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the ANIMALS' AGENDA

THE ANIMAL RIGHTS MAGAZINE • DECEMBER 1988

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NATIVE FUR TRAPPERS



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to a Way of Life?**



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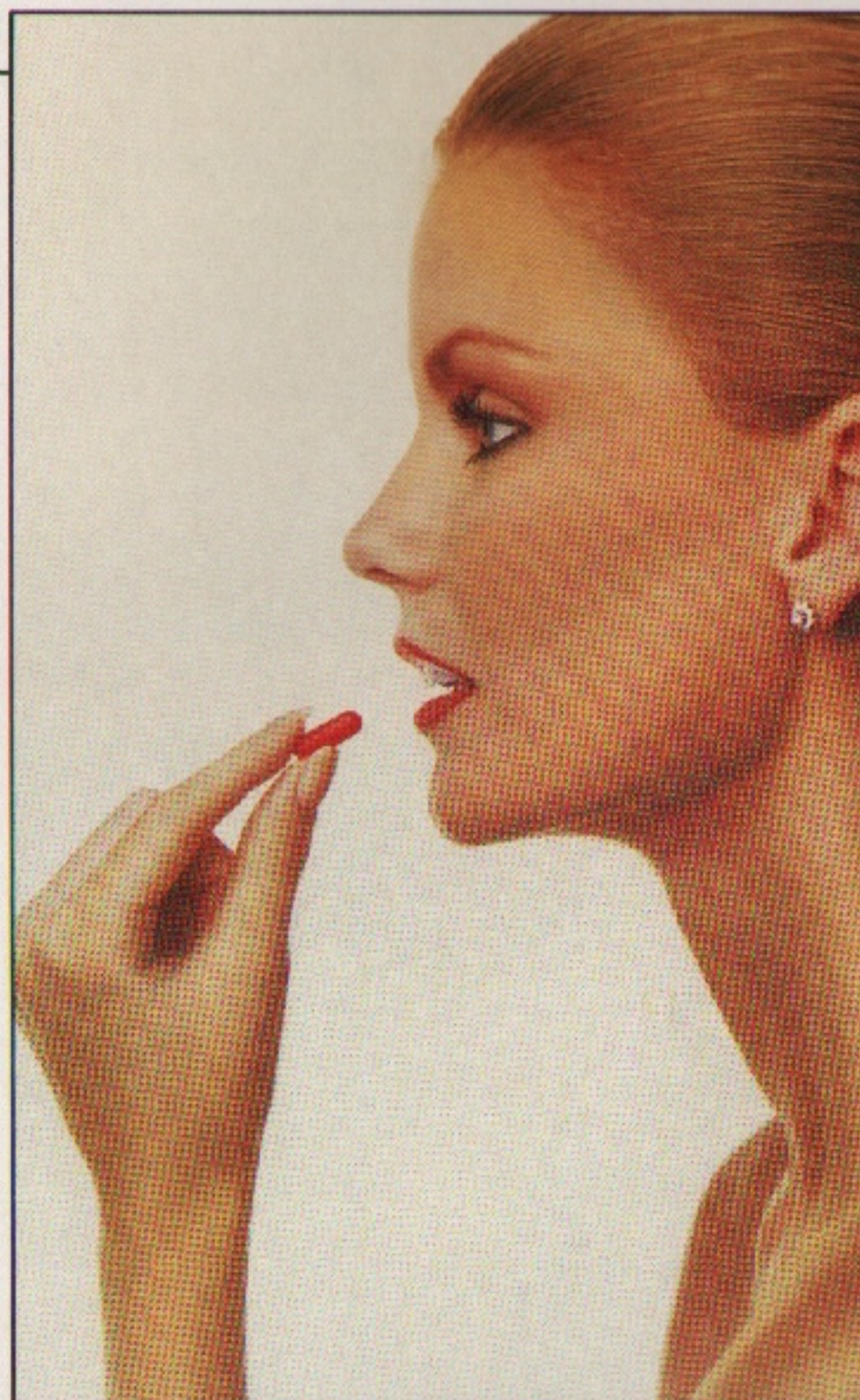
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THE ANIMALS' AGENDA

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.

44 The Pressures of Taking a Stand: Helping Children Cope

BY BILL DeROSA

How to give youngsters the support and guidance they need to withstand peer pressure.

2 Page Two

3 Letters

24 Network Notes

26 Animal Newslines

ALF Raids Loma Linda ♦ Animal Sacrifice Continues ♦ Cover-Up at the San Diego Zoo ♦ Business as Usual at North Shore ♦ Humane Society Policies Probed by Jack Anderson ♦ Constitutional Rights at Risk

38 Dateline: International

32 News Shorts

42 Animal Intelligencer BY PATRICE GREANVILLE

41 Comment

Beyond the Draize Test

47 Compassionate Living BY VICTORIA MORAN

Alternative Health Care

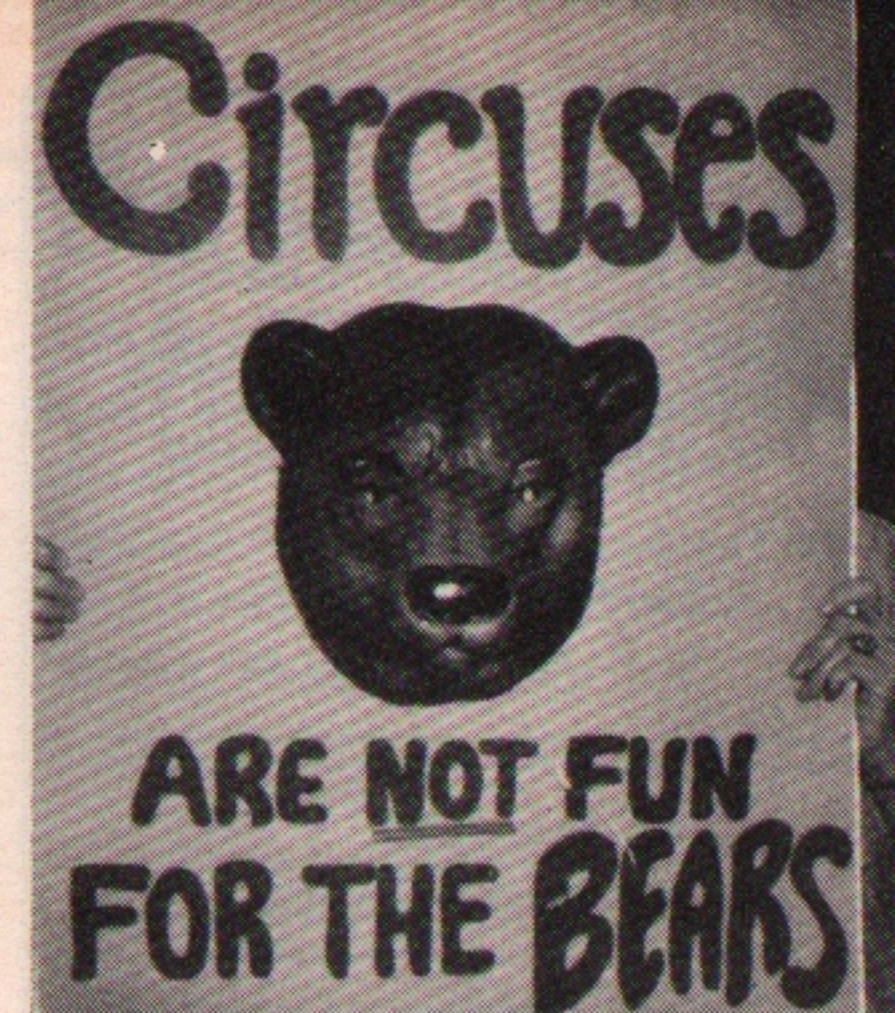
48 Reviews

Almost Human: A Journey Into the World of Baboons ♦ Real Animal Heroes ♦ The Criminal Prosecution and Capital Punishment of Animals

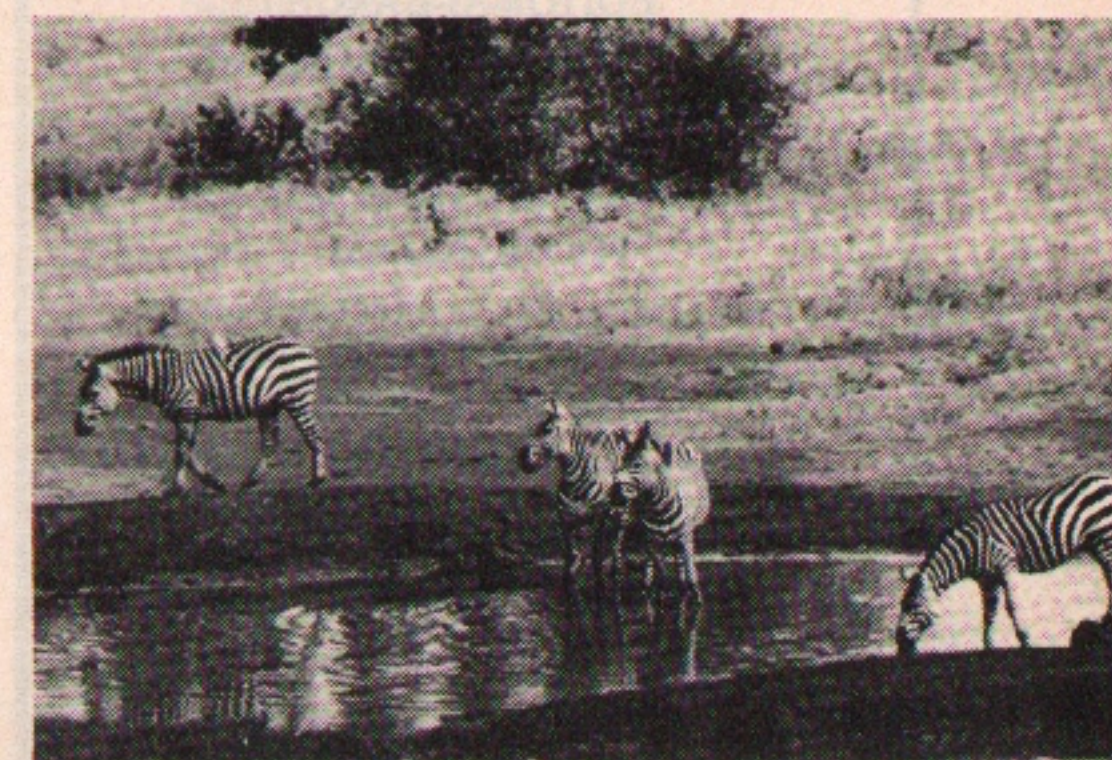
58 Classified

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33 Soviet apolitical prisoners



38 Kenyan corruption



44 Keeping puppy loved

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

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PAGE TWO

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 believe the "scientific fraud" position is necessarily the best. Many animal rights advocates with scientific or medical backgrounds (people who are completely opposed to vivisection on ethical grounds) hold that it is impossible to claim that no scientific knowledge has been gained through the use of animals. That does not, however, mean that animal experimentation can be condoned. A very good case can be made that vivisection is bad science. Insofar as a preoccupation with nonhuman models for human disease has precluded human clinical studies, has hindered the development of more scientific laboratory methodologies, and has obstructed an emphasis on human disease prevention, vivisection may well have retarded biomedical progress. But that is not the same as saying that nothing was ever learned from it.

The Animal Rights Network, Inc., publisher of The ANIMALS' AGENDA, is totally and unequivocally opposed to vivisection on ethical grounds. We have never published—and will never 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 some misunderstanding and misinterpretation has arisen. Sadly, there are some factions within the animal rights movement that insist on adherence to a specific dogma, and malign others with whom there is some difference in perspective, however slight. In defiance of both logic and fact, there are those who claim The ANIMALS' AGENDA is pro-vivisection.

It is not always possible for animal advocates to agree entirely on how best to achieve goals, even when those goals are ultimately the same. The ANIMALS' AGENDA has always allowed for a dialogue between opposing viewpoints, and we allow views to be expressed that are not in accord with animal rights philosophy when it is felt that such statements would benefit readers by informing them of arguments used to counter the animal rights case or by exposing them to a different point of view. This issue's roundtable discussion on Native trapping is a case in point.

There are few certainties in the evolution of social ethics, and animal advocates would do well to keep that in mind. Listening to the views of others—even when they offend us—can be of great benefit in clarifying our own ideas. If we have the confidence that our ethical position merits, we needn't fear opposing viewpoints. The truth will eventually emerge.

A holiday appeal

Readers will soon be receiving a letter from the staff of The ANIMALS' AGENDA asking for a holiday contribution. We cannot stress to you enough how important it is to receive a good response. The very future of this magazine is in the hands of its subscribers. We simply cannot continue publishing as we have without a broad base of financial support, which will include an increase in individual donations and an increase in subscription and advertising revenues. As a nonprofit, charitable enterprise, monetary gifts are the lifeblood of The ANIMALS' AGENDA. And The ANIMALS' AGENDA—perhaps now more than ever—is serving a vital purpose as the animal rights movement matures in the public eye. If we fail to achieve our educational mission, it will be due to a simple lack of funding and not because of a shortage of talent, enthusiasm, and hard work on the part of the staff of The ANIMALS' AGENDA. We need the help of each and every reader to make this enterprise a success, and contributions of any amount will be most gratefully received. In advance, please accept our thanks, along with warm wishes from all of us for a happy holiday season.

A friend indeed

The ANIMALS' AGENDA has many supporters and financial sustainers, but no one has helped this magazine more in the past year than Larry Shute, a Washington, D.C.-area activist. Through his personal generosity, The ANIMALS' AGENDA was bailed out of a serious fiscal crisis last summer, and he has since gifted us in other ways. Words cannot convey the depth of our gratitude to Larry Shute, a true friend.

—The Editor

LETTERS

Refrigerants Destroy More Than Ozone

As a mechanical engineer in the refrigeration and air conditioning field, I am sad to see that animals are in for a lot of toxicity testing in the search for refrigerants to replace the ozone-destroying chlorofluorocarbons. Now would be an appropriate time for a vigorous campaign against the LD50 toxicity test.

—Ian Shapiro
Syracuse, NY

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 it along with 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 would get done months later. Now they go out the same day I read the catalog.

—Elaine I. Woodruff
Kingman, AZ

Connections and Disconnections

I was glad at your allusion to the relationship between human economic development and animal rights consciousness (*Dateline: International*, June 1988). The reason animal rights activism began in England is not because of inherent English moral superiority, but because of the wealth and leisure achieved there through England's capitalist development and concomitant exploitation. The implication that the spread of animal rights consciousness depends on human liberation and an end to the present development/underdevelopment imbalance naturally follows. It doesn't follow right away, however. I was in Cuba in 1977 and was horrified at the spectacle of scared and hungry street animals in a developing socialist society where the human condition had been so improved. Things seemed much better for animals in the much richer Soviet Union last summer.

Belief in the connection between socialism and animal rights imposes the hard task of trying to work in two movements—stressing to animal liberationists the inevitability of exploitation as long as private profit persists and to the

Continued on next page



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We extend our special thanks to those organizations and individuals who provided generous financial support to The ANIMALS' AGENDA during the past year:

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Thank You!

Information on becoming a 1989 Sustainer can be found on page 60 of this issue.



Illustrations by Mark Maglio

LETTERS

Continued from previous page

human "left" our famous analogy between racism, sexism, and speciesism that ought to bring animal liberation within their programs. If this connection between human and animal liberation is valid, and I think it is, there will be increasing cross-fertilization between the two movements as time goes on, perhaps leading to some type of Green Party coalition 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' AGENDA to reconsider its policy of not accepting 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 products 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 suffering. It will be more difficult to educate the public about the cruelties in the wool trade than the fur trade, just as it is more difficult to educate the public about the "violence in the egg carton" than about slaughtering 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 the 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 vegetarian food is 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 movement is to fight animal cruelty, not human vanity, which would prove much tougher to root out.

—Roberta Kalechofsky
Marblehead, MA

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

After the Fox Hunters

Concerning the article "Hounded to Death: The 'Sport' of Hunting with Dogs" (July/August 1988), your readers may be 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). Msgr. Neil E. Willard of the Archdiocese of Montreal assured me that they would intervene if the Order of St. Hubert attempted 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 surrounding community. Given the snobism that is 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 Montreal, but at least it won't be sanctified in the future.

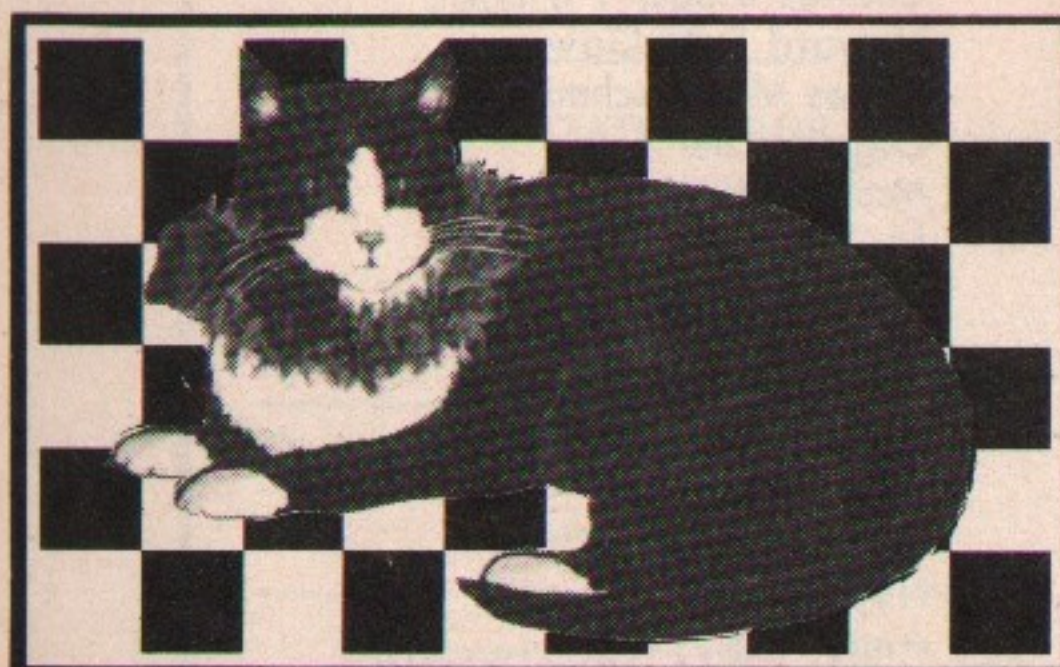
—Elisa Mion
Montreal, Que., Canada

Years ago, when I was with the California branch of the Humane Society of the United States (HSUS), I spent almost three months inside a hunt club near Lake Insonor. I watched the very, very wealthy run to the hounds all over several areas of the state. These people were not everyday big executives. They were people who had estates and never did more than sign papers. I was told a story by one woman who rode with Jacqueline Kennedy on a fox hunt. It seemed that Mrs. Kennedy was always the first to be "blooded" by the hunt master. I saw the toasting with wine and the hors d'oeuvres. There were a number of priests who blessed the hunt. I saw jumpers [horses] not conditioned for the long runs, and many who could not jump. I tried on several occasions to get legal authorities to file charges under California cruelty statutes, but they just laughed. No one would help. I'm glad you published the article.

—Bernard M. Weller, Investigator
HSUS Gulf States Regional Office
6262 Weber Road, Suite 305
Corpus Christi, TX 78413

I wished that the article on fox hunting had been accompanied by a list of the novels that present the "ritual" from the point of view of the hunted. *The Plague Dogs* presents one memorable episode of

Continued on page 52

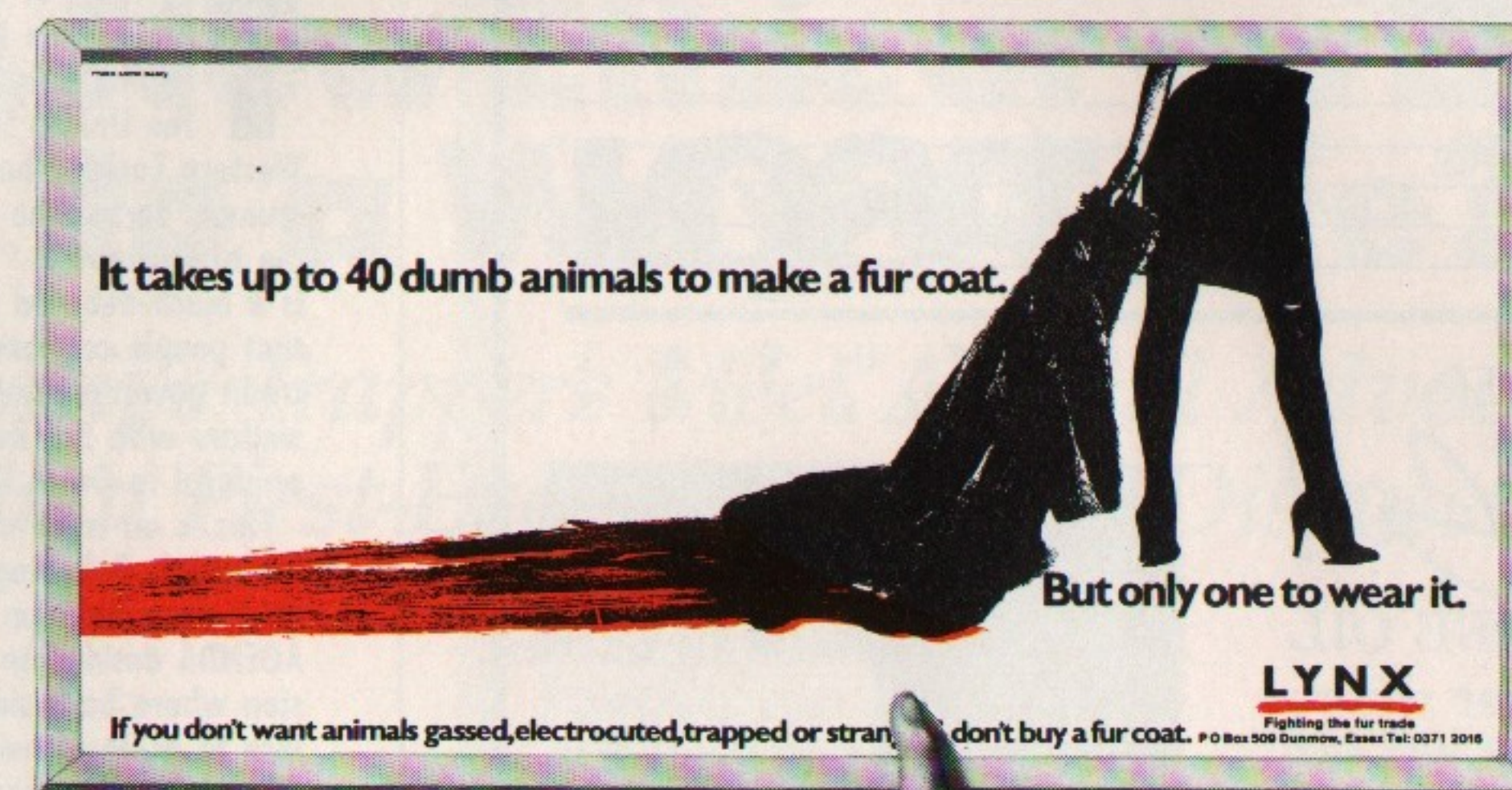


MORE LETTERS • PAGE 52

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 to life? It is hypocritical on your part to condemn the killers of animals yet protect murderers of humans. We strongly suggest 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 Thelma Norian
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 trying to tie in 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



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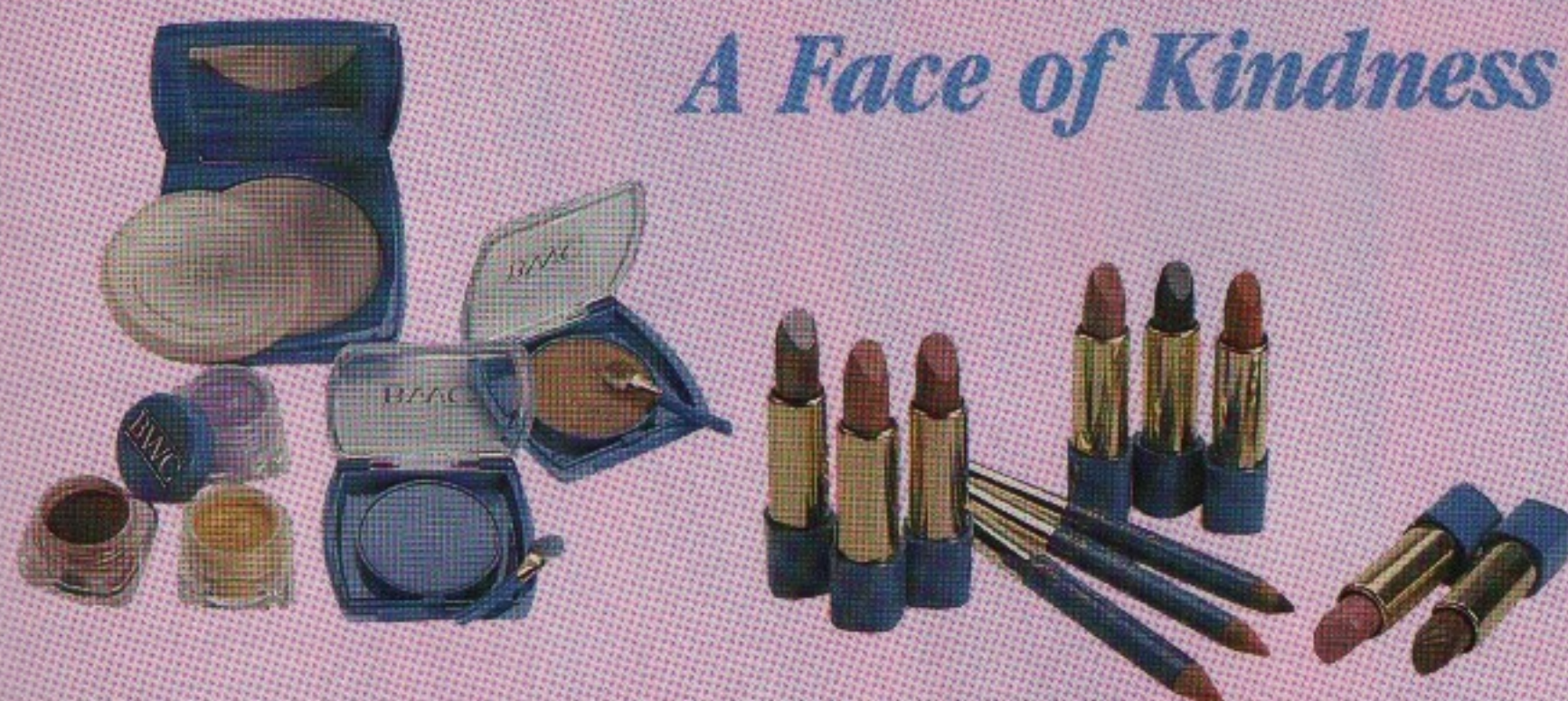
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The issue of aboriginal trapping is a topic given relatively little attention by the animal defense community in the United States. In Canada and Western Europe, however, the rights of animals versus the rights of indigenous people to continue a "traditional" way of life is a much-debated question, to the extent that people on both sides of the controversy credit 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' AGENDA decided to host a roundtable discussion where both sides could meet face-to-face to explore their differences. Dr. William Cronon, a professor at Yale University and an environmental historian, agreed to serve as moderator of the discussion. Invited to represent Native trappers were David Monture of Indigenous Survival International; Bob Stevenson of the Aboriginal Trappers Federation of Canada; and Alan Herscovici, a Canadian journalist and author of *Second 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 Patrice Greanville, who is both an editor of The ANIMALS' AGENDA and director of the newly organized Voice of Nature Network (VNN). The six met on September 2, 1988 at Yale University, where the following dialogue took place.

