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Circuses Are Not Fun for the Animals

December 1988, Volume VIII, No. 9

6 A New Ethic or an End to a Way of Life?

Edited by Kim Bartlett
Trapping for fur provides a livelihood for some Native peoples in the northernmost regions of North America, and that fact is being presented as a justification for the fur trade. What emerged when representatives of Native trappers met with animal advocates in a free-wheeling roundtable discussion.

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Cover: Photo courtesy of Indigenous Survival International.

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We are trying to preserve but no recommendation in a magazine or implied that such products are really "mercy skins" for more detailed product information, concerned readers should contact Animal Rights Network. The information or views expressed in the pages of the magazine do not necessarily reflect the views of the Animal Rights Network, Inc.
Slight Differences, Major Conflicts

There is no consensus in the animal rights movement on the best strategy to use in confronting animal experimentation. Some argue on ethical or moral grounds, others on grounds of "scientific fraud" or "bad science." We do not belong to the "scientific fraud" position nor to the "bad science" position, although we do not believe that the "scientific fraud" position is necessarily the most valid. Many animal rights advocates have a valid point that it is not acceptable to use the use of animals, but we do permit differences of opinion to be expressed in the magazine. It is there that misunderstanding and misinterpretation has arisen. Sadly, there are some factions within the animal rights movement that do not exist on a specific goal, and the others with whom there is some difference in perspective, however, are still. In de facto and fact, there are those who claim the ANIMALS' AGENDA is pro-vivisection.

The ANIMALS' AGENDA is totally opposed to vivisection on ethical grounds. We have never published— and will not publish—articles that promote the use of animals, but we do permit differences of opinion to be expressed in the magazine. It is there that misunderstanding and misinterpretation has arisen. Sadly, there are some factions within the animal rights movement that do not exist on a specific goal, and the others with whom there is some difference in perspective, however, are still. In de facto and fact, there are those who claim the ANIMALS' AGENDA is pro-vivisection.

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Fast Anti-Fur Messages

A time-saving way to get the anti-fur message to mail-order catalogs featuring fur is to send a pamphlet or flyer instead of writing a letter. Send the offending page(s) in the catalog's self-addressed envelope. I used to spend hours typing letters and, consequently, the catalogs would pile up and the letters were never done. Now that I go out the same day I read the catalog, I always respond to the offending page(s) in the catalog's self-addressed envelope. I used to spend hours typing letters and, consequently, the catalogs would pile up and the letters were never done. Now that I go out the same day I read the catalog, I always respond to the offending page(s) in the catalog's self-addressed envelope.

Connections and Disconnections

It was glad to see your article on the relationship between human economic development and animal rights consciousness (Dimitriou R. Economic Development 1988). The reason animal rights activism began in England was because of the wealth and leisure society there through the relatively low capital growth of capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development. Unfortunately, the development of capital growth and concomitant export opportunities is not enough. It is not enough to say that animal rights were important originally because of the wealth and leisure society there through the relatively low capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development. Unfortunately, the development of capital growth and concomitant export opportunities is not enough. It is not enough to say that animal rights were important originally because of the wealth and leisure society there through the relatively low capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development. Unfortunately, the development of capital growth and concomitant export opportunities is not enough. It is not enough to say that animal rights were important originally because of the wealth and leisure society there through the relatively low capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development. Unfortunately, the development of capital growth and concomitant export opportunities is not enough. It is not enough to say that animal rights were important originally because of the wealth and leisure society there through the relatively low capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development. Unfortunately, the development of capital growth and concomitant export opportunities is not enough. It is not enough to say that animal rights were important originally because of the wealth and leisure society there through the relatively low capital growth and concomitant export opportunities. The same connection of the spread of animal rights consciousness depends on human liberation and an end to the present development.
Letters

Continued from previous page

human “left” our famous analogy bet-ween racism, sexism, and speciesism that sought to bring animal liberation within their programs. If this connection between human and animal liberation is valid, and I think it is, these will be increasing-cross-fertilization between the two movements as time goes on, perhaps leading to some type of Green Party col- lision like the one already important in Western European politics.

—Lorraine Blake-Roth
Brookline, MA

Fake Fur Better Than Wool

I wish to ask The ANIMALS’ AGEN-DA to reconsider its policy of not accept- ing advertisements for fake fur products. The issue of fake fur is complicated, but not appreciably more so than fake leather or the dozens of other animal-free prod- ucts which imitate animal products. I realize that fake fur, because of aesthetic affinities, may cater to an appetite for real fur; on the other hand, however, the public may choose to wear wool rather than either, and fake fur is preferable to wool with respect to actual animal suffer- ing. It will be more difficult to educate the public about the cruelty in the clothing industry than about skinned chickens. The difference is between obvious cruelty and seemingly indirect cruelty, but cruelty nonetheless.

Wearing fur is a status symbol to be sure, as well as a statement of aesthetics and personal vanity. It is not conceivable that we will succeed in putting the public in rayon, cotton, and polyester for this winter. The public will turn to wool. It is better that it turn to fake fur. Furthermore, we are more likely to succeed where our message can be embodied in industries, habits, and attitudes that already exist. That is one reason vegetarians find entering the fast-food market not because the fast-food habit is a way of life that should be recommended or cultivated.

The purpose of the animal rights move- ment is to fight animal cruelty, not human vanity, which would prove much tougher to root out.

—Robert Kalichsky
Mashpee, MA

After the Fox Hunters

Concerning the article “Hounded to Death: The ‘Sport’ of Hunting with Dogs” (July/August 1988) and your readers’ letters I was interested to know that as a result of yearly demonstrations by various local animal rights groups over a three-year period outside the Cathedral of Mary Queen of the World and letters written to the Archbishop of Montreal, a mass will no longer be celebrated at this renowned church for members of the Montreal Hunt Club (now known as “les chevaliers de Saint-Hubert,” the Order of St. Hubert). Mgr. Noel J. Willard of the Archdiocese of Montreal assured me that they would intercede if the Order of St. Hubert at- tempted to celebrate such a mass anywhere in Montreal, but told me that he had no jurisdiction should the Order decide to hold their mass in a surround- ing community. Given the prob- lem that such an integral part of fox hunting, I feel the Order would not settle for a local church. Our protests over the years have not yet stamped out fox hunting in Mon- treal, but at least it won’t be sanctioned in the future.

—Lisa Moir
Montreal, Que, Canada

We are extremely upset at your Page Two editorial in the July/August 1988 issue. You talk about human rights being violated by capital punishment. How dare you presume to speak on our behalf and offer such advice? What about the rights of the murdered victims in life? It is hypocritical on your part to condemn the killers of animals yet protect murderers of humans. We strongly sug- gest that you stick to the issues of animal rights, on which we all agree, and stay clear of other political issues. That is all our opponents need to read to reinforce the notion that the humane community is nothing but a bunch of left-wing kooks.

—Alan Andin and Thaddeus Nadean
Bothell, WA

As a long-time animal rights activist and a new subscriber to The ANIMALS’ AGENDA, I am disgusted to find that there are those who insist upon mixing people’s social issues with animal issues. Are there not animal rights issues enough to keep the movement busy without try- ing to tie in to every civil rights and social issue about which there are usually two sides? There are enough groups fighting for people and not enough for animals. Let’s concentrate on help for animals who, unlike people, cannot help them- selves. The animal rights movement doesn’t need silly feminist nonsense over whether God is a He or a She. Let’s stick to the issue: animal rights.

—Adrian Caruso
Beverly Hills, CA

MORE LETTERS • PAGE 52

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Lynt

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. Success, typed messages of no more than 250 words are preferred. We reserve the right to edit all letters selected for publication. Address them to LETTERS THE ANIMALS’ AGENDA, 458 Marion Terrace, Monroe, CT 06468.

I wished that the article on fox hunting had been accompanied by a list of the novels that present the “cushaw” from the point of view of the hunted. The Plague Dogs presents one memorable episode of Continued on page 52

The ANIMALS’ AGENDA

DECEMBER 1988

Lynt

Send all donations (not in cash) to: Lynx, 458 Marion Terrace, Monroe, Connecticut 06468.

Lynt
The issue of aboriginal trapping is a topic given relatively little attention by the animal defense community in the United States. In Canada and Western Europe, however, the rights of animals versus the rights of indigenous people to continue a "traditional" way of life is a much-debated question, to the extent that people on both sides of the controversy feel that governmental concern for Native welfare with the defeat of the fur-labeling proposal in Great Britain. This is an issue as complex as it is controversial. Believing that a conference might shed some light on the truth, The ANIMALS' AGENCY decided to host a roundtable discussion where both sides could meet face-to-face to explore their differences. Dr. William Cronin, a professor at Yale University and an environmental historian, agreed to serve as moderator of the discussion. Invited to represent Native trappers were David Houston of Indigenous Survival International; Bob Stevenson of the Aboriginal Trappers Federation of Canada; and Alan Herscovici, a Canadian veterinarian and author of Sacred Nature, a book that defends trapping. Speaking for the animals were Michael O'Sullivan, Canadian field representative of the World Society for the Protection of Animals; and Patricia Greenville, who is both an editor of The ANIMALS' AGENCY and director of the newly organized Voice of Nature Network (VNN). The six met on September 2, 1989 at Yale University, where the following dialogue took place.

Cronin: I think it's fair to say that animal rights people around the world have regarded fur as one of the easier targets for convincing people that a certain use of animals is inappropriate. People seem to be more easily convinced that there's a problem with eating any meat than with, say, eating meat or using animals in medical experimentation. And yet recently, questions about the way the fur trade affects Native peoples has begun to surface as a serious issue. It potentially places the animal rights movement in the awkward position of trying to help one oppressed class—animals—by injuring another oppressed class—Native peoples. It's that awkward question that has led to the discussion here. As moderator, I have a lot of sympathy for certain strands of the animal rights position, but I have no sympathy for the tactics of many Native peoples in the United States and Canada. It seems to me that there are very serious issues raised by this controversy that people on both sides need to grapple with. I'd like to begin with a brief history of the debate—how animal rights people came to be involved in the fur trade.

O'Sullivan: The World Society for the Protection of Animals (WSPA) has a longstanding opposition to the fur trade and the wearing of fur. We see the fur trade as a consumer-related issue.

Herscovici: I don't represent an organization. I'm a writer whose interest is in environmental and animal rights questions, the fur trade, and Native people. I have some background in the fur trade, because my own family has been involved in it for several generations. I did a radio series on the animal rights controversy in Canada for the Canadian Broadcasting Corporation and wrote the book Sacred Nature as an analysis and critique of some of the animal rights positions from an environmental perspective.

Monture: Indigenous Survival International (ISI) is an alliance of the indigenous peoples of Alaska, Canada, and New Zealand. We were founded in 1978 to protect the rights of indigenous peoples and the environment. We have been involved in the debate about the fur trade, and we see it as a human rights issue.

Stevenson: As an Aboriginal person, our first contact with the animal rights world was with Greenpeace when the sealing boycott was orchestrated to the extent that a ban was put on the importation of seal pelts in Europe. It affected the Inuit people to the point that they're having a lot of the kinds of social problems that arise when you cut off any economic base. Since then, we've seen other movements turning their targets on trappers. Natives in Canada became concerned about that and tried to figure out what they could do. So we started the Aboriginal Trappers Federation, which is simply a service-type organization for anyone involved in the fur trade.

The distinction between killing for survival and killing for a commercial trade is one of the key dividing points in the trapping debate.
Continued from previous page

and Greenland, whose primary concern is conservation and sustainable development issues. We were established in 1984, when the chiefs of the Dene Nation in the Northwest Territories became increasingly concerned that the animal rights phenomenon was going to very soon have a direct impact on the international market for fur products on which many northern aboriginal communities were highly dependent. They had seen the very real hardship caused by the closing of seal pelt markets in Europe, and decided to organize with others to defend the renewable resource-based economy of indigenous communities. We probably became first known as the organization that persuaded Greenpeace to suspend the "Fur-free Britain" campaign. One of our purposes in coming together was to encourage the animal welfare community to take a hard look at the whole issue of habitat destruction and the downward spiral of human under-development, which is clearly pointed out in the report of the Brundtland Commission. We've got to look more seriously at whole ecosystems, and not be concerned only with the individual species and their relations to other creatures, and you simply can't pull man out of that equation.

Greenpeace: In the context of the Dene Nation, we can offer a forum for discussing animal and environmental issues, and we try to reflect some of the thoughts of the people we interact with as well. We try to introduce a broad perspective in order to have a political sense of how to proceed—ones that will encompass a very mature view of things.

