

DRIFTNETS: STRIPMINING THE SEAS

the ANIMALS' AGENDA

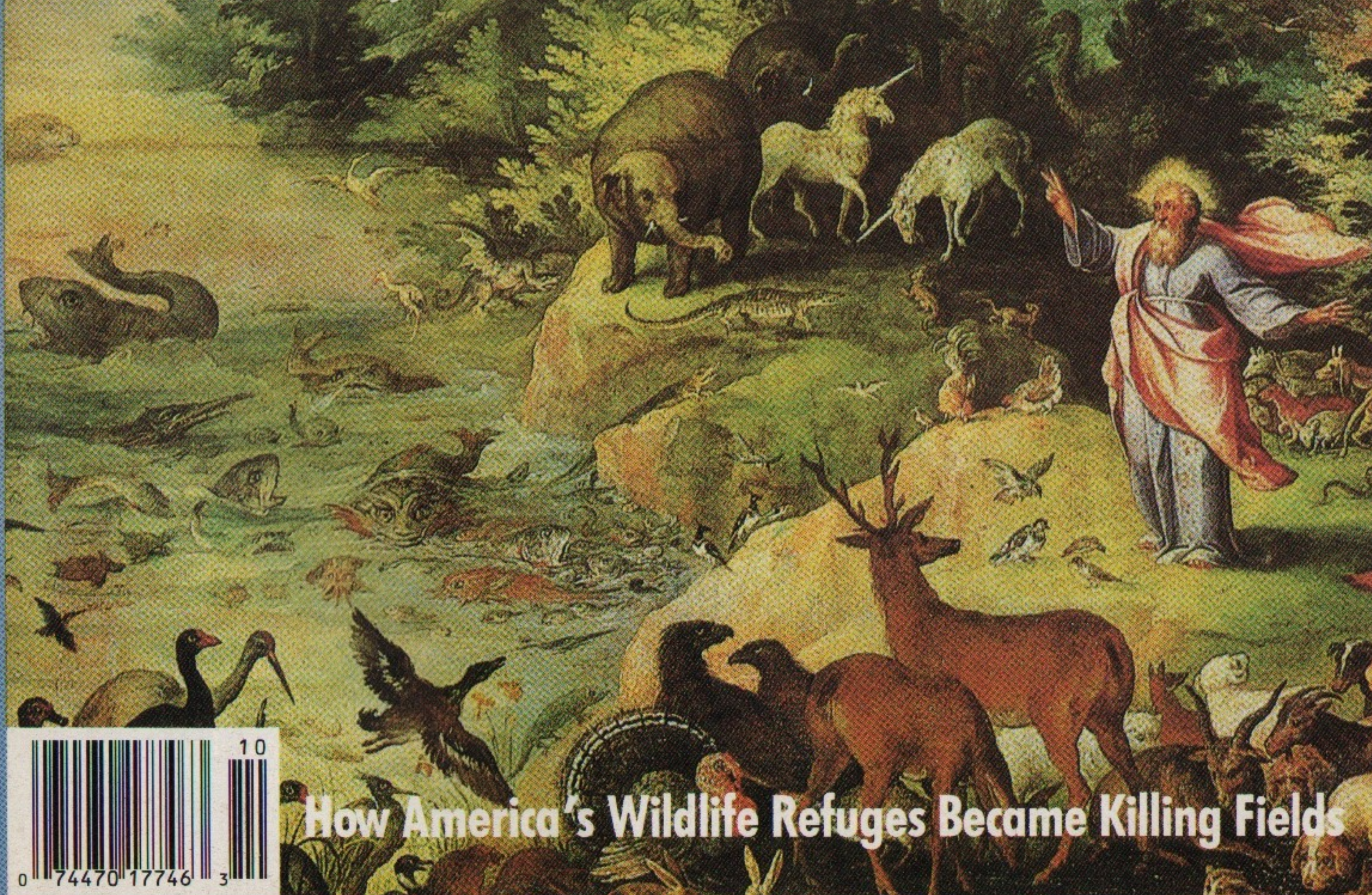
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THE ANIMALS' AGENDA

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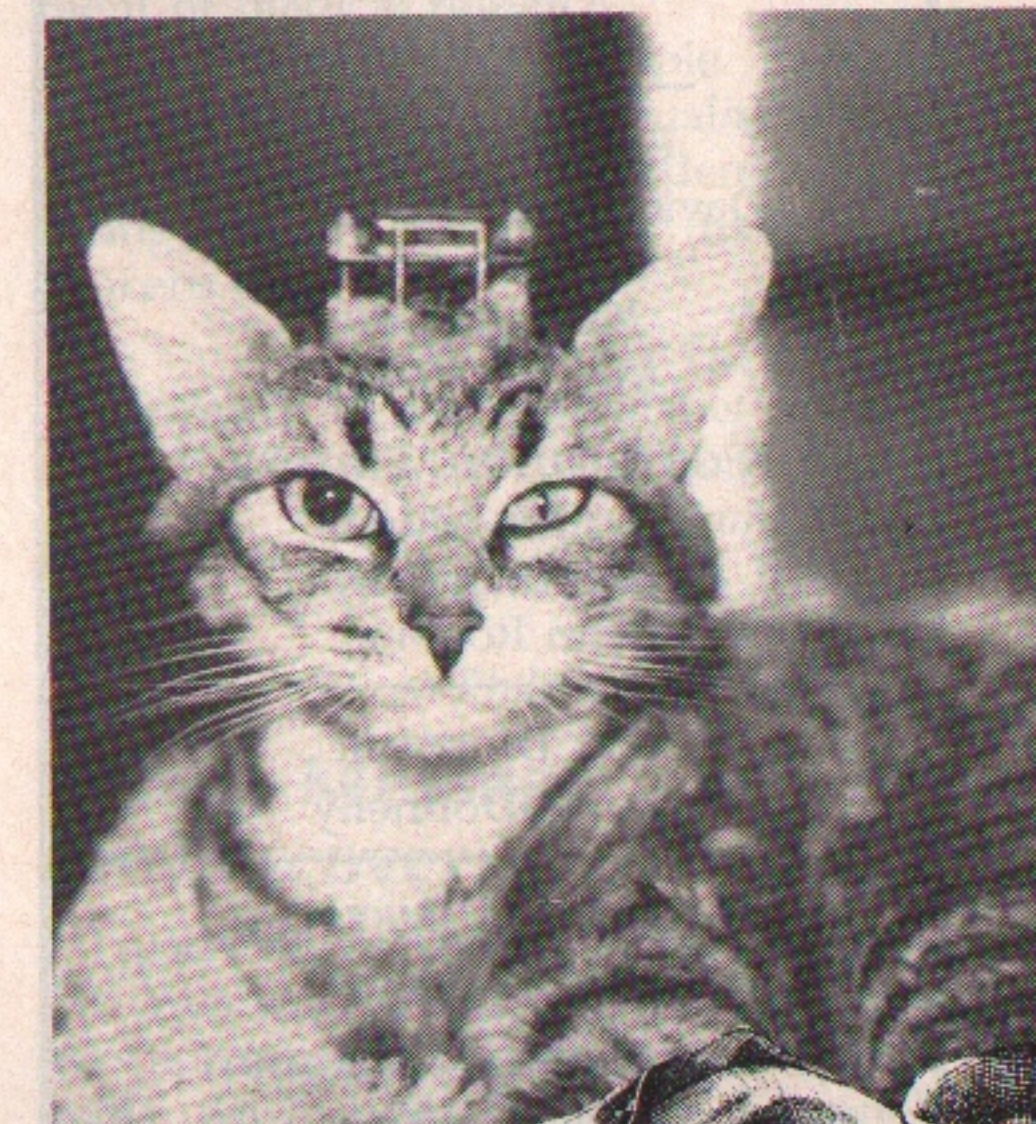
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PUBLISHER

Animal Rights Network, Inc.

EDITOR

Kim Bartlett

EDITOR-AT-LARGE

David Patrice Greanville

NEWS EDITOR

Merritt Clifton

CONTRIBUTING EDITORS

Victoria Moran
Neal Barnard, M.D.
John Robbins

ART DIRECTOR

Daniel Donnelly

ADVERTISING DIRECTOR

Laura R. Yanne

CIRCULATION DIRECTOR

Peter L. Hoyt

DIRECTOR OF DEVELOPMENT

Carolyn A. Comerford, J.D.

OFFICE MANAGER

Lars Turner

CONTRIBUTORS THIS ISSUE

Karen Davis, Luke Dommer, Peter Field,
Jim Hogshire, Sidney Jacobs,
Roberta Kalechofsky, Jennifer Kupinse,
Sheila Schwartz, John Stockwell,
Betsy Swart, Ruth Yanne

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Dr. Ethel Thurston, Alice Walker

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A Need for Unity Now

"Controversy surrounding the use of animals in biomedical research and education is not new; for over one hundred years antivivisectionists have been urging the cessation of animal use in research," begins the American Medical Association's Animal Research Action Plan. The proposal, dated June 1989, goes on to outline an anti-movement strategy similar to fur industry schemes of recent years.

Specific actions planned by the AMA to thwart animal defenders involve the "development of legal means for contesting the tax exempt status of animal rights groups"; the formation of a "special investigative unit within government to examine animal rights activities," as well as a "private database on animal rights activities"; and—perhaps the dirtiest trick of all—the creation of a bogus "Foundation for Animal Health to attract funding away from animal rights groups."

Through a massive public relations effort aimed at the entire spectrum of society, the AMA intends to "expose the real threat of animal activists," identifying them not only as "anti-science and against medical progress" but "violent." Avenues for reaching the public include doctors' offices, hospitals, supermarkets, radio, television, newspapers, and publications ranging from *Cosmopolitan* to the *Weekly Reader*.

Though there's much in the document to lampoon, it's not really a laughing matter when one considers the wealth and prestige of the AMA. And the intensity of its animosity for the humane movement is revealed by the willingness of this venerable institution to form coalitions with commercial interests—to hop in to bed, so to speak, with hunters, bear-wrestlers, and rodeo cowboys.

Just how much money the AMA plans to spend on its smear campaign is unspecified, but we know the Cosmetics, Toiletry and Fragrance Association is trying to raise a million dollars and Procter & Gamble is looking for \$17.5 million to wage war against the animal rights movement (see *Animal Newsline*, page 40). Combine those figures with the \$1.5 million to be spent fighting us this season by the fur industry, and we can begin to see just what we're up against.

Now, before you become too depressed, realize that the numbers—in terms of people—are in our favor. There are more compassionate people in the world than there are animal abusers. Public opinion polls consistently indicate that while there is some confusion about what constitutes animal exploitation and what exactly animals' rights are, the majority supports the idea of humane treatment of animals.

And, inequitably distributed as they may be, the financial assets of many animal protection organizations are not insignificant.

What seems to be most lacking on our side, is the sort of focus and cohesion evident in the opposition. Vivisectionists, factory farmers, trappers, breeders...what do they have in common except profit from animal lives and animal suffering? More closely related in purpose are those organizations dedicated to protecting animals—whether they be philosophically radical animal rights groups, conservative animal welfare societies, wildlife enthusiasts, or domestic animal shelters. In practice, however, these organizations are largely disunited when it comes to the three Cs of movement building: communication, coordination, and cooperation. There is only haphazard communication, virtually no coordination, and when there is cooperation, it's often only grudgingly entered into. This situation *must change* and change rapidly if the animal rights movement is to maintain its present energetic thrust and not be slowed down or obstructed by opposition connivings.

What we need to see is, *first*, local, regional, and national forums for serious discussion of issues and strategy; and, *second*, permanent mechanisms for sharing information and coordinating efforts. Of course, the smaller the geographical area, the easier it is to form some kind of association. But there's no reason for national organizations not to consider some kind of federation such as exists in Australia and New Zealand (ANZFAS). Uniting in a federation need not threaten the autonomy of individual organizations, nor would it require unanimity in philosophy or action; it could be structured simply as a means of disseminating information and promoting, whenever possible, coordinated effort and response.

Here at The ANIMALS' AGENDA, we feel great optimism about the animal rights movement's prospects in the next decade, but there are opposing forces that must be reckoned with. They will be united. Will we?

—The Editor

Dehorning Rhinos

There simply has to be a better solution to the problem of rhinoceros poaching than dehorning the animals. The dehorned rhinos will not be able to thrive naturally in their maimed state since the horn permits them to enter thick vegetation to browse. More important, rhino genetics will be adversely affected because the horn is a secondary sex characteristic affecting female choice of an acceptable mate. Natural selection is a matter of reproductive success of certain individuals over others. Dehorning makes all males equal—a biological tragedy for the species.

The idea of stashing the sawed horns in a secret locked vault is ludicrous and irresponsible. It maintains the high scarcity value of rhino horn (\$18,000 per kilo in Taiwan), and will surely be tampered with by corrupt bureaucrats who have access to it. The dehorned matter should be immediately incinerated, publicly. The loss to oriental consumers of rhino horn as an aphrodisiac would be negligible, since all aphrodisiacs operate on the placebo principle. By quelling anxiety they reduce performance inhibitions in neurotic males. Ginseng is cheaper and equally harmless. And by not depriving rhinos of their horns, they can continue to evolve according to nature's timetable.

—Sigmund Sameth
Irvington, NJ

Sue Anderson Remembered

Reading Sue Anderson's obituary (*Network Notes*, July/August) was like being kicked in the stomach and having the breath knocked out of me. As I looked at her picture, I clearly recalled her voice as I last heard it, full of energy, laughter, and compassion.

My last contact with Sue was when she, as regional coordinator, and I, as state coordinator, worked together organizing the 1983 Mobilization for Animals action. So I found it surprising that learning of her death affected me so profoundly, since our time together was relatively brief. As I began exploring this experience, I became increasingly aware of the strong bond that exists among animal rights activists. We are sometimes stereotyped as people who love animals but do not care much for people, and much attention is given to the dissension that plagues our movement. However, little is written or verbalized about the intensity of the bond between us. We provide shelter for each other in a world that creates tremendous pain for animals,

which in turn creates pain for us. I doubt many of us fully realize how important we are to each other and just how much we truly value our relationships.

My activism is more personal than public now; my role more as follower than leader. So I have lost contact with many of you with whom I worked and played. Yet, visualizing your faces now, I know our efforts have helped create a growing network which will eventually end animal torture. That makes you very special to me even though our contact has ended.

And, Sue, in death as in life, you have inspired me. Knowledge of your passing has rekindled a flame of activism in me, and I will do what I can to help fill your shoes—an impossible task to be sure.

—Helen Buccell-Costa
Wheeling, WV



Author Responds to Review

The reviewer of *Euthanasia of the Companion Animal* (July/August) states that my chapter in the book "likens those involved in the animal welfare movement to Nazis and religious fundamentalists." I did not say that. The only reference I made to Nazism was: "At times, as in Nazi Germany, the movement has been closely allied to anti-semitism (French 1975; Goering 1939), although many Jews were and are involved. The anti-semitism may stem from the anti-power, pro-fundamentalist nature of the movement. Jews, like scientists, are often viewed as being atheistic, or at least, non-Christian."

French is one of the standard historians of the movement and Goering was in a position to know as reflected in his writings and radio speeches. Not to accentuate the issue, I did not use quotes from Goering's writings that document the point. I also did not use an earlier issue of The ANIMALS' AGENDA (June, 1985) which favorably quoted Paul Harvey who used his nationally syndicated radio broadcast to compare the University of Pennsylvania's Head Injury Laboratory to being "hideously remindful of Auschwitz, Dachau and Buchenwald." Apparently, the magazine does not mind

using the analogy when directed at medical researchers.

There are many scholarly reviews on the association of the animal rights movement and anti-semitism but again, I did not want to emphasize this one issue in my broader review. My observation that the movement has fundamentalist underpinnings is well documented by objective historians not associated with the movement or medical research.

My comment that people deserve "reasonably-priced high quality food" does not condone or condemn meat eating, but is a reflection of my general concern for people.

—Alan M. Beck, Sc.D., Director
Center for the Interaction of Animals
and Society
University of Pennsylvania
School of Veterinary Medicine
3800 Spruce St.
Philadelphia, PA 19104

Mixed Message on Discovery

I read with interest July/August's *Animal Intelligencer*, "The Myopic Media," and was surprised no mention was made of cable television's Discovery Channel. Most of the features are nature shows, and it's obvious there's no set policy on presenting animal exploitation. They will air a nature film showing hunting, trapping, falconry, even bullfighting in a matter-of-fact, if not entertaining, light. But immediately following such a show, another may come on that is obviously sympathetic to the hunted animal, and humans are the unspoken villains.

An example of a show that glamorized animal exploitation was "Rush, the Fallow

Continued on next page

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LETTERS

Deer." In "Rush," we witness, close up, the birth of Rush. Incredibly beautiful scenery and sympathy for the deer comes to an abrupt end with the arrival of winter. Here, the sad depictions of starving deer poking about in the snow for food is climaxed with the introduction of "man the hunter" who, "mostly with care and compassion thins the herd."

This morning, I saw a program on *Animal Odyssey* about the Bayou country of Louisiana. There we see the nutria, "a fur bearing resource for the cajuns," and a friendly trapper who befriends and enchants a little boy with his "pet" otter. This was followed by a very sympathetic treatment of pumas being hunted. At the end of the puma story, the smiling narrator, puma on a chain beside him, explains to the concerned viewers, "The good news is that now, pumas can only be hunted with a license or permit." Gee. I'm relieved.

—Beverly Boynton
San Francisco, CA

Circus Indefensible

I was disturbed and disappointed by Eileen Liska's defense of the Moscow circus animal trainers in the April issue (*Dateline: International*). The bear trainers contended the animals get enough exercise just doing their routine, yet according to the Toronto Humane Society newsletter (Feb. 1989), the bears are perpetually confined in cages less than 3 feet wide by 5 feet long. One 50-hour continuous surveillance revealed that the bears were given no exercise between acts—that they were restricted to inactivity for some 23 hours a day.

The trainers refused to finance six new bear cages to make the animals' lives a little less miserable, yet Liska says, "They have a genuine affection for these animals." The tour manager promised the bears will have bigger cages on the 1989

summer tour of North America, yet two years ago, the Ottawa Humane Society threatened criminal charges if the circus returned without larger cages. Liska gushes that the tiger trainer "didn't hassle" two tigers who wouldn't jump through a flaming hoop, and states, "The Moscow Circus animals are not abused." How does she think they're trained to jump through fire in the first place?

Liska's response to the circus trainers reminds me of the old-fashioned humane societies' "use animals humanely" philosophy. Instead of becoming friendly with and defending animal exploiters, animal groups should be sponsoring advertisements and education campaigns to convince the public to boycott animal abuse.

—C. Crawford
Toronto, Ont., Canada

Radical is Relative

I enjoyed the interview with Berke Breathed in the July/August issue, but I disagree with his objection to what he perceives as radical. It seems to me the beginning of any social movement is characterized by radicalism, which is necessary to get the public's attention. The peace movement, the natural foods movement, even women's liberation were all radical in their genesis. After so-called radicals get the public's attention, the proposed changes are either accepted by the mainstream or noticeably rejected. I prefer to think that animal rights has the necessary staying power and that the public will soon be won over. I won't knock the extremists in any movement, because that's what revolutions are made of. I cheered the rescue operation in Bloom County. Let everyone follow his or her own conscience and see which ideas stand the test of time.

—Carol Bachelder
Boise, ID

Cruelty-Free Price is Worth It

Regarding the July/August letter about the cost of cruelty-free products, I disagree that these items are expensive and less effective than store-bought brands. I use a laundry detergent ordered from a company in Michigan that requires

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only an eighth of a cup per load, as opposed to a half a cup of the store-bought counterpart. I have found this detergent to be just as effective, and because less is used it ultimately costs less per gallon.

I found my first experience with locating cruelty-free products an exciting challenge. After a few months of sampling catalogs, I was able to determine which products I liked, which were least expensive, and which were most effective. Sometimes I do feel I am paying more for some things; however, I know that I can either pay out of my pocket or the animals will pay with physical pain. A benefit to me and my family is that we are no longer applying or inhaling harmful chemicals, as most cruelty-free products are organic, and we all sleep well at night, secure in the knowledge that we are not contributing to the suffering of innocent animals.

—Teresa Rumler Torrez
Herndon, VA

I read the letter "Going Cruelty-Free is Expensive" with sadness. I see that many people don't understand the economics that affects the animal rights movement with the same impartiality as it does the local supermarket.

The problem with cruelty-free products is not that "greedy" people are attempting to take advantage of those who are pure at heart. The problem is that the market is fairly new and does not have a demand base large enough to support what is known as the "economies of scale." This means that the more people who demand your product, the more ability you have to buy more efficient production methods and the less you pay for ingredients (you can buy in volume). Therefore, you can ultimately lower your price so more people can afford it. In this cycle, the most important ingredient of the product is demand.

We have to face the economic fact that until more people freely vote with their dollars for the cruelty-free product, those who support this philosophy will have to pay a little more for their convictions. Without this support, the cruelty-free manufacturers will collapse and there will be no alternative.

—Lee Borton
San Dimas, CA

Rockin' On

I noticed one glaring oversight in July/August's "Animal Rhythms—Rockin' for Animal Rights": there was no mention of Sting. He was the original headliner on the Amnesty International tour. He was also one of the original

Continued on page 52

"Through the ages there have been voices crying out for a change in the human heart: a change that would transform the cruelty and injustice that stain our relationship with each other and with the animals. Like Pythagoras, George Bernard Shaw refused to eat the flesh of animals; like Voltaire he railed against vivisection. Shaw boldly campaigned against sexual discrimination and the economic exploitation of the underclasses, and with equal resolve demanded an end to the tyranny of human over non-human. Perhaps the timeless ideas of the truly great individuals of the past will take root in our own time and blossom into a 21st century enlightenment surpassing that of the 1700's. That's what Aubrey Hampton seems to have had in mind when he penned *GBS & Company*, a play that reincarnates the wisdom and compassionate spirit of George Bernard Shaw."

—KIM BARTLETT
Editor, *The Animals' Agenda*



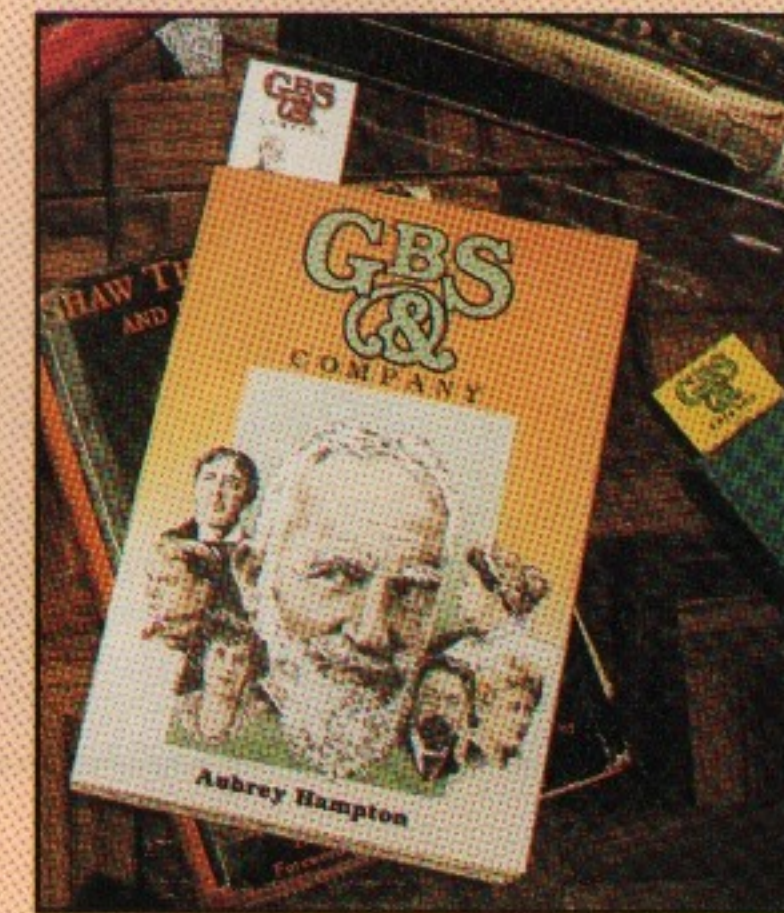
MEET SHAW THE ANIMAL ACTIVIST

No cause was closer to the heart of the Nobel prize-winning playwright than animal activism. A lifelong vegetarian, Shaw also wrote against vivisection and factory farming—yet his stand for the animals has been virtually ignored. Scholars and animal activists alike have been unanimous in praising Aubrey Hampton's biographical play, *GBS & Company*. Tom Regan, author of *The Case for Animal Rights*, calls it "a play about Shaw that Shaw himself would like." Roger Galvin, attorney and animal rights advocate, finds that it "powerfully reminds us that the growing animal rights movement has not been woven from whole cloth in the last decade." Gretchen Wyler, vice-chairperson for The Fund for Animals, says "GBS & Company...provides...inspiration and vision. Bravo!" Join the crowd who has read and loved *GBS & Company*. Send \$10.95 for each copy, plus \$2.00 for shipping to the address below.