Cronon: 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 wearing fur clothing 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 less sympathy for lots of strands of Native issues 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

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

Native Trappers Meet Animal Advocates in a First-Ever Roundtable Discussion

EDITED BY KIM BARTLETT

involved in the Canadian fur trade, and how that began to impinge on Natives in a way that led them to respond as they have. But first, let's go around and get an idea of what different individuals represent in terms of organizations.

Stevenson: As aboriginal people, 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.

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 who's interested 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 Broadcast Corporation and wrote the book *Second 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,

Continued on next page



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 the Inuit 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 here today is to request the animal welfare community to take a hard look at the whole issue of habitat destruction and the downward spiral of human underdevelopment, 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 creature. That creature relates to other creatures, and you simply can't pull man out of that equation.

Greenville: In The ANIMALS' AGENDA, we provide 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—one that will encompass a very mature view of things.

Cronon: 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 Greenpeace to back away from its anti-fur campaign. Concern about trapping arose at about the same time. What needs to be added to that story?

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, and that shows a significant interest. But I would respectfully suggest that your opening comments about animal welfare groups picking trapping as an easy target is not factual.



Left to right: Bill Cronon, 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 the cage rearing 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 by the fur trade was the Newfoundland sealer. The aboriginal aspects of the seal hunt never really came to the public fore in any measurable way. Since that time, through the formation of groups such as Dave and Bob 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 for Information Act—that's our parallel to your Freedom of Information Act—which give us some cause for concern. They talk about replacing one emotional 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 indigenous cultures." As a result, animal welfare groups have begun to examine the role

aboriginal peoples actually play in the fur trade.

Cronon: Well, why don't we talk about the role of aboriginal people 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?

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

Stevenson: Well, I'd like to say that trappers 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 eventually it's going to hit our other areas of concern, 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 they want to continue working on a land basis, whether it be in tourism or in other areas. Now, we 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 and statistics, we try to come out with our own statistics—but we can't even get our own information properly. The consultant who wrote the paper you mentioned probably never even consulted with us to begin with. Yet it's being used against us. What I want to point out, Michael, is that you shouldn't rely heavily on government information as the gospel truth.

Monture: One of the principal critiques made by animal welfare people has been that indigenous peoples are being cynically used and abused in this debate by big government and big industry. I think you have to take 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 student of history would realize that the Iroquois people from earliest times fought vehemently to be middlemen in that trade, and astutely 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 is, I think, either taking a "noble savage" view or certainly a naive view of history. The leghold trap has been very useful as an emotional symbol for the animal rights community. It's being used as 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—if we had that device tomorrow—that would not be good enough for the animal welfare community, because 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 indigenous trappers 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 fur trade, and they will without a doubt be very seriously affected in their local economies if international markets are closed tomorrow.

Cronon: What's the total Canadian Native population?

Monture: In the order of 700,000 people.

Cronon: In reading over the literature, I see that statistics range all the way 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 any agreement about that number?

Monture: I said 60,000 trappers, which would represent about half 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 Furbearer Management and Conservation*. In it, they suggest that while figures ranging from 29 to 51 percent are used to estimate the number of aboriginal trappers, there is no factual basis for determining the number. In the U.S., they suggest that approximately 95 percent are non-Native, but of that 95 percent, 25 percent claim some Native ancestry. Those are the most recent numbers, and they're provided by the fur trade.

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

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

Cronon: Can we reach any...

Greenville: According to a 1984 report by the Priorities and Planning Secretariat of the Government of the Northwest Territories, "Returns from trapping are generally much lower than other income sources, with less than 5 percent listing their occupation as trappers. The majority of part-time trappers earn additional cash, but not enough generally to cover equipment and operating costs. 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 relevant 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 comes from 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 because they

Continued on next page



—Courtesy of Indigenous Survival International

Continued from previous page

are participating in the victimization of another set of sentient creatures. There is nothing we can say that will resolve the issues in a satisfactory manner to everybody, but we can begin by understanding each other. First of all, the assumption by many Native spokespeople that we're all a bunch of city-slickers, or interlopers with no real understanding of your history or your problems, is not founded in reality.

Stevenson: In our discussions with animal rights people over the last few years, we have asked many of them to come and visit our communities and talk to our people—and we extend that same invitation to you right now. Very few of them have ever taken us up on it.

Greenville: I don't doubt that there is a very major aspect of your life that is bound up in land use and animal use. On the other hand, I wanted to bring your attention to the fact that in the initial heat of this controversy, many people in the environmental movement and the animal defense community were branded as neocolonialists—as people who were trying to interfere with the destiny of a very long-victimized people. I have read the history of the northern peoples with as much care and interest as a person can have, and my perception is that when the white settlers came to the northern continent and started trading goods with the indigenous people, a pattern of

"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 young 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 supposition 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 trapline.

Greenville: Naturally, the question that people are 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 had observing this issue has been that in many cases, people have been led to believe that there really aren't many Native people dependent on the fur trade—that this is all some kind of a public relations hoax. So 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. The beaver—the main fur animal—is also the main meat animal in many of the areas, but the cash from the fur is important, too.

Greenville: 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 cases is by staying home 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.

Cronon: 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

—Dick Randall/Courtesy of The Humane Society of the United States



A bobcat caught in a steel-jaw leghold trap.

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?

Greenville: 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.

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

Stevenson: No.

Greenville: 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?

Cronon: Is there a clear boundary between those two things?

Greenville: Well, I want to know. I would presume that there is a mutual exclusion between subsistence use and commercial use, for which 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 being 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?

Greenville: 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. These people take a large part of their food, most of their meat, off of the land—whether it's from hunting caribou or whether it's from beaver or muskrat, which is generally eaten as well—and...

Greenville: Or bowhead whales, right?

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

Cronon: I want to reframe this ques-

Continued on next page

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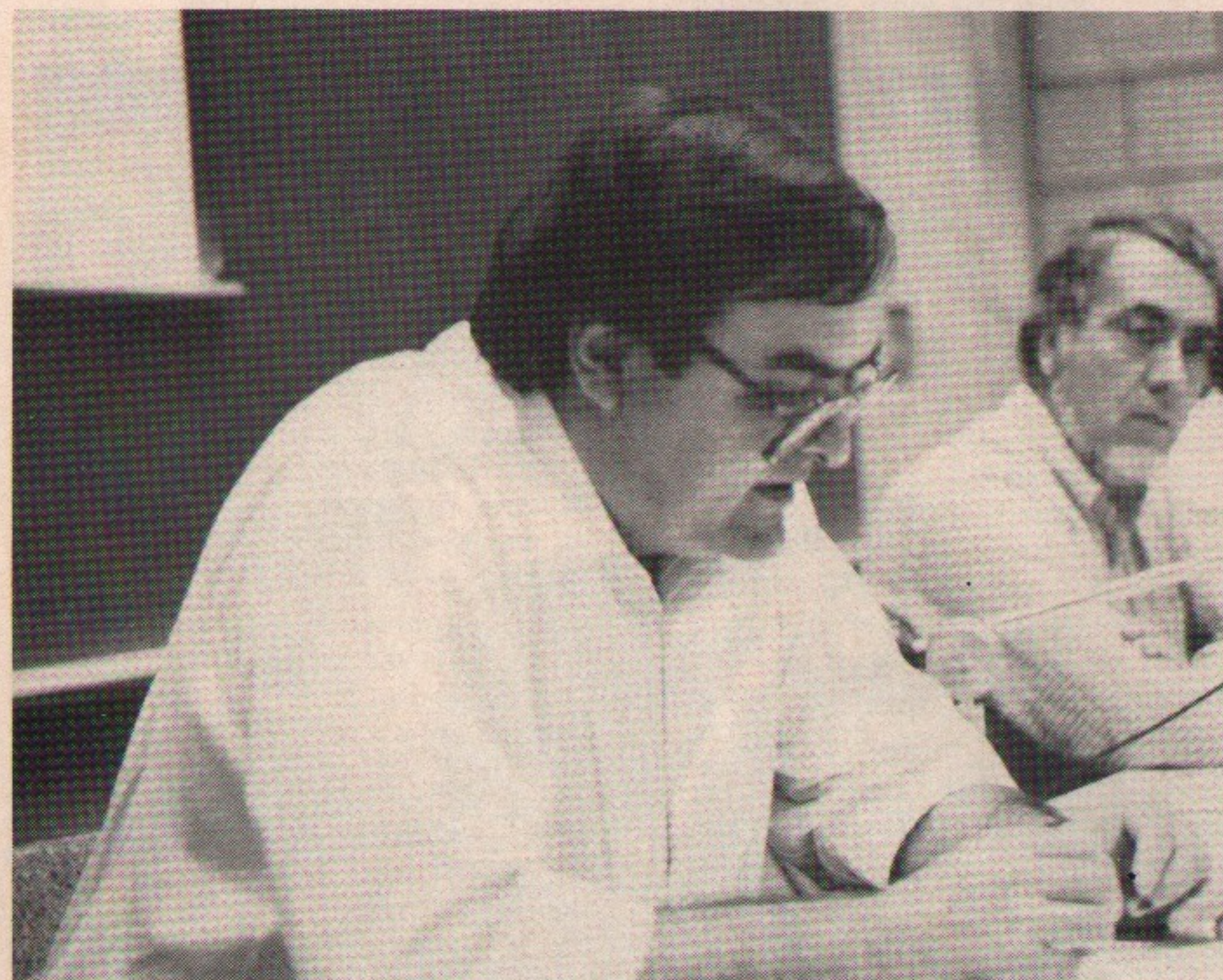
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Left: Dave Monture; right: Patrice Greenville.

Continued from previous page

tion, because it seems to me this is one of the central questions. It sounds as if the distinction between subsistence and commercial hunting is one of the key dividing points in at least one strand of this argument. It seems that subsistence hunting has one set of moral values we might attach, but if people are hunting for money, that somehow changes radically how we ought to evaluate it. I'd like to talk about subsistence versus commercial hunting, and find out what it means to have a spiritual relationship. What would be an example of a spiritual relationship to an animal?

Stevenson: The offering the people give when they have to kill an animal. It's as simple as that.

Cronon: And they do that in their commercial trade?

Stevenson: They do that whenever they use any animal. That a part of it is going to be used in the fur trade is irrelevant to them, because they have to use it for other things as well. That's what we mean by the close relationship aboriginal people have with animals that the animal rights people don't have.

Greenville: You know, Bob, I see very clearly the pressing economic need that exists in many of your communities. But I still have a question concerning the spiritual values and your being guides for southern hunters and being an appendage to the fur industry. Is there no question of morality about the end use of any of your labor? Is the morality of an action justified by the immediate aspect of it? If I'm an informer and turn people in who later on are tortured and go to their deaths, and I say, "Well, look, I have to feed my family," is that a justification?

Stevenson: We don't consider animals people, number one. We have a difference of value here in terms of priorities. We've often said it: God, man, animals. Okay?

Greenville: Well, you have that scale and we certainly have a different scale...

Stevenson: That's right. That's why we can't come to an agreement.

Greenville: But is the fur coat a type of product with which you have no ethical problems whatsoever?

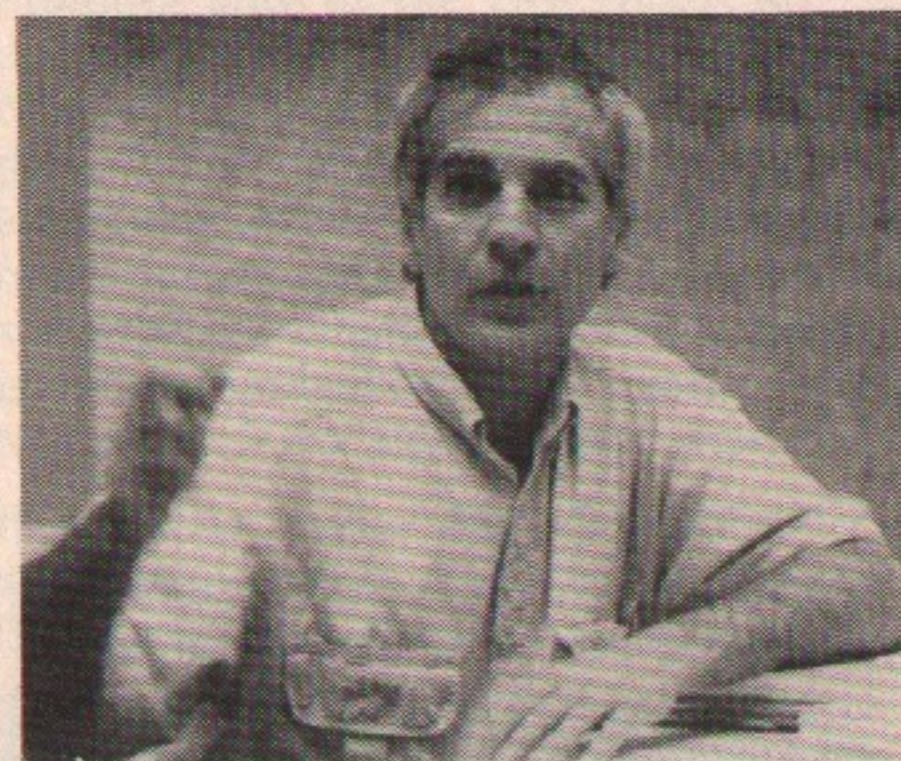
Herscovici: Native people used fur coats a long time ago.

Greenville: Yes, but people used to beat their wives, too, for centuries...

Herscovici: People still do in many places.

Greenville: 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. I was at the seminar at McGill in January of 1987 dealing with the aboriginal use of wildlife, and we were advised that under 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 Anglophones 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.



Alan Herscovici

An opinion poll conducted by the Royal Commission on Seals and Sealing gauged the attitudes of Canadians to commercial and subsistence. 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, 71.6 percent were opposed. Cash for hunting was 81.4 percent opposed, and large-scale commercial hunts were 95.8 percent opposed. That isn't you with one perspective or me with another, that's the general Canadian public.

Monture: And 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 I'm trying to make is that trapping, as it exists today, is in fact a commercial enterprise.

Herscovici: Is that a problem?

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. What answer do you have for a fur trade which—without warning to the Inuit—suddenly decided it didn't want wild-caught Arctic fox anymore, that they preferred cage-bred animals from Scandinavia? All of 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 fox, that was just a switch that took place in a market. It wasn't intentionally geared by anybody.

O'Sullivan: Was there any warning to the Native people?

Herscovici: Was there any warning to anybody?

O'Sullivan: I'm asking David. I'm talking about two parallel situations. In one, the drop in income from sealing pelts in the high Arctic—some of which I understand is made up by transfer payments—is met by the aboriginal community with a response of "cultural genocide." In that particular case, there was a great deal of warning over many years because of the public awareness campaign against sealing. But how do you respond to a fur trade that treats aboriginal people in such a cavalier fashion over the difference between Arctic fox pelts and cage-bred animals?

Monture: ISI has taken a very hard look at the organization, ownership, and management of the fur trade globally. We intend, over the next five to ten years, to carve out a major market share of the international market for wild fur. And we think that with the very careful management of wild fur resources, there will not only be a better deal for all trappers in Canada, but jobs in the secondary sectors of the trade as well. We definitely intend to balance the economic equation in the very near future. Also, suggesting that the fur trade is the sole reason for the relative deprivation of Native people is, I think, rather naive. What of disease, the land grab, and other factors? To suggest that the trade itself is the sole reason behind some kind of perpetual slavery of in-

Continued on page 14

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Continued from page 12

indigenous people is just not true. On the other hand, I want to acknowledge a point taken that indigenous people are not always reasonable in terms of the animal rights community. We have too often painted the animal rights community with the same brush.

Now, I happen to be a member of the Ottawa Humane Society, and if it weren't for the Canadian Federation of Humane Societies and the sustained pressure over the years, we would not have the advances in trap technology that we have in Canada today. A lot of good has resulted from these kinds of pressures, and it's about time more aboriginal people were prepared to admit it. But we're a long way apart. Until we can begin to take a holistic view of the whole ecosystem—how entire species relate to each other and the consequences of our actions, as in the case of the destruction of the Atlantic ecosystem today by the seal population—not a lot is going to happen for the welfare of the animals.

O'Sullivan: Could you elaborate on what you mean by the disruption of the North Atlantic ecosystem by the seal population?

Monture: Well, I think there is no question that there are disturbing reports of parasites getting into the fishery. There is no question that there is overpopulation of the seal population. I'm hoping that the European seal ban hasn't contributed to the current.

O'Sullivan: Just for a point of clarification, seals are dying now in the North Atlantic as a result of a combination of direct toxic waste being dumped into the sea and a lowering of the animals' immune systems to diseases to which they'd normally be resistant. In terms of the involvement of the grey seal in the codworm cycle, which is what you're referring to, the grey seal is not covered by the European import ban. The Canadian government has finally admitted in the Royal Commission findings that they lack enough information to proceed with a cull. In fact, they know almost next to nothing about the population dynamics of the fish stocks, so they can't really assess the impact of seals. They're more concerned that commercial overfishing by both Canadian fleets and foreign vessels is responsible for the decimation of fish stocks—not the EEC import ban.

Monture: For the record, both the government of Greenland and ISI supported the end of the commercial hunt. I think the jury is still out on

the reasons for the seal overpopulation. There are many factors unknown and it's going to take time and money to do a complete survey, but I would submit that in fact the seal ban has contributed to the overall picture. Certainly there's no question that pollution is a factor.

Herscovici: Could I make a few brief points? One follows up the discussion about Native exploitation by the fur trade. I think few people in the animal rights movement realize that there's an auction system today whereby trappers can send their furs directly into a free auction where they can get full value for their pelts. So the historical model of trappers being ripped off no longer exists.

Moving to a slightly different terrain, I was just last week speaking with trappers and raising the animal rights question with them. Some of the conversations were translated from Cree to English and back, as many of the trappers didn't speak English, and one of the problems the Cree translator had was in trying to find a word for cruelty to an animal. Apparently in Cree, it is difficult to use that word. What I've been able to understand is that if a person is going out to take an animal for his needs, taking it in a respectful way, and is in a relationship with it, then there is no way to express an idea of cruelty in that context. It is cruel to use something in a frivolous way or in a wasteful way. To bother an animal in some way—there would be a word for that. But in terms of making use of an animal you need, there is no concept of cruelty. I said to some of the trappers, "What

"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?"—Greenville



Beavers are used for fur and food by northern Natives.

would happen if the animal rights people succeed, and tomorrow there is no market for furs and there can be no trapping?" In one case, the answer was "What would happen to the animals?" That, I thought, expressed this gap that we're having trouble crossing here. Because these people don't see themselves as separated from animals. I said to them, "Do you think there would be more animals if there was no trapping anymore?" And the immediate response to that was: "No. Because we've gone into areas we haven't trapped in a long time, and often there's hardly any animals. There may be no beaver or no marten or no muskrat, because what will happen if animals are not trapped is that their numbers grow and grow and then disease can come and the numbers can crash. We've gone into areas that haven't been trapped in a long time, and there were hardly any animals. Then we started trapping them slowly, in a controlled way, and there were more and more."

Greenville: Alan, in the history of the economic relationship between white commercial fur interests and the indigenous communities, there have been several episodes of animal populations crashing. As a matter of fact, in several regions animal populations diminished precisely at the same time that economic dependency in-

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

Herscovici: There was overtrapping of beaver in the 1920s and 30s in the James Bay area and other areas of Canada. This came at a time when—partly because of the Depression—large numbers of white people were leaving their communities and were wandering through Indian territories. There were no management controls of the type we have today, and they were trapping totally irresponsibly. Faced with a situation of outside people overusing the resource, there is evidence that the Indian people also did not restrain in the way they normally would—which is when they see a species reducing, they reduce the harvest. The 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 major furbearers are still plentiful right through their territories.

O'Sullivan: Alan, you suggest that if there weren't trapping, animal populations 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 to animals is difficult to define in the Cree language. In your book, you talked about the Crees rejecting the notion that the leghold trap was inhumane. But even the fur trade realizes that the leghold trap is a cruel and nonselective device. In any event, I've got a copy of a letter that was sent to a British MP by Walter Hughboy, who's the chief of the Cree Wiminji band. On page three of his letter, he stated that "Crees have been among the first to adopt more efficient and humane traps, such as the Conibear. In fact, the great majority of the animals 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 the animal rights advocates tell you these things? It is no secret that their agenda is to attack all fine fur production, and that they do not mind doing so through a sensationalist focus on the steeljaw 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 a cruel leghold trap and your book quoting Crees 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 methods are changing. One of the interesting things at the meeting last week was that trappers are introducing the Conibear and other traps. That was part of the purpose of the meeting. People were coming from the more remote areas, and they were showing them these new methods. You're right, there are changes taking place.

Cronon: 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 technical details attached to them. 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...