Cronen: Okay, let's look at the history of this event. It seems as if the controversy began with the efforts of Greenpeace and other organizations to stop sealing activities in Newfoundland in the 1970s, which led to a response by Natives that eventually got Canada to back away from anti-fur campaign. Concern about trapping arose at about the same time. What do you think is the story behind that?

O'Sullivan: I think it's important to realize that trapping has always been a focal point of animal welfare concern—not only in Canada, but in the U.S. and Europe. You take the leghold trap, for example. It's been banned in 66 countries around the world, because it's such a serious concern. But I would respectfully suggest that your opening comments about the animal welfare groups picking trapping as an easy target is not factual.

Left to right: Bill Cronen, Bob Stevenson, and Michael O'Sullivan.

It's one of many programs, and we're focusing not just on trapping for the fur trade but also on habitat problems, the cutting of wildlife. After the intensification of campaigns against the fur trade in the 1970s, people began to address the broader aspect. Prior to 1983, the main line of defense of the fur trade was the Newfoundland sealing. The aboriginal aspects of the seal hunt never really came to the public eye in any measurable way. Since then, through the formation of groups such as Dave and Rob represent, that's happening more and more.

What puzzles us are documents generated by the larger segment of the fur trade about the role of aboriginal people in the fur trade, both as the fur trade was constituted historically and as it's constituted today. We have obtained documents under an Access to Information Act—that's one parallel to your Freedom of Information Act—which give us some cause for concern. They talk about replacing one emot-

tional theme, say the animal victim of a trap, with another emotional theme. A consultant's report says, "Because the manipulation of public attitudes is a dynamic process, the best way to counter it is to prevent it from taking hold initially by defusing the basis for initial individual action, commitment or, if it begins to take hold, to take dramatic counteraction that will dissipate the initial commitment. Such action could be based on contradictory emotional themes of interest to the same targeted publics; for example, preservation of traditional aboriginal culture." As a result, animal welfare groups have begun to examine the role aboriginal peoples actually play in the fur trade.

Skeenonen: Well, don't we talk about the role of aboriginal peoples in the modern Canadian fur trade and what that relationship has been historically, and come back to the issue you've raised in that document?

Morton: We've got to look more seriously at whole ecosystems, and not be concerned only with the individual creature.

"We've got to look more seriously at whole ecosystems, and not be concerned only with the individual creature." Morton

Skeenonen: We'd like to say that traps look at themselves as people, first of all—with families, with a life to fend for. And we feel the issue goes a lot further than just trapping. It goes into all kinds of uses of animals, and it does raise a whole number of issues that are of concern to Canadians, such as hunting, fishing, farming, and gathering. But if you want to go into trapping and the fur trade, it's the only livelihood some aboriginal people have. And you want to continue working on a land basis, whether it be in tourism or in other areas. Now, we've never invented the traps that everybody's arguing about to begin with. Anytime we've been imposed upon by any change, we've coped with it. We've always adapted, and probably will continue to adapt. As for information, we try to come out with our own statistics—but we can't get our own information. It's been a consultant who wrote the paper you mentioned. We haven't even consulted with us to begin with. Yet it's being used against us. What I want to point out, Michael, is that the fur trade is not only heavily on government information in the gospel truth.

Monture: One of the principal critiques made by animal welfare people has been that aboriginal activities are being cynically used and abused in this debate by big government and big industry. I think you have to have a good historical look at the structure of the trade. The boundaries of this part of the world were probably associated very closely with the fur trade. Any study of the history of the fur trade in the region shows that the indigenous peoples from earliest times fought vehemently to be middlemen in that trade, and actively played off the English against the French against the Dutch. Northern Cree people played off one trading post against the other. To assume that we are only slaves of the fur trade, I think, either taking a "noble savage" view or concentrating on my reservations, does not do aboriginals justice. The leghold trap has been very useful as an emotional symbol for the animal rights community. It was not used successfully as the white-coat seal pup was in emotion-laden television campaigns. But if a device were developed that would deliver a fatal injection to the animal, it's no longer a trap and device tomorrow—that would not be good enough for the animal welfare community. They don't feel their purpose is without question to end the fur trade, period. But the trap remains a useful device around which to raise funds to keep the debate alive. Approximately 60,000 leghold traps are highly dependent in Canada on the fur trade, with large extended families. At least a quarter of a million Native Canadians are highly dependent on the cash and protein generated by the trade's use, and they will without a doubt be very seriously affected if this market economies if international markets are closed tomorrow.

Cronen: What's the total Canadian Native population?

Morton: In the order of 700,000 people.

Cronen: In reading over the literature, I see that all aboriginal populations have been from a high number of 60 percent of all Canadian trappers being aboriginal or Native, down to five percent in one of the animal rights claims. This number seems to be one of the most contested statistics in the controversy. Can we not come to an agreement about that number?

Monture: I said 60,000 trappers, which would represent about 20 percent of the trapping population.

Stevenson: For that five percent statistic, what the animal rights people do is to take an overall population of Native people both in the U.S. and Canada, but very few of the aboriginal people in the U.S. are involved in trapping.

O'Sullivan: There's a text that was released recently by the Ministry of Nature Resources, put together in consultation with the fur trade in both the U.S. and Canada, I believe, called Wild Fur: Fur Bearers and Conservation. In it, they suggest that while figures range all over the place, if you're used to estimate the number of aboriginal trappers, there is no factual basis for figures derived from 25 to 33 percent of the U.S., they suggest that approximately 96 of the 33 percent in the U.S., but of that 95 percent, 25 percent claim some Native ancestry. Those are the most recent figures, and they're produced by the fur trade.

Morton: In most cases, provincial statistics are totally inaccurate. Most Treaty Indians don't participate in the formal provincial trap registration system.

O'Sullivan: Well, it would be David's perspective that there are more than claims, and it would be my perspective that there are fewer claims.

Cronen: Can we reach any agreement?

Greenpeace: According to a 1984 report by the Priorities and Planning Secretariat of the Government of the Northwest Territories, "Nortman from trapping are generally much lower than other income sources, with less than 5 percent listing their occupation as trappers. As populations increase, trapping's share of the economy will decline if there is an upper limit to the resources available.

But before we get too far afield with this discussion of numbers, I must say that it is, in my view, a bit beside the point. It beclouds other issues that need to be addressed. Could we defend, for example, the preservation of slavery because a great number of people depended on it? However, want to the everyday life of these communities, the question of numbers may be a secondary issue. One of the more unpleasant aspects of exchanging views on this subject is the fact that many people in the animal defense community believe very deeply in social justice. We're dealing here with a situation in which one set of "victims" is under attack, and another group of "victims."

Continued on next page
Native Rights vs. Animal Rights

I think one of the important things we're called upon to establish here today is the very elementary fact that many Native people do indeed depend heavily on the fur trade. — Herscovici

dependency on the fur trade was set. Yet the fur trade rises and falls without your having any control over it. This dependency was not created by animal defense people; it has many centuries of history. Many people today are on welfare in your communities and, as the 1984 report documents, only 15 percent of you. Natives say that they want to be trappers. If this dependency and poverty exists because of an attachment to the fur industry, why do you want to persist in it? My suggestion is that there is another reason for your strong attachment to the fur industry.

Herscovici: I agree with you that numbers aren't the main point and that how many people are involved isn't the main issue. But why the statistics are so different should be discussed. One reason is that in Canada, furs aren't registered when they come into sales by the race or nationality of the people who sell them. Another is the question of who is an aboriginal person. There are status Indian people, nonstatus Indian people, and Metis—or mixed people. Some of the low estimates have not included Metis when talking about aboriginal people. And in many cases, although one person may be officially identified as selling the fur to the fur manager, there may be several people or family members working on the trapping.

Greavses: Naturally, the question is that people being affected by the rise and fall of the market is indisputable, but I don't think the animal defense community should be characterized as being insensitive to suffering inflicted on any person or group on account of some economic... Herscovici: Excuse me, but one of the problems I've been observing this issue has been that in many cases, people have been led to believe that they actually aren't many Native people dependent on the fur trade—that this is all some kind of a public relations hoop. So I know of the important things we're called upon to establish here today is the very elementary fact that many aboriginal people do indeed depend heavily on the fur trade. The buyers—the main fur animal—is also the main meat animal in many of the areas, but the cash from the fur is important, too.

Greavses: Let me ask you a forthright question. Do you not agree with me that the present situation of attachment to the fur industry provides a very low income basis for the indigenous community?

Herscovici: Income from the fur trade is extremely important to many of the people who are involved in it. For many it is the most important cash income they receive. Without it they would have severe difficulty. The only way that income can be replaced in many places is by staying in and collecting welfare. But in terms of gainful employment—of being an independent person—the fur trade is an extremely important and irreplaceable source of income for a large number of people.

Cronen: Bob wanted to speak to that.

Stevenson: A Native trapper could make as little as $3,000, but in some years he might do really well—$20,000 or $30,000 a year. But you can't look at just the sale of the pelt. What about the value of the meat—the spiritual value that's attached—the cultural value? How do you put prices on that?

Greavses: You certainly can't, but that something you might call a spiritual valuation...

Stevenson: It's something that's not in your books or in your universities or in your classrooms. The spiritual value we talk about is something taught by the elders.

Greavses: Does the spiritual value, as defined, refer only to traditional uses—you might call subsistence use of land and animals?

Stevenson: No.

Greavses: No. If it goes beyond that, where does it go? If you have, for example, indigenous-owned companies that serve as eager guides for southern sport hunters who go into the wild with no other purpose but to kill animals for fun—where does your spiritual valuation rest then? Is that commercial use of an animal or is that spiritual use of an animal?

Cronen: Is there a clear boundary between these two things?

Greavses: Well, I want to know. I would presume that there is a mutual exclusion between subsistence use and commercial use, for instance, the bottom line is dollars and cents. Now, I have a lot of respect for that. You have to live and pay your bills. But when the argument is made that there are spiritual values involved, I want to know where you draw the line.

Herscovici: Could we avoid going to the idea of sport hunting for the moment, which is another thing about which there is mixed feeling in the northern communities?

Greavses: No, no...

Herscovici: If you're talking about the difference between commercial and subsistence, it is very difficult to make a hard division. Many trappers typically go out for several months at a time—usually with their families—onto the land, away from their communities. They might come back at Christmas when they'll sell their fur for the first auctions, and go back out for several more months. Those people take a large part of their food, most of their gear, off the land—which it's from hunting caribou or whatever it's from beaver or muskrat, which is generally eaten as well—and...

Greavses: Or bowhead whales, right?

Herscovici: They don't hunt whales inland. As anthropologists in Canada have pointed out, when you're living in a land-based life, the scarcest natural resource is cash. It's very easy to find the money that is needed to capitalize a hunter for sleds, ammunition, radios, or other supplies. This they can get from fur. There's nothing else in the bush for cash.

Cronen: I want to reframe this ques...
Herscovici: People still do in many places.
Greenvale: Indeed, and it is not a tradition to be continued, is it? The fact that a tradition exists doesn’t justify its continuation.
O’Sullivan: I think we’re shifting a little from the subject of commercial versus subsistence hunting. I was at some seminar at McGill in January of 1987 dealing with the subsistence use of wildlife, and we were advised that Section 35 of Canada’s constitution, aboriginal people are not required—in many instances—to follow the same fish and game regulations that apply to Anglocophones and Francophones. And we’ve been advised fairly bluntly that it would be aboriginal people who would draw the line between commercial and subsistence—that they would take the animals using whatever methods they deemed appropriate for whatever purposes they deemed appropriate.

O’Sullivan: A commercial enterprise that causes that kind of cruelty to animals? Yeah, that’s a problem. We hear the figures quoted about the drop in income in the high Arctic, over the sealing import ban. As a result of that, animal protection organizations are accused of causing social and economic hardships to Native communities. It’s the only way you can make a fur trade—which without warning to the Arctic—suddenly it didn’t want to work with the aboriginals anymore, that they preferred cage-bred animals from Scandinavian countries, or a sudden, for fashion or manufacturing reasons, a market that has existed traditionally is lost. The loss is, in fact, inflicted upon you by the fur trade. What’s the rationalization there?
Herscovici: There’s a great difference, Michael, because in the case of switching from sea otter, that switch took place in a market. It wasn’t intentionally geared by anybody.
O’Sullivan: Was there any warning to the Native people?
Herscovici: Yes, there was a warning.