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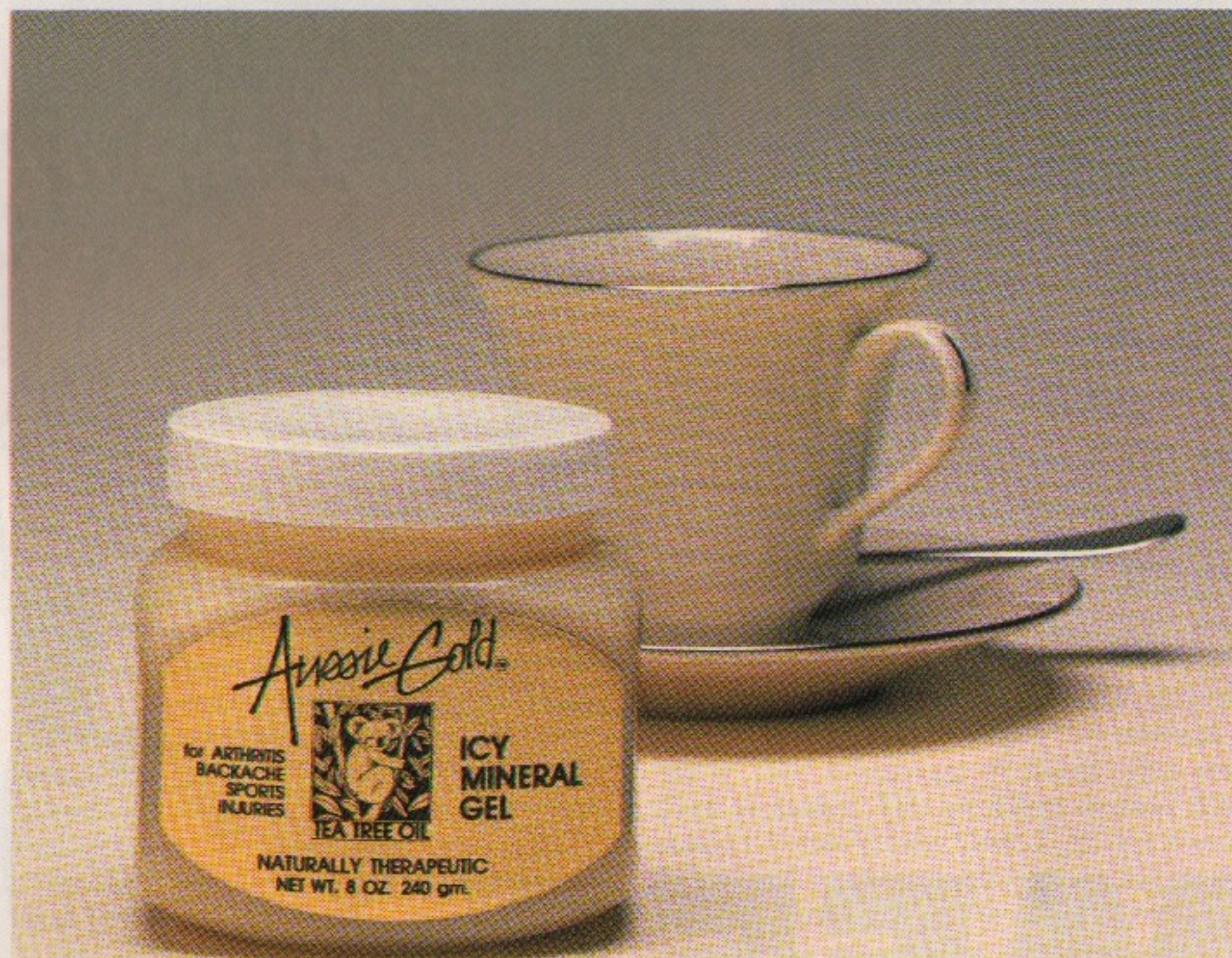
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NATURAL COSMETICS

Driftnets: Scourge of the Seas

Driftnetting, says Earth-trust biologist Sam LaBudde, is "perhaps the greatest threat to marine ecosystems today." Mike Moore, New Zealand minister of external relations and trade, calls it "the marine equivalent of genocide, a water holocaust." U.S. Senator John Kerry terms it "piracy." But to the crews of some 700 to 1,000 Asian fishing vessels who set and draw their driftnets in the Pacific Ocean, it's just an efficient way to supply the protein staple of the fish-and-rice diet their people have eaten for millennia. About 470 of the drift-netting boats are Japanese; 250 are Taiwanese; and most of the rest are South Korean. They market their catches throughout Southeast Asia, and drift-netting seems to them the only way to catch enough fish to feed the area's expanding and increasingly urbanized population, whose traditional fishing villages are vanishing as rapidly as traditional family farms in North America. Fish-farming, which is a fast-rising industry, couldn't meet more than a small percentage of the Asian demand for fish for at least another decade. Asians could, of course, learn to live with less or no fish in their diet, but it would require a major cultural transformation.

Still, the ecological damage done by driftnetting is as undeniable and deadly as the plume of oil spreading out from the wrecked supertanker *Exxon Valdez*. Made from almost invisible monofilament nylon mesh, each net is suspended beneath floating buoys, about 30 feet beneath the surface. Each net spreads across 20 to 40 square miles, moving with the current. Vastly larger than trawling nets, which are designed to snare specific schools of

specific species, driftnets catch everything bigger than an inch or two wide in a broad area.

The *Exxon Valdez* disaster spread an oil slick over 2,000 square miles, indiscriminately killing marine mammals and birds, as well as annihilating fish stocks. Driftnets have the same effect, covering 30,000 square miles of ocean each night. That's like the *Valdez* breaking open 15 times a night, 365 nights a year. The U.S. National Marine Fisheries Service estimates driftnets entangle and drown 850,000 seabirds a year, along with 35,000 to 50,000 fur seals and countless sea lions, turtles, dolphins, porpoises, even whales. Australia believes Taiwanese driftnetters kill 3,000 dolphins a year, while the Japanese admit accidentally killing from 1,800 to 2,500 porpoises per year. Observers on one South Korean drift-netting vessel last year noted the accidental capture of 18 marine mammals and 45 seabirds in 22 net retrievals.

Driftnetters claim to target squid, but they tend to keep and sell everything they get that's marketable. According to *Maclean's*, Canada's leading news magazine, driftnets catch 20,000 tons of salmon a year. Alaskan fishermen expected to catch 40 million pink salmon in 1988, but actually took only 12 million. By international agreement, salmon belong to the nation where they spawn. However, since around 1985, tinned immature pink

salmon of uncertain origin has intermittently flooded the markets of Singapore and Taiwan. When 500,000 pounds of the salmon reached Oakland, California, and Bellingham, Washington, in early 1989, U.S. Customs authorities indicted for alleged smuggling 17 fish brokers, some of whom were based in Hong Kong, Tokyo, and Taipei. Edward Wolfe, U.S. Assistant Secretary of State for Oceans and Fisheries, has accused Taiwan of causing the extinction of entire salmon runs, as well as harming sea mammal populations. His supporting evidence includes Coast Guard film of a Taiwanese crew dumping salmon overboard and then attempting to bribe the inspectors as they boarded. An estimated 130 Taiwanese and 30 Japanese drift-netting vessels, up from only a dozen last year, are likewise stripping the waters off Australia and New Zealand. The driftnetters are believed to be taking from 35,000 to 60,000 tons of albacore tuna from the region, while the sustainable yield, according to the South Pacific Forum Fisheries Agency, is only 15,000 tons. Since conven-

Continued on next page

By Merritt Clifton



National Marine Fisheries

Continued from previous page

tional American trawlers were already taking some 10,000 tons, the Asians see it as a matter of sharing the wealth; Australian fisheries experts argue it's fast becoming a question of species survival.

The growth of driftnetting, like purse-seining, coincides with crackdowns on illegal fishing in coastal areas off both

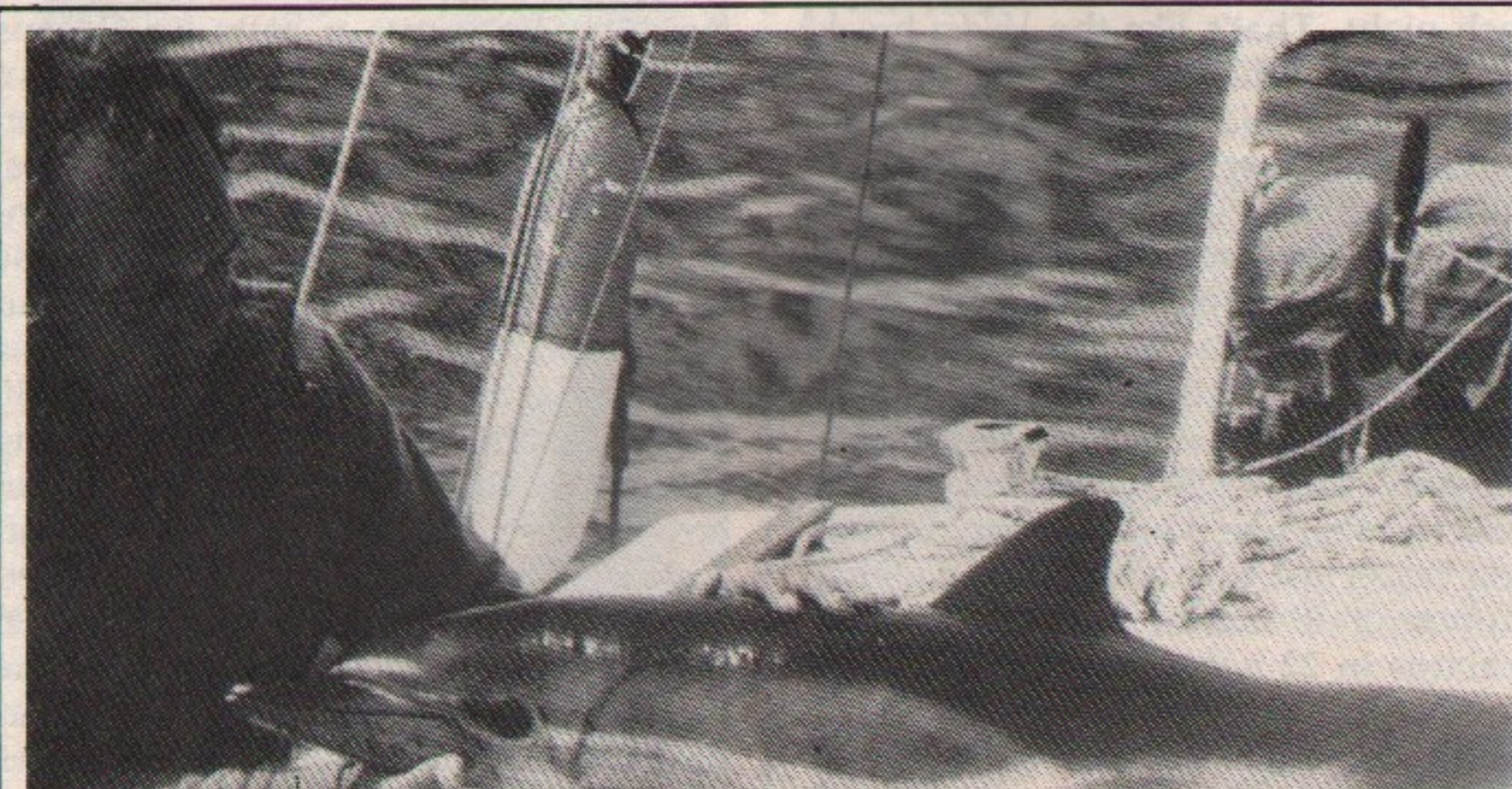
North America and Australia. Suggested London *Daily Telegraph* correspondent Geoffrey Lee Martin in a recent dispatch from Sidney, "The Japanese and Taiwanese appear to have changed tactics from poaching [in nationally claimed waters] to purse-seining in international waters as a way of preventing their tuna boats being seized by the fisheries patrols

now operating in the region."

Because the U.S. officially wants "to end all driftnet fishing," according to Wolfe, the Asian nations have been slow to negotiate on the matter at all, even under the threat of trade sanctions under the 1987 Pelly Amendment to the Marine Mammal Protection Act. Under the Pelly Amendment, Congress gave the President authority to bar fish imports from nations that failed to curb driftnetting abuses by June 29 of this year. Offending nations would receive a 60-day grace period within which to negotiate treaties regulating their driftnetting fleets. Japan finally signed a weak driftnetting treaty on June 29.

Under the Japanese agreement, nine American observers and five Canadians will join 32 Japanese observers aboard the boats. Transmitters will be placed on three Japanese patrol boats as a test to see if driftnets can be accurately traced by satellite. Japan agreed only to discuss the actual placing of transmitters on nets and fishing boats.

Continued on page 57



Captain Robert Young with a dead baby dolphin aboard the Sea Dragon.

Sam LaBudde: Earth Activist

After ASPCA president John Kullberg saw Sam LaBudde's film, he no longer had any doubts: 1989 would be the "Year of the Dolphin."

The film, which LaBudde obtained by bluffing his way aboard a Panamanian tuna seiner, showed dolphin extermination on the high seas being carried out with the efficiency of a slaughterhouse. Mile-long nets hauled in not only tuna but as many as a thousand dolphins—drowning them, crushing them in the boat's huge winch mechanisms. The scenes rival a Hieronymus Bosch painting for sheer gruesomeness: fishermen holding a baby dolphin over their heads, tossing him back and forth like a football. The captain whipping out his pocket knife to carve meaty steaks from a dolphin's side—kicking the rest overboard to the sharks.

What LaBudde documented was substantially more than the horrific plight of dolphins. "He also documented how extraordinarily inhumane human beings can be when they feel no one is watching," said Kullberg, who also gave LaBudde the society's Founder's Award for Humane Excellence.

When the Marine Mammal Protection Act came up for reauthorization a few

months after LaBudde's return, the film shocked the Congressional hearings and left tuna fishermen, who had previously denied that dolphins were killed like this, to wave their hands in the air and blame foreigners. But they could not separate themselves from the facts: the majority of canned tuna in U.S. supermarkets is caught this way, and it kills more than 150,000 dolphins each year.

Earth Island of San Francisco then initiated a nationwide boycott of tuna, taking out full-page ads in the *New York Times*. As of this writing, shelf sales of tuna are down.

Since his landmark film began making waves, LaBudde has traveled the world, continuing his work by photographing dolphins dying in gargantuan Pacific driftnets and in the murky waters of the Yang-Tze river in China. He has told his stories to Congress and to news crews from every network. He probably realized he had hit the big-time when not only the *New York Times* but even *People* magazine were calling on him. Sam LaBudde, lanky motorcycle enthusiast, marine biologist, and erstwhile ne'er-do-well had become certifiably famous. It seems a bit odd to him.

"I'm not the focus," he'll tell you. "The

focus is these animals who are dying." He is annoyed at photographs that show him on the job in scuba gear or hoisting a video camera on his shoulder. "They make me look too heroic."

LaBudde, a nomad who has yet to get a phone and only stopped sleeping on floors a few months ago, never set out to be a hero. Indeed, he became involved in the dolphin crusade almost by accident. After finishing up a degree in biology from Indiana University, he took to the road, re-embarking on a wandering career that had brought him from table-waiting in the Florida Keys to picking apples in Michigan, and eventually saw him working as an observer for the National Marine Fishery Service in Alaska's Bering Sea. Deciding that his next cause would be saving the Amazon rainforest, he made his way to the San Francisco Bay area, "where all the heavyweight environmental groups are," to set about offering his services.

None of the heavyweight environmental groups snapped at LaBudde's offer, but at the one-person office of the Marine Mammal Fund, Stan Minasian told LaBudde about the dolphin slaughter. LaBudde was outraged, and that was just

what Minasian wanted.

"I saw the potential in him as soon as he walked in the door," Minasian says. "He had no roots and was determined to get involved no matter what it took." Minasian had been trying for years to get more data on dolphin kills by nosing around San Diego docks talking to fishermen, but he knew most U.S. tuna boats had begun fishing in Mexico. So he suggested LaBudde go to Ensenada and do a little snooping of his own. When, after a month of sleeping on the beaches south of town, LaBudde managed to actually get on board, Minasian sent him a camera and crossed his fingers. The gamble paid off.

Don White, who heads the Honolulu-

Washington, slam his fists on their desks, shove his video in their faces, and show them what was going on."

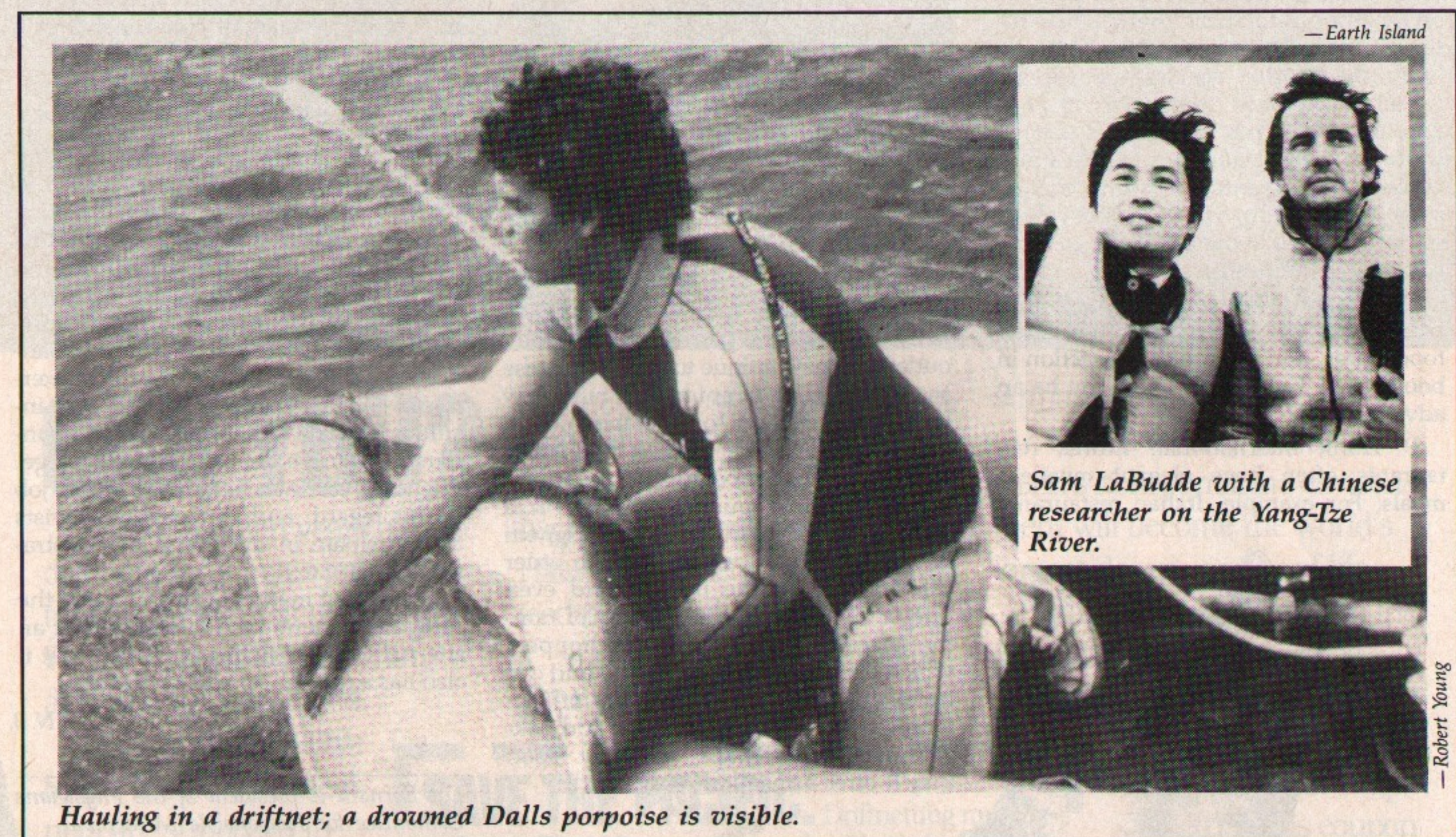
White says the secret to LaBudde's success might even be a certain ignorance. "He's a well-trained scientist, but he's a little naive in the traditional limitations that we put on ourselves," he says. "He sees something and decides to go do it, and he's not very impressed by all the people who give him reasons why it can't be done."

LaBudde's latest adventure doing something that can't be done was his trip with five other scientists aboard a 38-foot sailboat in search of the Pacific driftnet fleet. They hit the jackpot some 1500 miles north of Hawaii where they found

clumsy-looking albatross has managed to stay alive. To pass the time, a sailor idly torments the bird, whacking her bill with a hooked stick.

It's the sort of film that can enrage you. It's the sort of film that has already helped convince lawmakers like Senator John Kerry of Massachusetts to seek a total ban on driftnetting. Kerry has already pronounced driftnetting "piracy of the ecological system and of the whole structure on which our planet ultimately depends."

LaBudde couldn't agree more. For him, the issues are larger and more basic than dolphins alone. "Mankind's standard of living has become the planet's standard of dying," he says. "You can only clear-



Hauling in a driftnet; a drowned Dalls porpoise is visible.

based Earthtrust, muses on the success an individual can have in areas where larger, musclebound organizations fail. "From '82 to '85 I was director of the dolphin campaign for Greenpeace International," he says, "and I can tell you that I failed to get anywhere near the kind of impact on the issue that Sam got just by going out and doing something gutsy."

"It wasn't just the fact that he risked his ass," he says (getting caught "could have gotten him chopped up and thrown overboard"), "but after that, he had the moral certitude and I guess you'd call it charisma to go around to all the offices of all the conservation groups in

a Japanese ship deploying its driftnet. LaBudde and company dove in the water and began filming right away. At times they found the net so weighted with dead animals they had to dive more than 120 feet, where they themselves became ensnared in the invisible net along with struggling sharks. When the crew managed to spend six days on board the vessel, they kept their cameras rolling.

The film is graphic. A marlin flaps on the deck. Once again there are scenes of hydraulic winches hauling in nets studied with trapped dolphins. But these dolphins are already dead—drowned a few feet from the surface. Somehow a

cut a forest once. You can only stripmine the land once. You can only go out and driftnet in an area for so long until there's nothing there anymore. As a planetary organism, the earth is dying and we're chronicling it so completely and yet we're so slow to react."

LaBudde intends to speed up that reaction by raising a little hell. "I see my job as pointing out the most obvious examples where there's a clear distinction between what's sane and what's senseless and try to get people to say: 'That's ridiculous. That's terrible. That's destructive. That can't be allowed to go on.'"

—Jim Hogshire

MEDICINE: IN LAY TERMS

BY NEAL D. BARNARD, M.D.

Many people have begun to make major transitions in their eating habits. For ethical and health reasons, animal products are being forced off the menu, with grains, legumes, vegetables, and fruits reasserting themselves in a new way of eating.

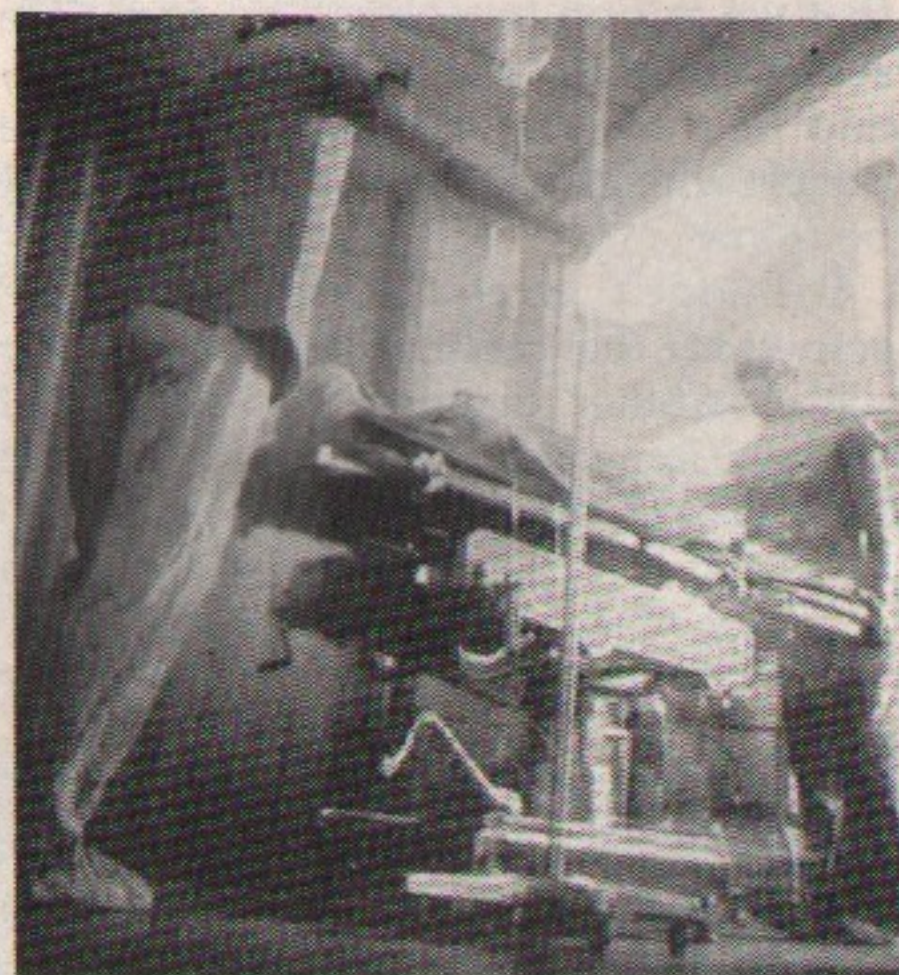
But just as you, the new vegetarian, start feeling at peace with the animal kingdom, and your coronary arteries start singing the praises of a meatless diet, friends or family members bring in a bucket of Kentucky Fried Chicken. This is the time for aggressive action:

1) First, seize control of the kitchen. Don't let someone who doesn't care about healthy eating dictate what you eat. If necessary, put orange "warning" cones around the kitchen door and a padlock on the refrigerator. Even though the glutinous "gene" has asserted itself strongly in the human species, people are usually even lazier than they are glutinous. While your family may want to continue eating sausage omelettes and cholesterol croquettes, if you've cooked something healthy, they're more likely to eat it than to go to the trouble of cooking something themselves.

2) Have fun with a dietary change. Explore new restaurants, health or natural food stores, and the cookbook section in bookstores. Trying new foods can be an adventure.

3) Think international. Ethnic restaurants often have elegant meatless meals. For example, Italian restaurants

have spaghetti with tomato sauce and vegetarian pizzas; Mexican restaurants have bean burritos (make sure they don't use lard, however); Indian restaurants feature vegetarian curries of all kinds along with vegetables and breads; Chinese restaurants usually have whole



menu sections of vegetable entrees; Middle Eastern cuisine includes hummus and falafel; and Thai restaurants often feature spicy tofu dishes. Experimenting with new tastes can be a delightful experience.

4) Be selective in patronizing fast-food outlets. Some continue to cook otherwise acceptable foods in animal fat, but many have switched over to vegetable oil and are beginning to offer healthy foods. Taco Bell can provide a bean burrito without lard or any other animal products; Pizza Hut can put tomato sauce on spaghetti or make a special vegan pizza to order (they're not on the menu); and even Burger King, a longtime enemy of rainforests, can make up a "veggie whopper" which eliminates the meat patty and can be made "your way." A number of fast-food outlets feature salad bars and baked potatoes. Perhaps someday soon they'll offer a meatless burger.

5) Don't feel that you must be a gourmet cook. A dozen recipes are usually about all a family regularly uses. Simply experiment with simple dishes until you find those your household likes.

6) Ease a difficult transition with simulated "meats." In psychiatry, reference is made to "transitional objects"; the teddy bear, for instance, is an object that helps a child make the transition to independence. There are nutritional "teddy bears," too. "Meats" made of soy-fashioned into ersatz beef patties, frankfurters, bacon, etc.—can alleviate anxieties about leaving so much cholesterol behind. Take advantage of these foods during initial phases. Be careful with them, though. While they use vegetable oils, some contain too much of it to be permanent components of a healthy routine.

By making a vegetarian transition enjoyable, others will want to make it with you.