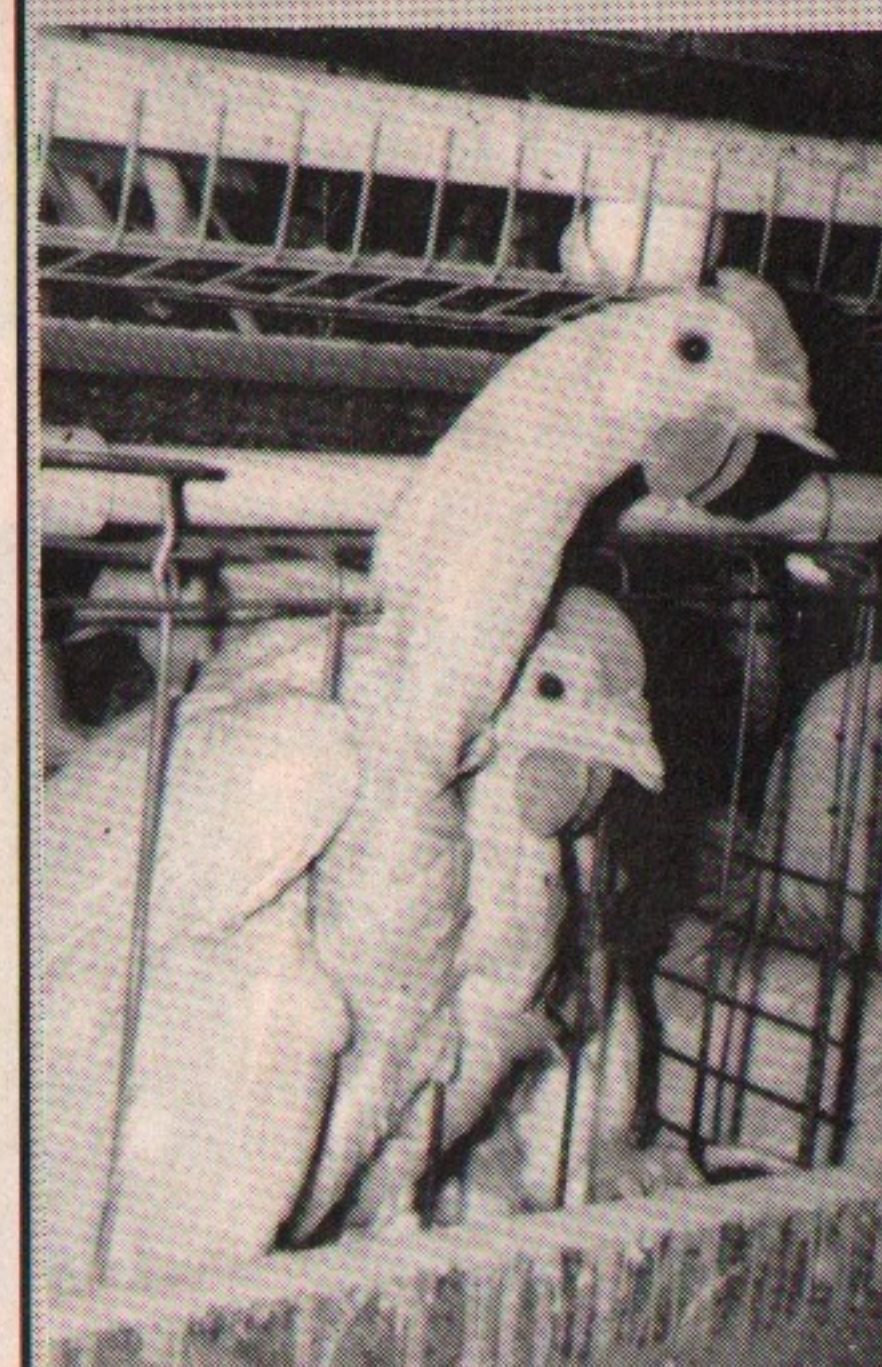
Greenville: The big issue, which is?

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

Cronon: It seems to me there are several big issues. One is what constitutes respect toward animals? And maybe we could cut away a lot of the argument about subsistence versus commercial use by asking if the animal rights people would care if Natives were hunting completely for subsistence, but still using a trap that causes an animal pain. The question about Native organizations being fronts for the fur industry was raised early on and hasn't been specifically addressed. And I want to hear some talk about the potential cultural imperialism of the animal rights people, too. So, let me ask the first question quickly and simply, what does it mean to respect an animal?

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Monture: We're talking about a relationship of reciprocity, a sharing. You don't have to go too far out of Native communities to see animal skulls hanging in trees out of respect for the spirit of the wildlife. The last time I went hunting in the foothills of the Rocky Mountains in Alberta, the first order of the day was a pipe ceremony. These traditions are still very strong.

Cronon: And on the other side of that question?

O'Sullivan: I think that from a standpoint of animal protection, you have to look on a situation by situation basis as to why an animal is being killed. In our view, killing 15 foxes to make a luxury fur coat does not provide a reasonable excuse for killing an animal.

Cronon: But if it were to feed a Native village and *only* to feed a Native village, that would be okay?

O'Sullivan: No. The situation you're describing now no longer exists in Canadian society, so your question is so hypothetical that...

Cronon: It's irrelevant.

O'Sullivan: It's unrealistic.

Cronon: Very early on, Bob said there's a domino effect—that they have to stop the animal rights argument at the level of trapping or they're going to face it at every level of their culture. Is that not a true perception?

O'Sullivan: Virtually all of the land claim settlements under discussion in Canada right now have a heavy emphasis on traditional land use—hunting, fishing, and trapping. Without that emphasis, from a legal standpoint, many of those land claims would not be successful. So there's a broader aspect of the trapping debate than has been focused on so far in this discussion.

Greenville: That spills over into the issue of the authenticity of the *de facto* alliance between the indigenous communities—the trappers and hunters—and the fur industry. The current litigation by indigenous communities involves a very considerable amount of potential property, rights, and extensive lands. I understand that a recent settlement for the Cress involved about a billion Canadian dollars, or something like that...

O'Sullivan: More, actually.

Greenville: I calculated that it involved 17,000 people, and each of them—if the sum were to be distributed equally—would receive about \$58,000 Canadian dollars. But the question

that Michael points out here is...

Cronon: Both of you have raised that issue: the attachment of land claims to hunting and trapping activities. Do you suggest that is legitimate or illegitimate?

Greenville: The right of these people to justice and to compensation for past wrongs certainly justifies special attention in many aspects. On the other hand, I feel the association of the indigenous people today with the fur industry is predicated mostly on the validation of their ongoing claims.

Cronon: What would be wrong with that?

Greenville: It would be wrong because it would involve misleading the public as to their true intent. I would put the question to the Native community this way: If you come into sovereign rights in the near future, are you prepared to say that you will preserve the land for the traditional uses of fishing, hunting, and trapping only? That you will not sign leases for mineral exploration, gas pipeline exploration, or other commercial uses?

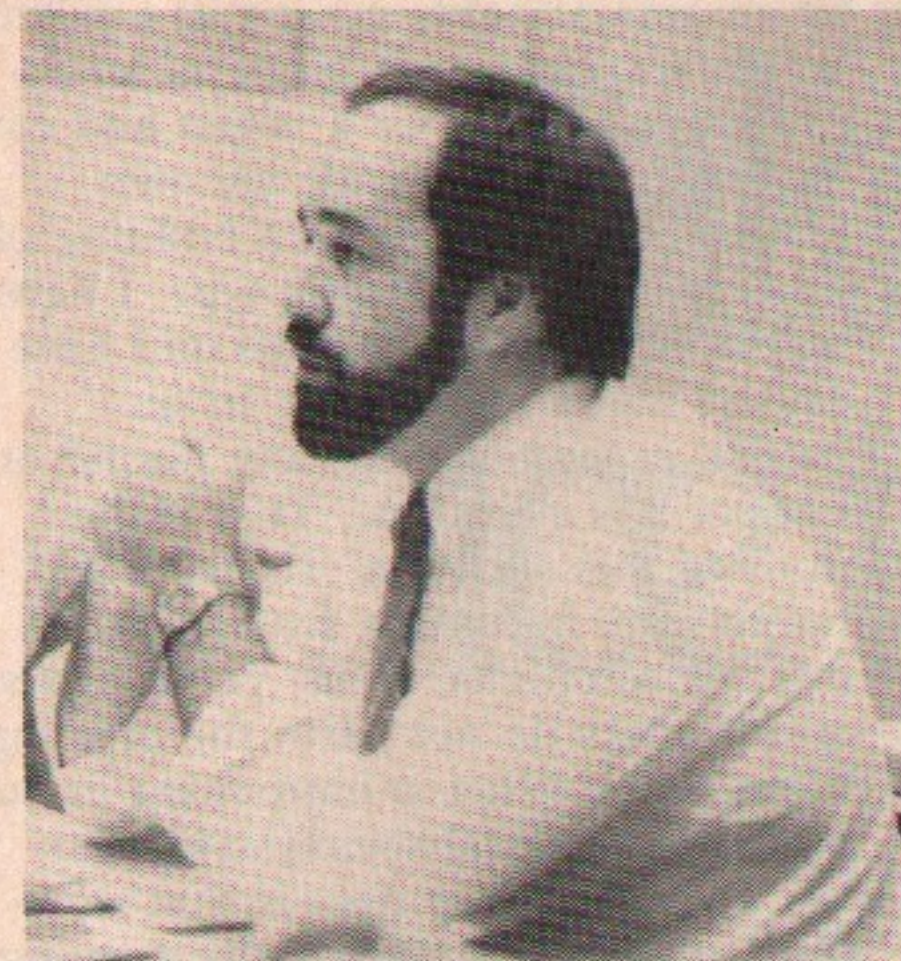
"...there's another claim here that the Natives are effectively using the fur trade to advance their own land claims, which presumably doesn't benefit the fur industry."—Cronon

Monture: 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 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 first secure the right to manage them, 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, so 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 peoples.

Cronon: I've heard one claim that the fur industry is using the Native organizations as a trump card—the best ploy they have for defending a trade that in the public eye is problematic. But there's another claim here that the Natives are effectively using the fur trade to advance their own land claims, which 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 an agreement will be signed with approximately 13,000 Dene and Metis in the Northwest Territories for 45 million acres, a cash payout of \$500 million in 1990 dollars, as well as access to royalties from mineral, oil, and gas exploration. You've probably seen the article from *Nature Canada* in which George Erasmus of ISI is quoted. He talks about the accusations that certain animal rights leaders have made about the willingness of Natives to sign agreements 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 best interest of 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 about to turn our backs on the industrial world if we can benefit from it without destroying our close connection to the land." You held a Native business summit in Toronto about a year and a half ago, and trapping and hunting was not promoted as part of Native business. You placed a newspaper advertisement in *The Globe and Mail* that said, "Today Native business is manufacturing, financial institutions, and communications, sophisticated fishing fleets and processing plants, forest products, large scale agricultural operations, mining,



Michael O'Sullivan

oil, and natural gas, real estate development, construction, shopping centers and office buildings, tourist 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 Anglophones and Francophones who continue to trap—the only way to have a financial basis for Native self-government in Canada is through Native land claims. The issues dovetail very closely. It is in the interest of aboriginal people to have a high profile that will bring public attention not only to the trapping issue, but to other Native problems. And 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 people. There is concern among some animal protection organizations about the motives of Natives acting, in effect, as public spokespeople for the fur trade.

Monture: If anything, I think you would find the fur trade rather nervous about what ISI and the Aboriginal Trappers Federation are working towards in terms of restructuring the whole industry. You have to look at where things are going in the future—the rise of China in the ranched fur sector, for example. To say that there's a close relationship with the fur trade today is not very accurate.

Cronon: Let's come back to Patrice's early point about dependency. Is there anything paradoxical about a situation where a relatively impoverished,

Continued on next page

IS THERE AN "ISM" IN THEIR FUTURE?



If nothing changes, this young woman's future could be blighted by sexism. If so, she will be limited to lower-paying jobs traditionally held by women, or will earn a third less than men for comparable work. If she does work outside the home, she will bear major responsibility for managing it and raising children, often without affordable quality day care.

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This young woman will face most of the same problems as the first one. But she also will have to cope with racism. She will go to inferior schools. Her choices of where to live and work will be as limited as her income. Adequate services will be harder to obtain, and will cost her more. She will face greater danger on the streets. She will suffer more illnesses and have a shorter life span. More of her children will be still-born.

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You see, her future is threatened by speciesism. Like sexism and racism, it is rooted in elitist traditions that allow those with influence to claim for themselves additional rights of which they deprive others. Her future is desperate, if nothing is done to help. We must do something.

No matter what the excuse, animal research is inexcusable.

Speciesism shows itself in many forms. The worst of these is vivisection. Animal experimentation claims tens of millions of lives each year from induced diseases, psychological torture, toxic substances, burning, battering, and surgery, often without anesthetics. Only a small fraction is related to the kinds of biomedical investigation cited by animal researchers to excuse all experimentation.

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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 benefits 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?

Monture: 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're through, 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 most 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 as a commodity to more people, that says to me an increased number of animals will be killed for the fur trade.

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

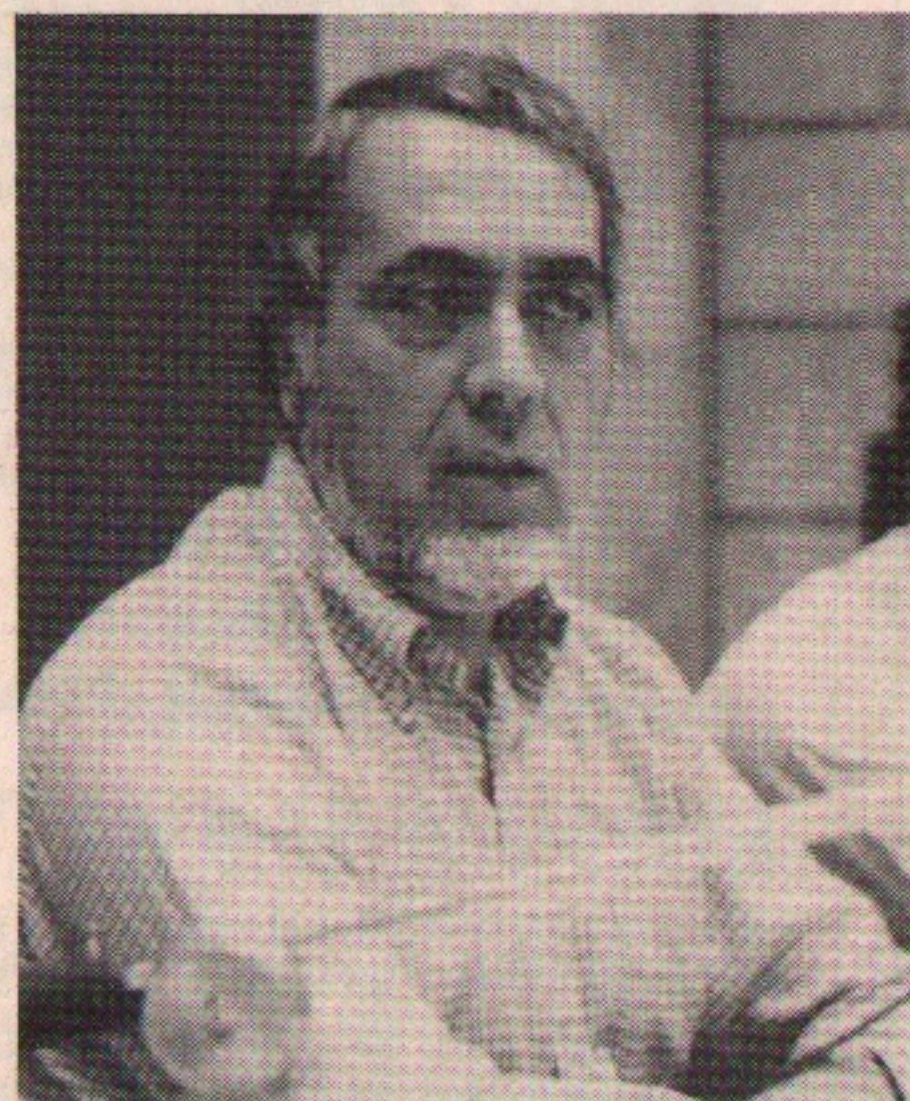
O'Sullivan: There are many cultural issues that involve a certain level of economic return, such as bullfighting in Spain. But it's been our experience that people are interested more in the act of cruelty itself than who commits it. You're trying to balance the economic scales and the historical unfairness 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.

Greenville: Absolutely.

Monture: 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.

Greenville: 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 skirting the question of end use. Fur is a product that is not 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 Greenville

Herscovici: 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 understanding 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 accountant, and can be a vegan and can never kill anything with my own hands, but just being in a building 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—whether I'm a vegetarian or not—is that we're fundamentally damaging the ongoing life process. In my book *Second Nature*, I quoted Albert Schweitzer who points out that it is impossible to live without killing 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 no longer have a place for it. But is it? A synthetic plastic coat may be destroying the entire planet, whereas a fur coat does not.

Greenville: Indeed, plastic does destroy life. I would say that a majority of animal defenders have a tremendous amount of interest in seeing a reevaluation 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?

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

Greenville: 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.

Continued on page 20

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Continued from page 18

Herscovici: Let me just ask you, is it not possible that the plastic raincoat 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 try and suggest that environmental concerns and animal protection concerns are somehow mutually exclusive, then you're wrong. And the chemicals used to manufacture, dye, and tan fur coats 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." And they 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 often find themselves veering towards different strands of an argument, in that animal rights people tend to focus on 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 argued.

O'Sullivan: I obviously didn't make myself clear. I mean, I worry about overpopulation and about habitat, as well as individual suffering and the end use. It's often presented that those two are mutually exclusive. 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 conduction 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 world.

Greenville: 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 is an environmental fallacy, because the population base is expanding in an environment that is more fragile than in the southern part of the country.



Bob Stevenson

Cronon: But it would certainly be possible in principle. The fur trade has been going on now for four centuries, so it has some kind of long term horizon in terms of the sustainability of that resource. It's certainly possible to imagine a use that would destroy species, but it ought also to be possible to imagine a use that wouldn't.

O'Sullivan: There was a study done by the Scientific Advisory Board of the Northwest Territories in 1980 which suggests that there's real concern over those issues.

Monture: The statistics really relate to the government in power, and in 1980 there was not a Native majority in government in the Northwest Territories.

O'Sullivan: But Jim Bourque is a Metis who is head of your renewable resources department in the Northwest Territories. If he doesn't have Native interests at heart, I don't know who does.

Monture: Let's imagine we're in a meeting of CITES or of the Interna-

tional Union for the Conservation of Nature, in which there are people from all over the world represented. That can give you a snapshot of the human condition. I think you'd be surprised at the tremendous numbers of people in the Third World and throughout the whole world who are highly dependent on animal use. It's one thing to sit here in relative comfort and theorize about animal use, but the hard reality of life out there in the Third World is that people are highly dependent on animal use. It's not a question of relative human economic opportunity or a few jobs. We're talking about bottom-line survival.

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

Greenville: What David says is only partially true. If you take a historical snapshot, you will see that, of course, a very large share of humanity's population is connected 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 dynamic problems. The issue here is not to freeze ourselves and say that what is today has to be 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 should be a continuation of today.

Cronon: Preparing for this discussion, I tried to think of the hardest question to ask the Native groups and the hardest question I could ask the animal rights groups. You pointed towards what seems to be the hardest question I had for the animal rights groups when very early on you made an analogy of animal rights to abolitionism. We all agree that abolitionism was a good thing, but there was another half to the story. The same people who were involved in abolitionism were part of a worldwide liberal movement in the 19th century to extend European notions of ethics and values to the entire planet. A number of people who were involved in that were also involved in extirpating whole sloughs of non-European culture around the world because they were anti-Christian or somehow evil. Because of the certainty of their moral position, people had no hesitation

whatsoever about wading into those cultures and destroying them. Animal rights seems to me the legacy of both of those traditions. On the one hand, it's very clearly trying to entitle and empower an oppressed class. But on the other hand, it clearly has very little hesitation about saying that the values of "us"—the liberals who believe that these oppressed animals are entitled to certain liberties—are so clear that we don't need to worry about the Native trappers or whatever other Natives might be threatened by that.

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 understand why you want to change the economic unfairness of the situation.

Stevenson: I'd like to finish off by making a few points. The overkill cases with animals are not condoned by the majority of our organizations, but it happens. We know there are problems within the animal rights movements—internal problems within their own organizations. The same thing happens to us from time to time. There are cases in which you don't like the activities of some of your 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 some things happen, like commercial hunting, it doesn't mean that we agree with it. Maybe we haven't addressed 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, sure, value systems change from time to time because different people come in. We have many Europeans come into our areas. Asking us to dump our involvement with the animals because of the way it's being perceived now—maybe because of misunderstanding by animal rights 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, then we have to try and work around it, and try and live in the best of both worlds. Incidentally, Michael, we had a booth at the Native business summit in Toronto.

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Greenville: What Bill was talking about is an interesting question. When can humanity or a segment of humanity proceed without any doubts about its course? There are no ethical certainties. The only thing we can do is examine the issues as best as we can, without malice, and proceed accordingly. My own feeling from reading history is that the ethical evolution of humanity has involved the progressive enfranchisement of larger and larger sectors. But every single enfranchisement of a group that was formerly victimized has resulted in an immediate social cost to the group that was profiting from that particular victimization. That was true of the institution of slavery, and in more recent times, the enfranchisement of women which meant a relative loss of political and social power to men who had previously monopolized that power. Certainly, it is hard for people who are directly benefiting from a particular set of victims' travail to feel comfortable with a change. But I would surmise, without having any certainties, that in the longer term, the expansion of morality as we perceive it will enrich and not deplete the social and cultural resources of your people. It is a difficult situation, because it appears that animal groups are oppressing a set of peoples who are some of the most vulnerable at this point. But I believe that you have in your own traditions a store of morality that is immense—which could eventually allow you to achieve not only a type of social morality that could be very good for you, but which would also be indicative of better things to come for the larger industrial society.

Monture: That sounds very much like a lady I heard at the forum at McGill University. Her message was essentially that you've got to bite the moral bullet now and all become doctors and lawyers. There was a total absence of understanding of economic alternatives in northern communities as they exist today. We reiterate our invitation to the animal rights community to come to our communities and take a look. We'd like you to come with us and see what it's like to live in the Northwest Territories in 40 below degrees, where there's maybe four hours of daylight to work. Also, we invite you, the animal rights community, to try to achieve a consensus on global issues. The hard reality is that there's a downward spiral of human underdevelopment. In fact, if we don't get our act together, more and more people are going to have to become increasingly depen-

dent on animal use at a time when animal habitat is being destroyed very systematically. It's a pretty scary picture, and I would plead with the animal rights community to 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 over the trapping issue or something else. When we see cruelty to animals within a society, I think we have a right to challenge that society. We continually run into opposition from people or industries that have a vested commercial interest, and that's to be expected. In focusing on the fur issue, it must be repeated that we're concerned about the cruelty caused to animals and not who is causing the cruelty.



Bill Cronon

Herscovici: The point raised by Bill has not been properly answered. There seems to be a certain assumption of moral superiority which is very strong. And it's a curious assumption of moral superiority because there seems to be very little interest in coming to understand how the people who are using these animals—in this case, the Native trappers—feel about it and why they do it. They have a very close involvement with animals and nature. Unless you are assuming some kind of moral superiority, I do not understand how you can conduct international campaigns, lobby governments, try to influence consumers, and try to destroy markets, without having gone into those communities to understand what the implications are for the people involved and why they do something you are convinced is absolutely wrong. Don't you think you

"I'm asking about your own moral perception of the people involved in trapping animals. Do you believe you are morally superior to them?"—Herscovici

are assuming moral superiority?

O'Sullivan: The answer to your question is no. We have different concepts, and not just with Native culture within Canada. You're not Native, but we have different concepts over cruelty to animals and the fur trade. It's not moral superiority. To take the second part of your question about the impact of our activities a bit farther, the resources that exist to represent human interests far outstrip the resources that exist to represent the interests of animal protection or the environment. In this particular debate, you and I both know that the government of Canada heavily subsidizes the pro-fur efforts of all elements of the fur trade to the tune of between \$7 and \$8 million a year. We don't command those kinds of resources.

Herscovici: I'm asking about your own moral perception of the people involved in trapping animals. Do you believe you are morally superior to them?

O'Sullivan: What you asked also was if we take the time to investigate the impacts. Frankly, as the fur trade, do you take the time to investigate the impacts of a pro-fur campaign on the suffering that's caused to wildlife? I suspect the answer to that is no. So what I'm saying is, in a type of advocacy process...

Herscovici: There's a difference. There are people out there killing animals. Do you think they have no moral conscience?

O'Sullivan: The issue is, we have a difference of opinion. You're not a trapper...

Cronon: Let me intervene. I have two last questions...

Herscovici: I'd like an answer to that.

Greenville: I'd like to answer that.

Cronon: Go ahead.

Greenville: There is no flat answer to the question of whether the taking of

fur to make a fur coat is morally justified or unjustified. I think a case by case examination is probably the safest way to proceed here, because you can posit the case of a person living in extremely harsh circumstances in which his or her life or the life of a family member is dependent upon the taking of some fur.

Herscovici: You mean to sell as a part of his income?

