoveries. Join TATTOO-A-PET (world's largest since 1972). You can provide this service in your area. Easy/painless/takes two minutes. We supply all. For information, write TATTOO-A-PET, Dept. AG, 1625 Emmons Avenue, Brooklyn, NY 11235.



Dr. Pitcairn's Complete Guide to Natural Health for Dogs and Cats is the best book on the subject. Tells you how to care for your pet and feed him a sound diet. Contains an extensive section on dealing with common ailments, including the use of homeopathy. 304 pp. \$10.95 from AR-UpDate, P.O. Box 483, Jackson Heights, NY 11372.

Spare the Animals



A variety of cruelty-free personal care and household products, potpourri, scented candles, children's items. No products are tested on animals.

Send \$1.00, to be credited to your first order, to:

Spare the Animals, Inc.
Dept. AA-4—P.O. Box 233
Tiverton, RI 02878
(401) 625-5963

NEWAY
CRUELTY-FREE HOUSEHOLD PRODUCTS

Newrite Oxygen Bleaching Powder

Neway Laundry Load (unscented, pine or lilac) 35 or 11 lbs.-size

Newmatic Automatic Dishwashing Detergent

All products in reusable plastic containers. Very inexpensive—Not sold in stores. Costs 25% less than supermarket brands.

To order, call collect: (617) 631-9400 or write: NEWAY Little Harbor, Marblehead, MA 01945

SAVE THE REDWOODS, recycling. Work for yourself, travel anywhere, earn up to \$1,500 per week. NEW WORLD SYSTEMS: (813)923-0211 or (215)862-2583.

COUPLE—HOUSEKEEPER—DRIVER—MAINTENANCE to work in private home in Boca Raton, Florida. Private room, bath, kitchenette. Must be vegetarian animal lovers. P.O. Box 631939, Miami, Florida 33163.

DYNAMIC, YOUNG, FAMILY-OWNED COMPANY seeks highly motivated regional sales reps (U.S. and overseas) for 100% natural animal/pet care product line. No experience necessary, only a strong desire to help us serve the animal kingdom. Wholesale, retail, catalog, distributor enquiries welcome. OMNISS Inc., 860 Merrimon Ave., Suite 320, Asheville, N.C. 28804.

PLEASE READ THIS! Four years ago we developed a wonderful, humane concept for boarding animals. We make a good living and don't have someone telling us what to do from 9 to 5. Our work is delightful. (Note: urban location required.) Want to know more? We'd enjoy talking to you. Pets Are Inn: 1-800-248-PETS. Or send \$3.00 for complete literature package to: PAI, Suite 950, 12 South 6th St., Dept. AA, Minneapolis, MN 55402.

DEVELOPMENT DIRECTOR with public relations, media experience for animal advocacy organization. Please send resume to: In Defense of Animals, 21 Tamal Vista Blvd., Corte Madera, CA 94925.

SANCTUARY INTERNS needed to care for farm animals. For more information contact: Farm Sanctuary, P.O. Box 37, Rockland, DE 19732. (302)654-9026.

INTERNATIONAL SOCIETY FOR ANIMAL RIGHTS, Inc. seeks experienced Program Specialist for new staff position. Qualifications: experience in organizing demonstrations, seminars, consumer protests and public relations skills. Relocation to Clarks Summit, PA required. Submit resume to Helen Jones, ISAR President, 421 S. State St., Clarks Summit, PA 18411.

Florida Action for Animals

Helping the Florida humane community eliminate animal suffering through lobbying and legislative action.

Florida Action for Animals, Inc., P.O. Box 95-3281, Stuart, Florida 33995-3281, (407) 287-5753. Membership, bi-monthly newsletter, action alerts: \$10.

EMPLOYMENT

EXPERIENCED ADVOCATE DESIRES WORK. All jobs considered. All inquiries confidential and will be answered. Write to: 653 West 23rd Street, #105, Panama City, Florida 32405.

MERCHANDISE

RECYCLED PAPER. Free catalog of environmental notecards and recycled printing and office paper. Samples enclosed. Earth Care Paper Co., P.O. Box 3335, Dept. 299, Madison, WI 53704.



ENAMEL ANIMAL PINS, earrings. Handcrafted, kiln-fired signed and dated. Wonderful! Over 200 designs, from \$5 to \$25. For complete catalog, send 22¢ stamp to: Rachel Val Cohen Enamels Box 145 Y Minisink Hills, PA 18341

CRUELTY-FREE PERSONAL CARE and household products. Free catalog. Quick response guaranteed. Goodlife Enterprises, 2401 Patton Road, Harrisburg, PA 17112 (717)657-7738.