Note on U.S. Surgical: In last month's column, I suggested various ways of letting U.S. Surgical Corporation know that its "dog lab" for sales personnel is beyond the pale in terms of acceptable training practice. Some readers felt I was implying that demonstrations should be abandoned. I'd like to clarify this. The exercise of First Amendment rights, which includes the right to public protest, is a fundamental ingredient of social change. Friends of Animals has done a terrific job in this regard, and I encourage activists to participate in upcoming demonstrations at USSC.

In a related matter, Ethicon, one of the companies mentioned last month as an alternative to USSC has revealed that it also has a dog lab for sales personnel.

—N.B.

Dr. Barnard is president of the Physicians Committee for Responsible Medicine



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Photo courtesy Earthtrust, Hawaii

Public Media Center

Humane Education:



"The man can fish. Can you fish? Now you can fish." These are the magical first words children using the Macmillan Pre-Primer series will learn. The message will be reinforced with word cards and story charts. Applause, stars, and stickers are often given as added incentives for children who will not only learn to read the words but will be simultaneously conditioned to accept the implicit pro-fishing message that accompanies them. Later they will learn that "people have always hunted and fished" and earn high marks for creating diets using the Dairy Council's vision of the "Basic Four Food Groups."

Far from being value-free, current curriculum concerning animals often desensitizes children to the suffering of sentient beings and ignores the moral imperatives of the animal rights community. *Project Wild*, for instance, teaches children that animals are "renewable resources" for harvesting. Empathy is sometimes equated with anthropomorphism.

Animal rights advocates eager to have

their perspectives acknowledged as a legitimate option often find access to the school system a dilemma. Even when individual teachers and principals are willing to present animal welfare/rights views for discussion and debate, the humane community often lacks the personnel and resources needed to reach more than a small number of educators and students. Joining forces with professional educators can make the task easier for those committed to change. So can cooperation in joint ventures with educational systems and subsystems.

While 23 states have laws mandating humane education programming, there appears to be a lack of commitment and support for humane education within the educational hierarchy. Statewide funding, policy directives, staff, resource materials, and verification of teacher compliance are minimal to nonexistent. If curriculum coordinators are not trained, if principals are not told that state personnel will be in to observe classroom instruction, if texts do not reflect humane education philosophies, then it is not reasonable to expect the average teacher to conduct concrete and explicit humane education lessons—particularly if those

lessons conflict with their own deeply ingrained values, attitudes, and beliefs.

Part of the current difficulty lies in the fact that collaboration and negotiation between animal advocates and board of education officials may be nonexistent. Resources are not routinely supplied and must be sought out, and sometimes purchased, by the individual concerned educator. Essential to success may be the coalescing of animal welfare/rights organizations into a "special interest group" for approaching and bargaining with officials on a system-wide level. In recent years, numerous special interest groups have influenced education. For example, Spanish-speaking minority groups have had some success in expanding federal and state bilingual programs, and the feminist movement—especially as it has been bolstered by Title IX of the Education Amendments of 1972—has affected the entire educational system.

In American society, special interest groups appear to combine due process and direct action in achieving educational change. Progress is sometimes achieved by providing information to the public, negotiating with

Collaborating for Pro-Animal School Programming BY SHEILA SCHWARTZ

school officials, and invoking legal sanctions. Direct action in the form of peaceful protests as well as physical violence has at times been employed, though the advantages made through these tactics sometimes erode from a backlash.

Lobbying, in the form of postcards, petitions, telegrams, phone calls, and personal letters, has helped motivate some boards of education into creating guides for humane education. Though these guides may not be as strong in content as might be wished, they represent an important step forward by educational organizations. It is important to understand that the implementation of any new curriculum is a process, not an event.

While education officials may not necessarily support humane education philosophies, officials can often be initially convinced to offer support either on the basis of socially-accepted issues such as pet care and endangered species or on the grounds of ending censorship and providing information for discussion and debate.

One means for multiplying resources and effectiveness is to work with local teachers' unions whenever possible. These unions routinely hold "staff

development" workshops for educators. They can provide sites, system-wide publicity, access to free copying, and perhaps even a small supplemental budget. Having skilled and committed teachers serve as workshop leaders along with representatives of humane societies and animal rights and environmental organizations is a desirable plan. Inviting a board of education or teachers' union official as a keynote speaker or workshop leader lends official credibility to program efforts.

Activists should contact education officials through their local humane organizations to inquire as to whether they can lead workshops on board of education "teacher training" days. Early childhood and science coordinators may be two groups to consider contacting first. Materials for distribution are a necessity. Numerous organizations offer free and low-cost materials—often with permission to duplicate—in formats to which teachers are accustomed. The *Endangered Species Handbook* (available for purchase from the Animal Welfare Institute, P.O. Box 3650, Washington, DC 20007), photocopied packets of literature from Peninsula Humane Society (12 Airport Boulevard,

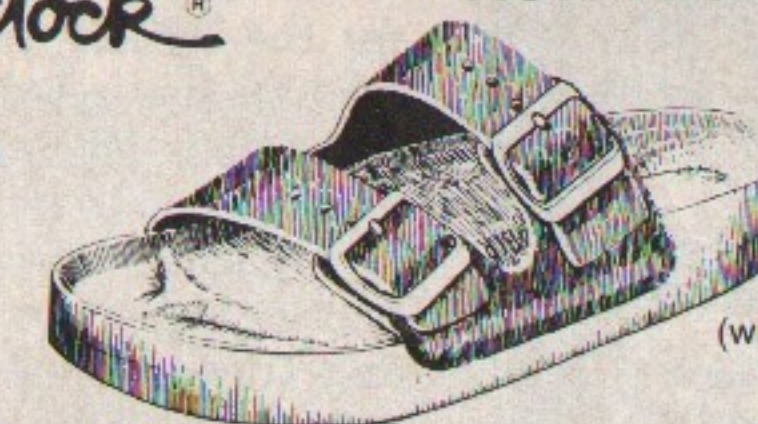
San Mateo, CA 94401), and *Kids & Critters* (518 Lorraine Avenue, Santa Barbara, CA 93110) are highly recommended. Board of education representatives may be willing to copy materials as their contribution to a workshop led by humane education personnel.

High-caliber humane education materials are already available, and the creation of new resources should be discouraged as long as those that exist are not widely used. Likewise, there are many supporters within the educational community who stand ready to assist in the teaching of new ethics. What's most lacking now is the active involvement of organized activists in a process destined to gain momentum as animal rights perspectives become mainstream norms. Cooperation and collaboration are essential to success in reprogramming the educational system to reflect more modern values and attitudes about animals.

Sheila Schwartz is chairperson of the Humane Education Committee, P.O. Box 445, New York, NY 10028; (212) 410-3095.

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Animal Images in College Psychology Texts

College sophomores absorb the basics of learning, conditioning, and perception from a psychology textbook, but they also absorb an implicit attitude toward animals that may be even more significant—one that reflects how academic psychology views animals.

You will not find any horror stories of animal abuse or any emotion-wrenching pictures of animal suffering in these textbooks. Instead, you will find bland and sanitized discussions of reward, punishment, drives, and experimental techniques. The discussions of Harlow's maternal-deprivation experiments in infant monkeys minimize the suffering involved, and the cute photos of baby monkeys clinging to a cloth mother-substitute do not convey much real feeling of emotional pain.

Although these textbooks cover a common core of material, they nevertheless vary a good deal in the way it is presented. Some textbooks are more academic, focusing on pure science. Others are more people-oriented, focusing on applications of psychology and what psychology has to offer the student. The presentation of animals also varies. Some texts are more traditional, presenting animals as material for research, while other texts see animals as involved in relations with humans and as more humanlike in certain ways.

In the old-style traditional academic text, animals are generally presented as confined and ready for experimentation, perhaps in a Pavlovian harness or in a cage. Photos of animals in mazes, jumping stands, or operant-conditioning boxes often show the animals as tiny spots, with the real graphic emphasis on the apparatus. As animals shrink down to spots, they all seem interchangeable, without individuality or consciousness. We may read about curiosity motives, but the accompanying photo of a monkey's face peering out of a cage looking for novelty conveys an image of external control. Learned-helplessness procedures or uncontrollable-shock experiments will be discussed from a purely objective behavioral standpoint, concealing the animals' subjective terror with procedural jargon. In the older academic texts, animals are reduced to the level of basic drives, or even less: down to the level of mechanical apparatuses.

The more modern, humanistic, people-centered textbook may still cover operant and Pavlovian conditioning and the inevitable Harlow's monkeys, but other treatments of animals tend to be more positive. The operant-conditioning chapter may discuss applications of these

By Peter B. Field, Ph.D.



techniques to enhance interactions between apes in zoos, or to teach them to play games, thereby reducing boredom. There may be a photo of a pet animal with a human. There may be a discussion of whether communication with animals is possible, or there may be a photo of an ape working with paints, taking seriously the possibility that a nonhuman primate could be an artist. This approach dignifies animals, attributing broad skills and powers to them. These textbooks see animals as less motivated by instincts and drives, and more self-directed, more aware, more humanlike, and relating in many ways to humans.

Of course, most textbooks cannot be labeled neatly as good or bad with reference to animals. Most are in the middle: sometimes treating animals with scientific objectivity, sometimes with sympathy and honest feeling. Nevertheless, psychology holds great potential for actually helping animals by helping people to understand and respect them. By studying animals noninvasively in natural settings, psychologists and other scientists can document the intelligence of animals, their communicative abilities, and the many ways in which their innate powers exceed those of human beings.

During recent years, concerned professionals have been able to band together under the banner of PsyETA (Psychologists for the Ethical Treatment of Animals). PsyETA has acted as a gadfly, pushing organized psychology to do more for animals and to reduce invasive research. It publishes two journals on animal welfare, sponsors humane innovations, and tries to create a dialogue between scientists and the animal defense community.

An encouraging sign is that textbook presentation of animals seems to be improving. Some of this change may be a result of consciousness-raising within the psychological community, while some of it may simply be due to growing awareness of the inadequacies of a narrow psychology of conditioning. Whatever the reason, it is important to keep the pressure on academic psychologists to study animals in the least invasive way possible.

As research director for PsyETA, Dr. Field is studying animal treatment in psychology textbooks under grants from the New England Anti-Vivisection Society, the Luster Family Foundation, and the Scientists Group for Reform of Animal Experimentation. PsyETA's address is P.O. Box 87, New Gloucester, ME 04260.

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Wildlife Refuges—or Killing Fields?

BY LUKE A. DOMMER

The night air was cool and crisp and the scent of the early morning dew was borne by a gentle breeze crossing the wetlands. All was tranquil as the dawn revealed the approach of migrating geese. But something foreboding lurked in the marsh below. The flocks of geese were flying in beautiful "V" formations on their arduous journey south for the winter. Suddenly, the calm was shattered by the staccato of shotgun blasts. The geese began honking in alarm as the first of their numbers fell. Silhouetted against the morning sky, the birds were easy targets for the "sportsmen" concealed in their hunting blinds. As moments passed and ever more hunters trained their weapons on their hapless prey, the gunfire intensified to a deafening crescendo, like the murderous roar emitted from a battlefield.

The geese, given no quarter, were suffering casualties by the thousands. Cripples were falling to earth from the broken flocks, still fluttering their wings in vain efforts to stay aloft...then to thrash and stagger about in pitiful attempts to take flight once again. Cries of distress echoed throughout the wetlands, the beautiful "V" formations were gone, and the landscape was littered with the dead and dying. It was a massacre, the sight was grotesque...the hunters were in paradise. One hunter even shot and killed another, mistaking the man for a badger.

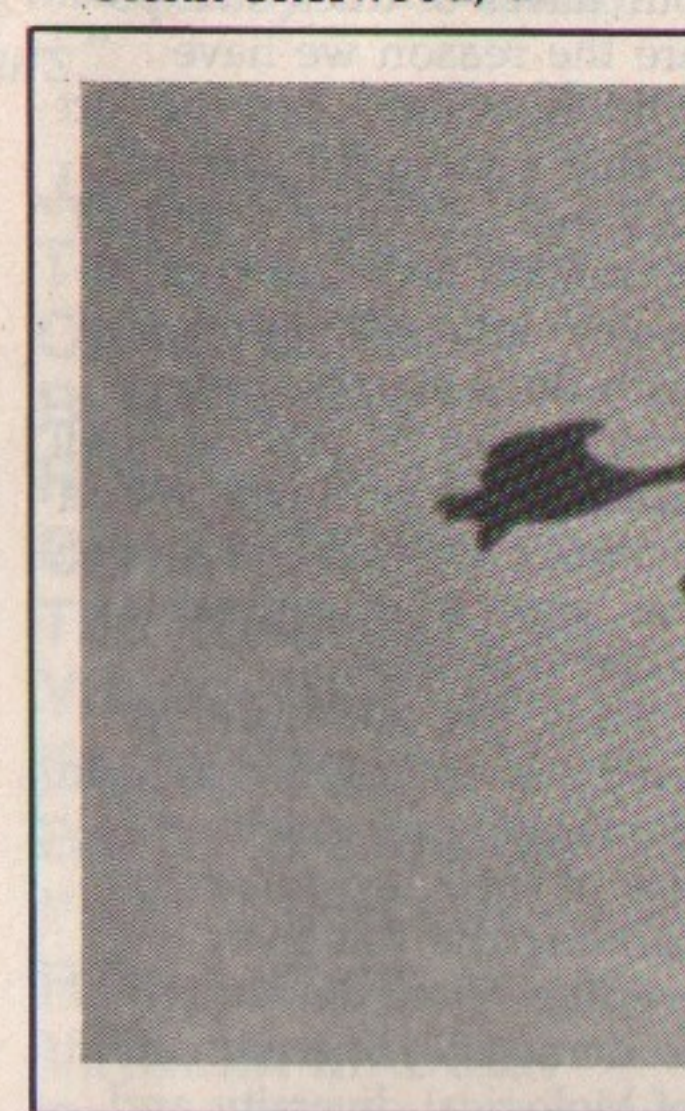
There were blue geese and snow geese, some of the most beautiful birds in the world. In all, 50,000 of them were killed in this one hunt, with almost 25,000 of the corpses left to rot. But the geese did not fall to earth alone. Millions of lead shot pellets also rained down like tiny hailstones, to pollute

the wetlands for decades to come—insuring a continuum of death for the countless waterfowl, carrion-eating birds, and natural predators who would ingest these balls of deadly poison: another gift of "conservation" from the hunters. Glenn Sherwood, a

biologist with the U.S. Department of the Interior who helped supervise the hunt, issued a scathing indictment of the behavior of "slob hunters." He said, "Most of the hunters I saw or talked to had no respect or compassion for the birds or concern for what they were doing to them. There was no remorse for the cripples, the broken families of geese or the wasted resource. Hunters repeatedly shot over the line at incoming flights where there was no possible chance of retrieving. Time and time again I was shocked at the behavior of the hunters. I heard them laugh at the plight of dazed cripples that stumbled about. I saw them striking the heads of retrieved cripples against fence posts."

Glenn Sherwood, a

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Adding insult to injury, this hideous event occurred on a national wildlife refuge. The Sand Lake (South Dakota) massacre was typical of the plundering of wildlife on 261 of America's 445 national wildlife refuges.

However, the hunting fraternity's lust for killing fields is not yet gratified. Hunting lobbies are pushing hard to open more of these "involute sanctuaries" to hunting. Presently, over a hundred species are hunted on national refuges, with more than half a million animals

annually. The original purpose of establishing the system of refuges was clear and indisputable. And the fact that the Department of the Interior understands that intent was confirmed in an official report of the Special Advisory Board on Wildlife Management for the Secretary of the Interior, part of which reads, "As originally conceived, the national wildlife refuges were sanctuaries where all sport hunting was prohibited."

In addition, a white paper was issued in 1973 by the acting director of the Bureau of Sport Fisheries and Wildlife stating, "The National Wildlife Refuge System mission statement, and first refuge objective, set forth the inexorable concept of preserving wild creatures in a natural state." This policy statement ended with a warning: "If public hunting is to survive on national wildlife refuges, we must take whatever steps possible to place our hunting pro-

grams on a strong defensible posture." And for the 93 percent of the American public that doesn't hunt, the document notes, "It is important to buffer the non-hunting public from the sights and sounds of the hunt."

There are other compelling

reasons why hunting and trapping on national wildlife refuges should be abolished without further delay. One is that the harassment of animals by hunters and trappers diminishes opportunities for the public to view wildlife. Victor H. Cahalane, former Chief Biologist of the National Park Service, was quoted in *National Parks* (1981): "The sanctuary principle was adopted because a natural animal community cannot be maintained for public benefit, education and enjoyment if hunting is permitted. Where public hunting is a regular feature, animals become so wary that they are rarely seen by non-hunting visitors."

Considering that 95 percent of the visitors to the refuges are non-hunters, it is clear how a five percent minority special interest group is infringing on the rights of the vast majority of Americans. Species management, as practiced on wildlife refuges, does not allow animals to exist in a

Continued on next page

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natural state because "game" animals are managed to produce a surplus for hunting. This is at the expense of non-game species, including the predators who are a normal part of any wildlife ecosystem. This amounts to the destruction of biological diversity.

Another powerful argument against hunting and trapping on wildlife refuges can be found in the Eleventh Annual Report of the Council of Environmental Quality, entitled "Biological Diversity": "Managing for the enhancement of yields or survival of one species invariably affects others, benefiting some, harming some. In contrast, the

sometimes misguided or even heavy handed...Most species in well-designed ecological reserves will maintain abundance levels and escape extinction indefinitely without species-oriented help so long as they are not deprived of feeding, hiding and breeding places and are not polluted, hunted or harassed severely." (Hunting is severe harassment.)

The report concludes: "Providing sufficient tracts of undisturbed land and fresh water obviates the need for heroic intervention to prevent extinction. A further advantage to the ecosystem approach is once land is purchased, ad-

refuges in the interest of preserving biological diversity. This is especially vital in light of the prediction by scientists that the earth will lose over a million species of plants and animals by the year 2000.

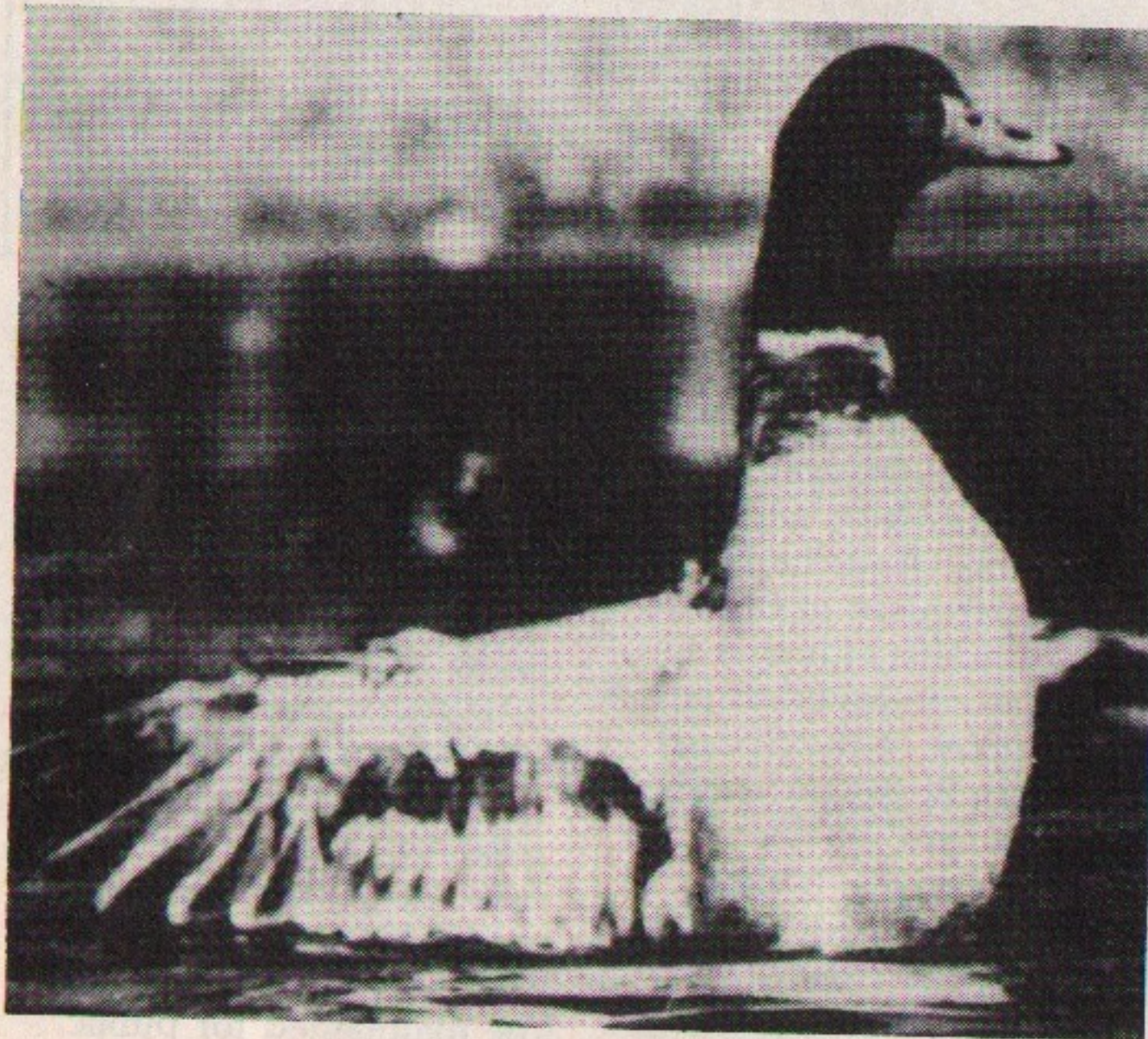
Hunters claim that their purchases of duck stamps are the reason we have wildlife refuges. But the fact is that a mere 3.3 percent (2.9 million out of a total of 90 million acres) of refuge system land was purchased with duck stamp money, and at least 85 percent of all funds used to purchase and maintain the wildlife refuges has come from general taxpayer revenues.

Thus, the non-hunting public is entirely justified in demanding an end to the use of their tax dollars in funding the slaughter of wildlife. They have a right to demand the preservation of biological diversity and genetic integrity of species on these ecological reserves.

For the past several years, the Humane Society of the United States has led a drive to abolish hunting and trapping on national wildlife refuges through legislation and litigation. A "Wildlife Refuge Reform Coalition" was recently organized, and the possibility of a victory for wildlife now exists in the form of the proposed Refuge Wildlife Protection Act of 1989 (H.R.1693), which was introduced in the House of Representatives by Rep. Bill Green of New York.

Restoring the National Wildlife Refuge System to its original purpose is an ecological and ethical imperative we cannot afford to ignore. The Refuge Wildlife Protection Act deserves the full support of the environmental and animal defense communities.

Luke Dommer is president of the Committee to Abolish Sport Hunting, P.O. Box 43, White Plains, NY 10605.



ecosystem approach intentionally preserves diversity rather than doing so incidental to maximizing one or a few kinds of organisms...The underlying idea is that an undisturbed ecosystem will permit a wide variety of organisms to exist in a quasinatural balance with minimal human subsidies...Because human ecological knowledge is incomplete, there is a great virtue in letting nature take its course rather than intervening—action which may be well-intended but is

ministering ecological reserves is much less costly than managing species one by one."

This scientific evaluation leaves no doubt that returning the National Wildlife Refuge System to its original intent is imperative. And since there are 1.5 billion acres of land available for hunting in the U.S. and the refuge system only comprises 90 million acres (five percent) of the total, hunters who claim to be "conservationists" should be willing to give up hunting on these

Protecting Refuges

On April 5, 1989, Representative Bill Green (R-NY) introduced H.R.1693, the Refuge Wildlife Protection Act, which would prohibit sport hunting, as well as commercial and recreational trapping, on national wildlife refuges. Passage of this legislation would: a) reaffirm that national wildlife refuges are established as inviolate sanctuaries for wildlife; b) prohibit the killing of wildlife for sport, recreation, or commercial purposes on national wildlife refuges; and c) ensure the humane treatment of wildlife directly affected by refuge system management programs.

Last year, under the leadership of the Humane Society of the United States and the Conservation Endowment Fund, the Wildlife Refuge Reform Coalition was organized to promote passage of H.R.1693. Over 30 organizations now belong. The Coalition will welcome as members any local, state, or national animal or environmental protection organizations, and can provide material for distribution and public speakers for meetings or events.

"A strong response from citizens across the country can make a big difference in how this legislation is perceived in Washington," says Coalition director Jane Scheidler. "Congress needs to be reminded that non-hunters outnumber hunters fourteen to one, and that we vote with our convictions."

Letters urging support for H.R.1693 may be addressed to individual Representatives at the U.S. House of Representatives, Washington, DC 20515. For additional information, contact the Wildlife Refuge Reform Coalition at P.O. Box 18414, Washington, DC 20036-8414; (202) 778-6145.

Say NO to furs – They did.

"Furs look best on their original owners. We are aware of the great suffering unavoidable in the production of fur coats. We would encourage compassionate people to find beauty without the cruelty involved in real furs."



Illustration by ALAN REINGOLD

IT'S A CRIME OF FASHION.

Every year, over 100 million animals are brutally killed to make fur products. Most are caught in the barbaric steel-jaw leghold trap, which ensnares its victim and inflicts unspeakable pain and suffering. The terror-stricken animals may linger hours, perhaps days, before they are finally bludgeoned, strangled or starved to death.

"Ranched" animals provide the remainder of furs purchased. These animals, including foxes, minks, chinchillas and rabbits, are bred only to be confined for their entire lives in wire cages, barely afforded room to turn around. Thus confined, they are deprived of a natural environment and companionship, until they are finally electrocuted, gassed or poisoned to death.