Greenville: No, no, no. I'm talking about immediate subsistence needs. In the realm of immediate subsistence survival needs, my answer would be that it is warranted. But when it comes to producing fur that will eventually be put on a market thousands of miles away—a product that would be defined by any impartial observer as a nonessential product—then I cannot justify it. Now, the second implication you made—that we have a sense of moral superiority and that visiting these areas firsthand would give us the clarity to better understand these people—is an old argument. True, there are many people who don't know what they're talking about because they've never seen it firsthand. On the other hand, there is a lot of knowledge that is perceived by relying on the firsthand accounts of people we trust. Not all human knowledge is acquired by firsthand experience.

Herscovici: Listen, you say that if people are doing something in a certain context, they may have good reasons for doing it. However, you say that when a product goes somewhere far away in a totally different context—a product that in that faraway context is a nonessential...

Greenville: Then it's a morally unjustifiable product.

Herscovici: No. If the act of killing the animal is what we're talking about, then I'm not sure that what happens at the end necessarily matters for the person who is doing it. The person doing it is involved in a moral act, but there is some relationship to the animal. I suggest that part of what we're talking about is that in the urban society where furs are used, we don't have an ethical understanding or appreciation for the fact that an animal life has been involved. In other words, perhaps you're not questioning the moral standing or moral sense of the Native trapper, but rather the moral sense of the consumer when the killing happens at a distance. Somehow there's been this respect and a relationship with the animals that has

now broken down and doesn't exist with the consumer. I believe one reason why the seal hunt became such a big issue was that it was seen as an industrial operation and therefore did not appear to show respect for the animals involved. You say the same things about fur and mass livestock raising—that the animals are treated in an industrial way. That somehow these notions of respect that existed in even our own European backgrounds relatively recently no longer exist.

Cronon: What conclusion do you draw from that?

Herscovici: That perhaps what we're talking about is not necessarily a problem with the Native trapper or any other trapper, but a problem in our urban society of trying to define what is respectful.

Cronon: Well, good, that leads to my hard question for Natives. It seems to me that the animal rights people found themselves in the middle of this particular controversy for exactly the reason you just identified, which is that they set out not to do anything to Native trappers but to stop wealthy people in New York or London or Paris from buying fur coats. And they set out to convince people that it was not appropriate to buy clothing that had involved the death of animals. Now the fallout of that was to cause hardship for Native trappers, and that's why we find ourselves in this particular room right now. But the hard question for the Native side of this debate is if there's anything



Courtesy of Indigenous Survival International

wrong with an animal rights person coming to me—sitting here in New Haven—and saying, "You shouldn't buy your wife a fur coat, and here are the reasons we think that would be an unethical thing for you to do." Now the Native trappers could come back and say, "If you don't buy that fur coat, you're doing us harm; in order to do justice to our situation, you ought to buy that coat." It seems to me that an analogy would be like saying we shouldn't try to ban cigarettes because it would hurt black tobacco farmers in North Carolina—that we ought to support the tobacco industry because there are oppressed people who benefit from it. Isn't there a kind of odd moral dilemma involved in this? Aren't you in effect saying people ought to...

Monture: The animal rights community has every right to put forward its views and attempt to influence public opinion. That's the way things get discussed. I guess where we become vulnerable is where you've got very large sophisticated campaigns with the zeal of televangelism, influencing legislators with thousands and thousands of letters, such as the situation currently in the European Parliament. You'll be putting European institutions under a microscope, finding out how to get to people almost in a pack-like fashion. These people are going to come under tremendous pressure, and it's a kind of easy decision for a European. It's not attacking the agricultural basis of his country—we're talking about people thousands of miles away. There's very little political cost, and it makes him look good. He doesn't have to address the real fundamental environmental issues right there in the European community. So, it's taking advantage of that kind of process that really scares us. I think you have every right to conduct a prolonged public education of the consumer. But it's a question of how you interface with decision makers. And, of course, we're a long ways away from Europe, and we don't have organizations there. We're not a global phenomenon like WSPA. So I guess we're more vulnerable.

O'Sullivan: ISI, in conjunction with other groups, received from the federal government something on the order of about \$1.8 million for the initial costs and associated costs of the museum exhibit at the British Museum of Mankind. That was the sum total of our budget for all international projects for one year. I think,

Continued on page 56

NETWORK NOTES

New Grassroots Groups

The Maritime Animal Protection Network has been formed to address animal rights issues in Canada's Maritime provinces. Interested readers may contact them at: RR #9, Fredericton, N.B. E3B 4X9 Canada. ♦ Animal Rights Team is a new group formed to address the full range of animal rights issues, and can be reached at: 424 Femrite Dr., Madison, WI 53716. ♦ The Washington Animal Rights Network can be reached at: P.O. Box 21253, Washington, DC 20009-9253; (202) 462-6306. ♦ Concerned Arizonans for Animal Rights and Ethics seeks to increase awareness of animal rights issues in the greater Phoenix area. Write them at: P.O. Box 33093, Phoenix, AZ 85067. ♦ The Animal Rights Alliance is a multi-issue activist organization recently formed in Connecticut. Contact them at: 1771 Post Rd. East #217, Westport, CT 06880; (203) 853-3549. ♦ A statewide animal protection organization called Arkansans for Animals is working to promote animal protective legislation. They may be reached by writing to: First Commercial Bldg., Suite 1700, Little Rock, AR 72201.

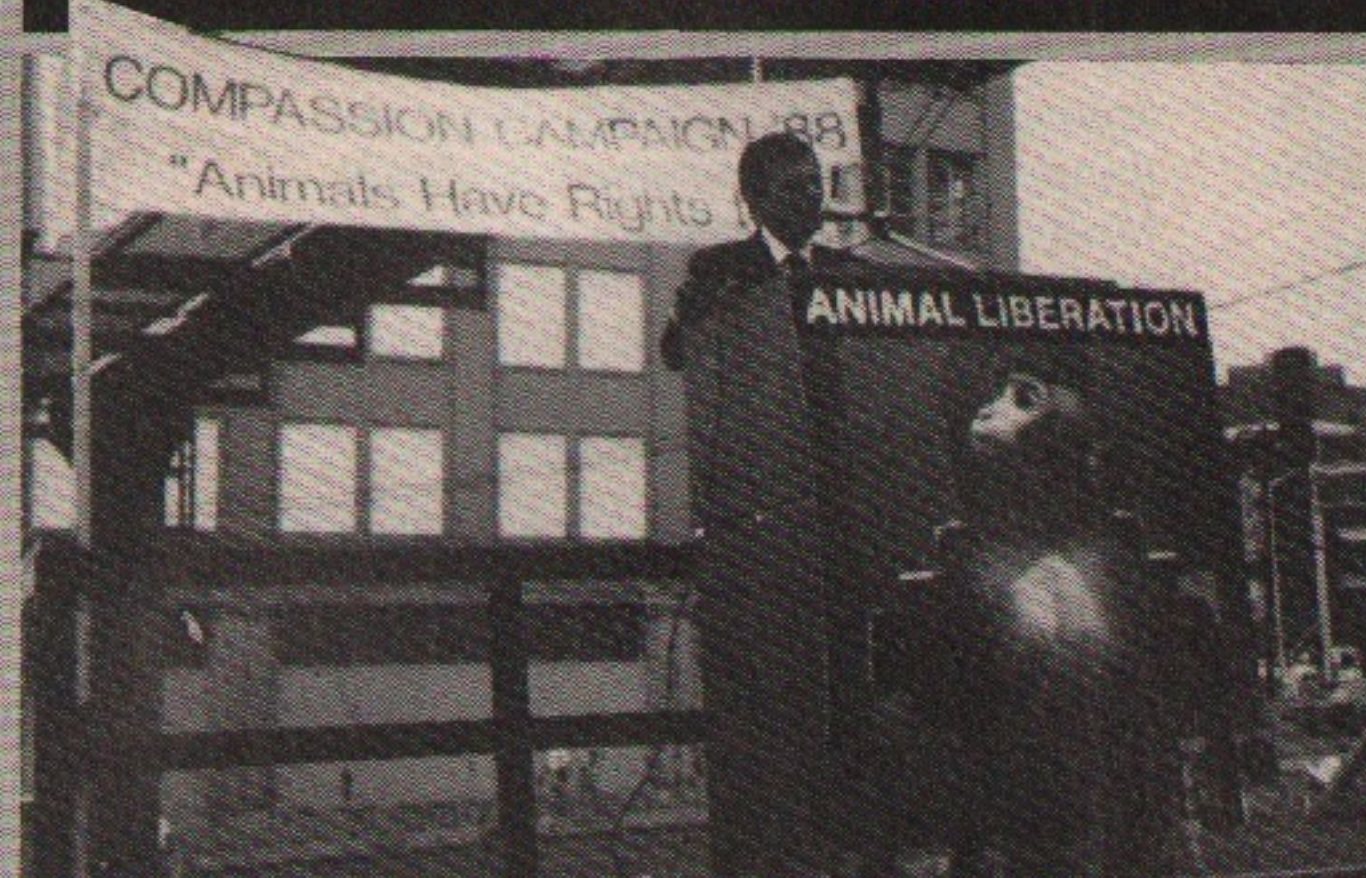
Seal Watch '89

At the request of the International Fund for Animal Welfare, Promotional Tours Travel Marketing is offering four five-day tours of the Gulf of St. Lawrence harp seal nurseries during March '89, at \$1,175 per person from Halifax. The tours are organized to show the region that seals are worth more as a live tourist attraction than as dead pelts. Contact Promotional Tours at 25 Burlington Mall Rd., Ste. 300, Burlington, MA 01803; (617) 270-0661 or toll-free outside of Massachusetts (800) 543-8917.

Science in the Field

Field Research Guidelines: Impact on Animal Care and Use Committees, edited by Dr. Barbara Orlans, summarizes the response of animal researchers to U.S. Public Health Service review requirements. It's \$5 per copy from the Scientists Center for Animal Welfare, 4805 St. Elmo, Bethesda, MD 20814.

EDITED BY MERRITT CLIFTON



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

Political Action

Compassion Campaign '88 leafletted delegates to the Democratic and Republic conventions, calling for "national political commitment to animal protection." Included in the Republican platform was this positive resolution: "We will call on the Food and Drug Administration to accelerate its certification of technically sound alternatives to animal testing of drugs and cosmetics when considering data regarding product safety and efficacy." Compassion Campaign '88 was a project of the Farm Animal Reform Movement.



Tourism may take the place of sealing in local economies.

Help for Abusers

Animal Abusers Anonymous wants to help those who hurt animals confront their problem and develop the character to overcome it. For support group information, call (212) 505-1073.

Help Animals the United Way

If your favorite nonprofit humane organization isn't on your local United Way list of charities, ask your boss for a donor option card. Over 100 local United Way campaigns now offer the donor option cards, which enable workers to route their payroll deductions to whatever charities they choose.

Sending an S.O.S.

Antonia de Portago and Jennifer Rockefeller have formed S.O.S. Animals, a group that will speak out for wildlife protection and against lab animal abuse. The Aga Khan, Cleveland Amory, Ursula Andress, Ilie Nastase, Cheryl Tiegs, Liv Ullmann, Raquel Welch, and Christopher Reeve were among the celebrity organizers of an auction and dinner held to benefit the new group on October 4. S.O.S. is based at 136 East 56th St., Ste. 21, New York, NY 10022; (212) 421-7595.

Fight Blood Sports

Hunt Saboteurs has obstructed trophy hunts for bighorn sheep, and plans work on behalf of other species. Write the group at 160 Oxford Way, Santa Cruz, CA 95060. ♦ Arizona sells more mountain lion permits than all ten other states with a lion season combined—and doesn't record the death toll. Defenders of Wildlife and the Sierra Club think it's time for change. To help, write Steve Johnson, 13795 N. Como Dr., Tucson, AZ 85741.

Lab Guidelines Available

Find out what industry scientists think is minimally acceptable treatment for farm animals by purchasing a *Guide for the Care and Use of Agricultural Animals in Research and Teaching* for \$5 from the American Society of Animal Science, 309 W. Clark St., Champaign, IL 61820.

Contacts Wanted

Reach Out for Animal Rights (ROAR) seeks contacts with other campus-based animal rights groups. Write to ROAR c/o Activities Planning Center, Box 48, University of California, Santa Barbara, CA 93106.

Animal Tests Increase Cancer Risk

The Health Care Consumers Network has formed to encourage non-animal-based research. Parent groups include the Disabled and Incurably Ill for Alternatives to Animal Research, the New England Anti-Vivisection Society, and the Physicians Committee for Responsible Medicine (PCRM). The latter charges, in a new report titled "Decreasing Cancer Risk," that animal testing actually delays the recall and replacement of products that may cause cancer. For details, write to PCRM, Box 6322, Washington, DC 20015. ♦ The "Alternatives to Animals Newsletter," Box 7177, San Jose, CA 95150, also promotes "alternative techniques in research, testing, and education."

In Memorium

Garrison Hallman, an off-duty New Jersey state trooper, died recently after swerving his car into a telephone pole to avoid a pack of stray dogs. Condolences may be sent to his loved ones in care of the New Jersey State Police Barracks, Bridgeton, NJ 08302.

Bringing Home the Gold

Tom Regan's hour-long video documentary of veteran animal activists, *Voices I Have Heard*, won the gold medal at the 1988 Houston International Film Festival. It's available for \$75 (\$50 to members) from the Culture and Animals Foundation, 3509 Eden Croft Dr., Raleigh, NC 27612.

Medical Orientation

First-year medical students received information on alternatives to the use of lab animals during orientation this fall at the Chapel Hill campus of the University of North Carolina. The North Carolina Network for Animals (NCNFA) and the campus chapters of Students for the Ethical Treatment of Animals answered questions and distributed materials prepared with the assistance of the Physicians Committee for Responsible Medicine, hoping to reach the future doctors before they become desensitized by their training. Tips to others who might like to do the same thing are available from Dietrich von Haugwitz or Cary Wolfe, NCNFA, Route 7, Box 211, Durham, NC 27707; (919) 489-2512.

Offerings

Posters (19 x 27") promoting spaying and neutering are available for \$.50 each plus \$.25 postage per order from the Toronto Humane Society, 11 River St., Toronto, Ont. M5A 4C2, Canada. ♦ A quick-reference *Guide for Local Vegetarian Groups* is available from the Vegetarian Union of North America, Box 9710, Washington, DC 20016. ♦ The 1989 Peace Calendar is \$8.75 from the War Resisters League, 339 Lafayette St., New York, NY 10012. The calendar features stories and poems by Grace Paley, and is illustrated by Vera Williams. ♦ The Syracuse Cultural Workers are offering their full-color 1989 Peace Calendar for \$10.95 postpaid (SCW Order Service, 126 Intervale Rd., Dept. CL88, Burlington, VT 05401; [802] 863-1394).

Help for Captives

The Zoo Animal Protection Society has formed to work at the grassroots level to focus more attention on the plight of animals held captive at zoos and other animal park facilities. Write to the group at 5524 Candlelight Dr., La Jolla, CA 92037; (619) 454-4959.

Do the animals in your town's zoo need help?

Anti-Fur Protests

Two hundred protesters confronted 15,000 trappers at this year's National Trappers Association convention in Peoria, Ill. The protest was backed with a rally in Indianapolis by Transpecies Unlimited (TSU) and a group called CHEETA. Earlier, members of TSU picketed the International Fur Expo at New York's Madison Square Garden. Fifty TSU demonstrators also persuaded the First Women's Bank of New York to stop offering furs as bonuses for big deposits. ♦ Forty members of Reach Out for Animal Rights and Last Chance for Animals picketed Mr. Milton's Furs of Santa Barbara, Calif. ♦ Animal Peace countered a fur show at The Gap in New Orleans with an exhibition of bloodstained furs and traps. Leaflets convinced one Gap model to reject future fur jobs. ♦ The Blackglama/American Legend mink marketing staff can be reached toll-free at 1-800-445-MINK. ♦ *Contest Newsletter* frequently publicizes sweepstakes that offer furs and hunting equipment as prizes. Protest to Deni Hamilton and Les Witeley, Box 589, La Grange, KY 40031. ♦ Boycott the Ice Capades to protest fur endorsements by star performer Elizabeth Manley. Write local producers and media when the show comes to your area.



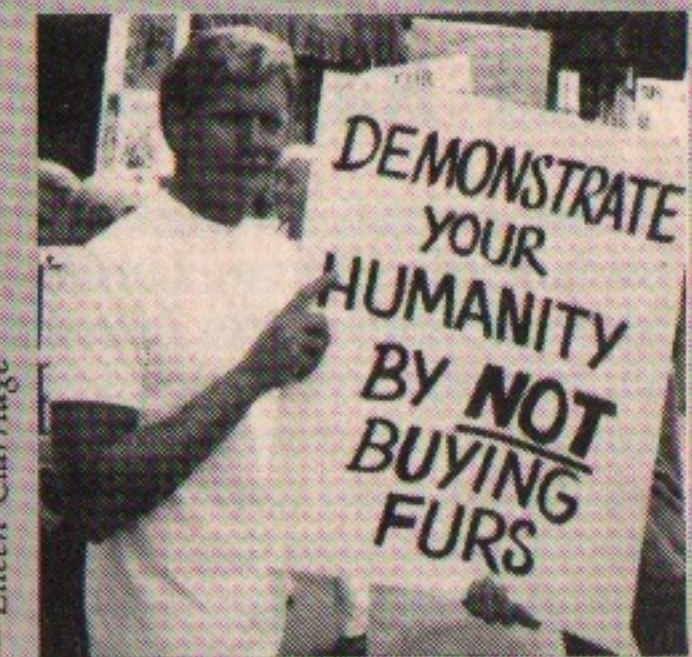
Traps for sale in Peoria.

Cash for Shelters

The Gaines Shelter Cash-In Plan provides funding and pet care literature to animal shelters in exchange for proof-of-purchase stars from Quaker and Gaines products. We don't recommend commercial meat-based dog food, but for details on the program, call 1-800-8-GAINES, or write Box 381, Croton-on-Hudson, NY 10520.

Put the Cat in the Bag

If you have to evacuate your home suddenly and don't have a cat carrier, put your cat in a pillow case and knot the opening. Cats can breathe through the fabric, which will also protect their lungs from smoke. Firemen use sacks to rescue cats; sacked cats tend to go limp, and can then be carried down ladders.



Californians against fur.

Saving Whales

The Midwest USA Whale Protection Federation does classroom talks on whales, protests against whale acquisitions by aquariums, and pickets fast-food outlets that sell fish from whaling nations. Write them at Box 9, Palos Park, IL 60464.



Storming Heaven played at the NC animal fest.

Animal-sensitive Aesthetics

The Fund for Animals held its third annual Genesis awards ceremony in Hollywood November 19, honoring artists and writers who have made outstanding contributions to public understanding of animal issues. ♦ The Culture and Animals Foundation recently drew crowds in Raleigh, N.C. with a provocative exhibit by collagist Sue Coe and a weekend of stage performances on animal rights themes. ♦ The Downtown Community Television Center of New York City hosted a four-part animal rights video festival with accompanying lectures during September. ♦ Combining style with function, the \$2.50 Trap-Ease humane mousetrap won a nomination for elegant design from the Industrial Designers Society of America. The trap uses the see-saw principle to catch mice without doing them injury.



Amy LaRoche

ALF Raids Baby Fae Transplant Lab

The Animal Liberation Front (ALF) raided the Loma Linda University Medical Center farm laboratory August 15, rescuing five puppies scheduled for use in heart transplant research, two adult dogs used for breeding, and two of the 100 goats kept there as a breeding colony of organ research "donors."

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 blood type 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 much 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 Augie Cowan filed an amended \$10 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, "My clients' infant 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, unbeknownst to my clients."



Left: an ALF raider with one of five rescued puppies. Above: these three baby baboons are no more than a week old; they have been tranquilized and their chests have been shaved in preparation for heart removal or transplant.

The Cowan suit, which does not mention Bailey by name but includes 100 "John Does," alleges that Loma Linda repeatedly promised the parents their newborn would be home for Christmas, then abruptly pressured them to terminate life support on Christmas Eve, after they had accumulated medical bills of \$235,000. Meanwhile, the suit further alleges, Baby Andrea was used to test Thymosin, a non-FDA-approved drug. Finally, the suit charges, a staff social worker urged Mrs. Cowan to hold her infant one last time, and handed her the corpse, fresh from the deep freeze. The suit claims Mrs. Cowan suffered severe emotional trauma as a result.

Besides taking animals and documents, ALF raiders made a videotape of their work, took photographs of bulletin-board jokes directed at animal transplant victims, and sprayed the lab with red paint to symbolize blood. Loma Linda estimated the damage at \$6,000 to \$10,000.

Bailey told the press that ALF took only immunization records for the goats. ALF countered that the records "document painful experimentation involving heart transplant rejection in goats, dogs, pigs, sheep, and baboons." Some of the experiments involved grafting the hearts of

newborn members of other species into the necks of goats to study tissue rejection. Contrary to Bailey's claims in JAMA, the ALF said the documentation shows all such xenografts, or cross-species transplants, have failed, and that the weight of evidence did not indicate the Baby Fae transplant had any chance of success. Further, the ALF stated, Bailey used only the chemical paralytic Ketamine to anesthetize the infant baboon whose heart went into Baby Fae. Though immobile, the baboon may have remained conscious and able to feel pain until death.

Defending himself, Bailey presented several mothers whose children have received hearts from human donors. Answered the ALF, "We, too, are grateful for the new lives that Dr. Bailey's (human) transplant patients are now enjoying. We consider his infant to infant transplants good, solid clinical research," but do not consider his work on animals applicable or essential. "We will continue our war on vivisection and all animal abuse," the ALF concluded. "The locked laboratory door is not a barrier for the seekers of truth. We shall continue our struggle until the last vivisection's lab is emptied."

—Merritt Clifton

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

A bloodbath of animal and even human sacrifice continues in New York, Miami, and Los Angeles, 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 SPCA 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 U.S. Local Satanists also sacrifice animals. The Los Angeles Board of Animal Regulation is considering an ordinance to forbid killing and injuring animals in religious rites. Santerians 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 challenge in 1986, 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 investigative 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 "Psychodynamics of Animal 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 Ishmael

Calderon. 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 profound support. You are saying what they do is okay." Address letters of protest to museum president Robert Goellet and/or director Dr. Thomas Nicholson, Museum of Natural History, Central Park West and 79th Street, New York, NY 10024; or call (212) 769-5000.

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

—Merritt Clifton

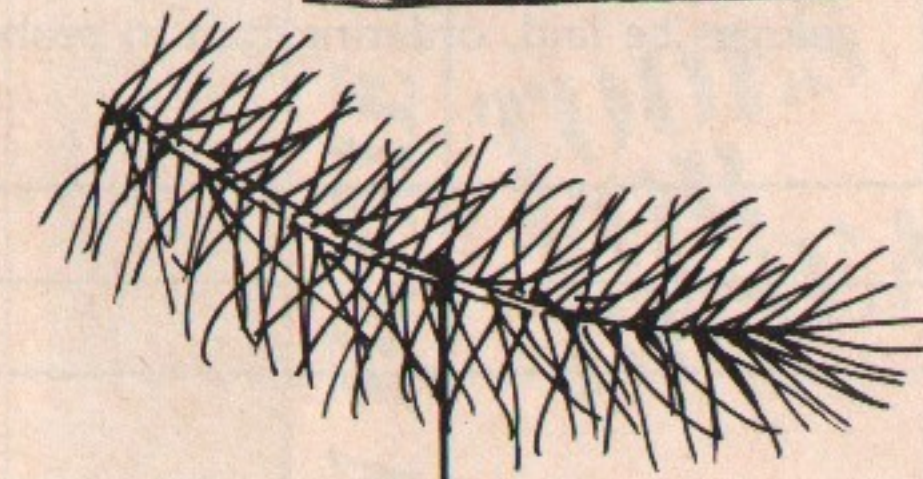
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Kim Bartlett, Editor

ANIMAL NEWSLINE

Cover-Up at the San Diego Zoo

The San Diego Zoo's record in the Dunda beating is one big cover-up, Fund for Animals president Cleveland Amory charged after testifying at California state senator Dan McCorquodale's investigative hearing. Dunda the elephant was stretched out with chains and beaten over the head with ax handles for two days by chief elephant handler Alan Roocroft and four helpers (see *News Shorts*, Sept./Oct. 1988). "First the zoo said they never got a complaint," Amory recited. "Next they said the man who made the complaint couldn't have seen such a thing. Then they said the trainer was only using a light bamboo stick. Then they said the trainer was fired. Then they said he still works for them, but isn't training elephants. They said Dunda tried to kill her handler, Lisa Landres. Lisa testified that never happened. She worked with Dunda for six years and said she was never aggressive, never a threat. They never gave her a chance to work with Dunda when they claimed to have the problem, and wouldn't even let her take a photograph of Dunda for six weeks after the beating."