Alan Herscovici

An opinion poll conducted by the Royal Commission on Seals and Sealing gauged the attitudes of Canadians to commercial and subsistence hunting. It found that only 19 percent of Canadians were opposed to aboriginals taking wildlife for food and clothing. But if they were taking it for cash, 76 percent were opposed. Large-scale commercial hunts were 98 percent opposed. That isn’t the case with one perspective or me with another, that’s the general Canadian public. Monture: That’s one poll.
O’Sullivan: You’re correct, it is. But it was a poll conducted under the auspices of a commission that is far more sympathetic to your interests than it is to ours. The point is they’re trying to make that trappers, as it exists today, is in fact a commercial enterprise.
Herscovici: Is that a problem?

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Beavers are used for fur and food by northern Natives.

If you have, for example, indigenous-owned companies that serve as eager guides for southern sport hunters who go into the wild with no other purpose but to kill animals for fun, where does your spiritual revulsion rest then?—Greeneville

The vision of the indigenous person as a person extremely sensitive to the ecological functioning of the earth may be a little bit incorrect.

Herscovici: There was overtrapping of beavers in the 1920s and 1930s in the Jasper area and other areas of Canada. This came at a time when—perhaps because of the Depression—large numbers of white people were leaving their communities and were subsisting through hunting and trapping.

There were no management controls on beaver trapping for a long time, and they were trapping totally irresponsibly. Faced with a situation of outside people who knew nothing about the resource, there is evidence that the Indian people did not react in the way they normally would—which is when they see a species reducing, they reduce the harvesting pressure. Indians actually petitioned the government to close down beaver trapping, and this was done in the late 1930s and 40s. Numbers were brought back. I don’t think there is any record of Indian people wiping out or exterminating any species on this continent. Beaver and all the mammals were plentiful right through their territories.

O’Sullivan: Alan, you suggest that if there were to be some regulations that would crash. That implies that the traps are so selective they can keep a population in flux or catch only the species they were meant to catch. There is a lot of evidence to suggest that isn’t the case. But I was extremely interested in your information that cruelty is an element built to define in the Cree language. In your book, you talked about the Cree perspective and noted that the leghold trap was inhumane. But even the fur trade realized that the leghold trap is a cruel and nonsensive device. In every year, I’ve got a copy of a letter that was sent to a British MP by Walter Hughly, who’s the chief of the Cree Waimak band. On page 17 of his letter, he stated that “Crees have been among the first to adopt more efficient and humane devices such as the Conibear. In fact, the great majority of traps that we trap are no longer taken in leghold traps. Where leghold traps are still required, our people turn increasingly to a type with rubber-padded jaws that grip without cutting. Do all these advocates tell you these things? It is no secret that their agenda is to attack all fine fur production. They do not mind doing so through a sensationalist focus on the steel-jawed leghold trap. I guess I find a bit of a conflict between a letter from a Cree tribe to a British MP expressing a clear understanding of the leghold trap and your book quoting Cree from the same area of Quebec as saying that the leghold trap is not inhumane.

Herscovici: I don’t recall that reference in my book, but what is true is that trapping meta data are changing. One of the interesting things at the meeting but not related to beavers is the discussion about the Conibear and other traps. That was part of the purpose of the meeting. People are coming in from the more remote areas, and they are showing them these new methods. You’re right, there are changes taking place.

Crenson: This has been a frustrating conversation in some ways, because what is happening is that there are certain big global issues being raised, and then there are a cascade of conversations that are detracting from the problem. We start heading down one rhetorical strand, answering and rebutting each other along the way, and we lose the big issue that’s at the center of it. So, again:

Greeneville: The big issue, which is?

“In our view, killing 15 foxes to make a luxury fur coat does not provide a reasonable excuse for killing an animal.”—O’Sullivan

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Morton: Locked in a debate over land claims for vast territories of Canada, governments have come up with statistics to in fact downplay the importance of the land-based economy, and have deliberately come up with the kind of statistics you cited earlier from the Northwest Territories. However, the government of the Northwest Territories is now in the hands of a Native majority. The debate over claims is now a hot one in Canada. Aboriginal people are saying that they must secure first the right to manage those resources— to turn around this dependency we referred to earlier—and that there will be real opportunity at the community level in all sectors of the fur industry in the future. Valuable renewable resources will always be there if we manage them carefully. But we have to deal with the right to manage, which, at this point, we do not have. We're in tremendous conflict with the governments over a whole range of wildlife issues, such as migratory birds. I hope to suggest that government has shored up the statistics is not true. If anything, it has downplayed the whole issue of the validity of the livelihoods on the land of indigenous people.

Cronon: I've heard one claim that the fur industry is using the Native communities as a trump card—the best ploy they have for defending a trade in that the public eye is problema. But there's another claim here that the Natives are effectively using the fur trade to advance their own land claims. And presumably doesn't benefit the fur industry.

O'Sullivan: The James Bay Hydro Agreement struck between the federal and Quebec governments and the Cree and Inuit of the same province over the construction of the James Bay Hydro project became a landmark of the day. Recently, it has been announced that the agreement will be signed with approximately 13,000 Dene and Inuit of the same province for 45 million acres, a cash payout of $500 million in 1990 dollars, as well as access to hydropower from mineral, coal, and gas exploration. You've probably seen recent news stories in National Capital in which George Erasmus of ISU is quoted. He talks about the assertions that certain leaders of the Native communities leaders have made about the willingness of Natives to go through with hydro companies and so forth. He points out that, "A lot of us fought very hard to keep industry off Native land, but when deals were being made it was for the betterment of the Native people. Where does it say that we aren't supposed to share in the billions of dollars that industry makes taking oil and gas off our land? We aren't supposed to benefit back the industrial world if we benefit from it without destroying our close connection to the land?" You build a Native business summit in Toronto about a year and a half ago, and trapping and hunting and fishing are automated into that Native business. You placed a news story in the Global and Mail that said, "Today Native business is manufacturing, financial institutions. It's not just the sophisticated fishing fleets and processing of finest products, large scale agricultural operations, mining, oil, and natural gas, real estate development, construction, shopping centers and office buildings, tourism facilities, airlines, and freight carriers."

Cronon: What conclusion do you draw from that?

O'Sullivan: I guess my conclusion is that while there will always be a segment of aboriginal society that will trap when land claims are settled—just as right now in Canada there is a segment of Anglicophones and Francophones who continue to trap—the only way to have a financial basis for self-government is through Native self-government in Canada and through Native land claims. The issues dovetail very closely. It is in the interest of aboriginal people to have a high profit that will bring public attention not only to the trapping issue, but to other Native problems. And again, it also serves the interest of the fur trade, because the fur trade has been successful in the minds of some people in essentially rewriting the relationship: it's had over the last 200 years with aboriginal peoples. There is concern among some animal protection organizations about the motives of Native acting, in effect, as public spokespeople for the fur trade.

Morton: If anything, I think this would cut the fur trade fairly nervous about what ISU and the Aboriginal Trappers Association are working towards in terms of restructuring the whole industry. You have to look at things we're continuing to work on the future—the rise of China in the ranching side for example. So there's a relationship between the work being done there for the fur trade and the study that is not very accurate. Cronon: That's an interesting story, early point of dependency. Is there anything paradoxical about a situation where a relatively high investment?

No matter what the excuse, animal research is inexcusable.
Native Rights vs. Animal Rights

Continued from previous page

relatively oppressed group of people are dependent on the sale of a commodity to extremely wealthy people around the world. There seems to be an odd alliance here between very wealthy and very poor people, and differential benefit flowing from it. Is that not a dangerous situation for Natives to find themselves in—one that's likely to leave them with the short end of the stick when the market turns against them?

Morture: Well, we're put in a position of having to protect international markets for fur in order to participate in the future in all sectors. That's reality. But I think before we make any decision, we could look at fur being more readily available to the average North American, and perhaps less of a elitist symbol. The Soviet Union is number one in the world, but six quarters of its fur output is used domestically. Fur makes sense. So there may be a democratization of fur use in North America.

O'Sullivan: I guess that brings us back to another central point of disagreement, David, because what you're saying is that what you want to do is balance the scales in terms of the economic return to Native people in the fur trade, and from your standpoint I can see why you want to do that. But when you tell me that you're going to carve out a greater economic niche, and that you're going to try to make fur more available to a certain modality to more people, that says to me an increased number of animals will be killed for the fur trade.

Morture: It may not be. It may be more in our interest to carefully manage the harvest like it never was before.

O'Sullivan: There are many cultural issues that involve a certain level of economic return, such as bullfighting in Spain. But it's been our experience that people are interested more in the act of cruelty itself than who commits it. You're trying to balance the economic scales and the historical unfairness of those scales. But when you say you're going to manage the harvest perhaps more carefully than it has been before, I would suggest that what you're doing is relying on traditional Native values that are in direct conflict with modern day Native aspirations.

Greanville: Absolutely.

Morture: I see it as a continuity of concern for wildlife and careful management of wildlife, because we're not going anywhere if we abuse that resource. Aboriginal people know that.

Greanville: We keep talking about the level of economic return and the benefits to be derived from careful management of wildlife resources, but it seems to me that we're still going around in circles. We have not broken through to the next level, which is the ethical basis of the case that animal defenders make. First of all, I take exception to the word "harvest," which seems to me extremely abstract when we're talking of sentient creatures. My position is that if one is going to take a sentient life at all, it has to be warranted by very stringent criteria. Sheer economic benefit when there are alternatives—hard as they may be to implement at times—does not provide such a case. All this conversation about wildlife management is skirts the question of end use. Fur is a product that is essential to any consumer in the world. Naturally, you can make a case that in a very, very hard situation, it may be justified to take an animal's life. But when we're talking about a two or three billion dollar fur market, we have to discuss the question of pain and suffering inflicted on animals for no good reason.

Patrice Greanville

Herscowic: I think we're coming to the heart of the question. People in the northern communities that I've spoken to are quite amazed when they hear some of the animal rights critiques of them, because they say, "Don't these people understand the incredible suffering that's caused to wildlife when waters are polluted, when air is polluted, when habitat is destroyed?" Somehow the trapper or the hunter who goes on the land and kills his food and sells the fur is seen by an animal rights person as a killer. Yet, I can work in an office as an ac- countant, and be a vegan and can never kill anything with my own hands, but just be a part of a hunting of this type in a city of this type, I have displaced far more animals and have caused much more havoc in the natural ecosystem than any hunter or trapper has ever done. That is the irony of this situation. Trappers and hunters are becoming scapegoats for our environmental crisis, yet trappers and hunters do not harm the ongoing life process. What is happening in our modern industrial society—is this a vegetarian or not—is that we're fundamentally damaging the ongoing life process. In my book From Nature, I quoted Albert Schweitzer who points out that it is impossible to live without harming or harming other beings in some way. Why is it we're looking at the hunter or the trapper as someone who's killing or causing pain to animals when in fact he may cause less? You seem to be saying that fur is something of the past and that we never have a place for it. But is it? A synthetic plastic coat may be destroy- ing the entire planet; whereas a fur coat does not.

Greanville: Indeed, plastic does destroy life. I would say that a majority of animal defenders have a tremendous amount of interest in seeing a revaluation of the industrial system and the way we inflict our ways of production on the environment. But the issue of killing animals as a moral question has to be answered on its own terms. Moreover, if animals face such terrible environmental problems, why compound their plight by trapping them?

Herscowic: I think it is one question, Patrice, and I'm trying to raise the other. I don't ever have to kill an animal with my own hands, but I am participating in this killing.

Greanville: We're dealing here with two things. One in which the realm of moral choice permitted by our technological prowess allows us to make some choices, and another in which that same level of technological prowess does not help us to make choices. But we do have many choices. We can substitute one product for another. We can clothe ourselves in a way that minimizes both the environmental impact and the suffering it may cause an animal. But, like you say, in certain cases it's inevitable that some harm to some life will have to be sustained.

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Native Rights vs. Animal Rights

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Herscovici: Let me just ask you, is it not possible that the decline in native cultures causes more harm to living creatures than the fur coat?

O'Sullivan: You can take any pure philosophy and try to translate it into a real-life situation and, of course, it doesn't work. But if you focus on and suggest that environmental concerns and animal protection and human rights are so mutually exclusive, then you're wrong. And the chemicals used to manufacture, dye, and tan fur also pollute the environment, too. In terms of the fuel used to transport the pelts to auction or to the retail and manufacturing sites, there's pollution. And there's damage to the actual species population—particularly the lynx and wolverine, which I say are being decimated by the fur trade and you say aren't. So there are serious environmental impacts by the fur trade, and trapping is a part of the fur trade.

Herscovici: The World Conservation Strategy, which is looking for a long-term solution to the planetary crisis, says, "We must rely more heavily on responsible use of renewable resources. We must stop using non-renewable resources." I say that people using products like fur and people living on the land in these ways is an important part of the solution we must seek.