JOHNNY CARSON
FEDERICO FELLINI
JONATHAN WINTERS
ALICE WALKER
KIM NOVAK
JOAN BAEZ
DAN AYKROYD
NORMAN COUSINS
RUE MCCLANAHAN
PETE SEEGER
CLEVELAND AMORY
SIR JOHN GIELGUD
TIPPI HEDREN
BRUCE JENNER
PAUL & LINDA MCCARTNEY
PETER FALK
MILOS FORMAN
LORENZO LAMAS
BURGESS MEREDITH
DORIS DAY
ART LINKLETTER
THEODORE BIKEL
JUDY COLLINS
ALI MACGRAW
ARLO GUTHRIE
GLENDA JACKSON
CYNDI LAUPER
MARSHA MASON
ANNE MEARA
SALLY STRUTHERS
RICHARD KILEY
WILLIAM PETER BLATTY
RHONDA FLEMING
DUDLEY MOORE
SUZANNAH YORK
LORETTA SWIT
BETTY WHITE
KENNY G

JACK LEMMON
TIMOTHY BOTTOMS
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ERICH SEGAL
BRIGITTE BARDOT
YVETTE MIMIEUX
RINGO STARR
VIRGINIA MADSEN
BEATRICE ARTHUR
JACK JONES
BRENDA VACCARO
JULIE CHRISTIE
STING
MARTIN MULL
TWIGGY
ROD MCKUEN
PETER GABRIEL
FLORENCE & SID CAESAR
BOB BARKER
FLOYD PATTERSON
RIVER PHOENIX
GRETCHEN WYLER
JAMES STEWART
RITA MORENO
BELINDA CARLISLE
BO DEREK
JANE GOODALL
WILLARD SCOTT
ANN JILLIAN
KIM BASINGER
ALLY SHEEDY
STEVE MARTIN
DARYL HANNAH
DENNIS WEAVER

If you would like to join these stars by saying NO to furs, and want to help us publicize this CRIME OF FASHION, please send your contribution to:

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ADDRESS _____
CITY _____ STATE _____ ZIP _____
AMOUNT \$ _____ Thank You!

BEAUTY WITHOUT CRUELTY—U.S.A. 175 West 12th Street #16-G, New York, NY 10011

Glossy prints of this ad are available for \$5.00 to those committed to publication or other responsible use, unchanged.

Amended from a design by: SCOTT MEDNICK & ASSOCIATES/Los Angeles

NETWORK NOTES

Vegan Express to Tour U.S.

Two seasoned veterans of the animal rights/vegetarian movement propose to travel the country in a bus loaded with educational materials and cooking equipment. Chas Chiodo and canine companion Ram Dass will set out from Washington, D.C. in November. To help with the tour, or to have the "Vegan Express" pass through your town, contact Vegetarian Events, Inc., P.O. Box 11514, Washington, DC 20008; (301) 493-2526.

Conflicting Statistics

A Gallup poll done for the American Medical Association claimed 77 percent of the public favors animal research—but *Business Week's* 1989 Harris Poll showed a majority of the public favors animal rights. People were asked if animal rights activism resulted in more good than harm: 57 percent said yes, 7 percent were unsure, and 36 percent thought it did more harm. The same question asked about environmental activism revealed that 74 percent of the respondents thought it was good, 21 percent thought it harmful, and 5 percent were unsure.

Medical Censorship

In a case possibly unprecedented in academic journalism, *The New England Journal of Medicine* asked Queens' University philosophy professor Michael Allen Fox to review S.F. Sapontzis's *Morals, Reason, and Animals*, then refused to print it. In a letter of explanation to Fox, NEJM book review editor Dr. Francis D. Moore stated, "My own feeling was strongly in favor of publishing your fine review, over which you had taken so much time and thought. Sadly, the opinion of the senior editors was otherwise, based on general *Journal* policy rather than any shortcoming of your fine review." In his book, which was reviewed in *THE ANIMALS' AGENDA* last month, Sapontzis challenges scientists' customary justification of animal research. In 1986, the *Journal* also raised academic eyebrows when it refused to publish letters from Peter Singer and Tom Regan in reply to an

EDITED BY MERRITT CLIFTON



Ram Dass and Chas Chiodo, who will soon be touring the U.S. on the "Vegan Express."

article by Carl Cohen advocating increased animal experimentation. Once pro- vivisection himself, Dr. Fox authored *The Case for Animal Experimentation*, but a few months after its publication in 1986, reversed his position. (See "The Philosopher Who Came in from the Cold," March 1988.)

Group News

Earth Island Institute seeks information on folk beliefs that cause killing of wildlife. Write Gar Smith, 300 Broadway, Suite 28, San Francisco, CA 94133-3312. ♦ The U.S. Wild Horse and Burro Foundation is forming a legal defense fund at Box 81979, Las Vegas, NV 89180-1979; (702) 739-9230. ♦ World Mission For Animals links individuals who help animals from Christian conviction. Write Box 816, Glendale, OR 97442. ♦ Students in Defense of Animals may be reached c/o Dean of Student Life UC260, University of New Orleans, Lakefront, New Orleans, LA 70148. ♦ Canadian Vegetarians for Animal Rights have moved to General Delivery, Port Perry, Ontario L0B 1N0; (416) 985-3308. ♦ Cable TV shows from the Gaia Institute include the 55-episode *Animal Rights* series and a new series called *Animalwatch*. Write Box 852, South Lynnfield, MA 01940. ♦ Concerned Citizens Aligned for Animals and a Resourceful Environment promotes awareness at Box 18772, Milwaukee, WI 53218. ♦ The Kenya SPCA works a tough beat; contact them c/o Box 95777, Nyal, Mombasa, Kenya. ♦ The American SPCA is building a hospital to treat 40,000 animals a

year, two new adoption centers, and a 400-animal shelter in downtown Manhattan. ♦ The Earth Green Federation of Japan has changed names, becoming *Chikyu Ishin Lemmei* which means "league of the Earth and humans for great renovation." Write them at 5-35-12, Hakusan, Bunkyo-ku, Tokyo 112, Japan. ♦ The Maritime Animal Protection Network has changed names to the New Brunswick Animal Protection Network, and moved to Box 562, Station A, Fredericton, New Brunswick E3B 5A6, Canada. ♦ Students for Environmental and Animal Conservation has formed at Box 377-A, Seton Hill College, Greensburg, PA 15601. ♦ Students Concerned About Animal Rights has set up at 1032 Church St. #2, Ann Arbor, MI 48104.

They Don't Read The Paper

After promoting "Project Wild" in the December/January and February issues of *The American Teacher*, the American Federation of Teachers now claims they never heard of it. "Project Wild" is a pro-hunting classroom packet distributed by "conservation" organizations.

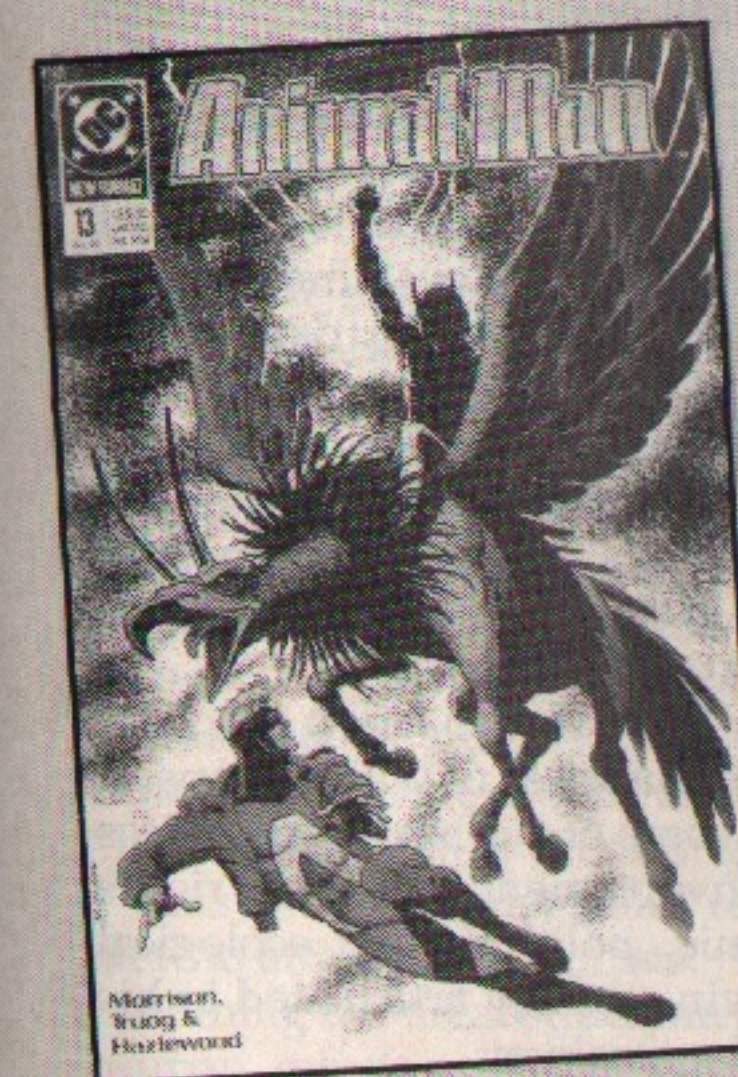
Offerings

Jews for Animal Rights has issued its 1989-1990 calendar. Inquire at 255 Humphrey St., Marblehead, MA 01945. ♦ The New England Anti-Vivisection Society offers fact sheets and petitions against animal testing at 333 Washington St., Suite 850, Boston, MA 02108. ♦ A comprehensive *Handbook of Pentobarbital Euthanasia* is \$8.50 from

the Humane Society of Willamette Valley, Box 13005, Salem, OR 97309. ♦ Cajun musician Ernie Theriot has cut an anti-cockfighting ballad for the Jefferson SPCA, \$2.00 on either cassette or 45-rpm record; order from 4636 Sanford St., Metairie, LA 70006. The Jefferson SPCA also sells a set of 42 newspaper columns on animal topics, priced at \$25. These can be given as a public service to your local paper, under your group's own logo. ♦ *For Your Ego's Sake*, a 45-rpm rock protest against animal testing, is \$2.75 from Hippiecore Records, Box 195, Mesa, AZ 85211. ♦ Cosmic Kitty Herbs, Grass for Cats, and Purr-fect Garden all sell "house grass" for feline grazing. Inquire at your animal supply store. ♦ Creative Concepts makes pro-animal car window signs at Box 152, Midland Park, NJ 07432. ♦ *Environment Under Fire* is a 28-minute video on the demise of Central American rainforests available from the Educational Film & Video Project, 5332 College Ave., Suite 101, Oakland, CA 94618; (415) 655-9050. ♦ The Animal Protection Institute offers a "Dear City Manager" package on overpopulation of companion animals. Inquire at Box 22505, Sacramento, CA 95822. ♦ A packet for teachers on pet overpopulation is available from Helping Hands for Pets, 67 Salem Road, East Had-dam, CT 06423; (203) 434-8666. ♦ The Rainforest Alliance sells shower curtains to benefit the Monteverde Nature Reserve in Costa Rica. Send \$28.95 to 295 Madison Ave., Suite 1804, New York, NY 10017. ♦ For free info on setting up a service to provide in-home care to cats while their people are away, write Katz-Kastle, Box 10255, Rochester, NY 14610. ♦ Americans for Safe Food publishes a list of organic food sources c/o the Center for Science in the Public Interest, 1501 16th St. NW, Washington, DC 20036. ♦ *Biologue*, "a journal of interpretation and discovery in the life sciences," comes from the Teton Science School, Box 68-B, Kelly, WY 83011. ♦ The International Society for Animal Rights sells "waste wheels," which help one dispose of toxic home products, at \$4.00 each from 421 South State St., Clarks Summit, PA 18411. ♦ *Firmament*, "the quarterly of Christian ecology," is \$12/year from Box 14305, San Francisco, CA 94114.

Letters

The Delta County Area Chamber of Commerce promotes hunting, fishing, and a "Monkey Derby" in which the monkeys race on miniature horses. Protest to the C-of-C at 230 Ludington St., Escanaba, MI 49829. ♦ Banana Republic clothing stores feature fake elephant tusks as door handles. Write 1 Harrison Street, San Francisco, CA 94105; (415) 777-0250. ♦ Urge *Animal Man* creator Grant Morrison to uphold his animal rights stance c/o DC Comics, 666 Fifth Ave., New York, NY 10103. Morrison may have inspired Marvel Comics' *Daredevil* to start a pro-animal story.



♦ Texas governor William Clements vetoed HB-100, a bill that would have required neutering of pound animals released for adoption. Write him c/o State Capitol, Room 200, 100 East 11th St., Austin, TX 78701.

Victories

The U.S. Supreme Court has upheld a Court of Appeals ruling that threw out Connecticut's hunter harassment law as overly broad and a threat to free speech. The Animal Rights Front helps activists who wish to fight hunter harassment laws in other states at Box 3307, Yale Station, New Haven, CT 06520. ♦ Pressured by Action for Animals and the Benecia-Vallejo Humane Society, the Solano County Fair Rodeo dropped



greased pig chases, sheep-riding, and use of electric prods in holding chutes. ♦ Hunting advocate Larry Watkins has resigned as manager of the Beaversprite Sanctuary in upstate New York. The late Dorothy Richards created Beaversprite as a no-hunting refuge (see "NY Animal Refuge in the Wrong Hands," *Animal Newline*, March 1989). ♦ Thank Westward Ho Markets (11737 San Vicente Blvd., Los Angeles, CA 90049) for halting sale of glue traps. ♦ Maine now lets secondary students opt out of dissection labs. ♦ Bob Barker refused to appear with Vanna White in "Wheel Of Fortune" ads until CBS agreed the show will quit giving furs as prizes. ♦ Miss Universe, Angela Visser of the Netherlands, refused a gift of fur. ♦ Sonoma County, California banned pound seizure at the urging of EASE (Eliminate All Suffering and Exploitation). EASE offers a how-to packet at Box 5441, Santa Rosa, CA 95402. ♦ The American Veterinary Medical Association's Animal Welfare Committee has recommended that the AVMA seek better conditions for veal calves, give science awards only to projects that don't involve painful procedures to vertebrates, oppose use of live animals in training racing dogs, and oppose use of the leghold trap. ♦ Under pressure from the Network for Ohio Animal Action, the Cleveland School Board has banned classroom uses of animals that cause them "cruelty or harm." Also, Parma Heights cancelled a 25-year-old event in which children groped for live goldfish in a swimming pool.

Services

The Animal Legal Defense Fund helps students who oppose dissection at 1-800-FROG. ♦ The University of California at

Davis veterinary school staffs a "Pet Loss Support Hotline" at (916) 752-4200. ♦ The Farm Animal Reform Movement holds advocacy skills workshops; for details, call (301) 530-1737. ♦ Shelton Walden hosts *Walden's Pond*, a biweekly program on animal rights, ecology, and spirituality, from 1 A.M. to 3:30 A.M. on WBAI 99.5 FM, New York City. Walden welcomes calls at (212) 279-0707 or 662-3385. ♦ Michael Schwab's animal rights radio show *The Extended Circle* reaches 40,000 listeners in the Toronto area at 11:05 A.M. each Thursday on CIUT, 89.5 FM. ♦ Beauty Without Cruelty offers a statewide list of stores, catalogs, and chains selling cruelty-free make-up and household products for \$1.00 plus a 9x4 stamped, self-addressed envelope. A nationwide list costs \$5.00. Write 175 West 12th St., New York, NY 10011. ♦ The National Pest Control Association recommends wildlife removal specialists (as well as exterminators) at (703) 573-8330. Cost is usually \$100-\$700, depending on how hard the job is. The NPCA warns that just removing an animal without changing the habitat won't solve a problem, as habitat is thus opened for other animals. ♦ The Write Cause, Box 751328, Petaluma, CA 94975, writes two personalized letters on animal issues per month, ready for you to sign, for \$35/year. ♦ People

for Animal Welfare keeps a data base on animal abuse, storing info from some 400 groups, at Box 4864, Falls Church, VA 22044.

Coming Events

October 2, Gandhi's birthday, is World Farm Animal Day. Said Gandhi, a vegetarian, "The greatness of a nation and its moral progress can be judged by the way its animals are treated." ♦ Ask your local public radio station for the date and hour of "Vivisection and Culture," a segment of the current affairs program *Soundings* to be aired during the week of December 10.

♦ NEAVS asks activists to call the toll-free number of Oral-B (a Gillette subsidiary) on October 24th and say they won't buy any Gillette products until the company ends animal tests. Dial 800-446-7252; then press 4 for consumer affairs. For a copy of NEAVS's new flyer, write 333 Washington St. #850, Boston, MA 02108-5100.

People

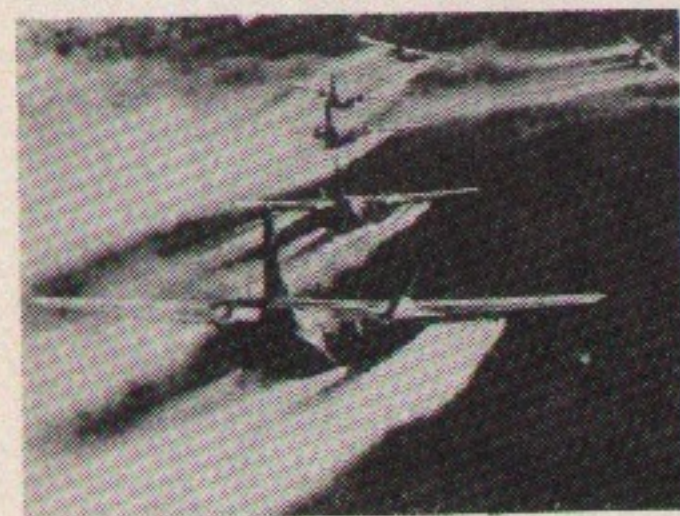
The 1989 Albert Schweitzer summer fellowships for cell culture study went to Alison Crosby of Auburn University and Debbie Statland of California State University at Northridge, who applied after seeing a *Network Notes* item. ♦ Lee Krulisch has replaced Gerald Schneider as executive director of the Scientists' Center for Animal Welfare.



Left to right: Debbie Statland, Ann Cottrell Free, Dr. Roland Nardone, and Allison Crosby. Debbie and Allison won 1989 Albert Schweitzer summer fellowships.

Environmentalists & Animal Rightists—The New Odd Couple?

BY DAVID PATRICE GREANVILLE



The price of staying aloof is none other than the perpetuation of a gulf that is hindering two movements crucial to the reworking of humanity's ethic toward nature.



An unwelcome suitor comes calling

Slightly over a year ago, in a column devoted to assessing the potential benefit of alliances with other social-change movements (Sept. 1988 *Intelligencer*), I argued that the animal rights community would do well to interact more closely with its nearest programmatic relatives, the environmentalists.

I remain convinced that there are plenty of reasons to advocate this position, some of which are outlined below. But since that particular article appeared (followed by an examination of one of the toughest environmentalist problems, human overpopulation), I have been approached by some animal rights activists with the argument that, while many animal defenders and organizations have added environmental protection to their busy agendas, few environmentalists appear eager to return the affection. Indeed, it would seem that although the idea of animal liberation has been around for more than a decade, few if any environmentalist leaders or groups have taken the trouble to *unequivocally* endorse any of its central perspectives. This is disappointing enough, but, in the opinion of some observers, the environmentalists have done worse than merely show a lack of solidarity. Regarding animal rights activists as a social liability—much like the uncouth cousin who can't be invited to the party because he'll cheerfully burp, pick his nose, and end up attacking his meals with the wrong fork—they seem to have decided to keep us at arm's length.

In a world of harsh realities, it's difficult to argue with the pragmatists in our camp who insist on seeing a measure of equality and respect between the two movements before dissipating any more energy trying to forge environmentalist alliances. As we all know, our own ranks are thin and few, and the problems we confront many.

And yet many things that look sensible in the short run often prove myopic and disastrous in the longer run. And without an attitude of self-confidence and generosity toward others few things can ever grow. Someone has to bridge the gap, and if it isn't them, then it should be us. The price of staying aloof is none other than the perpetuation of a gulf that is hindering two movements crucial to the reworking of humanity's ethic toward nature.

Furthermore, it's relatively immaterial if mainstream environmentalists—as they operate today—know little or care even less about animal rights. People can be educated. Isn't that the central underlying assumption that guides our activities? Surely we don't think we are going to liberate billions of animals around the world by force. And, lest we forget, especially in the wake of great calamities, dramatic political shifts do occur. With the recent Alaskan oil spill amply demonstrating that it's nearly impossible to

disentangle ecological from animal devastation, how long will it be before environmentalists begin to factor in animal suffering in their deliberations?

For the most important point of convergence between the two movements is—surprise, surprise—the environment itself. We tend to see it as a question of salvaging animal habitats; they'd rather see it as a more abstract entity—an “endangered ecosystem.” This is an impoverished way of looking at these issues. But either way, the distinction doesn't amount to a hill of beans: we're both fighting to protect the basis for all life.

The advice, of course, cuts both ways. In our own case, looking at ecological and animal abuse in compartmentalized fashion can often prove self-defeating. The plight of the African elephant typifies this. The elephants are being pushed to the brink of extinction by a frenzy of ivory poaching. Yet, concurrently with this, the huge savannahs and forested fields where the species has long survived are being rapidly swallowed by human agriculture, urban developments, infrastructural work (such as roads, dams, and other projects), and human-induced erosion. Assuming we succeed in saving the species from its persecutors, where are we going to put the survivors? Saving animals from pain and enslavement is vital, but guaranteeing them a place under the sun is crucial, too.

It's precisely this kind of realization (and the examples go beyond instances of wildlife conservation) that has led some of our most lucid voices to urge increased involvement by animal rights activists in economic, political, and ecological matters. As Ed Duvin recently articulated in his unique publication *animalines*:

An ethical standard predicated largely on human likeness and empathy is a moral wasteland, as we need a more expansive Earth-centered vision to guide our way...Contrary to our movement's myopic perspective, this precious planet does not revolve around humans or our closest biological relatives, as we are among the *least* essential components in maintaining a healthy environment. Our bountiful Earth is supported by a complex web of delicate interconnections, and what we refer to as sentient beings...represent only minuscule brushstrokes in a magnificent masterpiece. Paradoxes abound amongst the human community and *animalines* is no stranger to them, but it borders on the surreal that our movement operates in a one-dimensional vacuum while the unbridled assault on our Earth's vital life-support systems remains a low priority. A dying Earth cannot support healthy animals! How has it come to be that vast numbers in our movement are ecologically illiterate in the midst of the gravest crisis our vulnerable Earth has ever faced? (Vol. 4, No. 9. *Italics mine.*)

Duvin's despair at our movement's penchant for narrow tracks is well taken. If more activists embraced what we might call an “ecoanimal” approach to the issues, the result might eventually

be a tactical, strategic, and philosophical convergence between the two movements. And a similar process of gradual intermingling could occur if more environmentalists began to take more seriously animal rights issues. Unfortunately, this hasn't happened yet. For just as the benefits of collaboration loom large on the horizon, so do the misconceptions and distrust that still divide the two movements.

Hurdles in the path

After listening to an environmentalist wax passionate about a certain ecosystem or animal, many an animal advocate has been baffled by the stubbornness with which his interlocutor will cling to an angle of vision that can only be defined as distorted.

The crux of the matter seems to be what we might call “the quality of life issue.” As a rule, and to the exasperation of animal activists, environmentalists don't seem to care one fig about the tremendous suffering absorbed by *individual* animals. It seems that all that matters is species survival. Thus, in the eyes of many environmentalists (especially those who, confusing emotion with muddled thinking, have embraced a self-impressed technocratic jargon), “surplus” animals can be put to various “legitimate uses”—from medical research to target practice—or “harvested” at will according to human whim.

This kind of comfortable “realism” is unacceptable to animal liberationists. Aware that a species is nothing but an abstract category created by the human mind, and that consequently it is incapable of sentience or self-realization, they inquire whether the quality of life assigned to animals belonging to a “saved” species has any relevancy at all.

The ethical importance of the animal liberationist's question, and the light it sheds on normally hidden prejudices, can be appreciated by simply transposing animal issues to human equivalents. It's plain, for instance, that it would have been morally abhorrent to allow Southern plantation owners to keep Black Americans in bondage so long as they didn't threaten their existence as a race. And, similarly, a Nazi guarantee not to implement a “final solution” on Jewish prisoners could not have possibly justified their exploitation for life in the Reich's notorious work camps. Admittedly, these are crude examples. But they bring the point home: The possible annihilation of a class, race, or species is not the only relevant criterion when discussing brutal exploitation; in fact, it may not be the main criterion at all. For a life of misery, hopelessness, or torture dictated by a mere accident of birth (being Black, Jewish, or a research animal) and enforced not by right but by might may not be worth living.

This much should be obvious to any thinking

person. So why isn't it obvious to so many of our relatives in the conservationist/environmentalist camp? The only possible explanation is that their vision (not to mention empathy) remains muddled by that great prejudice: speciesism.

But this poses a rather interesting question. If speciesism is nothing but another name for anthropocentrism—rightly denounced by numerous environmentalists as a major obstacle to the birth of a new natural ethic—what hope is there that they'll work out a theory and practice capable of overthrowing what they decry?

Differences: from temperament to theory

Since environmentalists and animal liberationists show a marked similarity in class background, age profile, education, and race, it would seem that many of their current differences stem from two major sources: temperament and acquired theory.

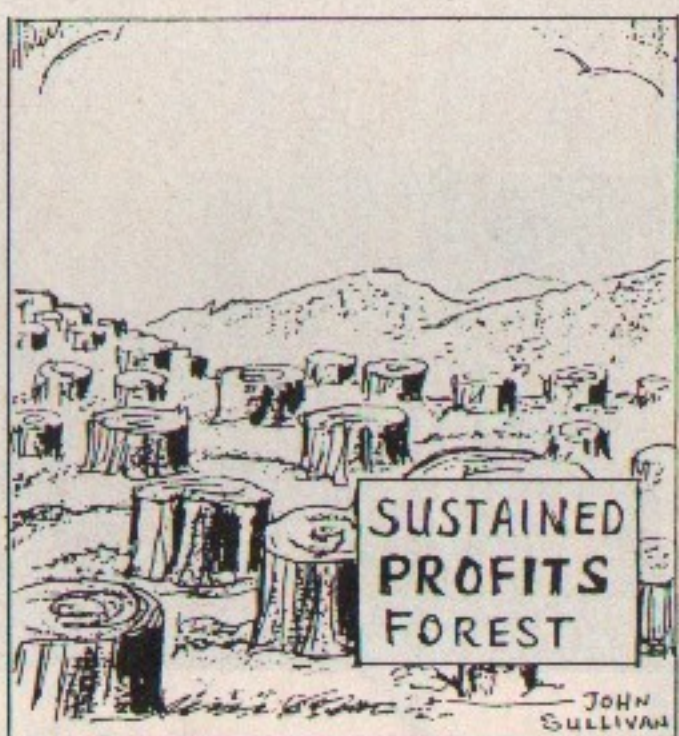
Sociologists and political scientists are well aware that the adoption of a particular viewpoint is often determined by temperament and acculturation rather than by other factors such as class or access to information. In other words, the facts may not matter so much as the “emotional screen” through which they are filtered.

Temperament, because of its early impact on the subsequent acquisition of information, plays a powerful role in the manner a large portion of the population chooses sides. Indeed, many conservatives, liberals, and radicals are frequently made on the basis of emotional make-up alone, a fact that might explain highly-born radicals and blue-collar reactionaries.