Landres and senior elephant handler Steve Friedlund testified against the zoo's version of what happened at the McCorquodale hearing. McCorquodale appointed Amory to a 15-member committee now examining the whole subject of zoo animal training and discipline. Also critical of the apparent Dunda cover-up, USDA chief inspection veterinarian Dr. James Roswurm rejected a recommendation from California bureau chief Frank Enders that no Federal charges be laid, ordering him to probe further.

—Merritt Clifton



Cleveland Amory

Courtesy of The Fund for Animals



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ANIMAL NEWSLINE

Business as Usual at North Shore



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 40,000 animals per year from a shelter housing just 400 at a time—by allegedly refusing non-purebred adult animals while soliciting donations of puppies and kittens; by advertising the availability of "many valuable purebreds" in low-income communities; by giving away merchandise to anyone who adopts an animal; and by allowing animals to leave the shelter before being spayed or neutered. The high adoption rate is then cited in nationwide fundraising campaigns featuring various celebrities. Donors' addresses are sold on lists segregating Catholics as "A Middle American audience with a penchant for buying by mail." NSAL consequently has assets worth \$33 million, which ASRC believes should be spent on expanded humane education and low-cost neutering efforts. ASRC also wants more careful screening of adopters.

Since reporting the ASRC charges against NSAL in March 1988 *News Shorts*, The ANIMALS' AGENDA has received corroborating letters from people who have found abandoned animals with NSAL tags, found NSAL unwilling to take them back, and—in several cases—discovered that the animals were

"adopted" only to get a gift. Some adopters seem to be taking purebred dogs for resale, possibly to labs. NSAL has been defended, however, by American Society for the Prevention of Cruelty to Animals (ASPCA) president John Kullberg, whose organization accepts many of the animals NSAL refuses. According to Kullberg, "Our evaluation of the adoption screening procedures used by NSAL has not supported the allegation that their only interest is placing animals. Many people are turned down. It is also a fact that NSAL operates the largest spay/neuter clinic in America, larger in fact than the sum total of spay/neuter centers operated by the City of Los Angeles." The NSAL price range is well below the North American average. "In addition," writes Kullberg, "they have provided generous grants on an annual basis to humane society programs not only here in New York but also in other cities throughout the country."

—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 Van Atta, 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 also 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 annuitants" on the corporate IRS form. HSUS additionally paid \$12,822 in insurance premiums for Hoyt, plus \$9,635 for Irwin. This brought their direct compensation in 1987 to \$139,622 for Hoyt, \$114,325 for Irwin. On May 4, 1987, HSUS paid \$310,000 for the Germantown, Maryland home where Hoyt has lived since assuming the presidency in 1970. He 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 \$85,000 towards his expenses in leasing 11 acres of oceanfront and restoring a cabin at Thittsburg, Maine.

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 "refinement 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 \$411,200 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 18-year 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

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ANIMAL NEWSLINE

It takes up to 40 dumb animals to make a fur coat.
But only one to wear it.

Rocky Mountain Humane Society 795-9217



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 SUPRESS (Students United Protesting Research on Sentient Subjects) off the local community access cable TV channel. SUPRESS won after protracted political struggle, 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 "intimidation" libel and slander suits filed by polluters and vivisectionists against their critics. A notorious example was the \$4 million suit filed against Shirley McGreal and the International Primate Protection League in 1984 by the Austrian firm Immuno AG, which infects chimps with hepatitis for research purposes. McGreal's insurance company settled with Immuno for \$100,000 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 in legal fees," which effectively reserves 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

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NEWS SHORTS

■ **Hong Kong, a world leader in distributing ivory goods** from the Middle East, as of August 5, is requiring importers to show that the ivory was obtained according to CITES quota. The same week, Tanzania sent a Roman Catholic priest to jail for one day for illegal possession of 224 elephant tusks worth \$100,000. 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 opened the Shasta Dam to save the Sacramento River salmon fishery at a cost of \$70,000 per day in lost electricity. Hungry land animals descended from the mountains into irrigated farms and suburbs. Nevada responded with a summer 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 acorn shortage is expected to cause a tough winter for deer, bears, and rodents who haven't been able to fatten up against the cold. Wild ducks—already in decline—are suffering from further 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 infected with AIDS,** a simian disease resembling AIDS, in a planned experiment 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 children. Responds Dr. Neal 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. Otis Bowen, Secretary, U.S. Dept. of Health and Human Services, Room 615-F HHH Bldg., 200 Independence Ave. SW, Washington, DC 20201. Write to the Progressive Animal Welfare Society, Box 1037, Lynnwood, WA 98046 for a copy of a report on the UW project (a \$1 donation to cover postage would be appreciated).

EDITED BY MERRITT CLIFTON



A dead, stuffed monkey on display in Vancouver.

Courtesy of LIFEFORCE

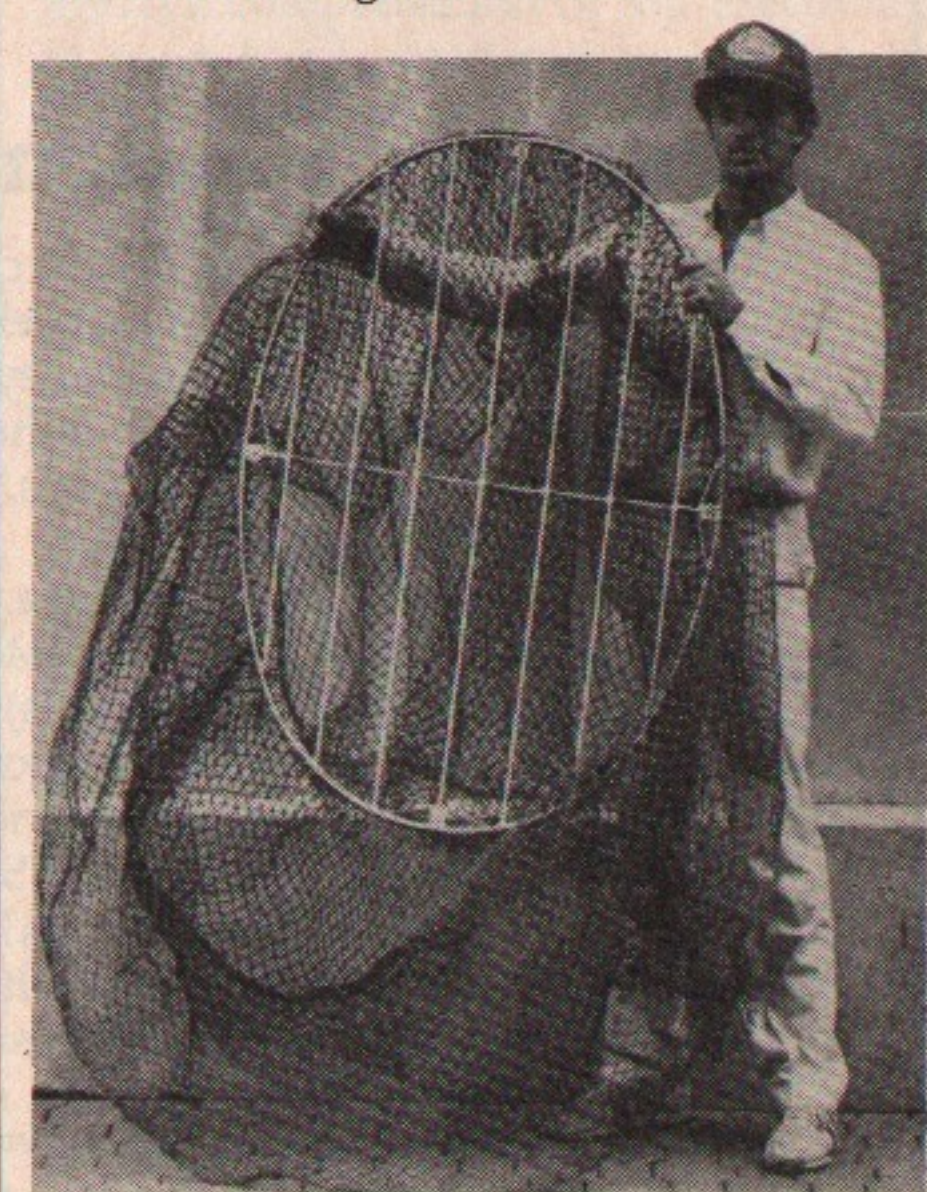
■ **Monkeys who formerly lived at the Buffalo Zoo** recently turned up dead, stuffed, and clutching Sony audio equipment in a Vancouver stereo store. The animal rights group Lifeforce persuaded the staff to remove the monkeys, but displayman Bill Gardner put them back a day later in hopes that the controversy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

■ **Emulating sensibilities of the Middle Ages,** Prince Philip of England recently had two common drakes 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 Memphis, and one from would-be hackney racer Charles D. McVean. Hackney racing ponies pull carts equipped with radio-controlled robot jockeys that tumble over one another in the turns. Protest to the TRC, 1808 West End Bldg., Ste. 704, Nashville, TN 37219; and *The Commercial Appeal*, 495 Union, Memphis, TN 38101.

■ **The USDA's first undercover probe of the meat industry** has discovered gaping holes in the inspection system in Pennsylvania. Eleven arrests were made at five slaughterhouses that sold tainted meat from sick and injured cattle. Though 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 department** has revised its animal control policy under pressure by the SPCA. Edmonton cops clubbed an 18-year-old cat to death last July, after receiving a false report that the animal might be rabid.



F. Fellenman

The "Georgia Jumper" excludes turtles from shrimp trawls.

■ **Shrimp fishermen annually capture 47,000 endangered turtles;** 12,000 of them drown. As the 1988 shrimping season ended, the U.S. Court of Appeals upheld a long-delayed Federal law requiring offshore trawlers to use turtle exclusion devices (TEDs), but a South Carolina circuit court judge issued a restraining order against a broader state law imposed after shrimper suits delayed Federal enforcement. TED use will become mandatory nationwide under the new Endangered Species Act, but only after phase-in delays, the length of which are under negotiation in Congress.

NEWS SHORTS



Vito Torelli

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

■ **Harness racing came closer to collapse** with the July 16 closure of New York's Roosevelt Raceway. The track lost \$74 million from 1984 to 1988. 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 Association that the business is in trouble partially 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 consignors and auctions too often escape liability for selling unsound horses. "We are responsible for the black eye we have received from humane organizations," Forster said, "and it will become much worse if something is not done."

■ **Twenty puppies rescued from 100-degree heat** inside Iowa dog broker Joe Zoet's parked car were returned to him after a judge dismissed cruelty charges, leaving the SPCA in North Hampton, Pa., stuck with a \$700 bill for looking after them while Zoet—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 injure animals. The money will be spent on workshops and a newsletter aimed at industrial scientists and policy-makers.

■ **Deer freeze before bright lights,** which is the reason cars and jacklighters kill up to a million per year. But, according to the Strieter Corp. of Rock Island, Ill., deer retreat from red light. This led Strieter to market the Swareflex Reflector, which tints headlight or jacklight reflections a dull red and angles them back into the woods. Test results are reportedly promising, and costs run under \$4,000 per road mile—less than conventional deer fencing.

■ **An end to "bloodless bullfights"** is on the agenda of Chicago's Commission on Animal Care and Control. Although bullfighting is illegal in the U.S., the law didn't prevent four matadors from gluing Velcro 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.

Florida hunters killed 3,500 alligators in a "sporting" event.



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 Liberation* blasted the circus for twice transporting 14 bears and 8 chimps across the scalding Nullabor Plain in midsummer, and for forcing the bears 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 Concert Productions International, sponsor of the circus' visit, were charged with failure to provide 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 reptiles apiece. The gators could be killed by trapping, harpooning, or with bolt-firing "bang sticks," but not with guns which might ricochet off the water. Wounded gators with their jaws taped shut were dispatched ashore as long as two hours after capture. The hunt total of 3,500 gators was double the number annually killed for menacing people and animals. Further, the hunting occurred in remote wild areas rather than in places where humans and reptiles interact. State officials hope to make the gator hunt an annual event. Texas and Louisiana already have annual alligator seasons.

More SHORTS on next page.

NEWS SHORTS



Live pigeon shoots continue despite protests.

■ **The U.S. Army Corps of Engineers has declared war on fish**, according to Oregon members of a Congressional advisory panel. Millions of baby salmon are killed each year, says Norma Paulus of the Northwest Power Planning Council, because the Corps won't take action to restore the Columbia and Snake River fish runs. About 20 percent of the hatchlings are barged past Corps-built hydroelectric dams. Most of the rest are pulverized in the turbines. Given \$8.7 million by Congress for restoration, the Corps spent half on more barges, while a study before the Office of Management and Budget froze the rest.

■ **70,000 seal pups were massacred** in Atlantic Canada last spring, despite a Canadian government claim that the hunt has ended. After a lapse, the hunt is actually expanding to provide cheap food for fox ranchers and supply seal penises to Oriental aphrodisiac vendors. Protest to the Minister of Fisheries and Oceans, 200 Kent St., Ottawa, Ont. K1A 0E6, Canada.

■ **State and Federal agents arrested 43 bear poachers** in Tennessee, North Carolina, and Georgia at the end of August, after purchasing 266 bear gall bladders over a three-year period. One live cub was rescued. The gall bladders fetch fancy prices from Oriental medicine vendors (see July/Aug. 1988 *Animal Newslines*).

■ **Massacres for "sport" go on.** Trans-Species Unlimited picketed Pennsylvania's Powderbourne 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 gunners. 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 Killing Fields," *The ANIMALS' AGENDA*, Nov. 1986), but legislation to ban the shoots has been stalled by the gun lobby.

■ **The White Sands Research Center** of Alamogordo, N.M., is starting a chimpanzee breeding colony at an endangered species compound near Beijing. The compound was allegedly built to save animals such as pandas and rhesus monkeys, but the chimps will be used in labs. Object to the Office of the Embassy of the People's Republic of China, 2300 Connecticut Ave., Washington, DC 20008.

■ **Crossing quail with chicken** wasn't just a political joke in a French lab recently. Five of 20 chickens who received brain tissue 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 extensive media coverage resulted in the midsummer arrest of alleged pigeon poacher Domiano Parasma, a.k.a. Thomas Parasino. Parasma 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 Cheyenne, Wyo., 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 maim 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 Kitchener was "cruel, callous, insensitive, and typical of the current administration," according to zoo financial benefactor Violet Soo-Hoo. Supervisor Richard Hongisto 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."

■ **On August 12, the Utah Wildlife Board** was persuaded by the Utah Wilderness Association (UWA) and the Humane Society of Utah (HSU) to cancel the 1988 sandhill crane season. This was the third year members of the two groups attended the annual season-setting hearing to fight on behalf of all trapped and hunted species. Directly confronting the most ardent hunters and trappers, UWA and HSU representatives receive considerable abuse, but report they've begun to draw respect from the decision-makers.

More SHORTS on page 36



Scientists are hoping to increase production of buffalo meat.



ISN'T IT ROMANTIC?

A carriage horse ride in New York City.

It's long been the way to transport couples spending a romantic evening in the city, and a source of excitement for children.

Few people have stopped to think what it means to the horses trotting through the crush of city traffic in the heat of summer and the cold of winter.

The American Society for the Prevention of Cruelty to Animals (ASPCA) constantly monitors the welfare of these horses. In 1988, we issued nearly 100 animal abuse citations, with infractions ranging from open sores caused by improperly fitting harnesses and lameness due to long hours, to exhaustion resulting from exposure to extremes of cold, heat, rain and snow. Some legislation does exist regulating the carriage trade. But not enough. And penalties given

to those guilty of animal abuse often amount to little more than a slap on the wrist.

Now that you know the truth, do you still want a ride?

In addition to lending moral support, there is more you can do. The ASPCA urges you to tell your local and state government representatives to more stringently regulate the carriage horse trade. Ideally, seek to ban the trade forever; if this is not possible, at least bar the carriages from city traffic! Restrict carriages to parks! Insist on proper training and licensing of carriage horse drivers!

For more information on this important humane issue, contact the ASPCA Education Department, 441 E. 92nd Street, New York, NY 10128.

The American Society for the Prevention of Cruelty to Animals

America's First Humane Society

NEWS SHORTS

■ **Hershey Inc. is now selling to dairy farmers** chocolate products judged unfit for human consumption. According to Pennsylvania livestock nutritionist William Flickinger, feeding dairy cows up to eight pounds of chocolate per day lowers their feed intake while raising the butterfat content of their milk. Dairy farmers have long doused winter feed with molasses for a similar effect.

■ **More and more beef cattle** are eating processed chicken manure, which is thought by farmers to be as nutritious as soybeans. Although selling chicken manure as feed isn't allowed by the USDA, it can be bought as fertilizer, then used for feed. Recent studies show that as many as half of American beef farmers are using it.

■ **The high poultry mortality rate** causes a major disposal problem for chicken ranchers. In addition to unwanted roosters culled at hatching, about 6 percent of the remaining chickens die prematurely of disease or heat waves. Animal feed producers shun the dead birds because they often carry deadly bacteria, and burying them pollutes groundwater. As a solution, University of Maryland poultry expert Dennis Murphy is promoting "chicken compost": two parts chicken, four parts manure, and one part straw cooked for four months at 140 degrees. Guelph, Ontario researcher Chris Findlay has figured out how to use chicken bones as enzyme receptacles that start turning milk into cheddar cheese. (The bones don't actually wind up in the cheese.)

■ **Exotic animals acquired by people** unprepared to look after them are a growing problem in most parts of the country. New York's ASPCA alone rescued 5,304 exotics—from birds to big cats—during fiscal year 1988.

■ **Frogs are on the decline across North America**, casualties of drought, acid rain, marsh drainage, and over-hunting for food and lab use. California and Oregon researchers are worried that loss of frogs will lead to the loss of the fish and birds who feed on them. Earlier this year, Quebec imposed the first-ever season (four months) and license requirements (\$7.75) on frog hunters.

■ **Volunteers in 24 states** spent a fall afternoon gathering beach debris for a survey jointly sponsored by the Environmental Protection Agency and the Center for Environmental Education. The survey results will be used to monitor the impact of an international treaty prohibiting sea disposal of plastic trash, which often kills animals who ingest or become entangled in it. The treaty comes into effect January 1, 1989.



Beavers were involved in the first U.S. fur farm liberation.

■ **Two hundred starving beavers** disappeared from the Nelligan/Lake fur farm in Stevensville, Mont., last summer. As we go to press, Jeanne Roush, director of research and investigations for People for the Ethical Treatment of Animals (PETA), is scheduled to face trial around Thanksgiving for felony theft of the beavers. Roush refused a plea bargain that would have given her a three-year suspended sentence and a fine of \$50,000. PETA president Ingrid Newkirk confirmed that the farm was one of many promoted over the past decade by Dennis Crum. Thousands of beavers have starved as investors went bankrupt. Newkirk said PETA intervened in Stevensville at the invitation of the Bitterroot Humane Society, and was authorized by the county attorney to do whatever was necessary to restore the beavers' health.

■ **The Canadian government's 1,100 crab-eating macaques** live in stacked steel-barred cages without exercise facilities and never see the sun. Protest to the Minister for Health and Welfare, House of Commons, Ottawa, Ont. K1A 0A6, Canada.

■ **The Vancouver Aquarium** has already killed seven scarce narwhals in a 20-year effort to be the first in Canada to display these marine mammals. Now they're after more. Protest to Parks Commissioners, 2099 Beach Ave., Vancouver, BC V6G 1Z4, Canada. Send a copy of the letter to Mayor Campbell and the City Council, 453 W. 12th Ave., Vancouver, BC V5Y 1Y4, Canada.

■ **Rattlesnake roundups** create "a poor image" for the U.S. Jaycees, admits executive vice president Bill Brimmer, who received some 300 letters after a June 1988 *News Shorts* expose in *The ANIMALS' AGENDA*. Brimmer asked the three offending Jaycee chapters to stop, but the Taylor, Texas chapter says it won't. The rattlers are captured by pouring gasoline down their holes, creating pollution lethal to all wildlife. The snakes are then tormented and finally beheaded.

■ **Vivisectors took lessons in defeating humane legislation** at a recent seminar of the National Association for Biomedical Research (NABR). NABR warned, "The number of state bills affecting the use of animals in research, education, and testing has more than doubled in the past three years," and encouraged "pro-active approaches" such as the laws against lab break-ins recently passed in Massachusetts and Minnesota.

■ **Stressed pigs produce poor meat**, according to Agriculture Canada researcher Andre Fortin, who concludes that the factory farming system isn't just bad for pigs, it's bad business. Entomologist Harley Raney of the University of Kentucky meanwhile discovered that 85 percent of insecticide applications to fodder corn cost more than they save in damage—and that's just in dollars, excluding harm to non-target species.

■ **Hoping to raise \$1.7 million to fight rhino poachers**, two Zimbabwean women are bicycling 14,000 miles across Africa. Julie Edwards, 24, and Charlie Hewat, 25, were warmly greeted in Victoria Falls by Zimbabwean minister for natural resources Victoria Chitepo. Zimbabwean president Robert Mugabe recently approved a shoot-to-kill policy towards the poachers who seek horns for the aphrodisiac market.

A MODERN Christmas Carol

On a dark and windswept winter's night,
I walked beneath the cold moon's light
Alone amidst the drifting snow
With collar turned against the blow
And wished for hearthside's warmth and light
On a dark and windswept winter's night.

The steeple chimes had just struck ten
And all were safe and warm within
Save I, a solitary traveler,
Breath billowing in frosted air.
'Twas a Yuletide eve, near Christmas, when
The steeple chimes had just struck ten.

As I crossed the deep wood, homeward bound,
There reached my ears a mournful sound
As if a thousand thousand souls
Were lost among the ancient boughs
Cursing those who walk the ground
As I crossed the deep wood, homeward bound.

And as I reached the deepest wood
There suddenly before me stood
A vapor taken human veil,
A spirit from a childhood tale
But I knew not whether ill or good
As I reached the deepest wood.

The specter knew my thoughts and quoth:
"The ill and good, I bring you both.
The ill, the past of humankind,
Who, blessed with skill of hand and mind,
These gifts to noble use did loathe
To put," the solemn specter quoth.

"Dark vision!" trembling, I cried.
"My guilt in this is not denied.
I have been slow to use that wit
Which Providence has deemed befits
My kind. So be you now inclined
To mercy," trembling, I cried.

The veiled terror loomed on high,
Then bent its horrid face down nigh
To where I knelt in abject awe
And spoke: "You do not know what law
You plead your guilt to passing by."
The veiled terror loomed on high.

There, in the deep wood's lofty gloom,
The thing proclaimed all mortals' doom:
"Condemned are you and all your race
In the name of every thing and place
Which you, in selfishness and pride,
Have laid to waste or turned aside
Or taken for your own device
Or used in greed and avarice

"Or, in name of wisdom, god, and lore
Did treat as kind folk should abhor,
Or used, or killed, or trapped alive
'Til none are found that free survive.
For all these cruelties, and more,
You are condemned forevermore!"

Then from the steeple came a knell,
Even as these dire words fell,
Which struck me to my very heart
And bade all conscious thought depart.
I saw no more, my body fell
As from the steeple came a knell.