Cronon: I think animal rights people and environmentalists are virtually carrying different strands of an argument, in that animal rights people are concerned about individual pain and suffering of animals as a central core of an ethical relationship to a moral universe. Environmentalists worry more about the extinction of species. I think we're circling that point over and over again. I'm not sure it needs to be that way. O'Sullivan: Obviously I didn't make myself clear. I mean, I worry about overpopulation and abuse of habitat, as well as individual suffering and the end use. It's often presented that these two are more mutually exclusive, and I don't quite understand that dichotomy.

Cronon: As I understand what Dave was saying earlier, he's at least imagining that it would be possible for Natives who have a longstanding relationship to animal resources—however that relationship may or may not have been "corrupted" by the consumption of the fur trade—to manage that resource in such a way as to never threaten any species. It would be possible to imagine a world where species were preserved and the resource used, but animals would be dying and suffering in that world.

Herscovici: But they won't stop dying and suffering in your worldview.

Greeneville: I think they would.

O'Sullivan: In the environment David's discussing, which is the Arctic and the high Arctic, their own government study boards are showing that the human population and the use of resources is increasing now in a way that cannot be sustained. What's being described as an environmental failure because the population base is expanding in an environment that is more fragile than in the southern part of the country.

O'Sullivan: As one who has worked in Latin America and the Caribbean, I'm acutely aware of the problems. Again, we've fallacy that people involved in animal protection or even in environmental issues never travel anywhere beyond the city limits.

Greeneville: What David says is only partially true. If you take a historical snapshot, you will see that, of course, a very large share of human society's population is involved in some degree to animal use. On the other hand, that's a stagnant picture of reality. When we're dealing with problems that have an ethical nature or technological nature, we're talking about definite changes. The issue here is, I'm not to freeze ourselves and say that we were better today than we are tomorrow, but to understand that perhaps we need to criticize and analyze what is today and from there come to a conclusion that may tell us whether our tomorrow will be better than our today.

Cronon: Preparing for this discussion, I tried to find the hardest question to ask the Native groups and the harshest possible question to ask the animal rights groups. You pointed towards animal rights, and the hardest question I had for the animal rights groups when very early on you made an emphasis on the universal right to animal rights. O'Sullivan: We all agree that abolitionism was a failure then. There was another hard to the story. The same people who were involved in abolitionism were part of a worldwide liberal movement in the 19th century on that involved, for example, the values and to the entire planet. A number of people who were involved in that were involved in extirpating whole cultures of non-European culture around the world because they were thought to be Christian and somehow evil. Because of the certainty of their moral position, people had no hesitation whatever about waging into those cultures and destroying them. Animal rights people, to me, are the legacy of both of those traditions. On the one hand, it's very clearly trying to entitle and enumerate the rights of all animals. On the other hand, it clearly has very little hesitation about saying that, if you misuse the values of "if"—the liberals who believe that these oppressed animals are entitled to the same rights as human beings—then we don't need to worry about the Native trappers or whatever other Native people might be threatened by them.

Stevenson: What I want to know from the animal rights representatives at this table is that if the aboriginal people were to be able to say that they controlled the fur industry, would the animal rights people be against them eventually as well?

O'Sullivan: Yes, even though I completely support you and you want to change the economic unfairness of the situation.

Stevenson: I'd like to finish off by making a few points. The overall cases with animals are not condoned by the majority of our organizations, but it happens. We know there are prejudiced people who do these movements—internal problems within their own organizations. The same thing has happened in the past. Time is there in cases where we don't like the direction they're going, we can talk to our colleagues. It's the same with us. It's taught by elders that if a person misuses an animal, he is punished. Okay? By his own people. Because sometimes it just doesn't happen, like commercial hunting, it doesn't mean that we agree. Maybe we haven't understood it fully yet, but that's not to say that we won't eventually get to it. As for subsistence hunting as opposed to commercial hunting, I would ask the change from time to time because different people come in. We have many Europeans come into our areas. Ask us to dump our involvement with the animal rights because of the way it's being perceived now—maybe because of the way some groups or other groups is a little unacceptable. If things were to go back to the natural order as the animal rights people want, we aboriginal people would no longer be in contact with each other. We could say to you, "Go back where you came from." If that's not acceptable, we have to try and extend into the around, and it and live in the best of both worlds. In that case, finally, Michael, we had a booth at the Native business summit in Toronto.

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The ANIMALS' AGENDA
DECEMBER 1988
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The ANIMALS' AGENDA
Continued from previous page.

Greenlaw: What I'm asking about is an interesting question. When can human rights be pursued with an eye to what can change, in some cases? There are no ethical certainties. This is only an issue, of course, if you can define what it means to have the rights of an individual in society. I'm looking at the question of the way we take a systematic look at it.

O'Sullivan: Speaking from a personal and organizational perspective, it's not my interest to impose a value system on any culture—whether it be in the context of the human rights movement or in the environment of our faith. When we face the question of human rights, the most important question we can ask is what is the most humane and moral way to achieve the goals that we set out to achieve. When it comes to the question of human rights, the most important question we can ask is what is the most humane and moral way to achieve the goals that we set out to achieve.

Bill Cronin: I am speaking about the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights.

Greenlaw: No, no. I am saying that human rights are not a matter of moral superiority. They are a matter of moral necessity. They are a matter of moral necessity. They are a matter of moral necessity.

O'Sullivan: What can we do about the question of human rights? We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights.

Greenlaw: Now, no, no. I am talking about the moral implications of human rights. In the realm of immediate subsistence survival needs, my answer would be that human rights are to be pursued. But when it comes to producing food, we must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights.

Cronin: Considering the question of human rights, what is the moral dilemma involved in this particular controversy? The question of human rights is a question of the moral dilemma involved in this particular controversy. The question of human rights is a question of the moral dilemma involved in this particular controversy. The question of human rights is a question of the moral dilemma involved in this particular controversy.

Bill Cronin: I am speaking about the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights. The question of human rights is a question of the moral implications of the question of human rights.

Greenlaw: No, no. I am talking about the moral implications of human rights. In the realm of immediate subsistence survival needs, my answer would be that human rights are to be pursued. But when it comes to producing food, we must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights. We must be careful not to get carried away with the idea of human rights.
**New Grassroots Groups**

The Maritime Animal Protection Network has been formed to address animal rights issues in Canada's Maritime provinces. Interested residents may contact its head office at 4101 Rev. H.R. MacMillan, Toronto, N1T 3K3. **Animal Rights Action Team** is a new group formed to address the full range of animal rights issues, and can be reached at 2214, 2545, Madison, WI 53717. **The Washington Animal Rights Network** can be reached at P.O. Box 22129, Washington, D.C. 20009-2129. The Animal Rights Alliance is a Baltimore-based animal rights organization recently formed in Connecticut. Contact them at 1777 First Ave. #217, Westwood, CA 90021. **The Animal Rights Action Team** (ARAT) is a statewide animal rights organization, which works to promote animal protection legislation. They may be reached by writing: 2210 S. Commercial Blvd., Suite 600, Little Rock, AR 72205.

**Casey Kasem speaking out for animals at the Democratic national convention.**

**Policy Recommendations**

**Competition Campaign '98** launched their 2018 campaign for the National Democratic Convention, calling for national political commitment to animal protection. Includes a list of the candidates and platforms that are pro-animal. Visit the campaign website for the latest information on candidates and platforms that are pro-animal. Visit the campaign website for the latest information on candidates and platforms that are pro-animal.

**Helping Animals the United Way**

If your favorite nonprofit is not in the United Way list of participating organizations, you can start a donor drive for your favorite organization. To see where you can donate, check your local United Way campaign. **Cancer Risk**

The Health Care Consumer Network has published a report on the risks of animal agriculture. The report highlights the risks of animal agriculture and the need for more research. The report can be found on the HCCN website.

**Sending an S.O.S.**

Antonia de Portago and Jennifer routines have published an SOS to an organization that is observing a small number of animals. They are asking for help to save the animals from a small-scale operation. The website can be found at the SOS website.

**Fighting Blood Sports**

Hunter Satterwhite has been arrested for observing a small number of animals. He is asking for help to save the animals from a small-scale operation. The website can be found at the SOS website.

**Bringing Down the Gods**

Tom Regan's hour-long documentary features interviews with the graffiti artist, who discusses the impact of animal agriculture. The website can be found at the SOS website.

**Do the animals in your town need help?**

**Californiaans for Against Whaling**

The Midewin Ultra Whale Protest Foundation does not allow whaling to proceed. They are in the process of protesting against whaling activities. The website can be found at the SOS website.

**Animal-sensitive Aesthetics**

The Fund for Animals held their annual animal rights convention in Hollywood. November 30 by hosting artists and writers who make outstanding contributions to public understanding of animal issues. The Fund for Animals Foundation recently drew crowds in Raleigh, N.C., with a weekend of stage performances on animal rights themes. The Downtown Community Relations Center of New York City hosts a four-part animal rights video festival accompanied by a weekend of stage performances focused on animal rights themes.
ALF Raids Baby Fae Transplant Lab

The Animal Liberation Front (ALF) railed the Loma Linda University Medical Center farm laboratory August 15, charging five researchers with the use in heart transplant research, two adult dogs used for breeding, and two of the 100 goats kept for the lab’s research on organ transplant disease. The Loma Linda Medical Center was the site of Dr. Leonard Bailey’s infamous 1984 Baby Fae baboon-to-human heart transplant. The ALF seized a foot-high stack of documents pertaining to Baby Fae and other transplant experiments, and left them on the doorstep of Action for Animals spokesperson Margo Tannenbaum.

According to Tannenbaum, the documents included evidence that Bailey knew the Baby Fae transplant would fail. An ALF press release charged that Bailey mismatched blood types of Baby Fae and the “donor” baboon, and actually killed Baby Fae through “withdrawals of adult amounts of blood for testing.” Bailey acknowledged but did not credit with harm both the type blood mismatch and the possible adverse effect of blood testing withdrawals in his own account of the transplants, published in the December 20, 1985 issue of JAMA. The Journal of the American Medical Association.

The ALF raid coincided with pressure on the Loma Linda transplant program from two other directions. On August 10, Loma Linda chief of neonatology Dr. Joyce Peabody announced suspension of the hospital’s attempt to use anencephalic infants (those born with many of their brains missing) as an organ donor bank. Of 13 anencephalics considered for the program, only one had transplantable organs, and no recipient could be found for them.

On August 16, Sandra and Angelle Cowan filed an amended $30 million lawsuit charging that Loma Linda unnecessarily prolonged the life of their terminally ill newborn daughter Andrea in order to use her in unauthorized experiments. The suit was first filed October 7, 1985. According to the Cowans’ attorney, Kevin Lane, “Dr. Bailey was hospitalized at the same time as Baby Fae and during the transplant of a baboon heart into Baby Fae. At or around the time Baby Fae was born, Dr. Leonard Bailey performed open heart surgery on my clients’ infant, possibly in an attempt to use my clients’ infant’s heart for transplant purposes, unknown to my clients.”

ALF Raids Baby Fae Transplant Lab

Blood of the Lamb, Cat, etc. — Black Magic in Suburbia

A blood bath of animal and even human sacrifice continues in New York, Miami, Los Angeles, and San Diego, principally by members of the Santeria voodoo cult. At least two people were sacrificed last summer in New York, where mutilated animals are frequently found in public places. Los Angeles, however, cracked down most vigorously after SFCA raids rescued two dozen chickens, eight goats, a lamb, and a piglet who were awaiting sacrifice in two suburban homes.

Los Angeles has approximately 50,000 Santeria worshippers, the third largest contingent in the US. Local Satansists also sacrifice animals. The Los Angeles Board of Animal Services is considering an ordinance to forbid killing and injuring animals in religious rites. Santerianes have countered with a wave of sacrifices they hope will influence their gods to block the ordinance.

The proposed ordinance is modeled after one recently passed in Hialeah, Florida, a Miami suburb. Santerians have challenged it as an alleged violation of their freedom to worship. The American Society for the Prevention of Cruelty to Animals (ASPCA), headquartered in New York, won a similar battle in 1988, after attempting to apply existing anti-cruelty statutes but New York enforcement remains lax due to a lack of investigators and the reluctance of the District Attorney’s office to spend investigatory time on misdemeanor offenses. Trans-Species Unlimited (TSU) has accused the New York Museum of Natural History of promoting Santeria at a recent seminar on “The Modernity of Medical Sacrifice,” held in an acknowledged attempt to attract more Hispanic members. About 30 TSU protesters were reportedly bullied by Santerians who spoke at the invitation of education director Malcolm Arth and program director Izhahul Caldwell. The Santerians attempted to prevent picture-taking. “One cannot be ethically neutral on something like Santeria sacrifices,” a TSU press release states. “You can’t present it objectively for study with a panel that practices it and claim not to be promoting it. It is no different than having a panel of cultists who practice child molesting, rape, or slavery. If you have such panels and treat the practitioners with respect and don’t criticize them, you are offering them your pre-found support. You are saying what they do is okay.” Address letters of protest to museum president Robert Colet and/or director Dr. Thomas Nicholson, Museum of Natural History, Central Park West and 79th Street, New York, NY 10024; or call (212) 768-5000.