The mechanism of selection is simple. Emotional proximity to an issue compels research, and this in turn helps to flush out details otherwise invisible to people who remain “cool” and emotionally distant. Radicals, who are usually the most heavily involved, possess a fertile “empathetic imagination.” It's easy for them to put themselves in someone else's shoes (or paws). On the other hand, a more “abstract” understanding of an issue hinders empathy, ensures remoteness, and prevents individuation. Temperamentally, therefore, it would seem that conservationists and environmentalists, having opted for a rather detached stance toward animals—hold “conservative” or “liberal” positions, in most cases tantamount to reform. Animal liberationists, however, are radicals. (Radical, by the way, ought to be understood as “willing to go to the root of a problem.” The word should never be used sloppily as a synonym for “extremist.”)

The schism created by temperament is compounded by some curious theoretical vistas. Although no one who has read some of the

Continued on next page.



As a rule, and to the exasperation of animal activists, environmentalists don't seem to care one fig about the tremendous suffering absorbed by *individual* animals.

ANIMAL INTELLIGENCER



powerful arguments advanced by the likes of Singer, Midgley, Regan, or Sapontzis can walk away thinking that compassion is the sole motivator for our solidarity with animals, many environmentalists continue to indulge in the conceit that theirs is the more cerebral, realistic, and therefore "scientific" theory on which to base a new ethic toward nature. In their view, animal liberation—"the product of emotion"—is nothing but a jerrybuilt structure incapable of sustaining serious scrutiny. That this intellectual arrogance may be entirely unwarranted is illustrated just by one example below.

I should caution, however, that in making this brief comparison we are not concerned here with the more mundane questions of political choice (such as whether to be a "reformist" or an "abolitionist" *vis-a-vis* air and water pollution). Important as they are, those questions belong in the operational category, and have little relevancy to this discussion. The real question is how each camp is attempting to define *ethical* attitudes toward animals—the sentient world—and ecosystems (lakes, rivers, oceans, the atmosphere, etc.)—the nonsentient world.

Consider, therefore, the striking difference between environmentalists and animal liberationists in regard to the question of "moral rights attribution." Some radical environmentalists, the so-called "land ethicists," insist on ascribing "direct ethical considerability" to nonsentient things like rivers, oceans, and ecosystems. The implication is that such nonsentient entities possess goods or interests of *their own* that we ought to morally respect even in the absence of sentient evaluators.

Animal liberationists tend to reject this position as logically flawed and superfluous. In their view, a moral right is based directly on having interests, and having interests requires having feelings of well-being, a total impossibility for nonsentient entities. Thus, an ecosystem cannot possibly have (even unwittingly) an interest in surviving. S.F. Sapontzis draws the distinction well:

Although they are often valued for themselves, paintings have long been paradigm examples of things that lack direct moral status. By way of contrast, consider the case of a dog: even if no other sentient being values it (or could value it), the dog can still have feelings of well-being about itself and its condition and can, therefore, still be of value to itself. [It] is the latter possibility, and the moral significance of it, that is at issue in the debate over animal rights and that is completely lacking in the case of nonsentient entities. (*Morals, Reason, and Animals*, p. 269.)

Now, if sentience is the only legitimate point of reference for what is good or bad for inanimate objects, it follows that it's irrational to care about the latter without caring about the former. In that

sense, then, one of the environmentalist camp's most audacious formulations, evocative of Indian animism, is found logically wanting if not contradictory. On the other hand, since animal liberation insists on respecting and protecting *all* sentient life, a position that must include the protection of all life-sustaining mechanisms (such as diverse ecosystems), its theoretical insight is far more cogent and inclusive. By definition, animal liberation is radical environmentalism.

Some benefits of convergence

It should be clear from the above that, far from being a liability, animal liberation can contribute significantly to a sharpening of environmentalist thinking in many areas, especially its ethical components. Throughout its development, animal rights has had to be tough-minded, intellectually precise, and tactically supple, qualities that at last are beginning to pay off in the small but encouraging victories the movement is experiencing. Further, given the natural radicalism of its position, animal liberation has had to fight harder to bring its issues to mainstream consideration than the environmentalists. All of which has resulted in a wealth of resourcefulness that could easily enrich many an environmentalist organization. In fact, considering how chic environmentalism has become (even George Bush is an environmentalist!) it's not surprising that the movement is scoring some gains. The question is why, with so much public support, it continues to totter on the brink of cooptation.

A tactical alliance between environmentalists and animal liberationists—difficult as it is—could easily fortify each camp, and achieve swift progress in many select areas where interests coincide. Public lands management, ocean poisoning and "stripmining," rainforest defense, water pollution—in any of these collaboration is not only possible but desirable.

The time has come to initiate a more formal dialogue between our two communities. Perhaps a special conference convened to discuss basic points of mutual philosophical and strategic interest might be the right way to start. The hurdles and suspicions will linger for a while. But eventually the confluence of good will and interests will prevail. What's more, animal liberation—the hitherto unwelcome suitor—brings an unusual gift to the environmentalist camp. As Sapontzis has suggested, the liberation of animals, by eliminating anthropocentric prejudice from morality, provides at long last the foundation for truly nonspeciesist deliberations concerning how we ought to interact with nature. In that sense, animal liberation is the key to the building of the most "complete, coherent, and practicable" environmentalist ethic ever. That, I'm sure, is worth striving for.



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Who Shall Live? Who Shall Die?

BY SIDNEY J. JACOBS, M.A.H.L., D.D.

The Jewish community—at least that portion knowledgeable about and committed to Jewish values—likes to regard itself as consisting of “merciful offspring of merciful parents,” an ancient designation. Fifteen hundred years ago, the impressive repository of Jewish law and tradition called the Talmud held that the first of three qualities distinguishing the Jewish people is compassion. (*Yebamot*, 79a) The insistence upon justice tempered with mercy for human beings is generally recognized as a major motif of the Hebrew Bible (called the Old Testament by Christians), especially in the Mosaic legislation and in the

Or, consider:

“In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I shall also banish bow, sword and war from the land. Thus I will let them lie down in safety.” (*Hosea* 2:20)

“A righteous man knows the needs of his beast.” (*Proverbs* 12:10)

“A good man does not sell his beast to a cruel individual.” (*Sefer Hasidim*, 13C)

“You shall not muzzle the ox when he treads out the corn.” (*Deuteronomy*, 25:4)

“To relieve an animal of pain or danger is a biblical law which takes precedence over a rabbinic ordinance.”

Jews, Judaism, and Animal Rights

writings of the Prophets.

Not as widely understood is how forceful Jewish religious tradition is in its prohibition of cruelty to animals. The Hebrew Scriptures, Talmud, Midrash, and Responsa literature are all specific in condemning *tsa'ar ba-alei hayyim*, the suffering of living beings.

Early on in the Pentateuch (the first five books of the Bible), God strikes a postdeluvian pact with Noah and his sons: “I now establish my covenant with you and your offspring to come, and with every living being who is with you—birds, cattle and every wild beast as well—all that have come out of the ark, every living thing on earth.” (*Genesis* 9:9-10) An injunction in the second book of the Pentateuch, “You shall not boil a kid in its mother's milk” (*Exodus* 34:26), became the basis for the entire complex of Kosher dietary laws. When one keeps in mind the cultural climate of Bible days, it is singular to find a restriction that “no animal from the herd or from the flock shall be slaughtered on the same day with its young.” (*Leviticus* 22:28)

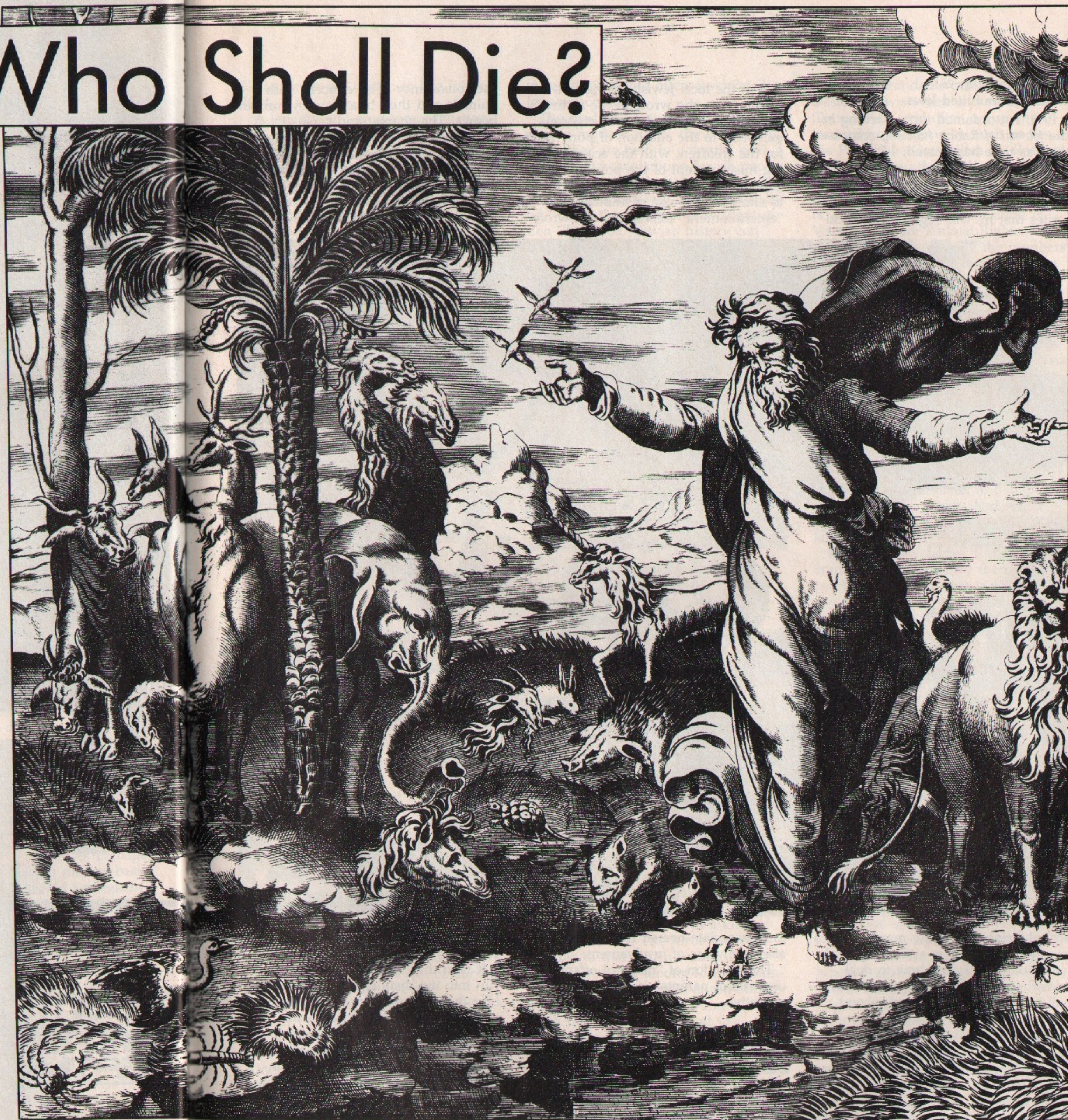
(*Talmud: Shabbat*, 128b)

“Do not eat before you have fed your beast.” (*Talmud: Berakhot*, 40a)

“Had the Torah not been given to us, we would have learned modesty from cats, honest activity from ants, purity from doves and gallantry from roosters.” (*Talmud: Eruvin*, 100b)

The Midrash, a post-Biblical commentary, asserts that both Moses and David qualified for the leadership roles they were to assume because they had been shepherds. R. Judah ha-Nassi, the 2nd-century redactor of early Talmudic writings, was allegedly punished by God for his failure to show mercy to animals. Only when his attitude changed was the divine chastisement softened. Judaism carries this concern for animals to the ultimate in its unqualifiedly negative stance toward hunting: “It is not the way of the children of Abraham, Isaac and Jacob,” declares one sage. These concepts have been passed down over the centuries from generation to generation, and they have become part of the collective folk and religious

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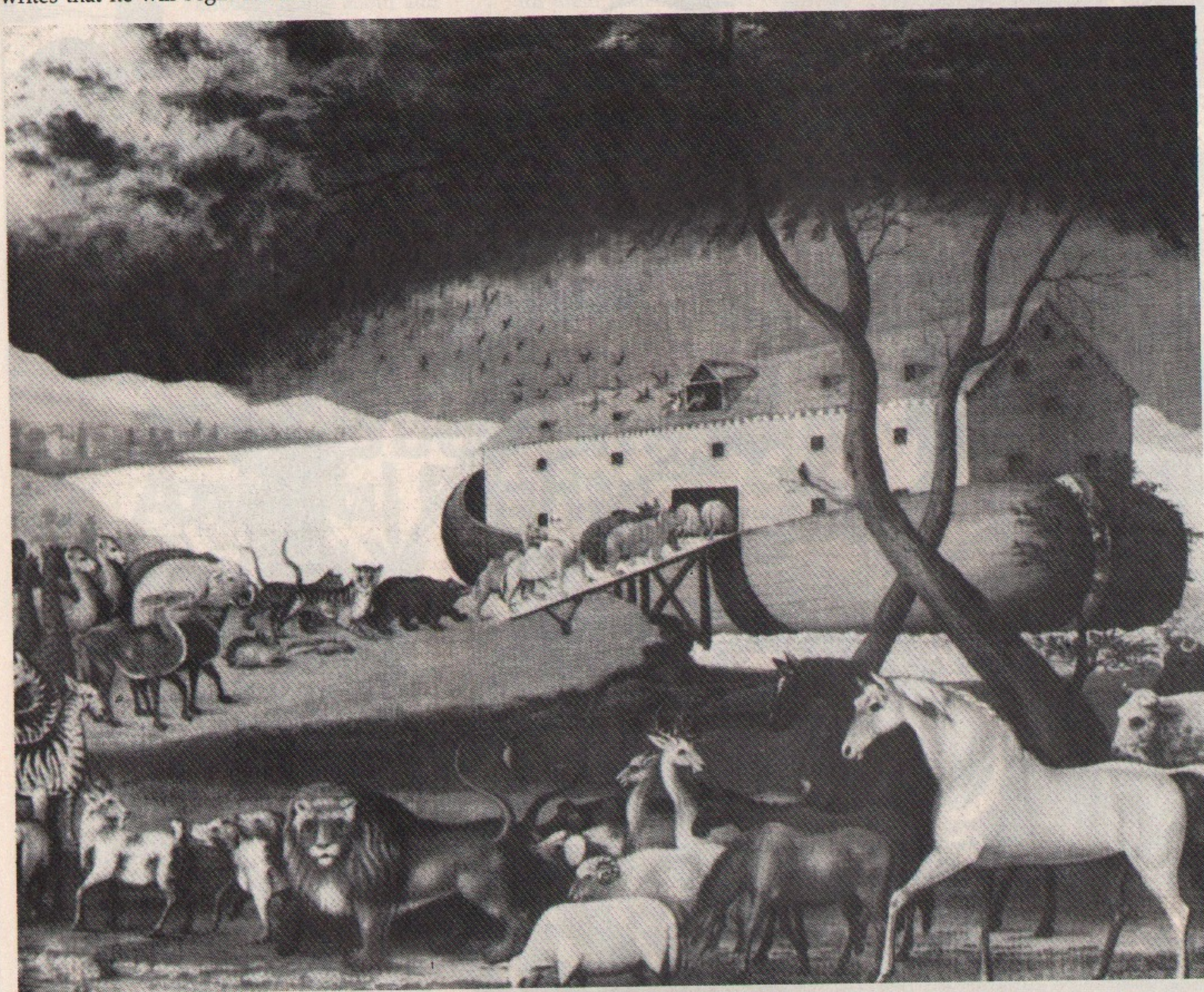
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ethos of committed Jews.

Item: An ordained rabbi, writing in the *Journal of Reform Judaism*, confesses that "as time has passed, I have grown. I have become a vegetarian..."

Item: A graduate student in Medical Humanities at a major university writes that he will begin his medical

role at the local Jewish spring festival. In the letter she wrote to the festival's sponsoring board, she took vigorous exception to the addition of pony rides for the children, with the accompanying mistreatment of the ponies, especially in hot weather. The refusal to eliminate the use of animals for "entertainment" forced her, she wrote,

the consistency of its concern with animals and their treatment by human beings. The chapter-and-verse references are sufficiently ample to prove the point. However, the applications of the concepts of the Bible yield to more sophisticated interpretations to be found in the Halacha, the vast corpus of post-Biblical rabbinic law in the



school training in a few months. "As a Jew and a believer in animal rights, I need some advice on how to deal with the mandatory animal labs that will be part of my first and second year curricula."

Item: She is in her early twenties and has developed a unique avocation, volunteering her services to "sign" for those with loss of hearing at major functions in the community. This past April, however, for the first time, she refused to accept her usual

to disassociate herself from the festival after her years of involvement.

The tradition of "merciful offspring of merciful parents" is still viable and operative.

Animal rights and Jewish law

Even a skimming of the Hebrew Bible, without the in-depth consideration it merits, will confirm

legal portion of Talmud and the legal codes.

It is in the Halachic writings that we run into the distinctions that seem to blur the apparently clear-cut concern with animals and their fate with which we were left in our reading of the Bible. The normative Halachic position on animal rights was summarized before the international conference on Religious Perspectives on the Use of Animals in Science convened by Professor Tom Regan and

Colin Smith in London in late July of 1984.

A lengthy and erudite presentation by Orthodox scholar Rabbi J. David Bleich of the faculties of Rabbi Isaac Elchanan Theological Seminary and the Benjamin N. Cardozo Law School of Yeshiva University exhaustively cited chapter and verse from traditional sources in support of compassion for animals, but also marshaled a plethora of rabbinic authorities to come to the conclusion that Judaism legitimizes the use of animals for the benefit of humankind.

"According to the view of most authorities, ... moral imperatives should prompt man to renounce cruelty to animals even when the contemplated procedure would serve to promote human welfare. Medical experimentation designed to produce therapeutic benefit to mankind constitutes an exception to this principle and is endorsed by virtually all rabbinic authorities," said Bleich. Two months earlier, an identical view had been contained in an article titled "Animal Experimentation—The Jewish View," by Fred Rosner, M.D., in the *Archives of Internal Medicine*, May 1984. Rosner, professor at the State University of New York College of Medicine at Stoney Brook, was coeditor with Bleich of *Jewish Bioethics* (Sanhedrin Press, NY; 1979).

One must be aware that a discernible majority of today's American Jews neither accepts Halachic edicts as determining its lifestyles nor as dictating its practices. Bleich, together with others who share his view, holds that Jewish law is immutable. However, in turn, we must recognize that many of its ancient assumptions must yield to the more empirical evidence of our times. Judaism is a monotheistic, not a monolithic faith, a religion without dogmas.

Jews and the people in white

The collaboration between an Orthodox rabbi and his biomedical research mentor should not be surprising, considering the awe and reverence in which Jews have traditionally held the practitioners in white coats. This is one of the areas that have become a part of the psyche of American Jews, some of whom may otherwise disregard the teachings and values of their faith. Substantial bequests and endowments to "Jewish" hospitals and their research affiliates

by secularized and often assimilated Jews are common.

The medical doctor and, by extension in modern times, the biomedical researcher are held in a special position of reverence among Jewish people. "Honor the physician before need of him. Him also hath God apportioned," reads the apocryphal Wisdom of Ben Sirach (38). Jewish history contains an extensive record of rabbi/physicians, including the preeminent philosopher Moses Maimonides, who lived from 1135 to 1204.

The late Dr. Robert S. Mendelsohn, author of *Confessions of a Medical Heretic* and other seminal works, compared a white-frocted physician or



Roberta Kalechofsky, founder of Jews for Animal Rights.

surgeon making early morning hospital rounds with a tally of young residents bringing up the rear and the high priest of the Temple in Jerusalem advancing to the altar with a coterie of Levites in tow.

Early in 1985, the National Institutes of Health, responding to evidence found by the Animal Liberation Front during a break-in at the City of Hope in Duarte, Calif., launched investigations of possible animal mistreatment there and froze several million dollars in federal funding. In a knee-jerk reaction, anguished howls of protest arose throughout the country from the funding support constituency, a substantial portion of which consists of the faithful who look upon the nonsectarian California facility as a kind of Jewish Lourdes. The furor was comparable to that which would have been occasioned among Muslims confronted with a rumored attack on the Al-Aqsa mosque or the Dome of the Rock on the Temple Mount in Jerusalem.

Despite this, it becomes increasingly encouraging to see more and more "Jewish names" in the ranks of those who are adopting an activist stance in opposition to the multibillion dollar biomedical research industry. We can

take understandable pride in the professional Jewish men and women affiliated with, and often occupying leadership positions in, such bodies as the Physicians Committee for Responsible Medicine, the Medical Research Modernization Committee, Psychologists for the Ethical Treatment of Animals, and the Association of Veterinarians for Animal Rights. We are heartened to observe the numbers of Jews who have assumed active roles in animal rights groups such as Farm Animal Reform Movement, the Student Action Corps for Animals, In Defense of Animals, Trans-Species Unlimited, the Animal Legal Defense Fund, and People for the Ethical Treatment of Animals. Additionally, there are individuals such as Ed Duvin, creator of *animalines*, who serve as outstanding examples of Jewish activism. And in the major urban centers with their large Jewish populations, an impressive number of Jews continue to be involved in demonstrations, picketing, sit-ins, and subsequent arrests in front of medical center laboratories.

Relatively few rabbis throughout the country have associated themselves publicly and from their pulpits with the animal rights movement, presumably because of the substantial numbers of medical doctors and researchers who are to be found in the memberships of synagogues and, even more significantly, who sit on congregational boards of directors. Their intimate relationship with medical doctors and researchers and with university administrators prevents most rabbis from paying any attention to the argument that animal research actually functions to the detriment of human beings. To the contrary, most of my colleagues are firmly convinced that such research is crucial to human health and longevity. In this, they share the same fears—the same "my child or my dog" illogic—as others who have been brainwashed by the biomedical establishment. They are reluctant to accept the ethical imperative that the traditional Jewish injunction against cruelty to animals would mandate in our times by rejecting the use of animals in experimentation.

Those rabbis who have ventured to take a public stance on behalf of animal rights are deserving of the highest commendation. For years they have held to their value system in what was often a lonely and thankless

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vigil. They should not be overlooked when the history of these years is recorded.

Modern American Jewish history provides a tangible record of lay people who have often been way in front of their rabbis, synagogue leadership, and the Jewish establishment in general in the areas of civil rights, feminism, the environmental movement, the exodus of Soviet Jewry, the rescue of Ethiopian Jews, etc. In the present instance of animal rights, Jewish synagogue and communal leadership should not be the wagging tail.

Must one relegate to a Messianic era the formation of RETA, Rabbis for the Ethical Treatment of Animals? American Jews have a right, an obligation to call upon the (Reform) Central Conference of American Rabbis, the (Conservative) Rabbinical Assembly, and the Reconstructionist Rabbinical Association to include animal rights on each of their agendas and in presentations at their respective annual conventions.

The boys from Brazil

There is a bizarre aspect to one area of the propaganda emanating from the research establishment which should be of special interest, if not concern, to the Jewish community. This is the seeming obsession with the Nazis of apologists for animal research.

This writer recalls auditing an executive session of the Animal Regulation Commission of Los Angeles which preceded that body's recommendation to the City Council on a pound seizure prohibition. The sole voice on the commission raised in opposition to banning pound seizure was that of a veterinarian who compared dogs and cats sold by the city's animal shelters to laboratories for research with Jews subjected to Nazi experimentation. His macabre argument was that, given a choice, the hapless Jewish research subject would have preferred that fate to just being killed in the death camps, since he or she would be a party to science's aid to humanity!

This convoluted reasoning is also linked to the thesis that the Nazis were antivivisection and that their disinclination to experiment on animals is what brought Dr. Mengele and his colleagues in white jackets to do so on human beings. It is chilling to hear this argument included by

Philip Pick: Founder of the International Jewish Vegetarian Society

Philip Pick was born into a British vegetarian family in 1910. As a young girl, Pick's mother had been influenced by the *Kammenitser Maggid* (wise man) who preached Jewish vegetarianism in the streets of the East End of London, often to crowds of thousands. Pick grew up in a family that viewed vegetarianism and Judaism as synonymous. For him, *Genesis 1:29* is the blueprint for God's intention for the world.

Pick's wife had been one of the first councilmembers of Lady Dowding's Beauty Without Cruelty movement and shared his vegetarian views. But it was at their daughter's prompting that the International Jewish Vegetarian Society was founded in 1964, with commitments that went beyond vegetarianism. For Pick, vegetarianism "automatically" includes "renunciation of all forms of animal abuse; wearing of fur coats, hunting, the horrors of factory farming and vivisection which has resulted in mankind ignoring the natural quest for health, relying instead upon instant cures with 350,000 different drugs." For Pick, health is a moral pursuit and a question of personal responsibility.

Now in his seventies, Pick's religious and moral worlds are governed by a benevolent God and a wise Mother Earth, but populated by an unceasingly corrupt humanity in the form of corporations, conglomerates, medical associations, industry propagandists, environmental polluters, and nuclear waste dumpers whom he accuses of "world vandalism." His heroes are the "warriors" against global self destruction. Vegans, whom he sees as "the ultimate in logic and morality," are the pioneers of a new world. For Pick, vegetarianism is the basic formula for global redemption because "its economy of production is the basis of all ecological effort, and without which it cannot succeed."

presumably dispassionate scientists during the course of a debate over animal rights. Such was the case on the CBS television outlet in Los Angeles several months ago. No matter that Dr. Neal Barnard, of the Physicians Committee for Responsible Medicine, not only refuted the charge made on the program that Nazis were antivivisection but indicated that their experiments on human subjects were usually predicated upon previous experiments on animals. The assertion continues to be made. [See "Pro-Vivisection Propaganda and the Nazi Lie," *THE ANIMALS' AGENDA*, July/Aug. 1989.]



The IJVS "apart from violent action...supports every form of endeavor." The organization's recent achievement is the founding of a home in Israel for deprived and orphaned children who will be raised with vegetarian, humane ethics. The 50-page quarterly booklet published by the IJVS is the lifeline and network for vegetarian Jews around the world. Its editorials, written by Pick, are pungent, literate, and strongly voiced.

Modern science—with its avaricious use of animals—and the corporate nature of modern religion are the enemies of Pick's Judaism. Last year, his editorial for the Jewish New Year called upon "the corporate voice of Judaism" to denounce factory farming and "transgenic interference with life...for the moral teachings of Judaism can in no way coexist with the acceptance of mankind's right to disrupt the work of Creation. The vegetarian concept of life, explicitly declared in the beginning, will be the only authentic foundation for our faith..."