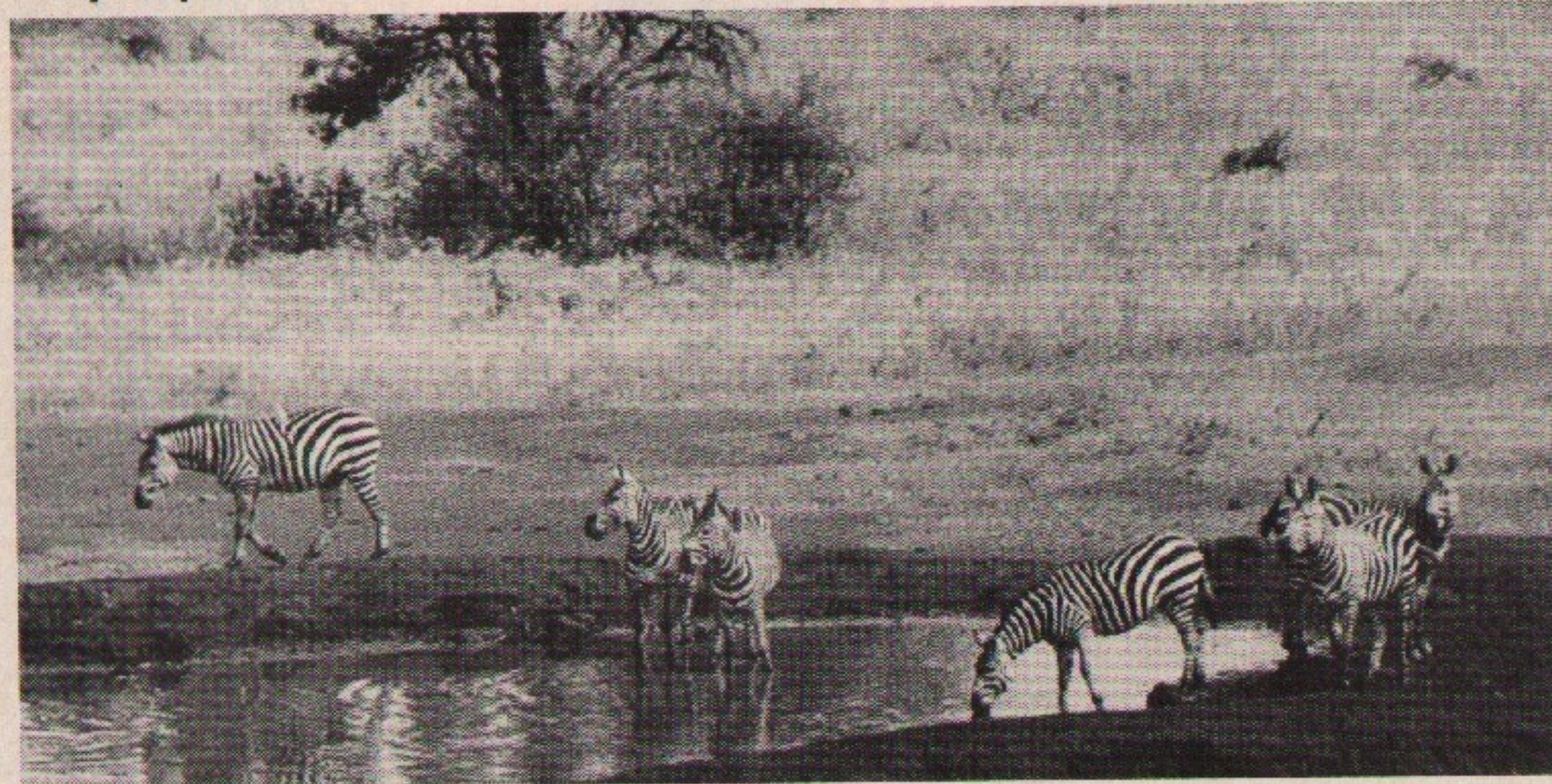
When I awoke, 'twas early dawn.
The fatal vision now was gone
And I was safely in my bed
With no sign of the past night's dread;
But new hope in my breast was spawned
As I awoke in early dawn.

My hope turned quickly into mirth
And love for all Creation's birth
For this is the good of humankind
Which my vision brought to mind:
Give no one creature greatest worth,
Grant peace to all that dwell on Earth.

—David Kay



Kenya's parks: Animal sanctuaries or hunting grounds?



KENYA—

Game Wardens Dismissed

In an effort to stop widespread poaching in its animal sanctuaries, the Kenyan Wildlife Ministry dismissed 10 game wardens and rangers last October, while suspending 33 others. The rangers and wardens dismissed had been working in Tsavo, Masai Mara, and Amboseli national parks. The announcement was made by the Assistant Minister for Tourism and Wildlife, Philip Leakey, son of anthropologist Louis Leakey. He assured Parliament that "every effort would be made to bring these people to justice." Leakey 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 unofficial war that ensued, the poachers—often armed with modern weapons—managed to kill five rangers in the parks. Only one poacher has been killed in the armed confrontations.

In recent decades, elephant herds have been decimated to the tune of more than 80,000 a year, and their future is now precarious at best. Ivory tusks sell for \$82 a pound—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 elephant population has dropped 85 percent. Throughout Africa, the drop has been from 2.3 million in 1970 to less than 700,000 today. Much of it has been the result of poaching, but loss of trees and natural habitat 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 area found only 5,363 pachyderms, down from approximately 35,000 animals in 1974. Last year, in a scandal that shook 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 safari especially organized for rich Arab sheiks. (See *Dateline: International*, May 1988.)

Much of the ivory so brutally obtained ends up in the Far East, where it is carved into jewelry and figurines, many of them—ironically—elephant likenesses, but a full 40 percent of the estimated 800 tons of ivory that enter international trade each year end up in Western Europe and the U.S. Conservationists have long advocated a total ban on the ivory trade, and last August the issue began to be actively discussed by the European Economic Community's Executive Commission. The Commission is also considering a ban on leg traps for furbearing animals, and an indefinite extension of the ban on seal products.

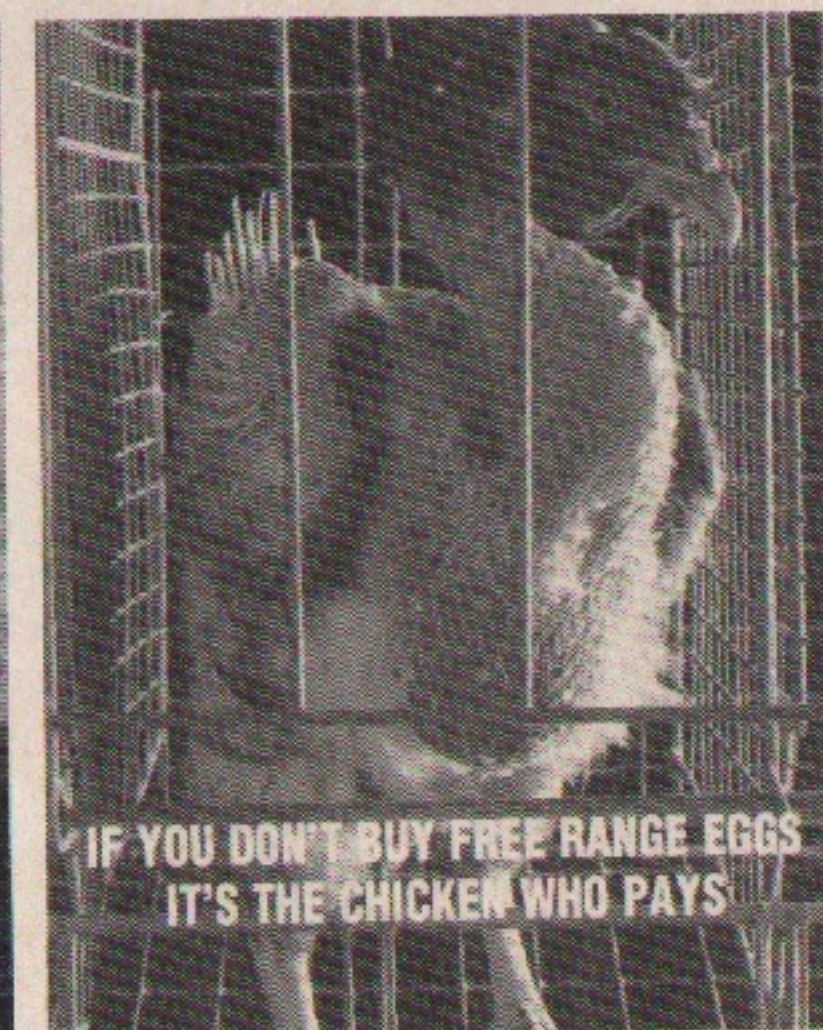
Meanwhile, in the U.S., the Elephant Protection Act (H.R. 2999) passed the House in August. As mentioned in our legislative update in November, the bill originally called for a total ban on ivory imports, but after determined opposition from some conservationists—especially the World Wildlife Fund—the text was revised to ban ivory only from countries judged to have poorly enforced conservation laws. *Main sources:* The *New York Times*, The *Animals' Agenda* correspondents.

BRITAIN—

Anti-Factory Farm Ad Spiked

Apparently, censorship by commercial media of any topic deemed "controversial" or upsetting to powerful interests is likely to remain a serious obstacle to mass education on animal questions. Last year, the three leading U.S. TV networks refused to run a well-produced anti-fur commercial sponsored by Friends of Animals (FoA). Now, in Britain, something similar has happened with a recent ad produced by Compassion in World Farming (CIWF). The film—designed to highlight the horrors of battery-caging and carefully shot to avoid revulsion among the audience—was scheduled to run in cinemas in 20 cities throughout the United

No controversy, please



Kingdom last July, but the Cinema Exhibitors Association (CEA) suddenly pulled the plug on the project after being pressured by the National Farmers Union.

The CEA action was denounced by the Campaign for Press and Broadcasting Freedom, a liberal group, as a simple case of "invidious censorship." Indeed, *de facto* censorship by the media may constitute, at least in the U.S., a serious infringement on First Amendment guarantees of free speech. Said Carol McKenna, CIWF Campaign Director: "Cinemas are quite willing to show films like *Rambo* which include hideous scenes of violence and exploitation which many find offensive. Yet they are to deny [following pressure from vested interests] the public the right to find out about real life suffering of animals and other important ethical issues." *Main sources:* The *Vegetarian* (U.K.), FoA.

BRAZIL—

Amazon Forest Gets Temporary Reprieve

In a belated move to slow down the rapid destruction of the Amazonian rain forest—the largest of its kind in the world—Brazilian President Jose Sarney announced on Oct. 12 a series of steps aimed at reversing the "development" policy launched almost 20 years ago that set in motion the drive to conquer the jungles of this immense country. "Fires, deforesta-

Is there hope for the Amazon jungle?



tion, huge agricultural projects, gold mines and predatory development are destroying our flora and fauna," said Sarney. "We must contain the predatory actions of man." The government is planning to discontinue tax breaks, subsidized loans and other official incentives for development projects deemed harmful to the environment. In particular, cattle raising would be severely limited in the Amazon region, and entirely forbidden in the nearly gone Atlantic forest. This rain forest, originally 140,000 square miles across the coast of Brazil, has now been reduced to less than 4,000 square miles. Critics regard cattle ranching and farming—both considered uneconomical without government subsidies—as the main culprits for the devastation visited on the rain forests—which are the oldest and most complex ecosystems known to man. Other government-sponsored projects involving roads, dams, mines, and electrification schemes have further contributed to damaging the fragile jungle environment, and attracted hundreds of thousands of settlers and drifters.

The policy reversal—announced by Sarney in an emotional televised address to the nation—is a victory for foreign environmentalists, especially European and American, who have long criticized the "Wild West" mentality behind much of the Brazilian "development miracle," and especially the crucial role played in these schemes by international lending agencies like the World Bank and the Inter-American Development Bank—both heavily influenced by the U.S. In recent years, the World Bank has moved

to clean up its image of being insensitive to ecological concerns by establishing more stringent project impact criteria, but critics have denounced these changes as mere "tokenism" designed to defuse further protests. (On this topic also see *Intelligencer* this issue and July/August 1988.) *Main sources:* The *New York Times*, *Greenpeace*, *Environmental Defense Fund*.

Global—

World Wildlife Fund Distances Itself From Fur Trade

The World Wildlife Fund, a prominent conservation organization which has frequently come in for criticism from animal rights groups for its equivocal attitudes toward hunting (Prince Philip, a high WWF official, is a well-known hunter), was recently forced to advise its national organizations to stay clear of entanglements with the fur trade.

In a mildly-worded circular letter sent last August to all national organizations, Michael Chilcott, Special Assistant to the Director General, noted disapprovingly that two chapters—WWF-Germany and WWF-Finland—had engaged in joint publicity and fund-raising efforts with the fur industry. Specifically, WWF-Germany had been receiving a small royalty from sales in Germany of a book identifying furs, while WWF-Finland had been the beneficiary earlier this year of an auction of fur from captive-

Liquidating the fur connection



bred mink and fox which netted over US\$100,000.

According to Chilcott, after discussing the matter with headquarters, WWF-Germany promptly cancelled its arrangement 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. Arguing that the use of fur from animals bred in captivity is widely accepted in Finland, and not considered a problem by the country's conservation community, the group has only agreed to "consider" the Director General's advice against future promotional ac-

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

tivities with the fur industry.

In the same circular, Chilcott stated rather ambiguously that, "While WWF does not oppose the use of products from non-endangered species...it will do nothing to assist the promotion of the fur industry. WWF International urges all National Organiza-

Is the threat for real?



tions to refrain from actively supporting the fur trade." This is certainly in keeping with WWF's long-standing habit of looking at animal problems as merely a question of species conservation, an abstract perspective that usually obscures individual animal suffering. *Main sources:* Michael Chilcott (WWF).

CHINA—

"Wild Dogs" a Threat?

According to recent news reports, Chinese veterinarians are pleading for help in bringing under control more than 200,000 "wild dogs" who are supposedly attacking and killing people and livestock in Central China. Specifically, Xinyang County, in central Henan Province, seems to be the region most seriously affected by the 220,000 "savage dogs" said to be roaming freely through the countryside. According to the *Guangming Daily*, the county's veterinarian station has repeatedly requested the local government to budget more funds for immunizing citizens against rabies. Only two factories produce anti-rabies vaccines in China, and the supply has often fallen short of demand. During the first semester of 1988, 471 people were reported to have been inoculated against rabies after being bitten by dogs, while the animals were also said to have killed 200 head of cattle. In 1985, the paper claimed, when the dog population stood at 96,400 (how did they arrive at such a precise figure?) more than 500

Continued on next page

Bird shoots: a wave of revulsion



Continued from previous page

people were injured by the canines and nine people died after being attacked. The paper attributed the problem to the "absence of restrictions on raising dogs and the indifference of the country leaders."

As reported in this column last July, Chinese regulations affecting animals can be at times extremely harsh. In the case of companion animals, many cities have now passed regulations banning dog ownership altogether, or requiring dog owners to compensate people injured by their pets. Beijing banned dog ownership in 1983, after officials claimed strays presented a grave sanitary threat. In the campaign that ensued, special extermination squads drowned, clubbed, and electrocuted more than 200,000 dogs. *Main sources: The Animals' Agenda correspondents, UPI.*

CHILE—

Animal Defenders Sue Pigeon Shoot Organizers

In a pigeon massacre evocative of the notorious Hegins, Pa., bird shoot held in the U.S. every Labor Day for the past 54 years, more than 1,500 pigeons were killed in October of 1987 in Santiago, during the XI South American Pigeon Shoot Championship. The tournament, justified by its organizers "as providing food for the neediest," drew participants from all over the continent, Europe, and the U.S. This particular tournament, however, has left in its wake a legacy of unprecedented controversy, and even the promise of remedial legislation, as animal and environmentalist groups—led by Jaime Yoclevsky, executive director of the nation's largest animal welfare group, the Sociedad Protectora de Animales—have now filed criminal charges

against the event's chief sponsors.

Yoclevsky, who managed to attend the tournament with an associate, and who was the victim of vituperation and even physical threats by some of the shooters, argues that such events clearly violate existing criminal statutes forbidding wanton cruelty to animals (Art. 496, Sec. 35). Pretending to be one more enthusiast of the "sport," Yoclevsky first mingled freely with the crowd. At one point he asked one of the participants why it was necessary to use pigeons instead of clay targets. "I get more of a kick by shooting a bird," he was told candidly. "The birds fly in unpredictable patterns."

The lawsuit has galvanized the local animal and ecological defense community, which is now also asking the government to pass a comprehensive animal protection act stipulating severe penalties for acts of "unjustifiable cruelty to animals." Possible offenses include giving animals contaminated water to drink, practicing vivisection for "non-scientific purposes," transporting animals upside down (as it happens with chickens), slaughtering pregnant female animals, or engaging in torture for the sake of amusement. People inciting others to cruelty by word or in writing are also subject to heavy fines ranging from 2 to 20 minimum salaries. The bill also requires slaughterhouses to use stunning devices before butchering animals. Illiteracy and a poor education are considered to be attenuating circumstances.

However imperfect, the bill is a sorely needed step in the direction of further educating the Chilean public about animal issues. Despite frequent economic crises (Chile was once a textbook example of runaway inflation), a closing 15-year period of harsh military rule, and relative geographical isolation, the nation boasts a highly sophisticated cultural and political tradition, and humane legislation dates back to

the early 19th century. Chile abolished bullfights in 1823.

The current animal protection bill is only the latest attempt at making humane regulations mandatory and subject to criminal prosecution. In 1962, Godofredo Stutzin and Elias Ducaud, two of Chile's most respected animal defenders, lobbied for a special bill incorporating a broad spectrum of provisions. The bill was eventually passed in 1973 by the Chilean House of Representatives, but the military coup in September of that year ushered in a tumultuous period in which matters concerning conservation and animal protection were almost routinely put aside. In 1984, nonetheless, Chile's paramilitary police, the Carabineros Corps, received a special notebook outlining more than 20 types of animal cruelty proscribed by existing laws. Unfortunately, enforcement has been lax or nonexistent, and in many cases culprits pay a small fine and are let go. It is hoped that the lawsuit against the pigeon shoot organizers—amply and favorably reported by the Chilean press—will result in a new humane code, as well as more aggressive enforcement of anti-cruelty statutes. *Main sources: Dr. Hermann Matamala, The Animals' Agenda correspondents.*

CANADA—

Lobby Formed to Defend Animal Experiments

In an attempt to promote medical research and fight animal rights, some wealthy Torontonians have formed a new group called Partners in Research (PIR). According to its Executive Director, Ronald Calhoun, the new organization will also aim much of its lobbying against the leaders of the

Toronto Humane Society (THS). "Animal rights activists have been spreading misinformation for years about the use of animals in research," said Calhoun, a retired executive of GM Diesel of London, Ont., and past chairman of the fundraising committee of the Canadian Cancer Society.

Operating as an independent citizens' group, Partners in Research is the brain child of Bluma Appel, a prominent political fundraiser and art patron, but the organization is intimately connected with Toronto General Hospital and two leading Ontario universities. Besides socialites and leading physicians, PIR has received financing to start up from more than 22 hospitals, universities and health groups, each contributing from \$100 to \$5,000. The possibility of legislative restrictions on animal experimentation as a result of lobbying by animal rights groups is the main factor behind the medical establishment's support for PIR.

PIR's activities have pitted the organization squarely against the Toronto Humane Society, accused by some critics to have fallen in the hands of "radicals." Responding to PIR's attacks, Tita Zierer, a project coordinator at THS declared that the organization "was not against medical research that uses animals and, in fact, we want to work with the scientists to enact more appropriate safeguards." She added that THS favors mandatory legislation rather than voluntary guidelines, and that ethical review by outsiders instead of peer review would assure better compliance with whatever humane standards are adopted. Meanwhile, PIR, in a transparent bid for broad support, is billing itself as an organization deeply concerned about animal welfare and "improved health care for humans and animals." *Main sources: The Globe and Mail, The Animals' Agenda correspondents.*

Animal research: The struggle continues



—American Anti-vivisection Society

Beyond the Draize Test

By Neal D. Barnard, M.D.

It is well known that the Draize eye irritancy test—a technique used for product testing—is cruel to animals. It is not well known, however, that the Draize test is not a safety test. Paradoxically, numerous products fail the test and are marketed anyway.

Take Clairol products, for example. In response to new Federal mandates, the company recently released information on the safety of its products to beauticians who regularly use them. The information revealed that some of the products can cause permanent eye damage. For instance, Clairol's notice regarding its permanent (oxidation) hair colorings reads: "CAUTION. Eye irritants. When oxidation haircolor [sic] is mixed with developers (hydrogen peroxide), the mixture may cause severe irritation and possible permanent eye injury." The notice for Clairol's bleach powders states: "CAUTION, eye irritant. When the bleach powders are mixed with hydrogen peroxide, the mixture may cause severe irritation and possible permanent eye injury. . . Flush with plenty of water immediately. Remove contact lenses if used. Get medical attention IMMEDIATELY." These specific products are not exceptions; Clairol's Metalex hair dye remover is called an "eye irritant" and Clairol's aerosol hair sprays are described as "potential eye irritants."

It is very likely that these products were Draize-tested and determined to be eye irritants. Yet, the companies marketed the products in spite of the test results. One might argue that even though the Draize did not keep these eye-damaging products off the market, maybe it helped in the safety labeling. But it's very hard to make a case for animal testing for this purpose. All such products should be kept out of the eye and should be labeled appropriately. A similar general purpose label can be found on over-the-counter medications: "Keep this and all medications out of the reach of children." Why blind rabbits simply for labeling purposes?

Even if it were used as a safety screen, the Draize is entirely inadequate as a measure of safety. This World War II-vintage test is well-known for its failures. In 1948, four years after the test was designed by John Draize, researchers found that one part histamine phosphate to 200 parts water caused only a slight and transient reaction in the rabbit eye. But an even more dilute solution (1:50,000) had a potent effect in the human eye. In subsequent years, a 2.5 percent cresol solution caused only a mild reaction in rabbits, but in humans it caused swelling of the eye, opacification of the cornea, and congestion of the conjunctivae. Certain detergents caused no reactions in the rabbit eye, even at high concentrations. In humans, these same detergents caused pain and altered vision. A male hairdressing formulation passed the Draize test, only to cause numerous reports of irritation to the human eye. A five-percent soap solution produced almost

no effects in rabbits, but caused corneal damage in humans. Ozone at levels of 2-37 parts per million was not injurious to rabbits but did cause irritation in the human eye.

The reasons the test results vary in humans and rabbits are not difficult to pinpoint. There are many structural differences between the rabbit eye and the human eye. The pH of human tears (7.1 to 7.3) is much lower than that of rabbits (8.2). A one-point difference on the pH scale means a ten-fold difference in the acidity of tears. In addition, the rabbit's cornea is about 30 percent thinner than the human cornea. The "third eyelid," or nictitating membrane, which rabbits have (and humans don't) may change the animal's response to substances by clearing them away, or perhaps by trapping them against the cornea. Rabbits blink and tear at rates very different from humans.

Moreover, the Draize test is so subjective that different technicians can obtain vastly different results. Scientists at Carnegie-Mellon University distributed test substances to 24 different laboratories for Draize testing. They wrote:

"Certain laboratories consistently recorded unusually severe scores. . . for the materials tested. . . Other laboratories reported consistently nonirritating scores. . . Certain materials were rated as the most irritating tested by some laboratories and, contrariwise, as the least irritating by others. . . Thus, the tests which have been used. . . to decide the degree of eye or skin irritation produce quite variable results among the various laboratories as well as within certain laboratories. To use these tests, or variations of them, to obtain consistency in classifying the material as an eye or skin irritant or nonirritant, therefore, is not deemed practical."

They went on to recommend:

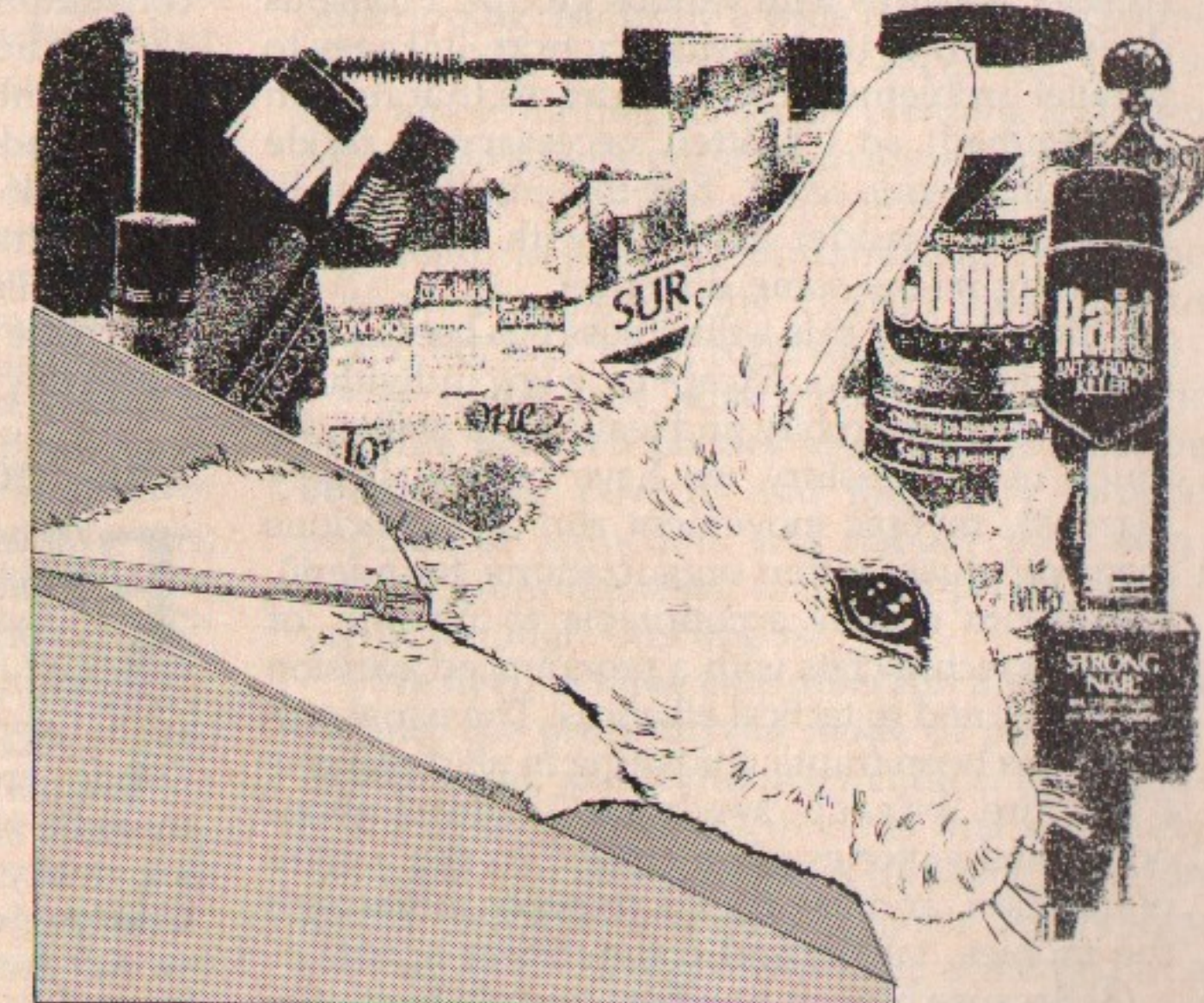
"... it is suggested that the rabbit eye and skin procedures currently recommended by the federal agencies for use in delineation of irritancy of materials should not be recommended as standard procedures in any new regulations."