TSU followed up with their own seminar critical of animal sacrifice.

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Cover-Up at the San Diego Zoo

The San Diego Zoo’s record in the Dunda hearing is one big cover-up. According to the Fund for Animals president Cleveland Amory, they have not been truthful about the incident. The elephant was first reported missing from the main enclosure, but the zoo later claimed that it had only been temporarily separated from its group. This is a violation of standard animal welfare guidelines.

Cleveland Amory

A North Shore Animal League advertisement.

It’s still business as usual, for better or worse, at the North Shore Animal Protection League (NSAL) in Port Washington, New York. Despite recent protests by the Animal Shelter Reform Committee (ASRC), practicing a no-euthanasia policy and appealing to a largely Catholic support base, NSAL achieves an extremely high adoption rate—over 400 animals per year from a shelter that is housing only 400 animals at any one time. Although NSAL has some problems with overcrowding, the main problem seems to be the lack of enough adoptive homes for their animals.

—Merritt Clifton

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ANIMAL NEWSLINE

Executives Not Overpaid Says HSUS Board

Salaries and perks paid to top officials of the Humane Society of the United States (HSUS) are not "excessive," according to HSUS board chairman K. William Wiseman. Citing a report prepared for HSUS by attorney Jacob A. Stein, Wiseman has also denied allegations that some of the methods of payment used in 1987 may have been illegal. HSUS salaries and perks became a public issue after two syndicated columns by Jack Anderson, Dale Yerxa, and Joseph Spear alleged HSUS president John Hoyt and vice president/treasurer Paul Irwin were receiving compensation not reported to the IRS as income. The columns summarized both the most controversial findings of a report on HSUS finances prepared for the board of directors by the law firm Harmon and Weiss, and Stein's follow-up.

Hoyt received a base salary of $95,000 in 1987, while Irwin received $80,000. Both received payments from two HSUS affiliates, the National Association for the Advancement of Humane Education and the National Humane Education Center. HSUS called these "payments to attractants" on the corporate IRS form. HSUS additionally paid $12,832 in insurance premiums for Hoyt, plus $9,630 for Irwin. This brought their direct compensation in 1987 to $132,622 for Hoyt, $114,352 for Irwin. On May 4, 1987, HSUS paid $30,000 for the Germantown, Maryland home where Hoyt has lived since assuming the presidency in 1970. Hoyt now lives there rent-free. HSUS reported the value of this compensation to the IRS at $600 a month. Harmon and Weiss placed the actual value at $2,500 to $3,000 a month. In October, 1987, HSUS loaned Irwin $80,000 towards his expenses in leasing 11 acres of oceanfront and restoring a cabin at Thimble, Connecticut. Harmon and Weiss cautioned HSUS that compensation of this nature could threaten the group's status as a charity and "appear to constitute a wasting of its assets," Stein, retained to review the Harmon and Weiss report, assured HSUS that tax-exempt status was not at risk, but did recommend what Wiseman termed "retirement and clarification" of certain policies and procedures.

A recent study by the New York management consulting firm Towers, Perrin, Forster and Crosby found that the average compensation of top executives in non-profit corporations comes to $119,000 per year, well under the $411,300 earned by the heads of private businesses with comparable income and assets.

"A newly created Compensation Committee of the Board has just completed a review of the salaries of all senior staff of the Society and does not regard such salaries excessive," said Wiseman. Wiseman noted that "the HSUS during Mr. Hoyt's Board tenure as president has grown from a constituency of approximately 30,000 to over 800,000 persons. During that same period the annual budget of the Society has increased from $500,000 to approximately $9 million annually." —Merritt Clifton

ANIMAL NEWSLINE

It takes up to 40 dumb animals to make a fur coat.

But only one to wear it.

Rocky Mountain Humane Society

These anti-fur billboards stirred up Denver furriers.

A Fight for Freedom

Constitutional rights are at risk in current legal actions between pro-animal groups and the status quo. In Denver, the Rocky Mountain Humane Society has sued furrier Dennis Gene Dailey, who sent files on them to the Justice Department and allegedly harassed them by telephone. "They initiated the controversy with their [anti-fur] billboards," said Dailey's attorney, possibly unaware of the First Amendment.

The mayor of Bloomington, Indiana, whose husband is an animal researcher, earlier this year tried to keep a videotape by SUPPRESS (Students United for Possession and Education for Restricting Cruelty) of the local community access cable TV channel. SUPPRESS won after protracted political debate, and the video has now been aired several times. But victories can be temporary. In California, a Superior Court judge allowed the San Bernardino sheriff to seize KCBS-TV videotapes concerning the recent ALF raid on the Loma Linda University Medical Center. The judge reversed himself when KCBS pointed out that the seizure broke state law. The county District Attorney then subpoenaed the tapes. At deadline, KCBS was fighting the subpoena.

Most threatening are "informal" libel and slander suits filed by politicians and vivisectors against their critics. A notorious example was the $54 million suit filed against Shirley McCray and the International Primate Protection League in 1984 by the Austrian firm Immobile AG, which infects chimpanzees with hepatitis for research purposes. McGraw's insurance company settled with Immobile for $200,000 over her protests; she was stuck with $35,000 in legal costs. Points out attorney Bruce Ennis, "Speech is not free anymore. Even if a 'small' speaker can prove the truth of what he says, it could cost him hundreds of thousands of dollars to keep fighting. The only way to be free of these suits is to make sure that all politicians and vivisectors effectively reserve freedom of speech for the rich and powerful. A solution would be for Congress to pass legislation requiring those who sue their public critics to prove the critics acted illegally."

—Merritt Clifton

Address news items to:
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Include documentation, if applicable or available.

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NEWS SHORTS

EDITED BY MERRITT CLUTTON

**Heng, Kong, a world leader in distributing every good from the Mid-dle East, as of August 3, is requiring importers to show that the ivory was ob-tained according to CITES quota. The same week, Tanzania sent a Roman Catholic priest to jail for one year illegal possession of 224 elephant tusks worth $50,000. According to the World Wildlife Fund, the elephant population of Kenya, Tanzania, and Uganda has dropped 90 percent in 15 years.**

**Last summer’s drought hit wildlife hard. Warm water and little of it caused major fish kills in California and the Dakotas. All three states stopped stocking fish in affected areas, while California noted a 50 percent die-off in its salmon fishery at a cost of $170,000 per day in lost electricity. Hungry land animals descended from the mountains into irrigated farms and suburbs. Nevada responded with a sum-mer deer hunt. California trapped and relocated tule elk. The California deer population declined through disease, believed spread by fecal contamination of scarce waterholes. A nationwide accord is thought to be causing a tougher winter for deer, bears, and rodents who haven’t been able to feed up against the cold. Wild ducks—already in decline—are suffering from fewer loss of habitat, but Great Lakes shorebirds have apparently thrived as the lowered water level increased their feeding and nesting areas.**

**30 pregnant macaques will be in-jected with SAIDS, a simian disease resembling AIDS, in a planned experi-ment at the University of Washington (uW). According to project head Dr. Hans Ochs, the $2 million project would show how AIDS passes from mothers to chil-dren. Responds Dr. Ned Barnard of the Physicians Committee for Responsible Medicine, “This is not an AIDS study. The AIDS virus is not part of it. AIDS patients are not part of it. AIDS progress is not anticipated.” Protest to Dr. Ochs, Bowen, Secretary, U.S. Dept. of Health and Human Services, Room 615-FHBI Bldg., 200 Independence Ave. SW, Wash-ington, DC 20201. Write to the Pro-gun Animal Welfare Society, 10605 Lyndwood, WA 98046 for a copy of a report on the UW project (a $1 donation to cover postage would be appreciated).**

**The USDA’s first undercover probe of the meat industry has discovered gaping holes in the inspection system in Penn-sylvania. Elevenameats were at five slaughterhouses that sold turned meat from sick and injured cattle. Through the probe gathered considerable evidence of cruel practices, cruelty charges were not laid. Senator Patrick Leahy (D-VT) called for legislation to allow USDA to fine meat-packers, while the Center for Science in the Public Interest launched a petition drive to clean up the meat industry and encourage organic farming.**

**The Edmonton, Alberta police depart-ment has revised its animal control policy under pressure by the SPCA. Edmonton cops clubbed a 13-year-old cat to death last July after refusing a false report that the animal might be rabid.**

**Monkeys who formerly lived at the Buffalo Zoo recently turned up dead, stuffed, and clashing Sony audio equip-ment in a Vancouver stereo store. The animal rights group Lifeproved the staff to remove the monkeys, but displayman Bill Gardner put them back a day later in hopes that the controversy would bring free publicity. Lifeproved contacted the Sony head office and the monkeys disappeared.**

**Emulating sensibilities of the Middle Ages, Prince Philip of England recently had two common drunks killed because they mated with royal ducks at Windsor Great Park.**

**The Tennessee Racing Commission (TRC) is considering two applications to build new thoroughbred tracks in Memphi-s, and one from would-be buckle racetrack racer Charles D. McNear. Hackett racing ponies pull cards equipped with radio-controlled robot jockeys that tumble over each other in the turns. Protest to the TRC, 1808 West End Bldg., Ste. 204, Nash-ville, TN 37219 and The Commercial Appeal, 495 Union, Memphis, TN 38101.**

**The Moscow Circus tour did little to improve the Soviet image in the humane community.**

**Harass racing came closer to collapse with the July 16 closure of New York’s Roosevelt Raceway. The track lost $74 million from 1984 to 1984. The fastest of the 1,300 horses boarded there were relocated, the rest sent to slaughter. Roosevelt harness racing instructor Jo Ann Forster told the U.S. Track Associa-tion that the business is in trouble par-ticularly because antiquated facilities cause “a tremendous number of injuries to horses”; because authorities have failed to “stop the use of steroids, alcohol nerve blocks and cortisone in race horses”; because tracks don’t provide adequate lay-up facilities for injured horses; and because consultants and veterinarians too often escape liability for selling unsound horses. “We are responsible for the black eye we have received from humane organiza-tions,” Forster said, “and it will become much worse if something is not done.”

**Deer freeze before bright lights, which is the reason car and jackalpigs kill up to a million per year. But, accord-ing to the Struerer Corp of Rock Island, Ill., deer retreat from red light. This led Fritzer to market the Swicarex Reflector, which tests headlight or jacklight reflec-tions a dull red and angles them back into the woods. Test results are reportedly prom-ising, and costs run under $4,000 per road mile—less than conventional deer fencing.**

**An end to “bloodless bullfighting” is on the agenda of Chicago’s Commission on Animal Care and Control. Although bull-fighting is illegal in the U.S., the law didn’t prevent four matadors from goring kelpo patches to the backs of bulls over the Labor Day weekend and stabbing them with Velcro-covered swords and darts before a crowd of 300. After the fight, the bulls were slaughtered for meat.**

**Twenty puppies rescued from 105-degree heat inside Iowa dog broker Joe Zoot’s packed car were returned to him after a judge dismissed cruelty charges. Inspecting the SPCA in North Hampton, Pa., stuck with a $700 bill for looking after them while Zoot—unable to post bond—spent three days in jail.**

**The Tufts School of Veterinary Medicine has received $300,000 from the EPA to use in promoting toxicology tests that don’t involve animals. The money will be spent on workshops and a newsletter aimed at industrial scientists and policy-makers.**

**The affair was promoted by Illinois state representative Benjamin Martinez. Similar “bloodless bullfights” are permitted in Kansas, Oklahoma, and Texas.**

**The Moscow Circus horrified animal advocates around the world this year. The Australian magazine Animal Libera-tion blasted the circus for twice transporting 14 bears and 8 chumps across the scalding Nullabor Plain in midsummer, and for forcing the bees to walk a tightrope 40 feet in the air without safety nets. Only 12 bears made it to Canada, where the Toronto Humane Society threatened legal action if they didn’t get bigger cages within 48 hours. Four executives of Com-ert Productions International, sponsor of the circus’ visit, were charged with failure to provide an adequate shelter on September 15. Meanwhile the bears were trucked to New York. They roller-skated with their mouths taped shut at the Radio City Music Hall, as the International Society for Animal Rights picketed outside.**

**In Florida’s first alligator season since 1962, 230 hunters killed up to 15 of the reptile pests. The gators could be killed by shooting, harpoon, or with boll-firing “bang sticks” but not with guns which might scorch off the water. Wounded gators with their jaws taped shut were dispatched alongshore as not two animals after capture. The total hash of 1,500 gators was double the number authorized for the wild Florida people and animals. Further, the hunting occurred in remote wild areas rather than in places where humans and reptiles can come into contact. State officials hope to make the gator hunt an annual event. Texas and Louisiana already have annual alligator seasons.**

**Florida hunters killed 3,500 alligators in a “sporting” event.**

**Florida hunters killed 3,500 alligators in a “sporting” event.**
NEWS SHORTS

Massacres for "sport" go on. Trans-Species Unlimited pickeeted Pennsylvania's Powderborne Gun Club on Labor Day to protest the year-round use of live birds as targets. Five people were arrested for running between the birds and the gunmen. Club members stopped shooting while media were present, but resumed when they left. The Hegins, Pa., pigeon shoot, the world's largest, was also held on Labor Day. The Pennsylvania governor's office has received over 50,000 letters of protest since campaigns against pigeon shooting began (see "Pennsylvania's Kissing Fields.") The ANIMALS-AGENDA, Nov. 1988), but legislation to ban the shoots has been stalled by the gun lobby.