NATURAL, ORGANIC SUPPLEMENTS: Includes vegetarian protein drink and vegetarian multiple vitamin supplement; herbal formulas; biodegradable cleaners and personal care products not tested on animals; air and water purifiers. Send \$1.00 to cover postage on catalogue. NeoLife of Tallahassee, P.O. Box 5005, Tallahassee, FL 32314-5005.



Guinea Pigs just want to have fun... For a free catalog of personal care and household products that have not been tested on animals, write to: Heart's Desire, 1478 University Ave., #261-AG, Berkeley, CA 94702

WE HAVE LARGEST SELECTION of cruelty-free products at lowest possible prices in vegan/vegetarian catalog. Send \$1 to: A Clear Alternative, 8707 West Lane, Magnolia, TX 77355.

FREE VEGAN CATALOG. Delicious tofu chocolate. Includes the internationally known *Cookbook for People Who Love Animals*. Inspiring books and music, T-shirts and stationery. Also, educational series by Michael Klaper, M.D. (books, tapes) which includes his two latest publications, *Vegan Nutrition: Pure and Simple*, and *Pregnancy, Children, and the Vegan Diet*. We ship the world over. Gentle World, P.O. Box 1418, Umatilla, Florida 32784.

SHOPPING FOR CRUELTY-FREE PRODUCTS is fun and easy with our 1989 catalog. A selection greater than ever of cosmetics, household and personal care products to please all tastes. Top quality, reasonably priced. Send today for a free catalog. Sunrise Lane, Dept 4D, 780 Greenwich St., New York, NY 10014; (212)242-7014.

Classified Ad Order Information

Classified Rates: \$1.00 per word; \$20 minimum. Please count all words, including zip code.

All Ads Must Be Prepaid. No cancellations or refunds after deadline (the 5th of the second month preceding issue month). The first two to five words will be printed in **BOLDFACE CAPS** at no extra charge.

Please specify. Ads are subject to approval. Mail to:

The ANIMALS' AGENDA Classified
456 Monroe Turnpike,
Monroe, CT 06468

"ROADS KILL. WATCH FOR WILDLIFE!" Now, with this new bumper sticker, you can remind others to keep an eye out for animals, and at the same time show your support for this magazine and the Voice of Nature Network. In black and red, with letters on dropout white. \$2 each, 3/\$5, 6/\$10, 20/\$30. Please inquire about organizational orders above 20. Make checks out to: VNN, and mail to Box 68, Westport, CT 06881.

VEGANISM IS GOOD FOR LIFE, not using food/clothing/cosmetics made from animals. Free information, magazine sample listing cookbooks/publications. American Vegan Society, Malaga, NJ 08328.

PROGRESSIVE PRODUCTS FOR ANIMAL ACTIVISTS FROM TRANS-SPECIES UNLIMITED & H.A.R.E. Quality T-shirts, buttons, bumperstickers, books, and other educational materials. Also full range of cruelty-free household products. All sales support TSU's work. Free brochure: P.O. Box 1553, Williamsport, PA 17703.

"Professional" Brand Household Cleaning Products are the first in the nation to be awarded the Beauty Without Cruelty, USA, Seal of Approval. They are cost efficient and satisfaction is guaranteed. Free brochure. Home Service Products Company, P.O. Box 269, Bound Brook, NJ 08805. (201)356-8175.



CATS GO VEGETARIAN with veterinarian-approved Vegecat supplement from author of *Dogs & Cats Go Vegetarian*. Vegedog, too. Supplements plus included recipes (many vegan) meet (or exceed) all National Research Council nutritional requirements for cats or dogs. Harbingers of a New Age, Box 146B Swisshome, OR 97480. (503) 268-4880.

CLASSIFIED

WE DON'T JUST TALK ABOUT SAVING WHALES WE DO IT!

BE A PART OF THE MOST ACTIVE MARINE PROTECTION GROUP IN THE WORLD.