Not long ago, at a meeting with representatives of the products testing industry, the Food and Drug Administration, and others concerned about the Draize test, attendees generally

acknowledged that the Draize was far from a good measure of human reactions to substances. Yet, manufacturers cling to it, apparently because it is an easily performed test routinely used to guard against consumer lawsuits.

It is important to know that advanced technologies do exist that can be used to protect consumers from potentially harmful substances. The chorioallantoic membrane (CAM) test, developed by Dr. Joseph Leighton and his colleague at the Medical College of Pennsylvania uses the membrane found under the shell of a chicken egg. This membrane contains blood vessels and epithelial cells, and reacts to substances very much as the human eye does. Studies conducted by Colgate Palmolive validate the reliability of CAM test results, especially when com-

Continued on page 46



The Environmentalist Option III

Defusing the Population Bomb

BY PATRICE GREANVILLE

In recent *Intelligencer* columns I have attempted to show why it might be beneficial for the animal defense community to begin exploring a closer working relationship with its natural cousin, the environmentalist tribe. The basic question we set out to answer was: why should we be interested in environmentalism, and human overpopulation in particular? We found three compelling 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 is essentially a sub-branch of a new, more radical brand of environmentalism, and an indispensable threshold for humans to go through as they revamp their ethic toward nature;

(2) Because considering the magnitude of the social changes we seek, it is essential that animal activists broaden their political perspective, become more sensitized to the nation's and the world's overriding issues, and learn to form strategic alliances with various groups. Problems derive much of their resiliency from linkages to parallel problems (or to root causes that remain unexamined) so it's often necessary to tackle them on a wide front. But 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 of outstanding probity and leadership ability, for much of our history we have been a largely ingrown, myopic movement run by capricious megalomaniacs (often organizations' founders), boardroom cliques accountable to no one, or careerist technocrats with a pronounced aversion to politics and to tactical alliances. The usual outcome has been frantic thrashing in all directions ("the fire brigade syndrome"), duplication, occasional victories often eroded by the weight of tradition, and few results commensurate with the monies, talent, and commitment spent.

(3) Because human numbers, coupled with the way we treat the biosphere, have had a demonstrably nefarious effect on the fate of countless creatures who happen to share the planet with us. Obviously, a bankrupt environment can't go on sustaining life as we know it, and greater human numbers—short of a colossal retooling of our dominant production and consumption habits—will only put additional pressure on all animal populations.

Searching for causes

Given the enormous social, economic, and political stakes involved in resolving the "overpopulation" threat, a broad array of class, race, and national interests have joined the

debate and often clashed over its precise definition. The so-called "mainstream" view, for example, has placed the emphasis on population size, arguing that at any given time more people probably represent more trouble for the underlying ecosystem. This is mathematically correct, but also somewhat misleading, since it narrows the issue to a crudely defined question of "intolerable population growth," with the Third World—supposedly accursed by uncontrollable concupiscence—as the main villain.

Not everyone, however, sees the Third World as the chief threat to a viable ecosystem. Distinguished environmentalists and political scientists such as Barry Commoner, David Brower (founder of Friends of the Earth), and Frances Moore Lappe prefer to put the emphasis elsewhere. For them, the decisive factor is not *how many people* we have on the planet, but the manner in which individuals *consume* resources and interact with the environment—thereby burdening the biosphere. And the perils of "overconsumption," as Brower warns, are real. Global carbon dioxide pollution, for example, the main ingredient of acid rain and the "greenhouse effect," (and a direct offshoot of energy consumption), is 16 more times the product of American activity than that of an average Third World country. (See *Intelligencer*, Nov. 1988.) By that calculus, the critics claim, the U.S. should be defined as a severely "overpopulated" nation.

The "political-economic" diagnosis

Frances Moore Lappe, author of *Diet for a Small Planet*, J. Baird Callicott, an environmental ethicist with the University of Wisconsin, and Rachel Schurman, co-author with Lappe of *Population: Beyond a Deadlocked Debate*, are among those who support Commoner's view that the roots of "overpopulation" are really far more political than biological. Challenging ecological types to "look at real-world human population growth patterns," Callicott and Lappe caution against oversimplifying the issue:

Ecologists hope for a zero rate of growth in the human population or even a negative rate of growth, to be followed by population stabilization and, later, a gradual and orderly retrenchment in the number of humans. Pressures on other forms of life would thus be reduced and strains on the ecosystems gradually relaxed, permitting nature to recover and human beings to reestablish a stable coexistence with animals and the environment.

Few political progressives would attack such a felicitous vision. But they worry that ecologists, schooled in population biology, might suggest that starvation—as in the case of deer and ducks—is simply a natural limiting device on a population that has outstripped its ecological niche. The progressives

point out that a simplistic biological analysis of the human population explosion neglects what is unique about human culture and society. For example, sociologists and health workers teach us that when parents see their children dying from malnutrition and diseases exacerbated by it—that is, when infant death rates are high—their response is to have *more* children, not fewer. . . . A politically sensitive perspective is thus essential for ecologically motivated activists if they wish to realize their own goals. [H]igh birth rates in the Third World today often reflect the destruction by colonialism of traditional security systems, while denying the majority of citizens any modern substitute. Increasingly robbed of their land, with few jobs in sight, having virtually no access to health care, education, or old age security, and with many of the traditional religious and communal forms no longer working to provide a framework of meaning, many Third World parents see in their children's labor and land incomes the only security they can hope for. (*Utne Reader*, May/June 1988, p. 81)

The fact that institutionalized social injustice plays such a prominent role in the breeding of poverty, discontent, excess children, and ecological and animal abuse is corroborated by Rachel Schurman's observations. Says Schurman:

I don't think there's really a debate anymore about whether or not rapid population growth is a problem. Clearly it is, and we obviously need to work toward bringing the earth's population into balance with the environment. But the real question is *how*. Many people see rapid population growth as the source of environmental destruction (and for that matter, of hunger), without digging any deeper. But focusing merely on population pressure—itsself a symptom of larger social problems—is like barking up the wrong tree. In many parts of the world, including the areas where populations are growing the fastest, it is unjust economic and political structures that are pushing people into ecologically harmful practices, not population growth per se. . . . In land-rich Brazil [for example], a small land-holding elite owns the vast majority of the productive lands. But rather than instituting a land reform program, and forcing landowners to give up their stranglehold over this basic resource, the Brazilian government has been moving peasants into the fragile Amazon River Basin, where they proceed to cut down trees to grow their crops. (*Utne Reader*, May/June 1988, p. 87. On this point see also, "A Foreign Aid Bill Like No Other," *Intelligencer*, 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 insidious factor deserving of more attention by serious ecologists and animal defenders. Around the world today, fast population growth, coupled with much animal killing, poaching, and wanton habitat destruction occurs as a result of desperate

poverty and chronic unemployment afflicting most of the population—a phenomenon liberation theologians have dubbed the "marginalization of peoples." In the affluent world, on the other hand, a measure of population stability has been achieved, but there the prevailing mode of consumption, production, and waste disposal can't be indulged much longer without irreversible damage to the biosphere. With a problem that reaches so deeply into the very foundations of the world's current distribution of power, not to mention the investment—by powerful elites—in the predominant technological and political models, it's inevitable that a lot of tricky maneuvering between classes, races, and nations will have to take place before real progress can be attained. Consider some of the policies in need of immediate implementation:

- The world must attain zero or negative population growth. All societies—rich and poor—must be encouraged to reduce their birth rates as rapidly as possible, especially where births are outstripping deaths by a wide margin on account of better hygiene, medical advances, etc. To this end, ample funding for family planning and birth control programs must be made available on a global basis. (The Reagan Administration, reflecting pressures from the fundamentalist right, the Catholic Church, and the "pro-life" lobby has cut to the bone U.S. appropriations in this area.)

- A more just distribution of economic benefits between classes and nations must be obtained, as poverty and inequality impede population reduction and habitat protection. Cutting from domestic to foreign policy, need I say how tough this one is?

- We need to tame consumerism and its main engine, the profit-driven mode of production, distribution, and technology choice. In a rapidly shrinking planet, it's obvious that humanity can no longer afford profit as the main criterion for its major industrial decisions. Technology choices, in particular, need to be evaluated in a much more democratic manner, factoring in all real costs—animal, ecological, social, etc. And, most crucial, we must learn to fashion an economy capable of delivering the goods *without* requiring constant growth to stay afloat. Can it be done? It could, but not easily. The current arrangement is enormously profitable in some powerful quarters, and co-optation is therefore far more likely to occur than actual reforms. Still, visionary economists such as Herman Daly—who don't seem to have perched their hopes on global revolution—have advanced an alternative economic model described as "steady-state economics." To this intriguing concept we'll turn our attention next.

NEXT: The Steady-State Economy.

For much of our history we have been a largely ingrown, myopic movement run by capricious megalomaniacs...



—Elaine Osowski

All societies must be encouraged to reduce their birth rates as rapidly as possible. To this end, ample funding for family planning and birth control programs must be made available on a global basis.

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The Pressures of Taking a Stand: Helping Children Cope

BY BILL DeROSA

It's a pretty safe bet that there are few animal rights advocates who have never had their views about animals challenged. It comes with the territory. Many seem to thrive on the constant opportunity for lively discussion that this controversial cause affords. Others, however, are less confident and have more difficulty withstanding and addressing challenges to their beliefs from family members, friends, and coworkers. Young people who may be new to the ideas of animal rights and who are relatively inexperienced at the give-and-take of ethical debate often fall into the latter category.

On one hand, the idealism, creative energy, and uncompromised indignation toward cruelty and injustice of young people can make them highly effective and inspiring animal advocates. On the other hand, childhood—especially the adolescent period—can be a time of great insecurity and loneliness, during which the need to be accepted by peers takes on great significance. In fact, psychologists tell us that one of the greatest fears of adolescents is the fear of ridicule or disapproval by peers.

It is not uncommon for young animal rights proponents to be teased by schoolmates and even teachers because of their views. Lance Austenberg, a New Jersey college student and animal activist, can remember when many of his friends didn't take his vegetarianism seriously. "One time, when I was 11, I was at a friend's house, and his mother was serving meatballs for lunch. My friend tried to hold me while the mother tried to force me to eat the meatballs. I didn't see them too much after that." Jenifer Graham, the California high school student whose stand against dissection made waves nationally, also received some abuse because of her stance. "I would hear a few nasty comments once in a while," says Jenifer. "Some kids made frog sounds when they passed in the hallway, and

there was a lot of talking behind my back. But 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? Jenifer advises, "Just hang in there and ignore them."

Not all young people, however, have the confidence, perseverance, and outside support that Jenifer had. How can parents and other adults help young animal rightists "hang in there" as successfully as Jenifer 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 Education Programs for the Humane 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. 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."

Dr. Tom Regan, professor of philosophy at North Carolina State University and author of *The Case for Animal Rights*, believes that the problems with peers that young animal advocates (and adults)



may encounter are often problems stemming from their own attitudes. "A lot depends on how kids present their views," says Regan. "If they bring to their peers a hostile attitude, then they may be part of the problem."

Both of Regan'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 would advise that parents encourage in their children the kind of character that people find warm and caring."

In addition, there are several other measures parents can take to help their children. With an elementary age child, it may be wise for parents to explain to his or her teacher that the child has very deep, heartfelt beliefs about animals. Parents may, for example, want to explain why their child will be bringing lunch from home everyday rather than buying it in the cafeteria. A teacher so "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 joking.

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 *Kind News*. Involve children in group 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 Animal's Education Fund 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 should 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 DeRosa is the assistant director of the National Association for the Advancement of Humane Education (NAAHE), a division of HSUS. NAAHE, publisher of *Kind News*, can be contacted at Box 362, East Haddam, CT 06423.

COMING SOON

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

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

COMMENT

Continued from page 41
pared to Draize results. Sophisticated cell culture methods can be used in several different ways to assess the irritancy of substances. The uridine uptake inhibition assay, the cell growth/protein accumulation assay, and several other methods can be performed by laboratories in standardizing testing kits available from Clonetics Corporation and other firms. Validation tests of these testing methods have been very favorable.

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The writer is chairman of the Physicians Committee for Responsible Medicine. For more information on products testing, write to PCRM, P.O. Box 6322, Washington, D.C., 20015.

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COMPASSIONATE LIVING

BY VICTORIA MORAN

Alternative Health Care

Once heard someone define vivisection as "using animals to find cures for the diseases caused by eating animals." Things aren't quite that simple, and vegetarianism—although it's certainly a healthful dietary choice—is not by itself a guarantee of an illness-free existence. So what do we do when we succumb to such ills as the flesh is heir to? Heaven knows, there are plenty of them. In addition to life-threatening diseases such as cancer, heart disease, and AIDS, there are dozens of petty maladies for which hundreds of over-the-counter preparations exist. Looking at drugstore shelves, one would think that human life—if not exactly a vale of tears—is chronically plagued with headaches, colds, muscle aches, allergies, constipation, nervous tension, PMS, toothaches, and hemorrhoids.

What does this have to do with animal rights? Plenty. Every one of those drugstore nostrums and every prescription filled behind the counter is a drug that has been tested on animals. Some contain slaughterhouse by-products. But what's the alternative? It's one thing to switch from T-bones to tofu, from shampoo tested in the eyes of rabbits to a cruelty-free brand; it's quite another to turn one's back on the accepted health care system of our culture—the *only* health care system of which most people are even aware.

In reality, medical practice as we know it is only one of many forms of healing. But, obviously, a preventive lifestyle is the best medicine. That includes a good diet—low in fat, abundant in fresh fruits and vegetables—along with exercise, plenty of rest, and stress control through the pursuit of relaxing avocations, daily meditation, contact with nature, or whatever is calming and refreshing to the individual.

Beyond this, however, we can seek out practitioners who have ways of assisting us in improving our health status without coercing us into inadvertently supporting the pharmaceutical monopoly that seeks to pass itself off as the only game in town. For a start, look at your primary care physician. He or she is likely to be a physician or osteopath who has had conventional medical training with its reliance on drug treatment. You're lucky indeed if you've found a holistically-oriented doctor with a natural orientation

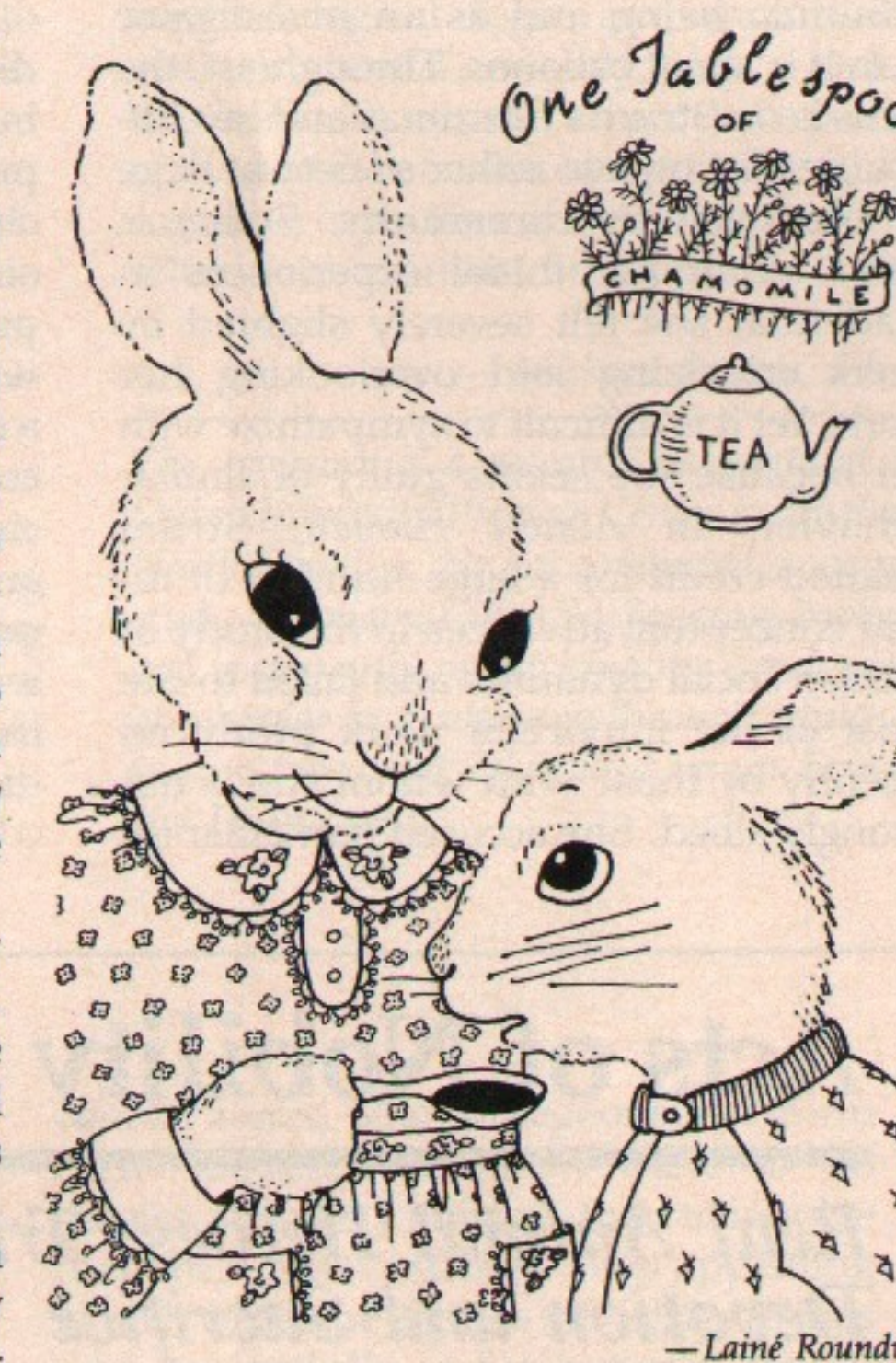
who will listen to your concerns. A medical approach that avoids conventional drugs is homeopathy. This system involves diagnosis through a detailed history and consultation which attempts to draw a picture of the total person, not just the current complaint. Most homeopaths are medical doctors (MDs), and they can often be located through medical societies or other listings of physicians. The homeopathic "remedy" is geared to the individual. It involves the administration of a minute quantity of a substance

that would produce the patient's symptoms in someone who was well. Very few of the remedies in the vast homeopathic pharmacopoeia have an animal source. They are usually taken in tiny lactose (milk sugar) pills, but a strict vegan can request an alcohol solution instead.

Another choice is chiropractic treatment. Adjustment of the spine is the main therapeutic modality employed by chiropractic physicians, and some use this exclusively. Others take a broad approach and use a variety of bodywork techniques, nutritional modifications, physical therapy, exercise, and lifestyle changes. Before selecting a chiropractor, find out his or her opinion on vegetarianism and discover whether or not he or she stresses animal-based food supplements ("glandulars," such as liver and pancreatic extracts).

Still another approach is Natural Hygiene. Hygienic practitioners, themselves all vegetarians, are licensed MDs, DOs (osteopaths), or DCs (chiropractors) who use lifestyle improvement and supervised fasting. In some states, one can find naturopathic doctors who employ diet, exercise, bodywork, and herbal remedies and/or naprapaths whose profession is an offshoot of chiropractic. Many people use regular massage as part of their health routine to keep stress at bay, aid in circulation, and reduce muscle tightness. Others are proponents of foot reflexology, a deep foot massage that is said to stimulate other body organs and systems. Although no scientific evidence exists to indicate that points on the feet have any connection with the rest of the body, advocates claim that their system works on a meridian theory similar to acupuncture—another approach to pain relief and healing without drugs.

In this less than perfect world, most of us will probably use drugs or undergo surgical procedures that have laboratory animal suffering in their history. There is certainly nothing to be gained in judging others or ourselves in these situations. Instead, we might try another approach first whenever possible.



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

Readers may write to Ms. Moran in care of *The ANIMALS' AGENDA*. Questions of general interest may be answered in future columns.

REVIEWS

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

In 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 to East Africa to study nonhuman primates. Strum reviews her field research to date, 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, when reading this portion of the book. In the last part of the book, Strum recounts her efforts to translocate three intact social groups of baboons and highlights many of the conflicts that must be resolved when serious efforts to conserve animals and their habitats are undertaken in Third World nations, where people are often struggling to survive.

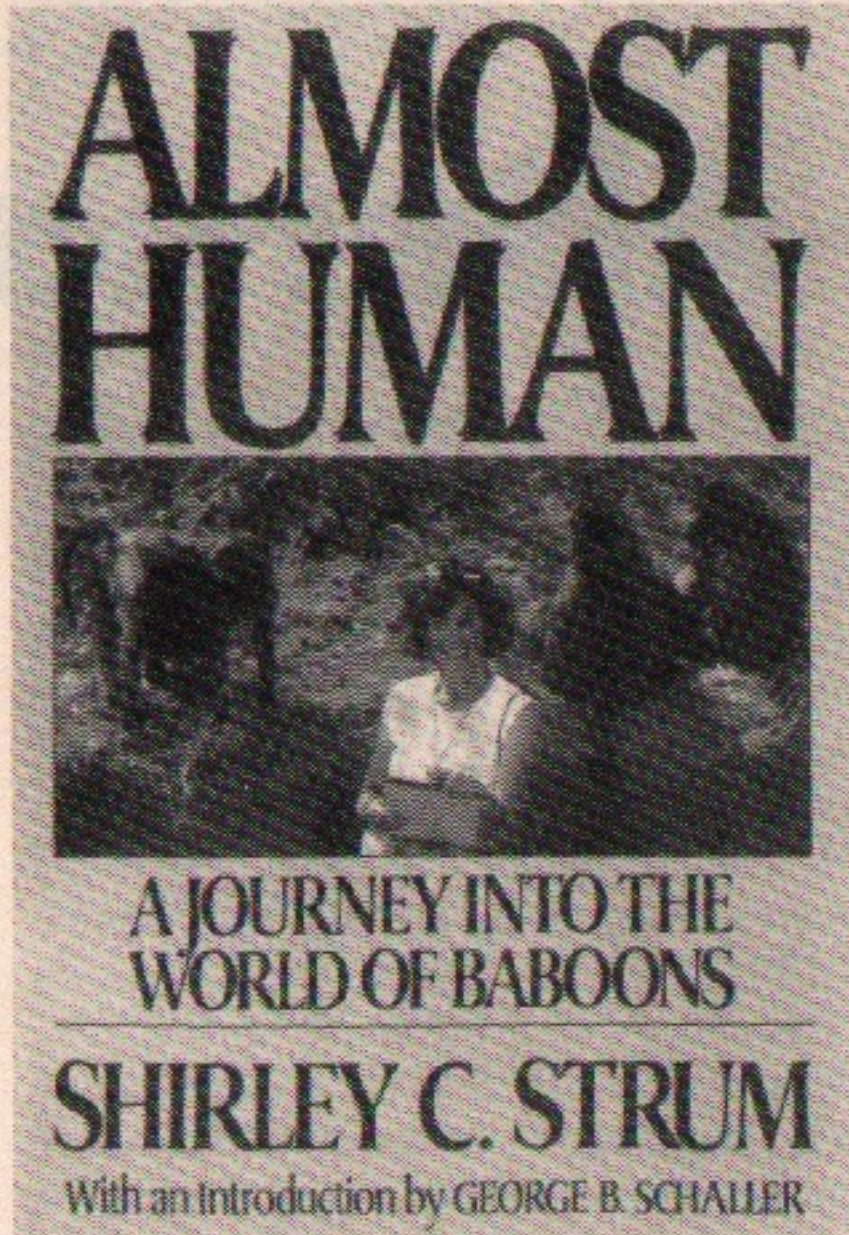
Animal advocates will likely be disappointed with this book on at least three levels. First, it is not a scientific treatise. The author included no quantitative analysis of behavioral data, nor any specific reference to previously published work to bolster her impressions about baboon behavior. Particularly unfortunate is that the book is laden with assertions about how the baboons' feelings influenced their behavior. Strum gave the impression that she could observe baboons feeling disappointed, insulted, contrary, relieved, and happy. I do not doubt that baboons experience many of these feelings, but, in most cases, the anthropomorphism was not a compelling way to relate the sophisticated cognitive, and social capacities of these monkeys. The author's claim to have gathered good 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 bitter about her initial experiences in academia; 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 claimed credit for a large number of recent conceptual advances in the study of baboon social dynamics and failed to cite most of the important work produced recently by those with whom she is not strongly allied. She accused particular in-

dividuals 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 gave Strum a final chance to acknowledge quietly the contributions of those outside her close circle of associates. But even here, seminal and important recent work on baboons—much of it done at her own study site—was omitted as if non-existent. This does the targeted readership a considerable disservice.