The White Sands Research Center of Alamagordo, N.M., is starting a chimpanzee breeding colony at an endangered species compound near Linell. The compound was allegedly built to save animals such as pandas and rhinos, monkeys, and the chimps will be used in lab. Objects to the Office of the Embassy of the People's Republic of China, 3200 Connecticut Ave., Washington, DC. 20008.

Crossing quail with chicken wasn't a political joke in a French lab recently. Five of 20 chickens who received brain transplants from quail and survived at least two weeks afterward displayed some quail behavior, causing the researchers to call their bizarre experiment a success.

Six months of agitation by Manhattan pigeon-lovers and excessive media coverage resulted in the midsummer arrest of alleged pigeon poacher Dominick Faramando a.k.a. Thomas Faramando. Allegedly sells the pigeons for slaughter. The vigilant pigeon advocates say the arrest didn't stop his activity.

To speed up the production of bison meat, a Cheryome, Wy., company called Livestock Research and Innovation wants to transplant bison embryos into beef cattle. The transplants, if successful, would let ranchers breed captive bison much more often than nature intended. So far, however, the transplants haven't taken.

Many physicians main animals in the lab, but Dr. Martin Schmukler of El Sobrante, Calif., appalled even his colleagues recently when he allegedly mutilated four lambs at a next-door petting farm with a .45 pistol. One lamb died on the spot: the other three were put down later. Schmukler was charged with cruelty.

The San Francisco Zoo took an orangutan named Josephine away from her mate of 20 years and her 10-year-old daughter, and secretly shipped her to the Philadelphia Zoo on June 26. There she was to be mated with a 15-year-old orangutan named Bim. Josephine's family was reportedly depressed and not eating as of early July. The transfer, which was engineered by zoo director Saul Katchen, was "cruel, callous, inexcusable, and typical of the current administration," according to zoo financial benefactor Violet S, of Hoo-Hoo. Superman Richard Hongaio had planned a hearing on the transfer. "There was an obvious effort to deceive us and to conceal the fact that they were shipping her back to Philadelphia before the public had a chance to speak out," he said. "I won't forget this. I'm going to remember the people at the zoo and that their word can't be taken at face value, and I will act accordingly."
BEARS CAMPAIGN TO CANCEL ARMS TRADE

Bill and Margaret Chase of Boston, Massachusetts, are the organizers of the first national campaign to halt the arms trade. The couple, who have organized similar campaigns in Massachusetts, say they are seeking to highlight the human rights abuses associated with the arms trade. The campaign, which is expected to last for several months, will involve a series of protests and demonstrations at arms dealers' headquarters and government buildings. The couple hopes to raise awareness about the dangers of the arms trade and to encourage policymakers to take action to end it. They are also calling on citizens to join the campaign and to support their efforts. The campaign is expected to be a major focus of the couple's work in the coming months, and they hope to expand it to other parts of the country.
Kenya's parks: Animal sanctuaries or hunting grounds?

No controversy, please

Kения—— Game Wardens Dismissed

In an effort to stop widespread poaching in the animal sanctuaries, the Kenyan Wildlife Ministry dismissed 53 game wardens last October while suspecting 35 others. The game wardens dismissed had been working in Tsavo, Mombasa, and Amboseli national parks. The announcement was made by the Assistant Minister for Tourism and Wildlife, Philip Lesayo, son of anthropologist Louis Leakey. He assured Parliament that “every effort would be made to bring these people to justice.” Lesayo said the government plans to improve training for wildlife officers, especially those implementing anti-poaching policies. In recent months, after international observers and Wildlife Ministry officials testified that illegal hunters had killed at least 92 elephants in protected lands, paramilitary forces were sent into the parks to reinforce the rangers. President Daniel arap Moi ordered poachers shot on sight, but in the uninformed view that ensued, the poachers—armed with modern firearms and managed to kill five rangers in the last year—continued to do so. Only one poacher has been killed in the armed confrontations.

In recent decades, elephant herds have been decimated to the point where their future is now precarious. To counteract the poaching threat—a powerful motivation to break the law or accept bribes in many African nations still mired in horrendous poverty: in the last 15 years, according to United Nations figures, Kenya's once-plentiful elephant population has dropped 85 percent. Throughout Africa, the drop has been recorded from 1989 to 1995 to 70,000, with less than 70,000 today. Much of it has been the result of poaching, but loss of trees and natural habitats have also played a part in the decline. According to the New York Times, an aerial survey in February of Kenya's Tsavo National Park and its surrounding areas found only 5,163 pachyderms, down from approximately 8,000 elephants in 1979. Last year, a in a scandal that shocked the government’s top echelons, it was revealed that wildlife park officials had been deeply involved in illegal hunting and skin smuggling schemes, including a notorious hunting club especially organized for rich Arab sheiks. See Dawn's International, May 1988.

Much of the story is brutally ob- tained ends up in the fur East, where it is carved into jewelry and figurines, many of them—according to informed ecologists, but only 40 percent of the estimated 700,000 furs that enter international trade each year end up in Western Europe and the U.S. Conservationists long have advocated a total ban on the ivory trade, and last August the time began to actively discussed by the 150 nations of the World Economic Community’s Executive Commission. The commission recently launched a campaign to ban on log traps for furbearing animals. In 20 cities throughout the United Kingdom last July, but the Chinese government, with its strong political and economic influence, suddenly pulled the plug on the project after being pressured by the National Farmers Union. The Chinese announcement was the result of a campaign from the World Wildlife Fund—the threat was revisited in December 1987. The 1979-1980 report on the situation is based on review of the media. As in the case of the U.S., a serious infringement on First Amendment guarantees of free speech. Said Carol McPherson, CJWF Campaign Director: “We have tried to show the world that the use of fur from animals killed in captivity is not widely accepted in Finland, and not con- sidered a problem by the country’s conservation community. The government’s decision to end the use of fur is a positive step.”

BEIRUT—— Anti-Fur Farm Ad Spiked

Appearing censorship by commercial media of any topic seemed “controversial” or up setting to powerful interests is like- ly to remain a serious obstacle to anti-fur campaigns. The public the right to find out about the use of animals and other important ethical issues. Mem. Southworth: The vegetarian (U.K.), Feb.

BEIRUT—— Amazon Forest Gets Temporary Reprieve

In a related move to slow down the rapid destruction of the forest, the Brazilian government’s State Committee for the Protection of the Environment—led by the Ministry of the Environment—has approved an agreement to lease a 20,000-acre portion of the forest to the World Wildlife Fund (WWF). The agreement is designed to highlight the need for conservation efforts and to avert the loss of biodiversity in the Amazon. The agreement is scheduled to run for 20 years and will allow the WWF to conduct research and conservation efforts in the area.

BEIRUT—— World Wildlife Fund Appeals for Fur Trade

The World Wildlife Fund, a prominent conservation organization that has frequently come in for criticism from animal rights groups for its equanimity toward hunting (Prince Philip, a high-level WWF affiliate, is a well-known hunter), was recently forced to ad- mit that its national organizations in the Soviet Union were involved in the fur trade. A scholarly reviewer in March of a widely-circulated letter sent last August to all national organizations, Michael Chilcott, Special Assistant to the Director General, has noted disparagingly that the two chapters— WWF Germany and WWF Finland—had engaged in joint publicity and fundraising efforts with the fur industry. Specifically, WWF Germany had been receiving a small royalty from sales in Germany of a book on Finnish hunting, while WWF Finland had been the beneficiary earlier this year of an auction of fur from captive-bred mink and fox which netted over US$80,000.

According to Chilcott, after discussing the matter with headquarters, WWF-Germany promptly cancelled its agreement with the publisher, informing its members and the public that henceforth it does not wish to be associated with the fur industry. In addition, the German chapter also cancelled a fund-raising fashion show when it was learned that fur coats were to be exhibited. WWF-Finland, however, has proved a tougher nut to crack. According that the use of fur from animals bred in captivity is widely accepted in Finland, and not con- sidered a problem by the country’s conservation community. The government’s decision to end the use of fur is a positive step.”

The Finnish WWF chapter is still reluctant to sever their ties to the fur trade.

In the same circular, Chilcott stated rather ambiguously that “While WWF does not oppose the use of products from non-endangered species, it does nothing to assist the promotion of the fur industry.” WWF Interna- tional urges all National Organiza-
DATING: 1988

An elephant has a wave of revulsion

By Neil D. Barnard, M.D.

It is well known that the Draize eye irritancy test—a technique used to determine toxicity of chemicals—causes no effects in rabbits, but did cause corneal damage in humans. Ozone at levels of 2.0 parts per million is injurious to rabbits but did cause irritation in the human eye.

The Draize test results in a Draize score of 0, meaning that rabbits are not difficult to pinpoint. There are many structural differences between the two species, however, and many products that are non-toxic to rabbits are toxic to humans. For example, a Draize score of 0 is less than 1.0 in cats and humans. The Draize test results in a Draize score of 0, meaning that rabbits are not difficult to pinpoint. There are many structural differences between the two species, however, and many products that are non-toxic to rabbits are toxic to humans. For example, a Draize score of 0 is less than 1.0 in cats and humans.

Beyond the Draize Test

In an attempt to promote medical research and fight animal rights, some scientists have turned to the Draize test. However, the Draize test is not a safe alternative to the use of animals in research. The test is not a reliable method of determining the safety of chemicals, and it is not a reliable method of determining the safety of chemicals. The Draize test results in a Draize score of 0, meaning that rabbits are not difficult to pinpoint. There are many structural differences between the two species, however, and many products that are non-toxic to rabbits are toxic to humans. For example, a Draize score of 0 is less than 1.0 in cats and humans.

Lobby Formed to Defend Animal Experiments

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Defusing the Population Bomb

by PATRICE GRIEVANNE

ANIMAL INTELLIGENCE

The Environmentalist Option III

Defining the Population Bomb

ANIMAL INTELLIGENCE

In recent Intelligence columns I have attempted to show why it might be beneficial for the animal defense community to begin a dialogue with the human population. The destruction of the natural world is causing many of the natural causes, the environmentalist tribe. The basic question we set out to answer: why should the animal defense community be interested in human overpopulation in particular? We found that there were two main reasons:

(1) Because in a field of worthy contemporary causes, ecological defense stands out as the closest struggle to our own in terms of goals and philosophy. Indeed, it may be argued that animal rights activists trail the radical brand of environmentalism, and an indisputable threshold for humans to go through as they ramp their ethic toward nature.

(2) Because considering the magnitude of the social changes we are seeking, it is essential that animal rights activists broaden their political perspective, become more sensitized to the nation’s and the world’s overarching issues, and learn to form strategic alliances with various groups. Problems derived from their reach, from linkages to parallel problems (or to root causes that remain unexamined) so it is often necessary to tackle them on a wider front. This implies a willingness to consider alliances with movements marching in the same direction.

Unfortunately, this willingness has been sorely lacking in our ranks. Except for a few individuals, we have failed to understand the political implications for the survival of humanity as much of our history we have been a largely ingrown, myopic movement run by capricious ideologues. Cutting from domestic to foreign policy, it would appear that we have been defined as a severely "overpopulated" nation.

The political-economic diagnosis

F rances Moore Lappe, author of Diet for a Small Planet, has argued that a "critical" environmental ethicist for the University of Wisconsin, and Rachel Schurman, co-author with Lappe of Peace for a Small Earth, also participate in the "southern debate," are among those who support Communist China’s view that the roots of overpopulation are really far more political than biologic.