Pick concluded the editorial with the traditional Yom Kippur prayer, a reminder to Jews of the terms on which life was created: "Thou visits the soul of every living thing, appointing the measure of every creature and decreeing their destiny."

—Roberta Kalechofsky

This pathological preoccupation with pinning the swastika on the advocates of animal rights—Jews among them—is also encouraged by the myth that Adolph Hitler was a vegetarian. In a letter to this writer, Philip L. Pick, spokesperson for the worldwide Jewish Vegetarian Society, wrote: "In recent years certain Nazi circles in Germany have encouraged the statements that Hitler and some other leading [Nazi] personalities were vegetarians and anti-vivisectionists in order to persuade world opinion that they were really humane personalities." Pick reported that even when Hitler was treating his stomach

ulcers with diet he partook of the lavish platters of flesh foods he provided his generals at dinner.

In point of fact, Magnus Schwantje (1877-1959), the author of *Moral Reasons Against the Consumption of Meat*, was banished from Germany by Hitler for his views on animal rights and vegetarianism. And Hitler's close associate Albert Speer reported in his book *Inside the Third Reich* that his *fuehrer* had a weakness for meat-filled ravioli and sausages from butcher shops in Munich.

Then I will make a covenant on behalf of Israel with the wild beasts, the birds of the air, and the things that creep on the earth, and I will break bow and sword and weapon of war and sweep them off the earth, so that all living creatures may lie down without fear.

—Hosea 2:18

"Ritual Slaughter: Cruel or Sacred?"

That was the teaser title on the cover of a popular magazine in a news stall display which caught my attention as I emerged from the underground one summer's afternoon in, of all places, London's Piccadilly Circus.

The matter of *shechita*, Jewish ritual slaughter, has for a long time been in contention between the humane and the Jewish religious communities. That this is true is ironic, because, as its name indicates, ritual slaughter is a part of Jewish practice and was in its inception intended to be as humane as possible. It was, and is, performed not by an abattoir worker but by a specially-trained religious functionary called a *shochet*. Preliminary to each act, he pronounces a benediction that reminds him he is acting on divine command, as set forth in *Deuteronomy 12:21*. The procedure in Jewish ritual slaughter was designed to kill the animal swiftly and as painlessly as possible. The knife, for example, must be impeccably clean and smooth, without a dent or notch, the stroke swift.

So much for "good intentions."

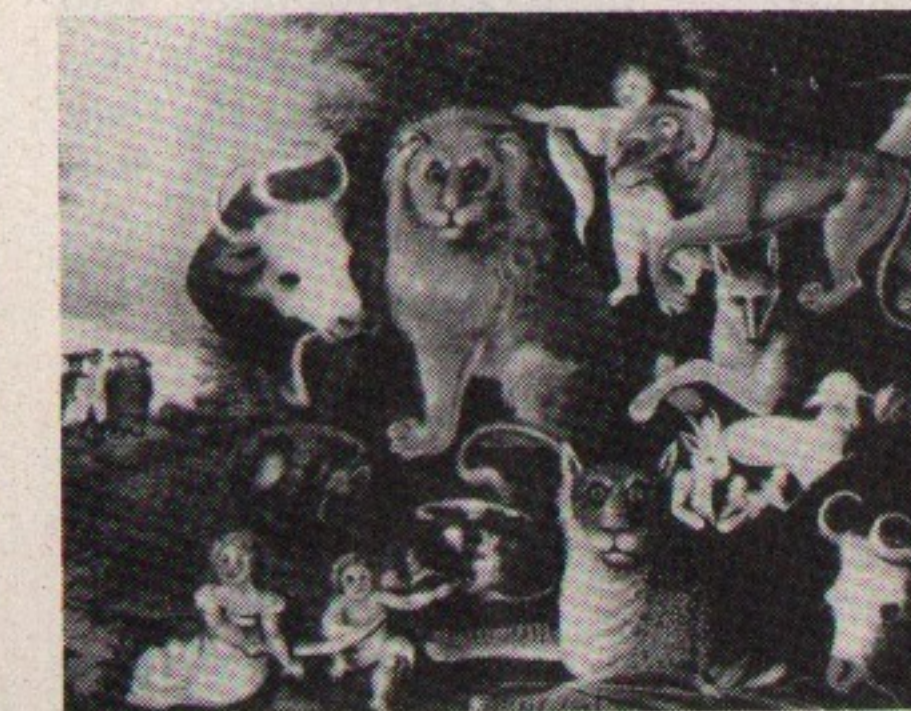
In 1906, the Pure Food and Drug Act stipulated that the animal not be slaughtered on the ground but, instead, be shackled and hoisted and suspended head down on a ceiling conveyor belt that moves him to the

slaughter point. Legislation provided that the animal be rendered unconscious, but Jewish ritual slaughter was specifically exempted, because it requires that only a fully-conscious animal be ritually slain.

Humane groups have long advocated the use of holding pens, patented by the ASPCA and offered at no charge, for the positioning off the ground of the fully-conscious animal prior to the ritual throat-cutting. But through a combination of seeming indifference by Orthodox Jewish authorities and evasive tactics by packers of "kosher" meats, the use of the holding pens in this country has never taken off. Paradoxically, the importation of "kosher" meat from the United States of animals slaughtered by the shackling and hoisting method is not acceptable to the Orthodox authorities in the State of Israel, where slaughter on the ground is still practiced.

The bottom line, obviously, is that there can be no "humane" procedure when slaughter is involved.

Attempts by humane groups or their spokespersons to ban Jewish ritual slaughter in the U.S. and U.K. have met with almost impassioned opposition not only by the adherents of the Orthodox and Conservative denomina-



tions in Jewish religion who observe the dietary laws, but by nominally secularist Jewish organizations. An attack upon Jewish ritual slaughter is viewed as being, inferentially, a challenge to the entire corpus of *Kashruth*, the Jewish dietary laws, themselves.

Jews are a people with a long remember. They recall that the anti-ritual slaughter movement was initiated in Germany in the middle of the 19th century and was formalized in 1933 by the Nazi Third Reich. Campaigns, often accompanied by overt or tacit anti-Semitism, led to the banning

of Jewish ritual slaughter by Switzerland (1893), Norway (1930), Bavaria (1930), Poland (1936), Sweden (1937), and Axis Italy (1938).

The tactic of litigation in the courts to remove the U.S. Pure Food and Drug Act exemption of Kosher slaughter from the provision of stunning before shackling and hoisting has proved counterproductive, resulting in the banding together in a united opposition of ordinarily disparate elements in the American Jewish community. Moreover, the representatives and their organizations in the humane community which launched or supported such attempts at legal remedies were smeared with a wide brush of anti-Semitic intent by otherwise reasonable spokespersons for the Jewish community. Although the most recent of these confrontations occurred decades ago, the leadership of the humane community still smarts from the memory of the violent response that resulted.

For their part, a substantial segment of the leadership of the organized Jewish community and, especially, Orthodox and Conservative rabbis and lay persons views with suspicion activities by animal rights advocates as having a potential impact upon the integrity of Jewish religious practices. As a consequence, they tend to distance themselves from the animal rights movement and especially from its Jewish advocates.

The meat was scarcely between their teeth, and they had not so much as bitten it, when the Lord's anger broke out against the people and he struck them with a deadly plague. That place was called Kibroth-hattaavah because there they buried the people who had been greedy for meat.

—Numbers 11:32-34

Vegetarianism

Aside from its ethical and health aspects, one might imagine that most Jews would select vegetarianism as a solution to the dilemmas posed by the Jewish dietary laws. The strict observance of *Kashruth* is both cumbersome and expensive. It is concerned with three things: the kinds of animals whose consumption is permitted; the manner in which they are slaughtered; and the way in which they are served.

The mammals and birds categorized

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in Leviticus 11 as acceptable must be slaughtered according to precise rules by a Jewish ritual slaughterer. When the carcass gets to a "kosher" butcher, he must rid it of all blood by removing the major veins and arteries. Finally, at the meat market or at home, the meat must be soaked in water and salted.

All of this involves considerable additional expense above non-kosher meat purchased at a supermarket. In addition, there has been an ongoing controversy for decades in the American Jewish community over alleged price-gouging and inflated pricing in the "kosher" meat business. Finally, there is a bitter jurisdictional battle between the Orthodox and Conservative rabbinical leaderships over who should control rabbinical supervision and its resulting certification of the food industries. (Reform and secularist Jews usually do not observe the dietary laws.) This is a big business, and the financial stakes are very high.

Moreover, a continuing headache for the household cook can be the dietary prohibitions against serving or eating meat and dairy foods together. The separation of meat and dairy products extends to the dishes and utensils in which they are served or with which they are consumed.

Kosher means "fit" or "proper." A less expensive and less complicated—and certainly a much more humane as well as healthy—diet can be followed

I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food.

—Genesis 1:29-30

by adopting vegetarianism. Growing numbers of Jews believe that vegetarianism carries us a giant step forward into the ideal world, the Messianic Age, where "...They shall not hurt nor destroy in all My sacred mount." (Isaiah 11:9)

The late Chief Rabbi of pre-state Israel, Avraham Isaac ha-Kohen Kook, a committed vegetarian, insisted that peace on earth presupposes peace between people and animals. His successor, the first Ashkenazi Chief Rabbi of the State of Israel, the late Rabbi Isaac ha-Levi Herzog, asserted that "Man's carnivorous nature is not taken for granted or praised in the fundamental teachings of Judaism. The

Lewis Gompertz, Animal Rights Activist, 1784-1861

Lewis Gompertz was the youngest son of an influential British Jewish family. One brother was a famous mathematician, another an economist, a third a famous poet; the youngest, Lewis, was the author of a radical treatise on animal rights, *Moral Enquiries on the Situation of Men and Brutes*. The book, published in London in 1824, led to the establishment of the Society for the Prevention of Cruelty to Animals, which he served as secretary for eight years.

Lewis Gompertz's book expresses not only love for animals, respect for their sagacity, and anguish at their suffering, but detailed observation of how domestic animals live their daily lives. His description of a work horse's day included the number of floggings the animal might have received on an average day in the early 19th century: 1,080.

Understanding that most human beings only experience animals in captivity, he considered that ignorance self-serving. Rooted in Lockean psychology, he dismissed the concept of mind/body dualism. Gompertz saw animals and humans as part of a biological continuum. Animal sentience and intelligence—like human sentience and intelligence—are embedded in the biological mechanism, he believed, and he posited an afterworld for animals based on the physiological and emotional similarities between humans and animals. He found in animals a continuity of personal identity rooted in their biological lives. They have a self-knowledge which should take precedence over interventionist knowledge, he said, since humans cannot know animals as they know themselves.

Gompertz's arguments for animal rights were based on arguments for human justice. He compared the condition of the abused animal to the slave, the abused wife, the abused apprentice—to every condition where the urge to dominate, which he regarded as the elemental evil in life, is not restrained. He insisted that the presence of animals be included in the then new and liberal definition of government: "the greatest happiness for the greatest number." Not

rabbis of the Talmud told that men were vegetarians in earliest times, between Creation and the generation of Noah. Judaism as a religion offers the option of eating animal flesh, and most Jews do, but in our own country...a whole galaxy of central rabbinic and spiritual leaders...has been affirming vegetarianism as the ultimate

"survival of the fittest" but the creation of a biological *summum bonum* should be the aim of governing. He saw human intervention as capable of destroying the goal of nature, and contended that we manipulate animal life in a system we are largely ignorant about.

The two most difficult points addressed by Gompertz concern the presence of predatory animals and the question of whether civilization would have been possible if human beings had not used animals as a resource. The first "problem" he evaded with an expression of faith in a future resolution. To the second he responded with his basic axiom that "every animal has more right to the use of its own body than others have to use it." In a dialogic part of the book, an astounded listener asks: "How can man do without the aid of horses?" Gompertz answers: "That is his business to find out." The listener asks further, "Do you not think that mankind would be very miserable without their assistance?" Gompertz's response is: "Not much more so than with it; in some cases less." He concludes that if a man wants to have his land ploughed, he should hitch the plough to himself.

The radicalism of such views won him few adherents. He was accused of being a "Pythagorean," a code-word for a vegetarian and one who believes that animals have souls. Though his book led to the establishment of the SPCA, when the organization was restructured as a Christian organization under the Royal aegis, Gompertz was excluded from membership on grounds of being Jewish, too radical, and a Pythagorean—a difficult combination at any time. Intrepidly, he founded the Animals' Friend Society, and published its periodical, *The Animals' Friend*.

With *Moral Enquiries on the Situation of Men and Brutes*, Lewis Gompertz produced what may be the animal rights movement's most radical book ever, but Gompertz worked for animals on every possible level: as theorist, activist, organizer, publisher, and as an inventor whose many patented inventions were designed to lessen animal suffering.

—Roberta Kalechofsky

meaning of Jewish moral teaching. They have been proclaiming the autonomy of all living creatures as the value which our religious tradition must now teach to all of its believers... Jews will move increasingly to vegetarianism out of their own deepening knowledge of what their tradition commands as they under-

stand it in this age."

The list of noted Jewish vegetarians includes two Nobel laureates in literature, Isaac Bashevis Singer and the late S.Y. Agnon, as well as the literary legend Franz Kafka. Jewish vegetarians join their non-Jewish peers in believing that vegetarianism can help alleviate world hunger. The world's land resources should be used to provide grains, vegetables, and fruits for all—instead of being ravaged to raise grain to be fed to animals who, in turn, are slaughtered to feed meat-eating human beings.

"For the Lord your God is bringing you into a good land...a land of wheat and barley, of vines, figs, and pomegranates...a land of olive trees and honey; a land where you may eat food without stint..." (Deuteronomy 8:7,8,9)

"CHAI" and animals in Israel

The State of Israel, alone among the countries of the Middle East, has consciously modeled itself politically on the Western democracies and on the most progressive countries in its social programs. However, in terms of animal welfare—not to speak of animal rights—it is way behind.

Part of the blame can be laid to the crudities of a typical pioneering society and part to its demographic composition. Israel's Jewish population consists of Ashkenazim (Jews whose origins are in Europe) and Sephardim (those of Middle Eastern background). The Jewish culture in Eastern Europe placed minimal value on dogs or cats as companion animals; and Sephardic Jews assumed the same dim view of domestic animals as do the Muslims among whom they lived until coming to Israel.

For many years, the Israel SPCA, little known and sparsely funded, tried to maintain minimum standards for the treatment of domestic animals. It was not until 1984, through the truly heroic enterprise of Nina Natelson, that CHAI came into being. The acronym, which spells the Hebrew word for life, stands for Concern for Helping Animals in Israel. Working with severely limited financial resources, Natelson has succeeded in creating a modest grassroots awareness among American Jews of Israel's animal problems. Further, CHAI has made a beginning in break-

ing through Israel's bureaucratic maze on a number of issues dealing with the country's treatment of its animal population. The organization's current agenda of projects mirrors some of Israel's problems:

- ◆ CHAI has initiated the first humane education contest through the Israeli school system. For the first time, proper attitudes about and behavior towards animals are being officially recognized and rewarded.

- ◆ The organization has reached an agreement with Israel's Veterinary Ministry to replace strychnine poisoning with sodium pentobarbital at all municipal pounds. Expected to save thousands of dogs from slow and painful deaths, this is an initial step toward CHAI's goal of eliminating the use of strychnine poisoning altogether

encourage proper attitudes towards and responsible treatment of animals. Also in the area of public relations, it has put up posters promoting spaying and neutering in a number of Israeli cities and provided thousands of pamphlets about humane care to summer camps.

The need for humane education is

The just man takes care of his beast, but the heart of the wicked is merciless.

—Proverbs 12:10

neither limited to adults nor to Israel. CHAI has initiated a project to encourage Jewish elementary and secondary religious schools (day schools, weekday Hebrew schools, and Sunday schools) in the U.S. to incorporate into



as a means of "euthanasia."

- ◆ The group has persuaded Israel's Ministry of Tourism to stop publicizing the Passover sacrifice of animals by the tiny Samaritan community for the "entertainment" of tourists, and to cease offering gratis tickets and transportation to the bloody annual spectacles.

- ◆ CHAI has provided funds, necessary drugs, and veterinary supplies to the few inadequate SPCAs in Israel, and succeeded in having land donated in Tel Aviv and Eilat for new shelters.

- ◆ The organization has produced an informational/educational video in Hebrew for showing on Israeli TV and in schools and community centers to

their curricula material which it has prepared about animal rights and welfare. Students are encouraged to raise funds to help animals in Israel.

Rebekah at the well

In Genesis 24, the Bible relates that Abraham dispatched the senior servant of his household to his native land to find a wife for his son Isaac. The emissary arrives at his destination and awaits a sign, standing by the well outside the city at evening time. Rebekah appears with a jar on her shoulder and not only offers the traveler water from the jar but refills

Continued on page 57

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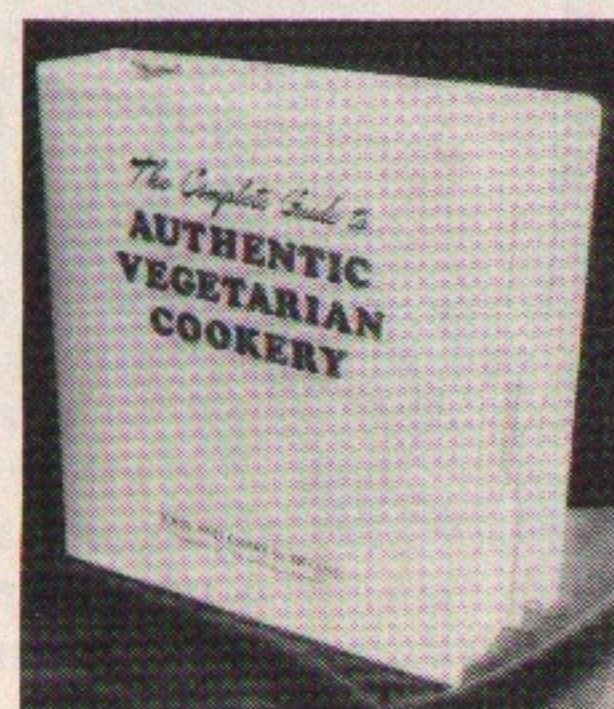
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GLOBAL— Conservation: Is Tourism the Solution?

As the competition for rapidly dwindling land accelerates between human and nonhuman animals around the world, more countries and regions rich in wildlife, including some areas in the wealthiest nations, are developing tourism as a financial alternative to outright animal liquidation.

The stakes are particularly high in the Third World, where poverty usually compels animal exploitation, but it is Africa—a continent beset by fast population growth, political turmoil that often disrupts the economy, substantial land erosion due to harmful agricultural practices, and runaway poaching of many species—where the experiment has gone furthest.

During the last 20 years, and with uneven success, several African nations have attempted to develop tourism as a steady source of scarce foreign currency. Kenya, of course, is well known for its wildlife refuges, but of late Tanzania, Zimbabwe, and Rwanda, among others, have shown equal interest in what they rightly regard as a logical regional industry.

Many conservationists and

BY DAVID PATRICE GREANVILLE

animal liberationists remain understandably wary of tourism as a solution to problems of habitat destruction. The injection of a steady stream of tourists into remote areas can have unexpected consequences for the animals. These include a disturbance of animal patterns as a result of human harassment or mere proximity, medical problems related to the introduction of viruses and bacteria unknown to local fauna, and a serious disruption of the region's topography resulting from the construction of hotels, highways, water supply lines, power stations, and other major infrastructural works. These drawbacks, however, lose much of their persuasive force when matched by the inevitability of animal extinction without them.

In Kenya, whose parks represent one of the oldest experiments with tourism, the Masai Mara Game Reserve stands as an example of acceptable accommodation between the nonnegotiable demands of the human population and the interests of local animals. According to Dr. David Western, a biologist in East Africa with the

New York Zoological Society, tourism has proved undeniably useful in preserving all local species. In Kenya wildlife tourism represents today the nation's number one source of hard currency. Western is convinced that if it hadn't been for the cash influx derived from tourism, the Masai tribesmen around the park would have sold their lands to wheat farmers and destroy forever the possibilities of wildlife survival.

Tourism has proved so lucrative to the Masai, that they are now pressing the authorities to allow them to build their own tourist lodges around the reserve, collecting "toll fees" from tourists intent on watching wildlife. The tourism boom has triggered a marked increase in the number and health of many animal herds—now that humans see the animals' well-being as their own—and a steady decline in poaching. And although some of the increase in the animal herds may be the result of many animals crossing the border from Tanzania—which has minimal tourism compared to Kenya—fleeing poachers, it's clear that Kenya's tourists have become an

unwitting shield for the creatures.

A similar beneficial experience has been recorded at Kenya's Amboseli National Park, located about 100 miles south of Nairobi. At Amboseli, Western found the Masai overgrazing their land and killing wildlife who invaded their gardens. He recommended moving tourist lodges closer to Masai villages at the park's edges. Implementation of this policy helped create jobs and a market for Masai handicrafts. Wildlife losses stopped practically overnight.

Tanzania's tourist industry went into a serious slump in 1977, after it closed its border with Kenya during a brief political dispute. The number of foreign visitors—many of whom come via Kenya—plunged from 70,000 in 1976 to 13,000 in 1977. The reopening of the border in 1984 did not bring tourism to its former levels. Visitors still number about 20,000 a year.

The Serengeti National Park in Tanzania supports the largest wildlife herds in the world, with 1.5 million wildebeests alone, plus tens of thousands of predators and smaller mammals. The Park's administration gets only about \$1.5 million a year to run the preserve. But out of this paltry sum, 60 percent must go into a continuous war against poachers. According to rangers, most of the poaching occurs along the western border of the park, far from tourist lodges, a fact that seems to confirm the ef-

ficacy of tourism as a poaching deterrent.

In fact, since elephants, giraffes, and rhinos are especially vulnerable when they roam in remote places, experts are suggesting a relocation program to parks heavily frequented by tourists. This proposal has its critics. Kay Turner, widow of a longtime warden of the Serengeti, and an authority on African wildlife, argues that a large tourist influx may have serious maladaptive consequences for some species. She thinks the Masai Mara's refuge, which has only 700 square miles, is acutely overburdened with 11 lodges and more than 1,000 visitors a day. She would like to see all tourist accommodations frozen at the present level. In her view, too many vehicles are following hunting cheetahs and lions, for example, destroying the animals' concentration for a successful hunt. She thinks that park administrators, rangers in the field, and tourists should adhere to a strict code of behavior designed to protect sensitive animals from human interference.

Perhaps the most conclusive evidence that wildlife tourism, when properly managed, can provide an acceptable solution to the clash between human and animal needs is provided by Rwanda. Today, in a bitter twist of events, the mountain gorillas whom naturalist Dian Fossey died to protect face a much more secure future without her. It is a matter of record that Fossey, convinced that human interference would eventually wipe out these gentle beasts, tried to establish a severe policy of isolation that brooked no commercialism in or around Rwanda's Parc National des Volcans. As a result, many visitors wishing to catch a glimpse of the gorillas were driven away by Fossey and her associates.

Unfortunately, despite her heroic efforts, the battle for the gorilla survival was going badly. Fossey was fighting much more than intruders and poachers. She was also fighting human overpopulation and severe economic underdevelopment. Rwanda, sandwiched between Tanzania and Zaire (where the gorillas have long been poached savagely) is about the size of Maryland, but boasts 1-1/2 times as many people. In 1968, the government took away one-fifth of the 197-square-mile gorilla habitat for pyrethrum fields. This caused severe dislocations in the gorilla community, with many fleeing to higher, much colder altitudes where several babies are thought to have died from pneumonia. Then, in 1979, the government

again considered taking 40 percent of the park for grazing. In the absence of countermeasures, this would have effectively doomed the gorilla population. Eventually the problem was resolved by the intervention—over Fossey's objections—of the Mountain Gorilla Project, a consortium of in-



ternational conservation groups which began habituating gorilla families to feel at home with visitors. The move proved a success. By 1983, more than 2,000 visitors a year were trekking up the slopes and meeting the gorillas—if at a prudent distance. In the meantime, pressure for farmlands has ceased, and most locals favor the indefinite existence of the refuge.

Tourism has also had beneficial effects in other parts of the globe. When King Birendra of Nepal made the Chitwan National Park a game sanctuary in 1973, only 20 tigers and 100 rhinos had escaped poaching and land clearing by squatters. Today, with a strong tourist presence at the Chitwan Jungle Lodge and other hostleries, the park has about 80 tigers and 400 rhinos. A similar outcome obtains in Churchill, Manitoba, where migrating polar bears, formerly regarded as dangerous nuisances, are now the object of a booming tourist trade. As a result, wandering bears today are likely to be treated much less harshly, facing imprisonment in a Quonset jail rather than a shotgun blast.

The above examples show that tourism, by injecting an element of financial self-interest in the surrounding human community, can act as a reliable shield against worse human interference with animal life, especially that leading to extinction. In a highly imperfect world, and in the absence of other concrete options, it may be the best we can do to assure animal well-being until the arrival of more generous and enlightened times. *Main sources: Travel & Leisure, The New York Times, The ANIMALS' AGENDA correspondents.*

INTERNATIONAL BRIEFS

by Merritt Clifton & D.P. Greanville

Hydro Quebec's plan to further develop James Bay could be a "disaster" for migratory birds, warns U.S. National Audubon Society president Jan Beyea. Hydro Quebec wants to flood another 5,000 square kilometers of marsh and forest, having already flooded twice that much.

The number of animals used in experiments is down 53 percent in Great Britain and 23 percent in the Netherlands over the past decade.

In a trade expected to help both teams, actor/director Clint Eastwood flew to Zimbabwe to film *White Hunter, Black Heart*, an attack on big game hunting and poaching, while ten rare Zimbabwean black rhinos went to U.S. zoos to support captive breeding. Elephant and rhino poaching in Namibia, where rhinos were recently dehorned to thwart

and Zambia have refused to support such a ban, claiming the exports are valuable to their foreign exchange balances. Kenya, for its part, has come around after realizing that the tourist trade in its parks represents a much more profitable option than "unsustainable exploitation," such as outright killing and poaching of native animals.

About 40 macaques, 20 dogs, and many other animals were taken from the French national institutes of health and medical research at Lyon recently, after the journal *Nature* published a study done there that some British experts deemed unacceptably cruel. The Lyon researchers vowed to start a group to defend animal experiments, while *Nature* carried an ongoing debate over whether or not data gained by cruel methods should be published.