SEA SHEPHERD
BOX 7000-S DEPT. A • REDONDO BEACH, CA 90277
(213) 373-6979
(RECEIVE OUR NEWSLETTER, THE SEA SHEPHERD LOG)

NATURAL VEGETABLE OIL SOAPS. Oatmeal/Vanilla, Jasmine, Coconut, Honeysuckle, Rose Glycerine, Peppermint/Aloe Vera, Unscented. Safe for sensitive skins. Free brochure: Heavenly Soap, 5948 East 30th St., Tucson, Arizona 85711.

LEATHER ALTERNATIVE. Quality selection of leather-free wallets, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. FREE catalog. Aesop Unlimited, Dept. 304, P.O. Box 315, Cambridge, MA 02140.

VEGETARIAN COOKBOOKS, alternative health, Native Americans, gardening, ecology and children's books. Vegetarian foods. Free catalog: Mail Order Catalog, Box 180A, Summertown, TN 38483.

QUALITY COSMETICS REASONABLY PRICED: Cruelty-free, hypo-allergenic skin/hair care products, make-up items, fragrances. In business 25+ years. Send \$1.00 for vegan samples. Patricia Allison, 4470-AA Monahan Road, La Mesa, CA 92041.

FOR PEOPLE WHO CARE about their world and the animals in it. A liquid laundry detergent free of perfumes, dyes and alcohols. Many other products. All **Cruelty Free**. Send for free catalog: Allens Naturally, P.O. Box 514, Dept. A, Farmington, MI 48332-0514.

CHEAP THRILLS FOR CATS! Saves Furniture & Drapes



Cat Claws Scratching Pad

Inexpensive, furniture-saving scratching pad is designed with corrugated honeycomb material combined with Certified Organic Farm Fresh Catnip. It's a combination felines love! Not only will it keep your cat's claws honed and healthy, most cats will roll on it, rub it, sleep on it — they just won't leave it alone! Send \$5.95 + \$2.00 shipping and handling to:

GRAND IDEAS
2145-H University Ave., St. Paul, MN 55114

CELEBRATE YOUR SENSES! Healing, beautifying, affordable Aromatherapy for skin care beyond skin deep. 100% natural, animal-free. Free catalog: Purely Natural Body Care, 68183 Northrup Creek Road, Birkenfeld, OR 97016.

CRUELTY-FREE ROPE SANDALS. \$20.00. Send self-addressed, stamped envelope. Free brochure. Springcreek Sandal Company, Building #2, Route 1, Box 68A-1, Dora, MO 65637. (417)261-2518.

DEVA Natural Cottons

FREEDOM PANTS FOR MEN & WOMEN

Flattering, loose and baggy with 2 hip and 2 side seam pockets, an elasticized drawcord waist and elasticized ankles. Richly textured cotton in Black, Natural, Navy, Grey, Purple or Plum. State waist and hip measurements (up to 46").

\$30 ppd. — and guaranteed.

VISA/MC call 1-800-222-8024.

Send \$1 for fabric samples and catalogue of 40 styles (Free with order).



DEVA, a cottage industry
Box AAD9, Burkittsville, MD 21718

NATURES RECIPE



HEALTH FOOD FOR PETS

Vegetarian Dog Food

Canines are not carnivores, they are omnivores. This high quality vegetable protein diet is a "healthy alternative towards a cruelty free world."

WOW-BOW Biscuits Are Here!

The finest freshly baked, hand cut, gourmet vegetarian or vegan Dog Biscuit available.

For further assistance contact:

WOW-BOW DISTRIBUTORS LTD.
309 BURR ROAD
EAST NORTHPORT, N.Y. 11731

JAN GROSS
(516) 499-8572

APRIL 1989

If looks could kill. They can.

Most cosmetics contain ingredients derived from animal by-products. These products are tested in laboratories on live animals like dogs, cats and rabbits that must endure needless suffering and oftentimes senseless death for beauty care research.

Is animal suffering really necessary for beautiful looks?

No.

That's why the Carmé Company, the leader in natural hair and skin products, created Sleepy Hollow Botanicals. Our beauty products contain no animal by-products and undergo no animal laboratory testing. We think that's a significant advancement for animalkind and humankind.

Sleepy Hollow's natural plant protein formulas are oil-free so they don't clog your skin's pores, nor build up on your hair. They leave your hair and skin clean, fresh, healthy and alive... never dull and lifeless. Best of all, your good looks don't have to kill when you use Sleepy Hollow.

For more information on Sleepy Hollow Botanicals write to Sleepy Hollow, P.O. Box 5397, Novato, CA 94948.

Sleepy Hollow
BOTANICALS

We're waking up the world.™