Challenging ecological types to "look at realities," the environmentalists, with the pronouncements of the biological community and, for example, a small land-holding elite owns the vast majority of the land. But, rather than instituting a land reform program, and forcing landowners to give up their disproportionate share over this basic resource, the regime has further concentrated the land into the fragile Amur River Basin, where they have cut down trees to grow their crops. (David rookie, May/June 1988, p. 87. On this point see also, “A Foregoing A Bill Like No Other,” Intelligence, July/August 1988.)

Summation and conclusions

Judging from the above, it’s highly plausible that "overpopulation" is as much a technological and political question as it is a matter of biology. Social inequality, for example, is an indispensable factor — short of a collapse of the visionary economics as Herman Daly and others have, who don’t seem to have perched their hopes on global restoration — in the need for an alternative economic model described as "steady-state economics." To this intriguing concept we’ll now turn in our attention next.

NEX T: The Steady-State Economy.
The Pressures of Taking a Stand: Helping Children Cope

BY BILL DE ROSA

There was a lot of talking behind my back that was all from people who didn’t know me. My friends stood up for me. How should other students handle peers who ridicule their beliefs? Jennifer advises, “Just hang in there and ignore them.”

Not all young people, however, have the confidence, perseverance, and outside support that Jennifer had. How can parents and other adults help young animal rights activists “hang in there” as successfully as Jennifer did? One way is to help instill in children strong and lasting positive attitudes towards animals. The stronger a child’s convictions, the easier it will be for that child to handle peer pressure to stray from those convictions. According to Dr. Randall Lockwood, a psychologist who serves as director of Higher Power of the Human Society of the U.S. (HSUS), one of the most effective methods for helping children develop lasting values is to provide a positive role model. “And the key to being a positive role model,” explains Lockwood, “is to be consistent. A father who tells his child not to be cruel to animals and then goes hunting is not a good role model.”

Lockwood also advises that parents prepare children for the various responses they are likely to encounter from those who disagree with them or are unfamiliar with humane concepts. “Adults can explain to children where the contrary values are coming from and help them anticipate problems that are likely to occur. In this way, children can be given the tools to deal with peers,” he says. Lockwood cautions, however, that peer pressure “can often be a more potent force than parental guidance. In these instances, the worst thing a parent or friend can do is withdraw love and acceptance from the child simply because he or she has given in to peer pressure.”

Both of Ragan’s children, Bryan, 21, and Karen, 17, are vegetarians. “My children were able to take a positive attitude toward their friends and life in general. Because of this, they were accepted as people, which in turn made it easy for their peers to accept their views. I was able to explain to a teacher that parents encourage their children the kind of character that helps people find warm and caring.”

In addition, there are several other resources parents can take to help their children. With an elementary age child, it may be wise for parents to explain to him or her teacher that the child has high, heartfelt beliefs about animals rights. Parents who want to explain to their child will be bringing lunch from home everyday rather than buying it in the cafeteria. A teacher who is briefed will be able to be more sensitive to the child during class discussions and anticipate when problems may arise because of classmates teasing or jokes.

Children who hold strong beliefs that differ from the mainstream can often feel isolated. Explain to them that they are not alone in their concern for animals. Expose them to publications such as Vegetarian Times. The ANIMALS’ AGENDA, and for elementary students—the KIDS NEWS. Involve children in groups animal rights activities such as conferences and rallies—especially those that have programs designed for youngsters, such as the June seminar held by the National Alliance for Education in Human Education in Washington, D.C. And encourage children to start their own animal defense clubs in school.

Last, it is important to explain to children that not everyone will agree with what they think or how they choose to live. A true friend is one who will offer support and acceptance despite differences in values or practices. Children can be helped to realize that one who insults or belittles them because of something they care about deeply is really no friend at all.

Bill Defazio is the assistant director of the National Association for the Advancement of Human Education (NAHAE), a division of ISEUS. NAHAE, publisher of KIDS NEWS, can be contacted at Box 262, East Hadley, CT 06423.
COMING SOON

PIGS AND THE PORK INDUSTRY. No creature on earth has been so unjustly maligned as the pig. This is an animal who has been abused and violated by humans for centuries, and today is factory-farmed in huge industrial complexes. But when they're not being mistreated, pigs are remarkably friendly, forgiving, intelligent, and good natured—with a zest for life.

THE GREEN MOVEMENT IN THE U.S. IS NOT YET A POLITICAL PARTY. At the national level, there's only a clearinghouse that circulates information from local groups to local groups. But if all goes as planned, in the summer of '89 the Greens will hold a platform meeting, and the first debate will be about animal rights. That's why animal liberationists should become involved in the Green debate.

Find out how.

IS THE AGGRESSIVE BEHAVIOR OF SOME PIT BULLS learned or in-born? The pit bull's "willfulness" to fight is bred apart from other dogs, most of whom will retreat from a fight long before either dog suffers extensive injury. But it is false to assume that all pit bulls are vicious because a handful of them have perhaps fallen victims to their breeding or inhuman handlers.

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Helping the Classroom

in reality, medical practice as we know it is only one of the many forms of healing.

In reality, medical practice as we know it is only one of the many forms of healing.

COMMENT

Continued from page 41

Killed in a December 1988 fire at Dr. Jones's laboratory.

In estimating the traits and dispositions of the so-called lower animals, and contrasting them with man, I find the result humiliating to me. — Mark Twain

Alternative Health Care

In reality, medical practice as we know it is only one of the many forms of healing.

The writer is chairman of the Physicians Committee for Responsible Medicine. For more information on products testing, write to PCRM, P.O. Box 4622, Washington, D.C. 20030.

Pharmaceuticals and medical devices are not the only path to healing. Healing is an art and science—no matter what the source. Doctors and other medical professionals work with a variety of methods to ease pain and help heal.

The following are some examples of alternative healing methods.

Alternative Medicine: The Physical, The Emotional, The Spiritual

In reality, medical practice as we know it is only one of the many forms of healing.

Alternative Medicine: The Physical, The Emotional, The Spiritual

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Alternative Medicine: The Physical, The Emotional, The Spiritual

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A Researcher and Her Baboons

Almost Human: A Journey Into the World of Baboons

By S.C. Strum
Random House, 1987
294 pages, hardcover, $22.50

I

n the first portion of Almost Human, Shirley Strum, now associate professor of anthropology at the University of California at San Diego, recounts her story of going to graduate school and then to East Africa to study nonhuman primates. Strum reviews her field work experience, taking particular interest in broad features of behavioral dynamics within baboon societies, especially in the effects of animals’ ages and genders on their interactions and relationships. Overall, she provides an excellent sketch of how baboon societies operate. The reader may want to consult her lucid and informative appendix, which summarizes basic features of communication in baboons, which provides an excellent portion of the book. In the last part of the book, Strum recounts her efforts to translocate three intact social baboon groups and highlights many of the conflicts that must be resolved for them to survive and the efforts to serve animals and their habitats are undertaken in Third World nations, where people are often struggling to survive.

Animal advocates will likely be disappointed with this book on at least three levels. First, it is not a scientific treatise. The author included no quantitative analysis of behavioral data, nor any specific reference to previously published work to bolster her impressions about baboon behavior. Particularly unfortunate is that the book is laden with assertions about how the baboons’ feelings influenced their behavior. Strum gave the impression that she could divine baboons’ feelings, disregarding the fact that baboons experience many of these feelings but, in most cases, the anthropomorphism was not a conscious way to relate the sophisticated cognitive and social capacities of these monkeys. The author’s claim to have gathered extensive evidence that male baboons are inherently dynamic risk-takers while females are emotionally conservative went beyond the question of writing style; it remains unsubstantiated. Due to the anecdotal and speculative nature of the material in this book, it cannot be used to support forcefully an advanced view of the mentality or behavior of baboons. This is regrettable, given that baboons are among those primates most commonly used in biomedical research.

A second disappointment is that, despite its title, this book is much more about the author’s personal maturation as a human being and as an investigator than it is about baboons. Throughout, the focus is on Strum’s dilemmas and her difficulties fitting into either society at large or the scientific community. Strum is bitters about her initial experiences in academe; she felt severely slighted by peers criticizing and overlooking her work. Yet it is difficult to sympathize with her because she seems guilty of similar behavior. In Almost Human, Strum claims credit for a large number of recent conceptual advances in the study of baboon social dynamics and failed to cite the most important work produced recently by those with whom she is not strongly allied. She accused particular individuals of first criticizing and then stealing her ideas. In fact, throughout the period covered, many investigators, including Strum, were developing new and similar approaches to the study of primate behavior. Concluding the book with selective bibliographies give Strum a final chance to acknowledge publicly the contributions of those outside her close circle of associates. But even here, seminal and important recent work on baboons—which it did at her own study site—was omitted as if non-existent. This does the targeted readership a considerable disservice.

Directly and indirectly, Strum offered an important lesson about Western science and its practitioners: scientists are human, typically with substantial egos, and cliques do develop that often retard the emergence of new ideas. Consequently, dogma and traditional theoretical views frequently channel scientists’ perception and inference. Animal advocates should keep these issues well in mind in organizing their approaches to dialogue with scientists and reform in biomedical research.

Strum’s account of her extraordinary effort to translocate three social groups of baboons within Kenya constitutes the final third of the book. The telling of this tale is particularly exciting. Due to expanding Kenyan land ownership and private agriculture, the baboons Strum had studied for so long came into sometimes lethal conflict with humans. She ultimately sought to relocate her study groups primarily to enable her long-term research to continue, but also to protect the baboons, she had come to love from almost certain harm. This compels a third, albeit mild, disappointment for animal advocates. The author repeatedly emphasized the importance of the entire process to her work and success. Moreover, the reader is left wondering what considerations were made regarding the other baboon groups at the original site. These groups undoubtedly shifted their particular ranges to the areas of human-animal conflict (farm fields) left open by the translocated groups. Most likely, little could be done, but the issue deserved mention.

Almost Human was not written by or for an animal welfare advocate in the current sense of the movement. The title alone testifies to that. Being like humans is not a goal for animals, nor is it what causes baboons and other animals to merit thoughtful and ethical consideration. Beyond the author’s self-focus, Strum left innumerable sentences without proper context. The book is a quick summary of current understanding of baboon behavior without the encumbrances of methodological logic and quantitative analysis should certainly have a look at this book. To acquire an accurate picture of the social behavior, self-awareness, and cognitive capacities of monkeys, however, other sources must be tapped.

—Michael Ferree, Ph.D.

The reviewer is a research associate at the Duke University Primate Center in Durham, North Carolina. He has conducted a one-year study of baboons in Kenya and is currently researching the development of behavior from learning through imitation. He is the author of book dog-tailed and red-feathered lessons living in the Duke forest.

Acts of Nobility

Real Animal Heroes: True Stories of Courage, Devotion and Sacrifice

Edited by Paul Drew Sterner, Illustrated by John Kastelci, Sharp and Damquet Publishers (3652 Piner Ave, Chico, CA 95926; (800) 327-1149, 1988 168 pages, hardcover, $16.95

T

his book is a collection of 53 very short stories describing true cases of animals which not only have risked, but have also given their lives to save their human friends. As might be expected, most of the animal heroes are canines, but brave acts by cats, horses, and other creatures are also recorded. Some of the tales are guaranteed to draw tears, but this reviewer found a few of them unsettling; those that tell of animals placed in dangerous situations, such as combat zones, who courageously perform their "duties." Certainly, there is no greater measure of animals than to observe them in human warfare. Most appealing to me were the stories of feisty felines who successfully, and voluntarily, fought off intruders and attackers.

The book is probably intended for those who have not yet begun to take animals seriously. Anyone with a soft spot for Lassie would probably enjoy the stories, and it would make a suitable holiday gift for older children as well as adults. —Kim Bartlett
Kangaroo Court

The Criminal Procution and Capital Punishment of Animals

By E.P. Evans

Faber and Faber (50 Cross St., Winchester, MA, 01890), 1987
(first published in 1906)
336 pages, softcover, $7.95

A
fter 70 years of slumber, E. P. Evans’s The Criminal Procution and Capital Punishment of Animals is experiencing a renaissance. Here is chronicled a neglected chapter of Western Europe’s Middle Ages: animals accused of human crimes and tried in human courts. Actually no more abominable than medieval feudalism, inquisition, and holy war, all these animal trials are well documented.

Two types of trials were conducted. Individual farm animals, usually pigs and cows, were tried in civil courts for specific crimes, usually homicide. And entire wild species, usually insects and rodents, were called to account by ecclesiastical tribunals for pestilence and plague. Guilty verdicts nearly always were delivered, in which case the courts sentenced the animals to be strangled or beheaded and their carcasses publicly displayed.