2,400 ivory tusks were burned to highlight Kenya's opposition to elephant poaching.

poachers, reportedly jumped in July after South African troops withdrew. (Some South African officers have long been accused of poaching and smuggling anything from rare animals to exotic woods in both Namibia and South Africa.) To highlight his country's opposition to ivory poaching, Kenyan president Daniel arap Moi torched 12 tons of tusks July 19, hoping to inspire a worldwide ban on the ivory trade. The confiscated tusks, from 2,000 dead elephants, were worth \$3.6 million. Zimbabwe, South Africa, Botswana,

The World Farriers Association and International League for the Protection of Horses have formed a three-year alliance to promote better foot care for horses in Africa and Latin America, as well as member nations.

Fires set to clear land burnt 2.5 million acres of forest in the Yucatan last summer (ten times the first official estimate). The Group of 100, Mexico's leading environmental group, called the fires there and in the Lancandon forest of

Continued on next page

INTERNATIONAL BRIEFS

Continued from previous page

Chiapas "criminal." Since 1960, 70 percent of the Lacandon forest has been destroyed. Some 48,400 square miles of Amazon forest were burned last year, down from 80,000 in 1987. Amazonas governor Amazonino Mendes has pledged to give farmers free chain saws, which could speed up the devastation tenfold. As a natural nexus between two large continental masses, Mexico boasts one of the world's richest examples of biodiversity. Brazil, too, remains one of the largest reservoirs of animal and plant species. Yet, if human-induced devastation continues, all that could change dramatically in just a few decades.

Incidentally, according to the Group of 100 and the World Wildlife Fund, Mexico is a leading conduit for smuggling wildlife from the Third World to the West. Wildlife smuggling from Mexico to the U.S. is worth over \$50 million a year—an enormous sum in local currency—and works parallel to the drug traffic.

Australia authorized killing up to 3.7 million of a population estimated at 18 million kangaroos this year—a 23 percent increase in killing over 1988. Of 49 kangaroo species, eight are extinct or endangered; five are at risk. Kangaroo product exports earn Australia only about \$10 million a year, or \$2.70 per death, but much of the impetus for their treatment as "varmints" stems from the political influence of powerful cattle ranchers who regard the marsupials as competition for scarce resources.

The CIA flew about 2,000 American mules to Afghan guerrillas during their recent war against the USSR.

After some debate, Canada agreed to export two beluga whales to Chicago's new Shedd Aquarium. Aquarium officials had vowed to get three belugas elsewhere in order to open on schedule with all planned attractions. Meanwhile, in reporter Peter Lowrey's words, [Great Britain's Prince] "Andrew officially became the prince of whales, as he and Sarah adopted an endangered beluga during a tour of Quebec." Adoptions, at



\$5,000 per whale, help finance whale conservation.

The eastern wolverine, Sowerby's whale, Baird's sparrow, and the northern prairie skunk have been added to the Canadian endangered species list, along with 12 fish and two plants.

As many as 30 of 80 macaques remained on the loose much of the summer, after breaking out of the Parc Safari zoo in Hemmingford, Quebec.

The virus that killed up to two-thirds of the seals off Britain's east coast last year is back, wiping out the pups of survivors.

The Ulster branch of the Cats Protection League, a no-kill shelter, suffered a March 4 bombing by the outlawed Irish Republican Army,

Henceforth, animal rights groups are to be represented on project review committees.

Slaughterhouses in Britain still inadequately stun animals, reports the Farm Animal Welfare Council. Five years after a previous FAWC probe recommended over 100 specific reforms to the ministry of agriculture, only 18 have been adopted, and many of these are not enforced.

The Yellowknife SPCA, charging the Mounties don't adequately protect animals, seeks authority to enforce anti-cruelty laws in Canada's Northwest Territories.

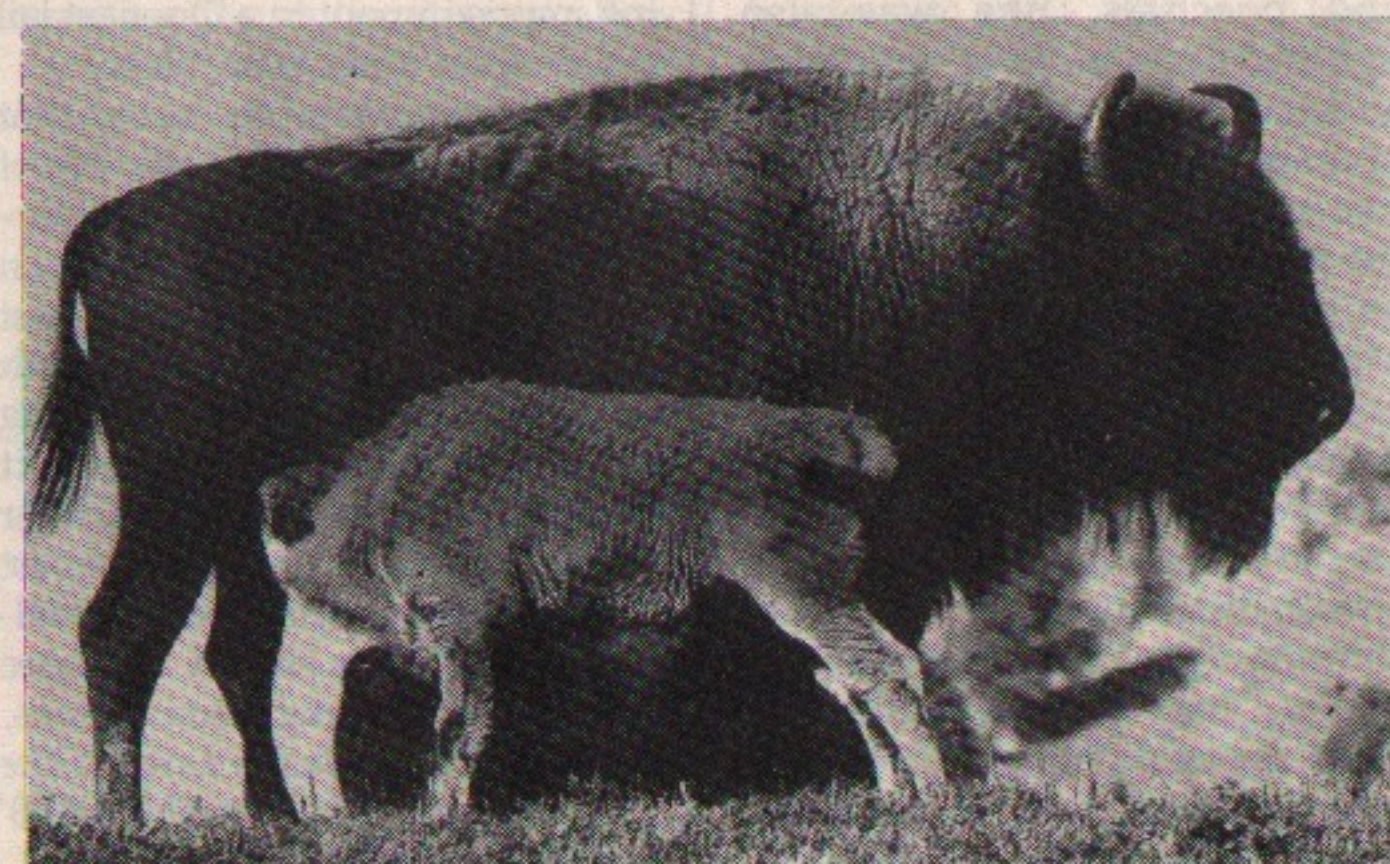
The 10,000 cormorants slated for slaughter because of overpopulation on St. Lawrence River islands have begun dying *en masse* of natural causes, reports Quebec biologist Michel Lepage.

The Philippines plans to reduce bird and snake exports 10 percent per year, mammal exports 25 percent per year, and invertebrate exports 15 percent per year each year until a final phase-out in 1994. In addition to parrots, sold abroad, Philippine hunters capture and dye thousands of mayas, tiny brown rice birds, who "are later placed two to a cage as big as a man's fist and sold in public markets," writes correspondent Orlino Sol Palacpac of Quezon City.

About 160 bison drowned at Falaise Lake, in Canada's Northwest Territories, when they fell through melting ice. All of the dead were females and juveniles.

which hurt one cat and did much property damage. Send help c/o Lorna Gulston, 25 Kings Drive, Belfast, Northern Ireland BT5 6PS.

Australia has adopted a new code of ethics for animal experimenters.



Debate over what to do with six captive dolphins from a defunct water show recently gripped Australia. Three had spent 23 years apiece in captivity while three more were born in captivity. They were finally moved to another marine park.

Wolf killing to encourage big game overpopulation and easy hunting for wealthy foreigners goes on in British Columbia, Canada. Recent figures show B.C. hunting attracts about 4,000 tourists a year, a fraction of total tourism in the province.

Cattle enroute to slaughter handle stress better when given an electrolyte drink similar to Gatorade, says Agriculture Canada researcher Al Schaefer. Ag-Canada is



also close to producing a marketable genetically-engineered vaccine to combat bovine warble grubs.

Britain has half a million homeless dogs, 250,000 dog bites cost the public health system nearly \$30 million per year, and the Rottweiler population has jumped sevenfold in 10 years, to 180,000, according to statistics produced in Parliamentary discussion over reintroducing a national dog license. The licenses were abolished in 1987.

The Canadian Law Reform Commission, an advisory body to Parliament, has recommended Criminal Code amendments that would separate offenses against animals from offenses against property. The Toronto Vegetarian Association, Toronto Humane Society, and Ontario Humane Society charge that in the process, the definitions of cruelty have been "watered down" and whole classes of potential offenders, e.g. hunters,

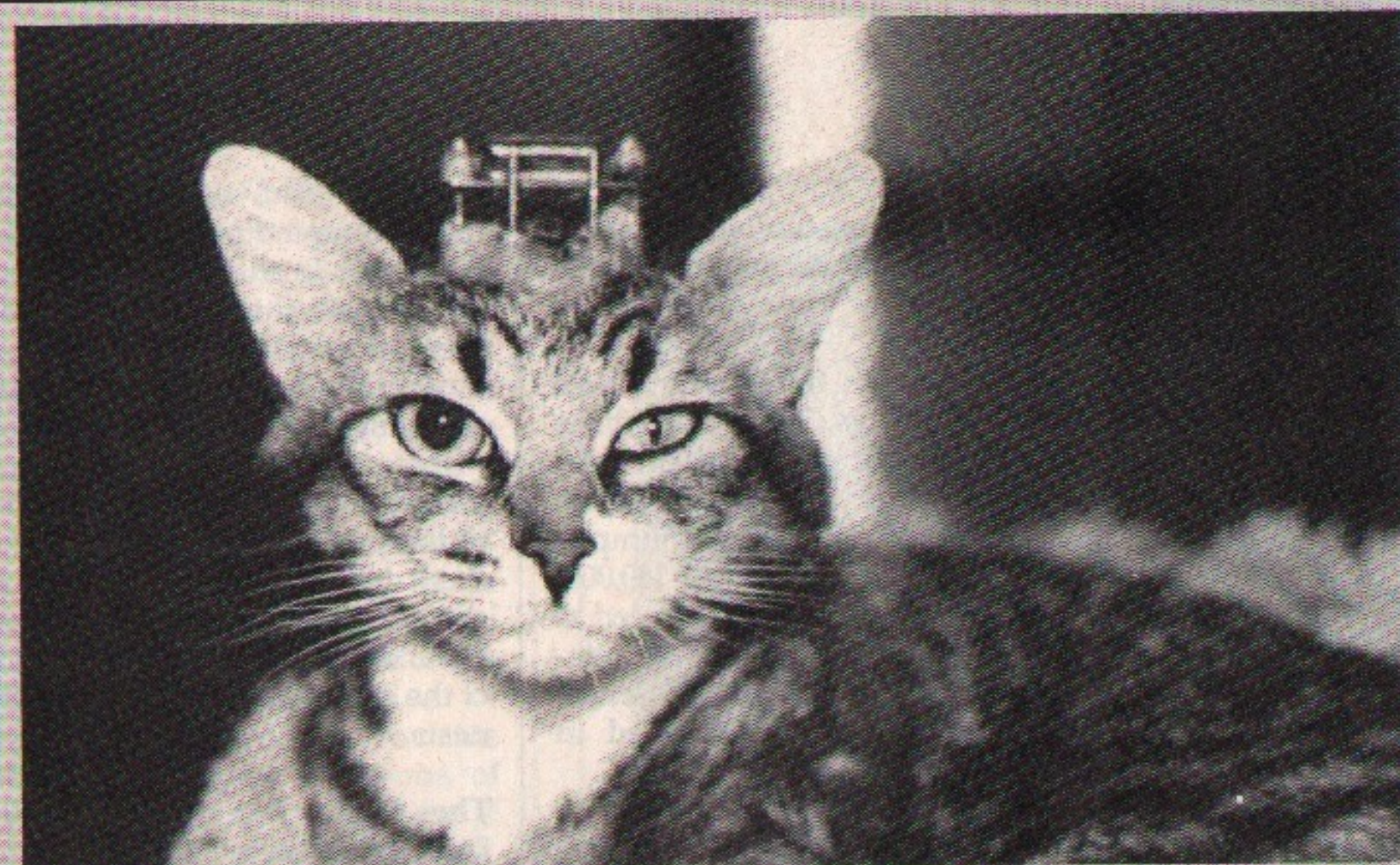
trappers, and fishermen, have been exempted from prosecution. A change in the law in this area could have interesting repercussions in the United States, too, in view of the two countries' cultural proximity.

Demand for birds' nest soup outstrips the supply of nests in East Malaysia, leading to skyrocketing prices, poaching, and a marked decline in the population of the cave swallows who build the nests.

The World Bank required Sri Lanka to preserve 45,000 acres of rainforest pending environmental review, as a condition for a \$20 million loan to underwrite the nation's logging industry.



The International Whaling Commission has denied Japan's request that coastal fishermen be allowed to kill 320 whales in 1990. The IWC also criticized Japan for killing 39,000 Dall's porpoises last year, from a population of 105,000, to fill demand for whale meat. They urged that this year's kill be held to 13,000, warning that this might also be too many. As it has done for some time, Japan plans to kill about 400 minke whales in 1990 "for research." Iceland will kill 68, and Norway 20. The IWC approved resolutions criticizing all three nations. Contrary to the impression entertained by many activists and the public, the IWC is not an animal defense organization.



A cat rescued from Texas Tech with a cranial electrode implant; the left eye shows signs of nerve damage to brain cells not consistent with the experiment.

ALF Sets Off Fireworks At Texas Tech

The Animal Liberation Front celebrated July 4 with a late-night raid on the Texas Tech University Health Sciences Center in Lubbock. ALF "removed to safety the only [five] cats ever to survive...experiments conducted by psychology professor John Orem," the group claimed in a statement left outside the offices of PETA in Washington, D.C.

According to ALF, "For the past 15 years, Orem has tortured more than a thousand lost and abandoned cats obtained from pounds and shelters around Midland/Odessa, removing the frontal portions of the live animals' skulls, exposing the bones around their eyes, threading screws through holes drilled in their orbits, cutting holes in their windpipes [into which he plants electrodes] and forcing them to stay awake for fear of drowning by keeping them on pedestals in a dark, water-filled drum. Orem restrains the sleep-deprived cats by bolting their heads into a steel clamp device, putting metal rods into their ears and mouths so they cannot move their heads. ALF members destroyed the electronic equipment and stereotaxic restraint devices during the raid. Orem punishes cats if they fail to learn to hold their breath, while their heads are bolted into a restraint device, by blasting them with ammonium hydroxide, which makes them salivate and burns their eyes and makes them water profusely. In a study in which Orem killed 76 cats, he placed electrical wires into cats' tongues. As well as the live cats, the ALF removed the stored brains of cats named Fluffy, Alfalfa, Pepe, Lady and two dozen others for burial... Orem is a career animal experimenter with no medical training."

Orem denied the charges in a written statement presented by Texas Tech spokeswoman Margaret Simon. Simon said Orem uses only cats from a USDA-approved breeder; has used no more than 10 cats a year for the past 12 years (with no reference to the preceding three years cited by ALF); attaches screws to the cats' heads with dental cement, rather than by drilling; and does not place cats in a dark, water-filled drum. Orem claimed his \$900,000 experiment, financed by the National Heart, Lung, and Blood Institute, may help fight Sudden Infant Death Syndrome. West German research has linked SIDS to air pollution for a decade, but the politically hot finding has been ignored in the U.S.

Simon said the raid did \$70,000 worth of damage.

Letters protesting Dr. Orem's experiments may be sent to Dr. Robert Lawless, Office of the President, Texas Tech University, P.O. Box 4349, Lubbock, TX 79409-2013.

—M.C.

Industry Responds to Product Testing Campaigns

Hurt by boycotts, the cosmetics industry is noting that cruelty-free products are the hottest segment of the hyper-competitive market. One cruelty-free distributor, the Body Shop Inc., has expanded from a single store to over 350 in just 13 years. The bottom line for at least five major manufacturers is an end to animal testing.

Avon announced an end to animal testing back in April, but it still came with acrimony. Having earlier distributed over three million "Avon Killing" doorhangers, PETA gave Avon chairman James Preston a 10-foot nose as a "Pinocchio Award" June 2, when the firm kept using the Draize test for nearly three more months. Avon finally quit animal testing on June 22. Preston noted that Avon will go on funding academic biomedical research as well as research into nonanimal testing methods, and added that suppliers might continue animal testing. "We won't do it, and we won't mandate that animal testing be done," an Avon spokesperson said, "but we won't buy products that aren't validated as safe."

PETA called a boycott of Revlon while celebrating the Avon announcement, but a Revlon spokesperson told the *Wall Street Journal* that the firm didn't kill animals, and "in all but very rare circumstances" didn't job out testing, either. Revlon opened a nonanimal testing lab in 1975, and closed its animal lab in 1986. A week later Revlon satisfied PETA by announcing "completion of its 14-year program to eliminate animal testing in all phases of research, development, and manufacturing." Another cosmetics giant, Faberge, made no public announcement, but told a *New York Times* reporter August 1 that it had quit animal testing three months earlier. Avon, Revlon, and Faberge rank first, second, and fourth among U.S. cosmetics companies in 1988 sales.

Victories with Mary Kay and Amway were conditional, as both companies announced moratoriums rather than complete ends to animal testing. Mary Kay has been boycotted by the Rocky Mountain Humane Society since April 24. As Mary Kay "didn't say how long the moratorium would last," RMHS director

Continued on page 42

Bloodbath At Bide-A-Wee

Bide-A-Wee Home Association executive director Ursula Goetz was forced to resign, 13 of 20 staffers were fired, humane education was axed, and three board members quit in protest during two turbulent weeks in June.

One of America's ten richest animal care organizations, Bide-A-Wee was purged by a slate headed by board treasurer Vivian Blount. Blount cloaked the coup in such secrecy that the ex-staffers were barred from the Bide-A-Wee office and given their severance pay on the sidewalk.

Blount's husband Robert is executive vice president of American Home Products, identified by USDA data as the fourth largest corporate user of animals in product testing. Her mission is apparently to refocus Bide-A-Wee on running a no-kill shelter, hospital, and cemetery for dogs and cats. Under Goetz, hired in 1985 after 16 years with the

American SPCA, Bide-A-Wee branched out in other directions. Days before the purge, Bide-A-Wee and the ASPCA together won a precedent-setting ruling from the New York State Supreme Court that animal care and use committee meetings at the State University of New York in Stonybrook must be open to the public.

According to Goetz, Blount joined the Bide-A-Wee board in December of 1988 and immediately objected to activities involving laboratory animals, destruction of rainforest, and the wearing of fur. "She thought the people who worked for Bide-A-Wee were too radical," Goetz said.

Blount also claimed Bide-A-Wee's strict screening of animal adopters was unrealistic, since animals can be had, no questions asked, just a few miles away at the North Shore Animal Protection League.

Although Blount apparently convinced

most of the board that Bide-A-Wee was in financial trouble, "The money situation wasn't awfully bad," according to former member Bob Shannon. Shannon, Rose Harper, and John Adams all quit in objection to Goetz's forced resignation. "In the short term it looked as if we were losing a lot of money, but most of that was because of extensive renovation of our buildings," paid for—by board decision—from assets instead of by mortgage. The renovations cost \$5 million. Bide-A-Wee also lost \$1.2 million in the November 1988 stock crash.

Goetz, Shannon, and other former Bide-A-Wee people are now raising funds for a new group, Better Animal Welfare, whose goal, states Shannon, "is to establish a new no-kill shelter and organization to continue what Bide-A-Wee was—the model animal welfare organization in Manhattan."

—M.C.

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The wrong that needs resistance
For the future in the distance
And the good that I can do.

—George Linnaeus Banks
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AG

Continued from page 41

Robin Duxbury pledged, "we'll continue the boycott until it's stopped forever." PETA joined in by picketing Mary Kay's annual seminar in Dallas, and also began campaigns against animal testing by Gillette and Cosmair, the U.S. licensee of the French firm L'Oreal. Gillette has been the target of a boycott called by the Canadian animal rights group Ark II since 1986. The Cosmair protest opened with leafleting on beaches along both coasts, describing how the company broiled mice alive in tinfoil to test sunscreen ingredients. Cosmair senior vice president John Penicnak denied that the firm kills any animals now, adding that "our corporate goal is to eliminate all animal testing." Meanwhile, Colgate-Palmolive, not specifically targeted, announced funding for Marrow-Tech, a company working to develop nonanimal tests of skin care products.

But as some manufacturers moved

away from animal testing, Procter & Gamble, which has been considered a leader in developing nonanimal testing, declared war on the animal rights movement. In a memo dated June 9, Charlotte R. Otto, director of issues management for P&G, proposed the formation of an industry coalition "to address the growing issue of animal testing" through a "three-year educational and legislative plan" costing an estimated \$5 million per year plus an additional \$2.5 million in start-up expenses. Preliminary plans for the coalition include consumer advertising, a school program, and some kind of "forum for sharing learnings about activist activities." The coalition is to "primarily work through the Foundation for Biomedical Research" and its "Federal legislative lobbying sister organization, the National Association for Biomedical Research."

In step with P&G's initiative, the Cosmetic, Toiletry and Fragrance Association, the leading trade association, announced in a letter dated June 27 that it was levying a 20 percent surcharge on dues, to finance a million-dollar public

relations blitz to thwart the progress made by animal defenders. Wrote CTEA president Edward Kavanaugh, "animal rights fanatics threaten the very heart of our compact with our consumers—assurance of product safety today, safe innovation for tomorrow. The industry needs the ammunition to mount an aggressive and targeted program designed to present our position to legislators and public opinion shapers before it is too late."

Henry Spira, whose Coalition to Abolish the LD50 and Draize Tests first made cosmetics industry use of animals a public issue, said the CTEA response is misguided but understandable. "They'd be better off," Spira stated, "to spend the million dollars to take the initiatives developed by Noxell, Avon, Revlon, Procter & Gamble, and others, and expand their use throughout the industry. [CTEA members] are the companies that have opened up the whole field of *in vitro* toxicology, and they feel they've been targeted at the very time they've been responsive. When one realizes that for every animal used by the cosmetics and household products industry, there are

35,000 animals abused in agriculture and other kinds of testing, for groups to continue kicking these companies just defies common sense."

What defies common sense, counter other activists, is the tenacity with which industry clings to animal testing. "It would be a lot cheaper and less of a headache for them to stop resisting the inevitable and make the switch to *in vitro* methods," says Susan Rich of PETA, who considers the initiatives of CTEA and P&G "nonconstructive" but proof, nonetheless, of the animal rights movement's success.

In Maryland, home of Noxell and Procter & Gamble, a governor's task force recommended that the state encourage nonanimal testing, but not ban animal tests to avoid discouraging the industry. Both companies have lobbied hard against animal test bans.

—M.C.

World Lab Animals Day Revisited

PETA executives Alex Pacheco and Carol Burnett were indicted July 28 on charges of assaulting a plainclothes police officer last April 24 at the World Day for Laboratory Animals demonstration outside the offices of the National Institutes of Health in Bethesda, Maryland. Veteran activist Edward Ashton of Beacon, New York, was charged with destroying government property during the same protest, allegedly breaking down the NIH door. All three face trial October 2.

Maryland U.S. Attorney Breckenridge Willcox filed the felony counts against Pacheco, Burnett, and Ashton after they and 18 others were acquitted of misdemeanor trespassing—only days before the statute of limitations would have expired. The three were charged again, said Willcox, "to draw a new hard line. These animal rights people have become more and more violent."

But according to PETA staffer Victoria Thomas (a witness to the incident in question), the violence came from the police. Thomas said plainclothes policeman Timothy Pickett never identified himself and threw Burnett to the ground "in a frenzy," injuring her wrist

More Bad News From Alaska

Another oil spill from the Exxon Valdez as it limped into drydock at San Diego and simultaneous spills at Houston, along Rhode Island Sound, and in the Delaware River provoked a political storm over the summer. As the House approved a year's moratorium on new offshore drilling, Interior Secretary Manuel Lujan announced plans to allow drilling in an as yet untouched part of the Gulf of Mexico.

The March 24 Exxon Valdez disaster in Prince William Sound, Alaska continues killing wildlife. The corpses of almost 30,000 migratory birds, 1,000 sea otters, 100 bald eagles, and two dozen harbor seals have been retrieved, still a small percentage of the probable toll. The slick had already spread 500 miles across the Gulf of Alaska, hitting three national wildlife refuges. The EPA added to ecologists' anxiety by using the spill to field-test oil-eating bacteria, thought capable of cleansing a quarter-mile test strip in half the time of natural agents. Both the Rhode Island Sound and Delaware River spills imperiled fish spawning areas and migratory bird refuges. At Rhode Island, prompt clean-up protected the most sensitive sites, but oil containment booms failed along the Delaware, devastating the state's inland fishery.

—M.C.



—Photos by George Michaels

and shoulder. Pacheco and others then got between them.

If convicted, Pacheco and Burnett could get three years in prison apiece with fines of up to \$25,000 each, while Ashton could

get ten years in prison plus a fine of \$250,000. After arraignment August 4, all three were released on their own recognizance after pleading not guilty.

—M.C.

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Cruelty in the Islands

Visitors to Hawaii are often shocked at abuses of animals and the environment more often associated with developing nations than the United States.

Indeed, the U.S. has been noticeably more concerned about saving Third World rainforests than with preserving what's left of the Hawaiian rainforest, more than 60 percent of which has been cleared for development and beef pasture. When Europeans and Americans reached Hawaii, they found 3,000 plant species, of which 270 are now extinct, and 57 bird species, 23 now extinct. An estimated 95 percent of Hawaiian plants are unique to the islands, along with 99 percent of the birds and mammals. As recently as 1973, biologists discovered an entirely new genus of bird on Hawaii, but habitat loss could wipe it out. As in the Third World, badly run "tourist zoos" are common at resorts, typically featuring non-native animals in cramped cages. Animal care at the large, public Honolulu Zoo was also questioned recently by chief staff veterinarian Dr. Patrick Leadbeater, after a three-day-old Hamadryas baboon starved to death while keepers overlooked signs the infant wasn't nursing. The mother died of unknown causes four days later. All over Hawaii, souvenir stands tout such items as purses made from kangaroo scrotum. Feral dogs and cats haunt tourist areas, living on handouts and menacing birds. Some resorts hire natives to trap and shoot the feral animals. Reputable shelters are both few and underfunded, despite Hawaii's superficial wealth.