Directly and indirectly, then, Strum of-



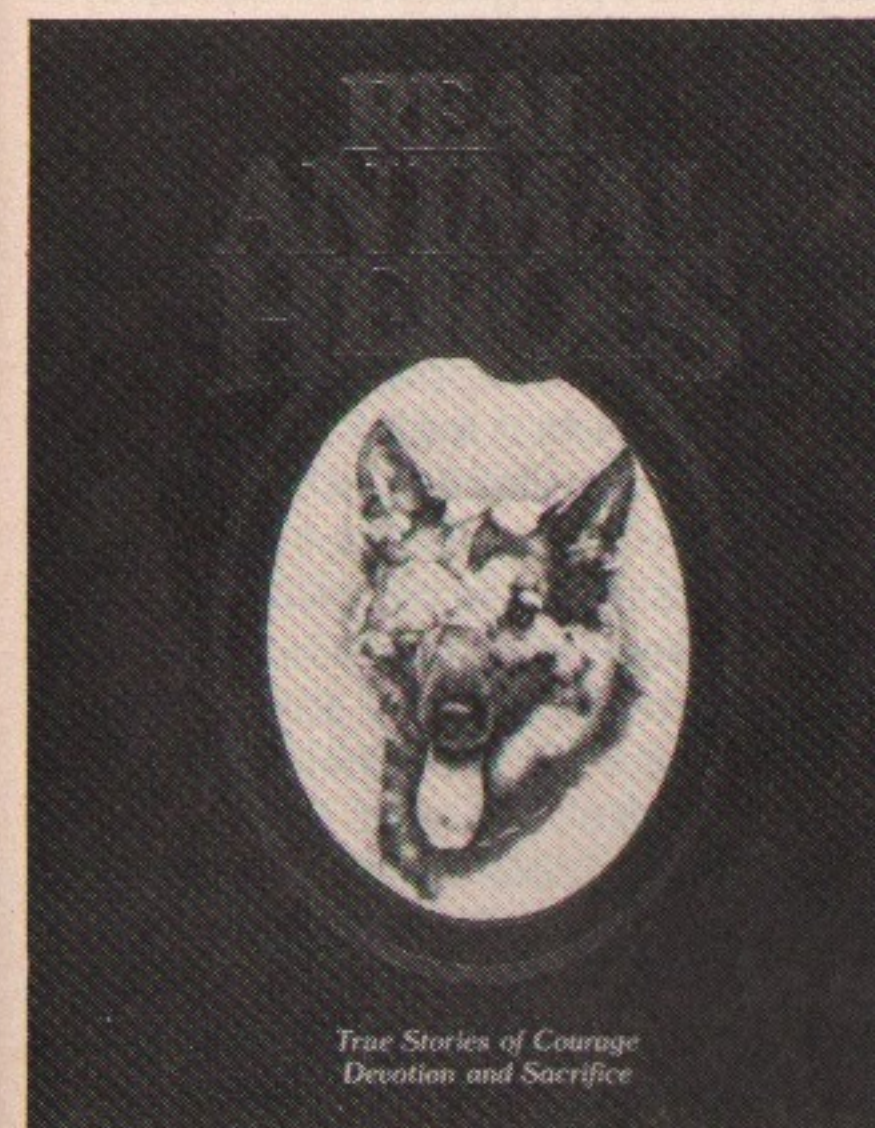
Acts of Nobility

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

Edited by Paul Drew Stevens, Illustrated by John Kostelec,
Sharp and Dunnigan Publications
(165G Piper Ave., Chico, CA 95926; (800) 327-1149), 1988
168 pages, hardcover, \$16.95

This book is a collection of 53 very short stories describing true cases in which nonhumans have risked, and sometimes given, their lives to save their human friends. As might be expected, most of the animal heroes are

canine, 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 misuse of animals than to involve them in human warfare. Most appealing to me were the stories of feisty felines who successfully, and voluntarily, fought off intruders and attackers.

That nonhumans are capable of altruism won't come as a surprise to people who have observed such incidents or experienced the sometimes selfless love of dogs or other affectionate species. But the book was perhaps 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

REVIEWS

ferred 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 comprises a third, albeit mild, disappointment for animal advocates. The author repeatedly emphasized the importance of the entire process to her work and career. Moreover, the reader is left wondering what considerations were made regarding the other baboon groups at the original site. These groups undoubtedly shifted their range to include 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 insensitive expressions scattered throughout the text. For example, the animals translocated first, the ones least important to the long-term research, were referred to as "guinea pigs." Nevertheless, those interested in 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 Pereira, 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 behavior in wild Savanna baboons, and is currently researching the development of behavior from weaning through adulthood in ring-tailed and red-fronted lemurs living in the Duke forest.

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REVIEWS

Kangaroo Court

The Criminal Prosecution 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

After 70 years of slumber, E. P. Evans's *The Criminal Prosecution and Capital Punishment of Animals* is experiencing a reawakening. 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, inquisitions, and holy wars, all these animal annals 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 execution and the Church pronounced exorcism or excommunication, physical condemnation and metaphysical damnation. The frying pan or the fire, the animals always got burned—often literally.

The Church prosecutors regarded the accused bugs, birds, and beasts as instruments of the devil disguised in feathers and furs. Among the many cases described in depth, the more illustrious occurred in France and Germany. In 1488, slugs were warned against consuming crops, else they suffer excommunication. In 1519, criminal proceedings were instituted against field mice. In 1541, the Church condemned a plague of locusts. In 1587, weevils were tried, but the final decision of the case remains unknown. The last page of the records was destroyed—seemingly devoured. Evans speculates, "Perhaps the prosecuted weevils, not satisfied with the trial, sent a sharp-toothed delegation into the archives to obliterate and annul the judgment."

Despite Church anathemas, unwelcome insects usually departed only "after having eaten up every green thing and reduced the inhabitants to the verge of starvation." When dinner was done and they did disappear, the Church claimed full credit. Until then, the failure was blamed on the sins of human congregants. No one at the time questioned the Church's ability to compel insects and rodents to seek their suppers elsewhere. Without such firm faith, any such trial "would have been a dismal farce in the eyes of all who took part in it."

Our furry friends fared little better in the secular courts. Records survive for at least 144 prosecutions from the years 824 to 1845 in which the accused were found guilty. This tally does not indicate how many, if any, were acquitted as innocent,

The Criminal Prosecution and Capital Punishment of Animals

The Lost History of Europe's Animal Trials
E. P. Evans
Foreword by Nicholas Humphrey



nor how many records were lost, destroyed, or devoured. Animals often were buried alive or burned. Some were hanged, then chopped into pieces and fed to the dogs. The most numerous cases involved pigs executed for killing children. In 1266, a pig was publicly burned by monks. In 1386, a sow was dressed in clothes and then hanged by the neck (this lively scene, with the townspeople gathered around the gallows in the market square, is depicted on the cover of the book). In 1457, a sow was hanged by the hind feet. Her six sucklings were indicted too, though acquitted.

Larger farm animals were also arraigned. In 1314, a bull who killed a man was hanged; in 1389, a horse; in 1405, an ox. The most titillating cases that author Evans examines involve the heinous sexual crime of quadrupedal rape by men. ("Buggery" was the term of Evans' times.) In 1546, a man and a cow both were hanged and then burned. In 1565, a man and a mule together were burned alive. In 1662, an old man was spared from the very gallows where he was compelled to witness the demise of his illicit and unwilling sexual partners of the previous 50 years: one cow, two heifers, two sows, and three sheep. By 1750, judges showed clemency: a man was sentenced to death but they saved his ass.

Animals were convicted of crimes relating to more than just sex and death. In 1394, a pig was hanged for eating a consecrated wafer. In 1474, a cock was

REVIEWS

burned at the stake for laying an egg. Was the purpose of such prosecutions and punishments revenge or prevention? To our modern minds, the answers to this mystery bear 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 mere vengeance, then we must chastise 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 dense ignorance was governed by brute force." Nor does Evans cringe at condemning the Church. "It was 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 even the caterpillar and the canker-worm to their dominion and control."

"The penal prosecution of animals was the outcome of an extremely crude, obtuse, and barbaric sense of justice. It was the product of a social state in which dense ignorance was governed by brute force."

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 cursing of the serpent in the Garden of Eden, Western man has been at war with animals, enslaving domestic animals in our homes and slaughtering wild animals in their homes. The author's own quest to address underlying issues contributes to the importance of the book. Throughout the text, Evans presents excellent, though sometimes digressive, summaries of Western views on animals, from Platonic to Cartesian philosophies, from Greek mythology to Christianity. He also presents information on Satanism and exorcism and their "dialectic hair-splitting

Continued on page 54



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LETTERS

Continued from page 4

the bloody ending the hunt is not supposed to have. It is seen from the dog Snitter's perspective: "He shut his eyes then, and scabbled head-downward at the turf, for he did not want to see the pack close in, did not want to see the tod [fox] leaping, snapping and biting, outnumbered thirty to one, the blood spurt, the tearing, thrashing and worrying, the huntsman whipping his way into the turmoil and the tod's body snatched, lifted high and knife-hacked for brush and mask before being tossed back—oh, so merrily—among the baying, tussling foxhounds." (299)

Richard Adams' readers shared the relationship of the dogs Snitter and Rowf with the tod over many pages of the novel before this scene occurs. Because he is seen realistically, dedicated to his own survival and concerned for the lost dogs only because Rowf can be of help to him in his hunting, his death—brutal beyond anything he and the dogs have done to survive—seems to suggest that humans possess a savagery beyond that of wild animals. The sport of humans is done for sport and solemnized as ritual.

The hunted were given voice first in 1896 in Canadian Charles G. D. Robert's *The Kindred of the Wild*, followed in 1897 by Sir John Fortesque's *Story of a Red Deer*. Their contemporary Ernest Thompson Seton's *Wild Animals I Have Known* (1898) contains an incredibly moving story about a vixen, "The Springfield Fox." Although she is not the victim of a hunt, she—like the central character in Toni Morrison's *Beloved*—kills her child rather than allow it to survive in captivity. But fox hunting itself is the villain in John Masefield's 1919 *Reynard the Fox*. Robert Preston Harriss' *The Foxes* (1936) shows fox hunting in the American South through the eyes of Gutch, the last of a litter of red foxes. D. J. Watkins-Pitchford carries the reader even closer to the perspective of the hunted in his 1938 *Wild Lone, the Story of the Pythley Fox*, exposing in the effort one of England's oldest and most respected hunts. After reading such stories, one is ready for Almet Jenks' *The Huntsman at the Gate* (1952), in which a foxhunter, killed while jumping a gate, is judged in the hereafter by foxes.

Other novels present the views of other hunted beings, from *Bambi* (first translated in 1928) to the hares in D. Brian Plummer's *Lepus* (1981) to the badger in David Stephen's *Bodach the Badger* (1982) to the whale in Hank Searls' *Sounding* (1982). One shouldn't omit the novels of Henry Williamson. But so far, except for the wonderful tale of Ferdinand the bull who wanted to be left alone to smell the



flowers, I haven't come across a novel depicting bullfighting from either the bulls' or the horses' points of view.

—Marion W. Copeland
Pelham, MA

ASPCA Still Active in N.Y.

In the Sept./Oct. 1988 *Letters*, the charge was made by a Bronx reader that somehow the American Society for the Prevention of Cruelty to Animals (ASPCA) is walking away from dog and cat problems in New York City. Further on, in *Network Notes*, 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 at our expense—opened an unwanted animal drop-off center in Queens, and have contracted to build a \$6 million state-of-the-art shelter in Manhattan. We have also just ordered 12 new ambulances for our injured animal rescue program. We are currently designing a new veterinary hospital and spay/neuter clinic for Manhattan to expand a program that currently sterilizes some 6,000 dogs and cats each year, half of them for free. Although we absorbed a \$1.6 million overall loss on New York City animal control programs last year, we have just signed a contract with the city that will result in another \$1.6 million ASPCA loss next year. And the foregoing doesn't begin to address ef-

LETTERS

forts by our law enforcement, legislation, and education departments to root out the causes of animal overpopulation in New York City. Now I ask you, does this sound like the ASPCA has walked or is walking away from the unwanted animal problem?

The *Network Notes* item also included a strange question that needs a response: "Other large cities like Los Angeles and Chicago have good shelter systems. Why can't New York?" Chicago has only one limited-hour animal control shelter, while New York City has two that are always open; both Los Angeles and Chicago shelter systems are entirely city funded and city run with city workers. New York City animal shelters, in glaring contrast, are humane society run with humane society workers; and they sustain extraordinary deficits that the city refuses to pay.

If the ASPCA were to ever return animal control operations to New York City, the reason will be the city's fiscal intransigence and general indifference to the burdens the ASPCA daily copes with. And one could well argue that were we to return animal control to the city, the situation could only improve. With politicians no longer able to blame the consequences of their own financial shortcomings on a private charitable organization, they would finally have to face up to their own responsibility and account to their constituents.

—John F. Kullberg, President
ASPCA 441 East 92nd St.
New York, NY 10128

No Earth First! Party Line

I find it disturbing that some animal rights activists are turning their backs on that great defender of Nature, Earth First! (*Animal Newsline*, July/August 1988). Critics of Earth First! (EF!) are forgetting that the deep ecology movement is relatively new and has avoided adopting a rigid party line. In the interest of freedom, the editors of the EF! Journal have been extremely broad-minded about the opinions and letters they print. It is unfortunate that the movement's detractors are proclaiming some of the more in-temperate contributions as the official doctrine of the organization.

It's hardly fair to condemn Earth Firsters because of leader Dave Foreman's views on hunting. He has repeatedly avowed that he is not the mouthpiece of the movement. The fact is that EF! has been aggressively involved in the fight against animal depredations all over the world. The Animal Liberation Front

(ALF) and EF! recently joined forces to disrupt a bighorn sheep hunt. Protests against the renewal of mountain lion hunting in California are an EF! priority. Its Journal has included numerous diatribes against modern-day sport hunting, as well as complaints about vivisection. Although some articles have praised nature-worshipping hunter-gatherer societies, no one has tried to dictate what the rest of us think about hunting.

The EF! Journal's inclusion of an anonymous letter threatening errant dogs was clearly meant to caution those who bring pets to conferences, not as a statement of policy. Accusations of racism in the deep ecology movement are based on articles comparable to the one in The ANIMALS' AGENDA on savage spectacles in the Hispanic world (July/August 1988). If EF! is guilty of racism, so are you.

It seems foolish for animal rights activists to spurn a powerful ally like EF! solely because some of its adherents don't march lockstep with us. As long as nature lovers and animal lovers fail to temper strong convictions with an open mind, we are in danger of wasting energy on squabbles amongst ourselves.

—Leslie Lyon
Cedar City, UT

Animal Rights and Pro-Choice

Your Sept./Oct. 1988 issue points up some of the political conflicts in the animal rights movement. On the one hand, you printed a long interview with Colman McCarthy which revealed his Christian sentimentalism—particularly in the reversal commonly called "pro-life." On the other hand, you reported "Picking Up the Pieces at Animals' Farm Home" where it would seem that Justin McCarthy's helplessness and mismanagement resulted in torture and agony for 200 to 300 animals. A local SPCA and a local veterinarian decided, in the name of compassion, to euthanize some of those animals. This action would surely horrify Colman McCarthy since, following the logic of a pro-life stand, he would insist on life at any cost and even under conditions of extreme suffering. Colman McCarthy's insistence on what can only be called forced breeding of women is typical of many men and particularly of those from his religious background. It is no surprise that he has redefined feminism to suit his own morality. And it is interesting that avowed pro-choice feminists in Congress such as Barbara Mikulski and Pat Schroeder are apparent-

Continued on next page

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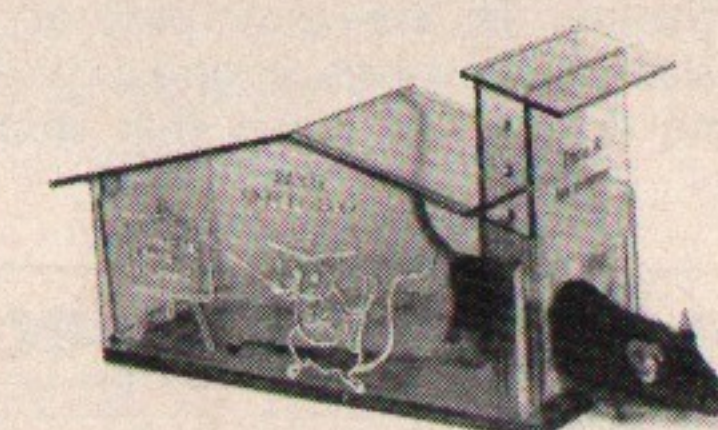
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Continued from previous page
ly unknown to him.

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 Gyn/Ecology*, both by feminist philosopher Mary Daly.

—The Women of the Bloodroot Collective
Bridgeport, CT

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 painlessly 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 raises concern cruelty, use, exploitation, suffering, inherent value, and fairness, and 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. "Illegitimate" 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 around legitimacy. Is it 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's assertion—these rights constitute a feminist issue. This position is not inconsistent with animal rights, but rather is 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 the balance. As it stands, an ethic which forces a woman to bear an unwanted child is as much an "exception" to violence as any other example named by McCarthy.

—Zoe Weil
Philadelphia, PA

Early Neuter Anesthesia

The letter in the September/October 1988 issue by Dr. Joan Poster stating that the analgesic/anesthetic Ketset 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 disagree. In view of the FDA label recommending Ketset 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 Ketset, there is a wide range of anesthetic agents available for use by surgeons. Thank you, Dr. Poster, for favoring early age neutering. It is being done in many facilities safely and without pain.

—Leo L. Lieberman, D.V.M.
Port St. Lucie, FL

The Criminal Prosecution and Capital Punishment of Animals

continued from page 51

and syllogistic rubbish, which passed for reasoning... and upon which was reared a vast superstructure of ecclesiastical excommunication and criminal prosecution

against bugs and beasts." In the final 60 pages, the author includes a lucid aside about suicide and a short history of posthumous executions of human corpses

accused as were-wolves, vampires, and witches. Evans shares his musings on modern criminal law and guides us on a tour of the torture chambers and execution sites of Western Europe. He concludes with his own theory of criminology and penology, and cautions that future generations will ridicule "our judicial treatment of human beings, who can no more help perpetrating deeds of violence, under given conditions, than locusts and caterpillars can help consuming crops."

This is an admirably written historical document and philosophical treatise that should prove to be of great interest to animal rights advocates, lawyers, historians, philosophers, and fans of the fine-tuned pen.

—Mark Mathew Braunstein

The reviewer is the author of *Radical Vegetarianism: A Dialectic of Diet & Ethic*.



Virginia Knouse, the director and president of the Progressive Animal Welfare Society (PAWS) of Lynwood, Wash., received the 1988 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.

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Continued from page 23

David, in fairness, you're not telling people the type of support you're getting in terms of resources—financial, technical, and so forth—from the Canadian government. And much of it, I believe, is probably at the behest of the fur trade. I suspect that had you gone on your own without the backing of the fur trade to get those same kinds of funds, they wouldn't have been made available to you. In terms of presenting your position in a very articulate fashion, the fur trade is in fact crediting your groups with defeating the British labeling proposal on fur garments manufactured from species caught in leghold traps. So, from a standpoint of saying, "We're the David against the Goliath animal protection organizations," I don't think it's accurate at all.

Monture: WSPA is only one organization of many. So on a comparative basis, we're still outgunned.

Herscovici: ISI's formation—which took great effort—is relatively recent. The Arctic sealers never managed to do that. I've been to Baffin Island—to communities that are paying the price. The sealing issue is not over—it's going on right now for the people in those communities. They never managed to get a voice. It's hard for you to understand that not only is it difficult for the people to have their voice heard, it is hard for the people in those communities to even know that there are campaigns going on against them.

O'Sullivan: Alan, with due respect, I mean, I find David extremely articulate. I find...

Herscovici: I'm talking about the people up there. Many of the people actually involved don't even hear about your campaigns. It's taking great efforts by groups like ISI and Aboriginal Trappers to even get the word back there. And when they hear about campaigns, I'm telling you, there's great difficulty among many of the people on the land in understanding what these campaigns could be. To even understand that anyone could criticize trapping which is seen as a source of food is...

Stevenson: One thing that just came up again is the use of figures—millions of dollars, as if somebody plunked a million on our table. I can send you our audited statements...

O'Sullivan: Not just yours. I'm saying collectively.

Stevenson: I know, but that's another form of misleading.

Native Rights vs. Animal Rights

O'Sullivan: Bob, if animal protection organizations went to the federal government and said, "Give us \$7 or \$8 million to carry out animal welfare projects in Canada," you know as well as I do what the response would be. The response would be, "That's very interesting."

Greenville: Some of the things that Alan was referring to deal with hardship caused to aboriginal peoples, and whether the cost to them is justified by what we perceive to be a moral imperative. That issue has been slipping through our fingers throughout this discussion. Bill used an analogy about tobacco growers and markets, and the fact that there is a moral question with that product because it has been demonstrated to cause harm. It harms people. Now, there is no way—unless you are absolutely morally blind and totally lacking in empathy—to dispute the fact that taking a fur involves the trapping—which is a painful process—and the killing of an animal. If you had a dog with whom I take it you would empathize, and he was caught in a leghold trap for two or three days or was caught in an underwater snare, would you be blind to the suffering involved in that particular process? Now when you multiply that suffering by many animals for each fur coat, not to mention the so-called trash animals, then you have a very, very serious moral question. And you have to also ponder your association with an industry that has a lot of moral things to answer for. For example, as Farley Mowat has documented in his book *Sea of Slaughter*, mink were fed whale meat and that caused the extinction of whale stocks.

Herscovici: That's not true.

Greenville: Yes, it is. And it has been amply documented. They had to use Beluga whales after a while because all the other major species had been decimated. For what? To feed the mink.

Stevenson: It wasn't the Natives that did it, and that's a fact.

Greenville: No, I'm not saying you did. It's your willing association...

Stevenson: We're associated with the animal rights movement, too.

Greenville: Well naturally, Bob, but what I'm saying is that your functional alliance...

Herscovici: Farley made mention of one case in Newfoundland which went on briefly and does not exist now. You're suggesting that was a general thing, and that's not true.

Greenville: I think that it exists to this

day for the simple reason that Soviet mink growers still feed whale meat to their mink. And this is not a problem that has been superseded by history.

Cronon: I think we're winding down.

Monture: I personally don't have any moral dilemma with the sustainable development of the fur resource. None whatsoever.

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

Monture: Well, I think opinion would probably be divided on the whole 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 penning an 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 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."—Greenville

Monture: I would have to say that opinion would be divided on it. I think most people in the far north—the trappers—would be concerned with the relative quality of life of the species. In the south, there may be a different perspective.

Cronon: Let me ask one last question. If you were to imagine yourself sitting down and talking one on one to the most sympathetic possible person on the opposing side—the "little old lady in tennis shoes" who is worried about the harm to animals or the Native living in the far north who will 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 doing what you're doing in a very short statement, what would 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 old lady that I'm a Native person representing Canadian aboriginal trappers. This is what we do and what not. 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 that 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 mine, trying to come to some sort of understanding of the immediate 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 injection 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.

Cronon: A good point to end on.

Herscovici: I was going to end on something of a similar nature. 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 we 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 knows, 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 I've heard said by these people about how they feel are quite extraordinary. People living in the cities, as we do, never experience it.

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