No less abysmal than medieval judgments were the verdicts of the Church. In 1317, a lamb was sentenced to be strangled and then hung in chains. In 1324, a pig was sentenced to be drowned in a creek. In 1330, a dog was sentenced to be hanged and then burned. In 1377, a cat was sentenced to be hanged and then burned. In 1402, a cock was sentenced to be hanged and then burned.

For these crimes, the animals were burned at the stake for lying an egg. Was the purpose of such prosecutions and punishments revenge or prevention? To our modern minds, the answer to this mystery may have more relevance than the accounts of historical events. If the prosecutions served as precautions, then the prosecutors must have recognized the rationality of the animals. But if we are to believe their trial judges, we must admire the extreme irrationality of the prosecutors.

While relating with equal objectivity the arguments both of the plaintiffs and the defense attorneys for the animals, Evans does not hesitate to pass judgement on this period. “The penal prosecution of animals,” he writes, “was the outcome of an extremely crude, obtuse, and barbaric sense of justice. It was the product of a social state, in which sheer ignorance was governed by brute force.” Nor does Evans shrink from criticizing the Church, who were also in the interests of ecclesiastical dignities to keep up this parody and perversion, since it strengthened their influence and extended their authority by subjecting both the catepillar and the cancer-worm to their domination and control.

The Criminal Procution and Capital Punishment of Animals

The Last History of Europe’s Animal Trials

By E.P. Evans

Introduction by Nicholas Humphry

The TRAVELLER

Why the pretense of prosecution at all? Once we penetrate past the facade of justice, what we see is persecution, not prosecution. Beginning with the trial of the serpent in the Garden of Eden, Western man has always tried to find ways to punish animals, enshrouding domestic animals in our homes and slaughtering wild animals in their homes. The author’s account of the questions about underlying issues contributes to the importance of the book. Through the text, Evans presents a historically diverse set of animal and human interactions. By sometimes drawn to the historical account, the reader is presented with the various arguments and conclusions that have been made about the treatment of animals.
LETTERS

LETTERS GET RID OF THE KIDS. THE ANIMALS ARE ALLERGIC TO THEM

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 to a more widely read audience and you'll save 35-50% off the regular single subscription price, 30-65% off the newsstand price.

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Let's get rid of the kids. The animals are allergic to them. If the ASPCA were to start working to keep kids out of animal shelters, they might then be able to focus on eliminating the suffering of the animals. But the ASPCA is too focused on protecting the interests of humans, rather than the animals themselves. If ASPCA workers were to be trained to work with children and help them understand the importance of adopting animals, it could be a positive step towards the liberation of animals from human control.

Richard Adams' readers shared the relationship of the dogs Sniffle and Rower with the toad over many pages of the novel before this scene occurs. He is such a manipulative, despicable character that it is hard to see how anyone with a conscience could enjoy a story about him. The novel's creator, Roderick Thorp, is a self-proclaimed anti-animal activist.

The ASPCA is still active in N.Y.

As the chieftain was made by a Bronx reader that somehow the American Society for the Prevention of Cruelty to Animals (ASPCA) is working away from dog and cat problems in New York City. Further on, in Natchez Nuts, a group calling itself the Bronx Animal Rights Coalition (BARC) is quoted as saying that the ASPCA "seems to be phasing out its animal sheltering obligations.

In the last 12 months, we have—entirely on our own—opened an unadvertised animal drop-off center in Queens, and have contacted to build a 300-foot-tall office-and-the-art shelter in Manhattan. We have also just ordered 12 new ambulances for our fifteen member-unit. The ASPCA is actively working on street animals and those who have been extremely brazen-minded about the opinions and letters they print. Its ultimate goal is to keep the streets clear by any means necessary. The ASPCA's critics are proclaiming some of the more incendiary statements as the official doctrine of the organization.

There is hardly any chance for Earth First! activists to burn bridges in order to get their message across. The group is known for its aggressive tactics. It is open to being labeled as a terrorist organization.

No Earth First! Party Line!

It is disheartening to see how many animal rights activists are turning their backs on that great defender of Nature, Earth First! (Animal Liberation, July/August '88). I believe the ASPCA's critics of Earth First! (EFL) are forgetting that the Farm Animal Movement is relatively new and has adopted avoiding a rigid party line. In the interest of fostering an Earth First! movement, those who have been extremely brazen-minded about the opinions and letters they print. It is a necessary evil in the fight against our injured animal rescue program. We are currently designing a new veterinary hospital and spay/neuter center for Manhattan to expand a program that currently sterilizes some 60,000 dogs and cats a year. We have come to realize that in the buildup to Earth First! conventions those of us who are concerned about the welfare of animals have to be more strategic in our approach. We must look beyond the superficial and confront the root causes of the problems we face. The ASPCA has been aggressively involved in the fight against Earth First! and other protests. The message that Earth First! activists are fed up with the way the ASPCA is perceived is clear.

Animal Rights and Pro-Choice

Your Sept./Oct. '88 issue points out some of the political conflicts in the animal rights movement. You also suggest that the reversion to the use of the term "pro-life" is problematic. However, I would like to add that there are other terms that could be used instead of "pro-life." For example, "anti-choice" or "anti-abortion." These terms are more directly related to the issue at hand and provide a more accurate representation of the perspective.

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LETTERS

Continued from previous page

A woman's right to control her own body is one of the first tenets of feminism. It is a principle that was not sold to us by anyone. It is truly doing violence to the life of a woman to deny her reproductive self-determination. And it is easy to preach pro-life when the responsibility for that life is not yours. There are many feminist books Colman McCarthy might read for greater comprehension of the violence done regularly to women—often in the name of religion. We suggest he start with Beyond God the Father and Capitalism, both by feminist philosopher Mary Daly.

—The Women of the Blueblood Collective

Philadelphia, PA

Although I enjoyed the interview with Colman McCarthy, I take exception to his "exception theory" of violent acts. I am an animal rights activist who is also pro-choice, and I do not believe the two philosophies are incompatible. Compassion and reverence for life do not preclude killing; instead, such a philosophy focuses on limiting pain and suffering. What shall we do with the millions of unwanted dogs and cats? Euthanize them peacefully or release them on the streets. Are tribal cultures inhumane for hunting and fishing, or are they part of an ecosystem that revolves around a cycle of life and death? The issues that animal rights raise concern cruelty; use, exploitation, suffering, inherent value, and suffering. It is not just questions of life and death. We hold an ethic which abhors the causing of pain for illegitimate purposes, such as factory farming, product testing, the fur industry, etc. "Legitimate" is a vague word that requires attention. Whereas it may be legitimate for tribal cultures to kill for food, it may not be legitimate to raise animals for meat consumption in the U.S. Whereas it may be legitimate to euthanize unwanted dogs and cats, it may not be legitimate to sell them to laboratories.

It is doubtful that abortion in the early months of pregnancy causes much, if any, pain or suffering to the fetus whose nervous system is extremely primitive. Since abortion is not about undue pain and suffering, the main argument must center on whether it is legitimate for a woman to choose not to bring a life into the world? If she is poor and has no money to feed or clothe that child? If she was raped? If she is ill? If she already has children for whom she has barely enough time and money? A woman has rights: a right to protect herself; a right to protect her already-born children; a right to choose; and—contrary to McCarthy—these rights constitute a feminist issue. This position is not inconsistent with animal rights, but rather fully consistent with an ethic that tries to make available the course of least pain and suffering. Were the fetus capable of really experiencing pain and suffering, we would have to reevaluate it on that basis. As it stands, an ethic which forces a woman to bear an unwanted child is as much an "exception" to violence as any other in the American legal system named by McCarthy.

—Zee Will

Early Neuter Anesthesia

The letter in the September/October 1988 issue by Dr. Joan Foster stating that the analgesic/anesthetic Ketuset used on animals subjected to early age neutering does not provide any analgesia (pain relief) is lacking foundation. It is untrue that much neutering is done without the use of good analgesic agents. Gas and narcotics are also used. Standards for the perception of pain are a debatable subject on which skilled anesthesiologists differ. In view of the FVM label recommending Ketuset for use as an analgesic/anesthetic agent for spaying and castrating, adverse comments should be directed to the manufacturer or the drug licensing agency. In addition to Ketuset, there is a wide range of anesthetics agents available for use by surgeons. Thank you, Dr. Foster, for favoring early age neutering. It is being done in many facilities safely and without problems.

—Leo L. Liberman, D.V.M.

Fort St. Lucie, FL

Virginia Knouse, the director and President of the Progressive Animal Welfare Society (PAWS) of Lynnwood, Wash., received the 1989 Humanitarian of the Year Award from the Animal Protection Institute at its annual conference in Philadelphia. PAWS is a full-service animal rights organization that places thousands of dogs and cats in homes every year, campaigns diligently against animal research at the University of Washington, and promotes vegetarianism.

Take part in arousing public awareness and triggering an economic force which will take the profit out of animal cruelty in entertainment... the only sure way to stop it. The Coalition to Protect Animals in Entertainment is launching a national petition drive. You can help! Send a self-addressed stamped envelope to receive a petition, fill it with signatures, and return to us. We will ensure that producers and offending entertainers are aware that abuse of animals in entertainment will not be tolerated.

—Mark Mathews Braunstein

The Lifeline to the Animal Society, 1129 14th St., N.W., Suite 1100

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Native Rights vs. Animal Rights

Continued from page 23
David, in fairness, you're not telling people the type of support you're getting in terms of resources—financial resources, as well as—support from the Canadian government. And much of it is a Qualified Research Tax Credit under the current income tax system. And this is a situation that has been superseded by history.

Cronin: I think we're winding down. Monture: Personally, I don't have the moral dilemma with the sustainable development of the fur resource. None of us do.

O'Sullivan: Right now there are pilot projects in the Northwest Territories and the Yukon for lynx that are being to cage-reared. Is there a problem with that?

Monture: Well, I think opinion would probably be divided on the whole lynx ranching issue. I think you also have to look at the structure of the ranching industry in the future—where it's going, the relative economics of it.

O'Sullivan: I guess what I'm saying is, I know that penned animal up is not something that is highly regarded as an aboriginal cultural value. So I'm just wondering how that's going to be rationalized.

"...sometimes a set of moral imperatives will dash with another set of moral imperatives. Unwarranted suffering has to be examined even if it implies criticism of a traditional way of life."

Day 6: For the simple reason that Soviet mink growers still feed mink to meat and this is a situation that has been superseded by history.

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Monture: I would have to say that opinion would be divided on it. I think it, and the people in the field—t break the trappers—would be concerned with the relative quality of life of the animals. If there are more of them, there may be a different perspective.

Cronin: Let me ask one last question. In general, do you see yourself sitting down and talking one on one to the most sympathetic possible person on the opposing side—the "little lady in tennis shoes" who is worried about the harm to animals or the "little lady in the far north who clearly suffer from anything that animal rights people accomplish in the immediate future—and you had to explain to that person what you're up to and why you're up to it and this is something that will very clearly, what will it be?

O'Sullivan: It would be that we are concerned about cruelty caused to animals. I'd let him know that I'd be willing to meet with him in forums like this to let the public at large hear both our sides and make a decision based on that.

Stevenson: We want simply to be heard from our own perspective. I would simply tell the little lady that I'm a Native person representing Canadian aboriginal trappers. This is what we do and what we want. I'd give her my pamphlets, and tell her to send money to help us keep our organization alive.

Greenville: I would like to explore with the sympathetic person the things that bind us as human beings with a sincere interest in acting as well as we can from an ethical viewpoint, and to discuss his or her sets of ethics and misgivings, to come to some sort of understanding of the immediates things that need to be done in order to reach some agreement. As far as the Native situation goes, I certainly want to see restitution and the fullest investigation of justice realized. But I would have to press the point that sometimes one set of moral imperatives will clash with another set of moral imperatives. Unwarranted suffering has to be examined even if it implies criticism of a traditional way of life.

Monture: I would say that if we don't immediately begin to address the global environmental crisis, we're not even going to have the luxury of discussing animal rights.

Greenville: I think there is agreement on that.

Cronin: A good point to end on.

Herscovici: I was going to end on something of a similarly simple. Native trappers are one of a very small and rare group of people today who actually go out on the land. At a time when so many people are concerned about the future of the planet, they have a lot of knowledge that everyone should be trying to learn. These are people who know things about animals that no one else does, and they have a great deal of respect for them. Their way of life is a very difficult one, but they do it without great financial returns because they love it. The things that we've heard said by these people about animals and how they feel are quite extraordinary. People living in the cities, as we do, never experience it.
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