Pig-hunting with dog packs is popular on Maui and Kauai islands, while Axis deer introduced to encourage hunters have overrun parts of Lanai. Hawaiian attitudes toward animals encouraged Kurt Russell to hold his second celebrity animal shoot there over the Labor Day weekend, after meeting opposition in Colorado. In Colorado, Russell complained, "the question was 'How much game are you taking?' Over here, the question seems to be, 'How much game aren't you taking?'"

Complaints about the state's poor treatment of animals can be directed to Governor John Waihee, Hawaii State Capitol, Honolulu, HI 96813; (808) 548-5420.

—M.C.

NEWS SHORTS

EDITED BY MERRITT CLIFTON

■ **Sheep outperform herbicides**, says the U.S. Forest Service after a five-year study at Siuslaw National Forest in Oregon.

■ **Ranchers have no Constitutional right** to kill endangered predators, the Supreme Court has affirmed in *Christy vs. the U.S.*

■ **Nassau Community College** in New York halted vivisection under public pressure, but at deadline was weighing censure against biology assistant William Piervencinzi, who exposed heart experiments on live turtles.

■ **Brown pelicans may be ready** to come off the endangered species list, the U.S. Fish and Wildlife Service believes.

■ **The Interior Department is starting** a 30,000-acre refuge for the rare Florida Panther.

■ **Blood sacrifices** by Satanists and Santerians killed hundreds of animals and at least two human teenagers in New York last summer, though city officials say the rituals are declining.

■ **The American SPCA recently won** its first felony conviction under New York's five-year-old anti-animal fighting law. Dog dealer Leo Batista got five years' probation.

■ **The federal Animal Damage Control program** spent \$3.6 million in Montana from 1986 to 1988, to kill 13,000 coyotes, 2,500 red foxes, 160 skunks, and 100 black bears.

■ **Malibu diver Robert McLaughlin**, age 15, drowned when he got tangled in cables while freeing lobsters from traps.

■ **The Bass Anglers Sportsman Society** claims to hold mortality under 10 percent in their catch-and-release fishing contests, but had 37 percent mortality in their first contest this year.

■ **Pig racing is now a hot attraction** at Disneyland.

■ **New York plans to issue** 43 percent fewer deer permits this fall, to cut hunting pressure and conflicts with landowners and non-hunters.



■ **Massachusetts now grants waivers** to senior citizens who keep companion animals in public housing, which formerly barred animals.

■ **Non-hunters, women, and minorities** must be appointed to the California Fish and Game Commission, says the state Senate rules committee.

■ **The U.S. imports 30,000 horses a year**, mostly for breeding, and exports 24,000, mostly for horsemeat.

■ **Harvard Medical School biologist Edward Kravitz** has spent the past 25 years making lobsters fight, to study hormonal relationships.

■ **Cattle pollute Lake Pontchartrain**, Louisiana as much as 525,000 of the 1.5 million humans living nearby, according to a new state study.

■ **Bone meal and blood meal fertilizers** are made from slaughterhouse offal. Stick with compost to have a true vegan garden.

■ **Rare birds have been stolen** from the San Diego, Albuquerque, Los Angeles, El Paso, and Columbia (South Carolina) zoos recently. Several other endangered birds have been killed by the burglars.

■ **Hunting license sales are down** six percent nationally over the past decade, including drops of 21 percent in California, 19 percent in Oregon, and 27 percent in Washington.

■ **Amid weaponry endangering the whole planet**, some 45 endangered species thrive at 100,000-acre Vandenberg Air Force Base, along the southern California coast. Two endangered birds survive at the nearby Seal Beach Naval Weapons Station; to protect them, the Navy and U.S. Fish and Wildlife Service are trapping hundreds of non-native red foxes at the base.

■ **"As a result of" the Deer Range Improvement Program**, which encourages logging of old growth forest to create deer habitat, "the Michigan deer herd tripled between 1972 and 1987," a state Wildlife Division study claims. "There are now more deer in Michigan than the existing range can carry if average or severe winters develop. We could only maintain about one half the number of deer we now have if two bad winters arrive back to back." In short, the state caused deforestation and deer overpopulation to please hunters and loggers.

■ **The feds enforced the use of turtle excluders** on shrimp nets for just 11 days before backing off under opposition from fishermen. According to the Center for Marine Conservation, last year's delay in requiring the devices cost 13,000 turtle lives. Copies of the 52-page report are \$5 from CMC at 1725 DeSales St. NW, Washington, DC 20036.

■ **Judge Ed Reed, Jr. released** two Nevada ranch hands because their indictment didn't specify which five of seven dead wild horses they allegedly shot. The two were charged after 580 horses were found slain north of Reno last year. Investigators expect to find the bones of another 400 horses and 200 deer about 200 miles east, where warrants were issued for six more ranch hands. Nevada is also probing the killing of hundreds of

hawks and eagles for their talons, heads, and feathers, which are illegally sold as souvenirs.

■ **Woodstown, New Jersey art teacher** Diane Barry was fined \$100 for freeing two snakes from a school science display.

■ **Mountain goats**, hunted out a century ago, are being returned to Mt. Juneau, Alaska.



■ **Infants allergic to penicillin** may die from nibbling dry cat and dog food, reports *The American Journal of Cardiology*. Animal food may have 600 times the human exposure limit for penicillin, partly because it may be made from portions of meat animals (livers, body fat) that concentrate antibiotics from their food and partly because penicillin is a common mold that may grow on the food in storage.

■ **People who post rewards** for lost animals are easy targets of extortionists who demand money up front to return animals they usually never had. Some extortionists work together with animal thieves who help supply lab animal dealers, but most find victims through ads.

NEWS SHORTS

■ **General Electric's GENIE on-line data base** now carries information for hunters and fishermen.

■ **An unidentified virus** apparently spread by tortoises who have lived among humans has joined ravens and vandals in menacing the endangered Mojave tortoise population. The Bureau of Land Management wanted to kill 1,500 ravens to protect young tortoises, but has been limited by court order to killing only 56 known turtle-killing ravens.

■ **Low-cholesterol eggs don't exist**, says the Egg Nutrition Center, an industry research group. Backing the interests of factory farmers, the group wants a crackdown on producers who claim to put out low-cholesterol eggs, mainly by making their laying hens more comfortable.

■ **Hialeah, Florida police** recently busted 200 cockfighting fans and confiscated 75 cocks in a single raid. In Louisiana, cockfighting is legal, and worth \$2 million a year, says John Olivier, mayor of Sunset, where fights draw crowds of 600 six times annually.

■ **Seaworld hasn't made money** since 1986 and Harcourt Brace Jovanovich wants to sell the theme park chain, which is the largest private keeper of marine mammals.

■ **The Marin County Humane Society** is probing the mutilation killings of stray kittens adopted by inmates at the Vacaville, California psychiatric prison. Prison staff are suspected.

■ **Delaware's Nongame Wildlife Fund** tax return checkoff has preserved 990 acres of habitat since 1983.

■ **A Louisiana judge blocked construction** of an alligator farm, holding it isn't the sort of farm allowed by agricultural zoning. About 75,000 alligator eggs per year are taken from the wild to stock alligator farms.

■ **The Progressive Animal Welfare Society** has identified a Washington state woman who collected giveaway litters of puppies and kittens for resale to pet shops. Whole litters are also "adopted" by dogfighting trainers and lab animal vendors.

Continued on next page



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NEWS SHORTS

Continued from page 45

■ **The North Carolina Network for Animals** photographed extensive evidence of animal abuse at the recent Sanford Lions' Club rodeo, including cattle with festering horn wounds and ringworm, and a horse who suffered with an apparent broken back for 40 minutes while awaiting a veterinarian. The International Professional Rodeo Association requires a vet to be "reasonably available at every rodeo." Near Hanford, California, police shot five of seven rodeo bulls who escaped from a wrecked truck to menace passing cars. A Minot, North Dakota woman was awarded \$18,000 after a rodeo bull attacked her in a restroom, where she went to avoid watching bull-riding.

■ **Harvard Medical School researchers** suspect a milk sugar called galactose contributes to higher rates of ovarian cancer in women who eat large amounts of dairy products, especially yogurt and cottage cheese.

■ **Mistrusting USDA assurances of safety**, South Carolina refused the release of a genetically altered anti-rabies virus into the wild. Virginia, however, approved the release, earlier refused by Argentina.

■ **Chemical pollution**, habitat loss, and deliberate killing have cut the bat population in the southwestern U.S. to 30,000 from 30 million in 1970.

■ **Only 200 to 1,100 blue whales** and 4,000 fin whales survive below the equator, says the World Wildlife Fund.

■ **The U.S. Fish and Wildlife Service** has registered 1,800 falconers (humans who hunt birds and small game with hawks).

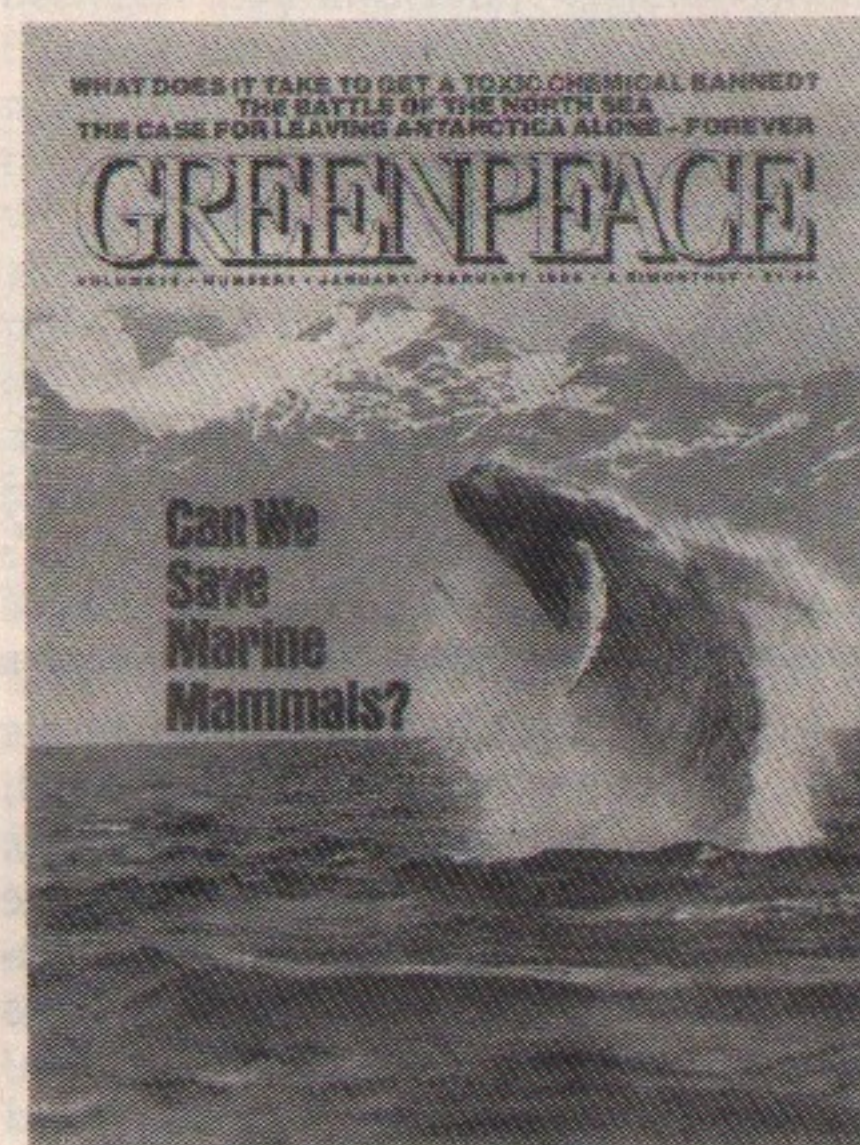
■ **U.S. District Court judge Rya Zobel** ruled recently that an airline's liability in the death of a companion animal is limited to the standard liability on uninsured baggage.

■ **A lab technician** at the International Research and Development Corporation of Mattawan, Michigan died of herpes B after macaques bit him. Another bitten technician fell seriously ill. Documents obtained by the International Primate Pro-

tection League via the Freedom of Information Act show the firm hindered federal cage inspections.

■ **Fran Trutt, accused of attempting to bomb U.S. Surgical Corp.** pleaded guilty to a New York charge of possessing pipe bombs, before going on trial in Connecticut on the primary charge of attempted murder. Trutt was arrested while allegedly placing a bomb in the company parking lot last November 11. U.S. Surgical is a longtime protest target for doing sales demonstrations of surgical staples on live dogs.

■ **Greenpeace magazine** has revealed that dolphins who beached themselves in New Jersey two years ago had some of the highest tissue levels of DDT, PCB, and chlordane ever recorded. The National Oceanic and Atmospheric Administration buried the data, claiming the deaths were caused by a natural "red tide" algae. A team of 208 volunteers will spend the next decade trying to count and track all surviving East Coast dolphins.



■ **As the USDA finalized regulations** on the care of captive exotic animals, the Wildlife Information Center called for a ban "on all uses of wildlife by traveling animal shows." WIC also seeks a ban on the hunting of scarce tundra swans.

■ **A well-placed beaver dam** saved the Grant City, Missouri water supply during last summer's drought.

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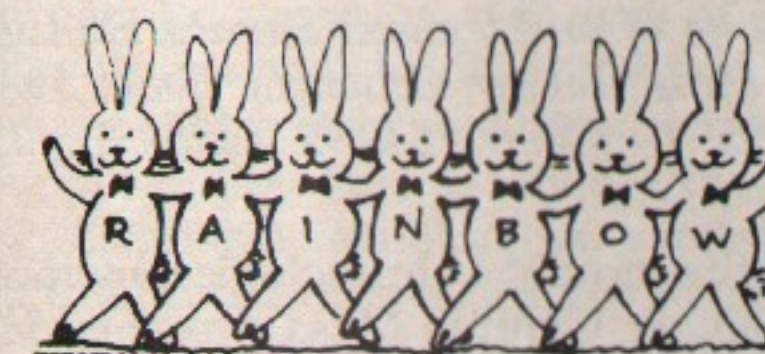
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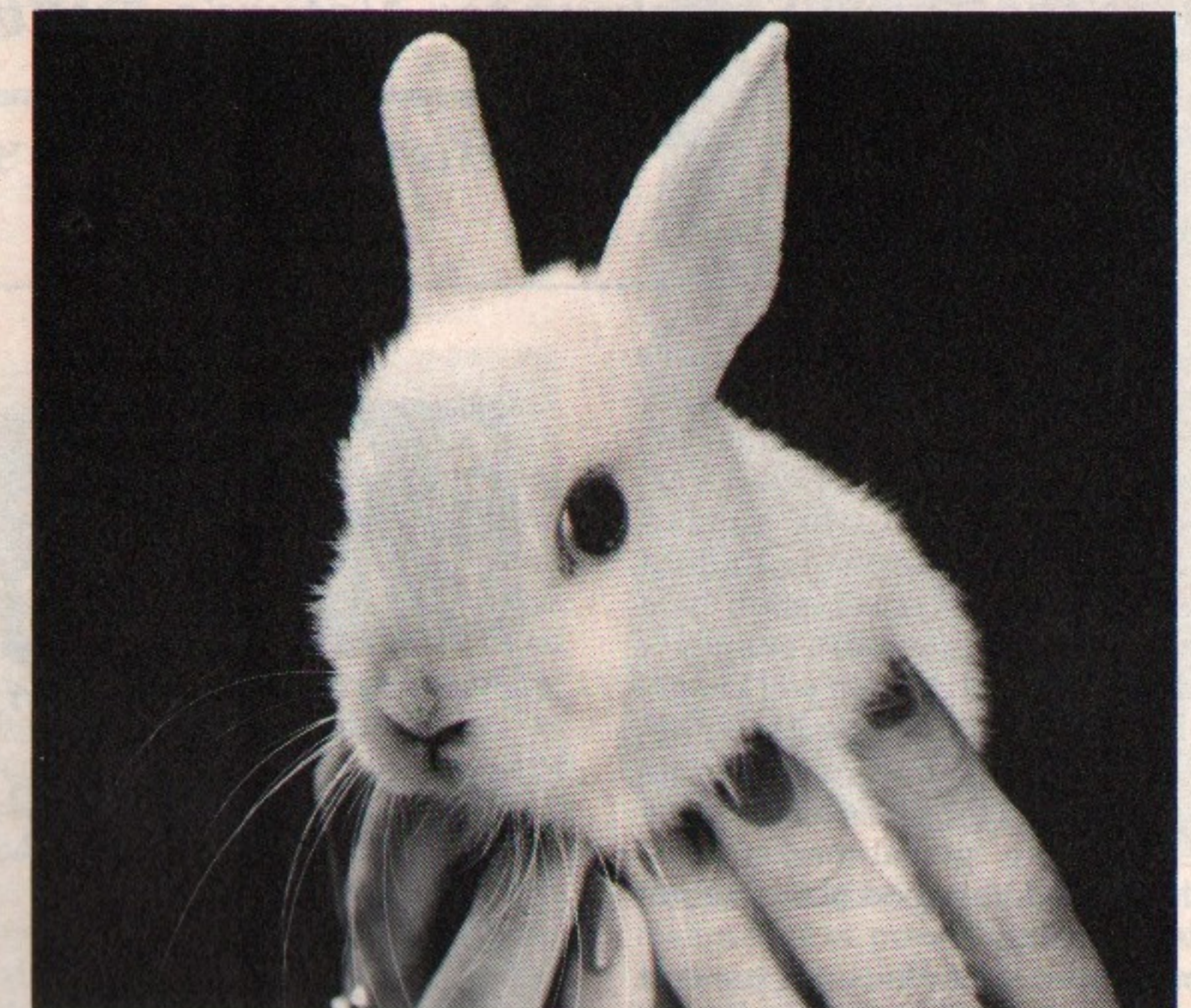
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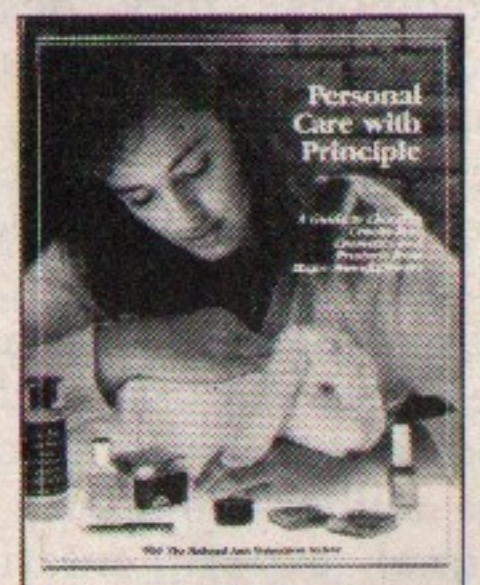
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Mixed Motives in Wildlife Conservation

Soul of the Tiger: Searching for Nature's Answers in Exotic Southeast Asia

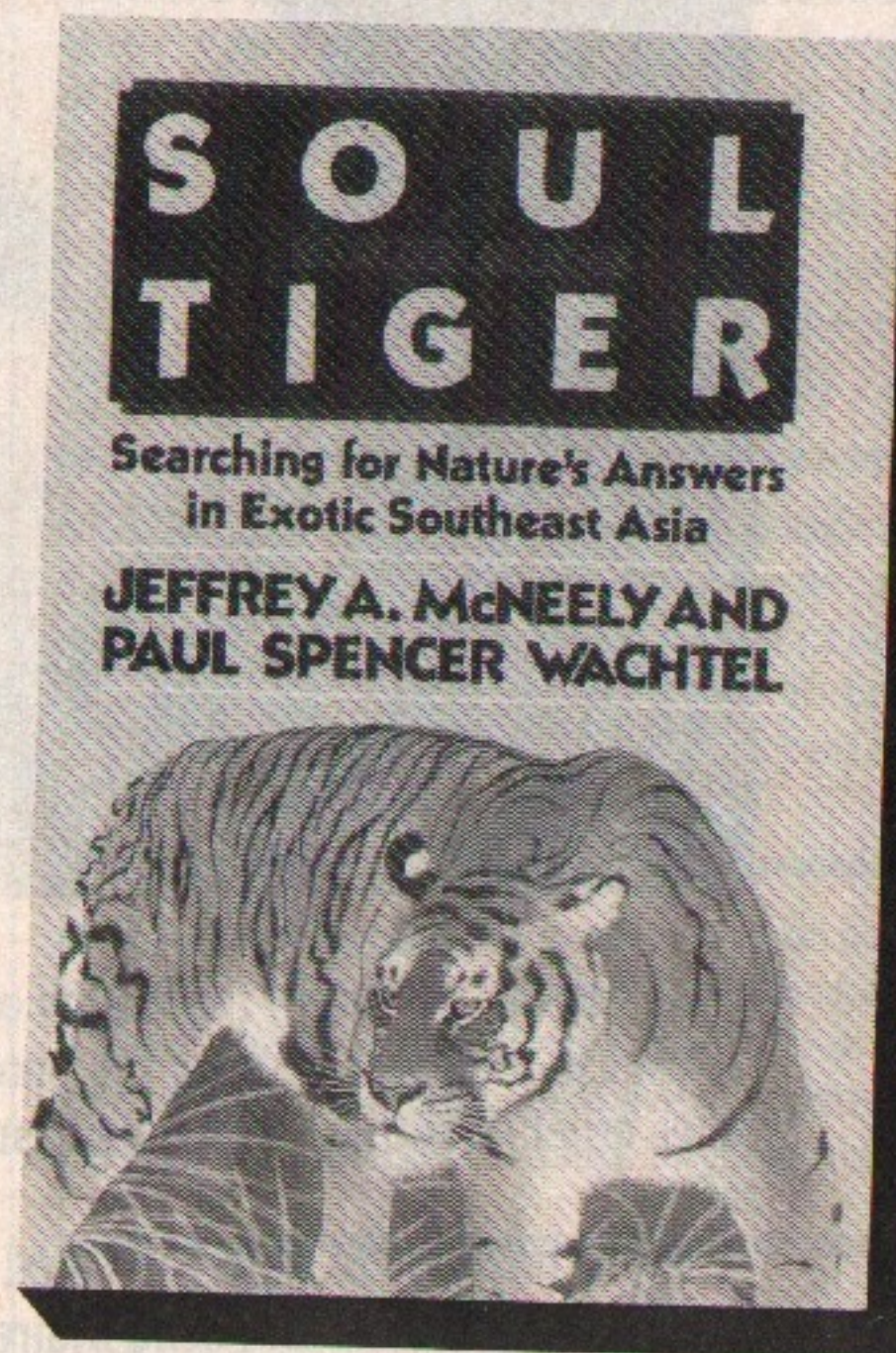
By Jeffrey A. McNeely and Paul Spencer Wachtel
Doubleday, New York, 1988
390 pages, hardcover, \$19.95

The writing of *Soul of the Tiger* was not motivated by any love for animals. On the contrary, the sole motivation detected by this reviewer after two readings was the somewhat dubious one of convincing governments and industries that wildlife conservation is in their best economic interest. Certainly it is true that the world at large will be better off if humans learn to work with—instead of against—nature. But the authors of *Soul of the Tiger* seem to have the interest of the “global marketplace” primarily in mind; the good of the natural world is secondary.

Of course, the book does not pretend to be an animal rights book, nor do the authors espouse anything more than an “economic incentive for conservation” position. McNeely is the Deputy Director General for the International Union for the Conservation of Nature and Wachtel is with the World Wildlife Fund. Still, one would hope for more empathy toward animals and their plight from two men who have seen so much and have had such a wide range of experience in the field of conservation.

Most of the book consists of long-winded explanations of the intricate interweaving of nature and “man” in Southeast Asia—from religious rituals and eating habits to folklore and music. The tribal base from which this sense of interconnectedness has sprung still lingers in Southeast Asia, and the authors suggest that some attempt must be made to maintain it. Unfortunately, much of this involves exploitation of animals, which is condoned by the authors who hold a naive and idealistic vision of indigenous culture. In reality, many of the “traditions” they describe—including bloodsports, religious sacrifice, and various types of hunting—have developed as a result of encroachment of Western civilization and the expanding world marketplace.

The most offensive chapters in the book are those discussing the international trade in animals for laboratory research. The authors minimize the amount of animal experimentation performed around the world at the same time they



magnify its alleged importance. They refer to medical research as “a service to humanity” and justify the pitiful, cruel, and senseless waste of animal life in cancer research and other medical experiments by saying they hope that “human suffering will be lessened.”

Similarly, they minimize the sleazy underworld of animal dealers and smugglers and their dirty connections with the world's major zoos and research corporations. In fact, they fairly applaud the primate trade when they say, “There seem to be enough monkeys to export some, at least of the more common varieties which are the ones of greatest interest to the medical trade and causing greatest trouble for villagers.”

Even when they see animal suffering close-up and in-person, it does nothing to change their opinion of the international animal trade. For example, they visit the holding facilities of Khun Suphin, one of Thailand's largest animal dealers, where they see cages packed with animals from all parts of the region. In the monkey section, the cages are stuffed with macaques ready to be

shipped out for medical research. Some of the cages are so small the animals can barely turn around. In addition, they find dozens of corpses of birds, monkeys, civets, and other species, all waiting for disposal. Still, this glimpse of what animal dealing is really about elicits only the remark that the authors were “unable to forget the price that animals pay for being part of the international marketplace.”

Another important point that needs to be addressed is the book's biting and gratuitous attack on Dr. Shirley McGreal and the International Primate Protection League. When the authors visited Suphin's stockage, they saw several orangutans whom Suphin had imported from Indonesia but couldn't reexport because of legislative restrictions. The animals were kept in cramped and dirty cages and were in danger of being there for the rest of their lives. McGreal and the IPPL made efforts to place them in the Sepilok Orang-Utan Rehabilitation project of Sabah, East Malaysia, and the animals were accepted by the project's director. But before they could be transferred, two of the animals disappeared—probably smuggled out to foreign zoos by Suphin and his friends. McNeely and Wachtel's recounting of the incident, in which they allege that McGreal would rather have had the animals stay with Suphin than go to a zoo, is a blatant misrepresentation of fact and needs retraction.

—Betsy Swart

SHORT TAKES

■ *Elephant Memories: Thirteen Years in the Life of an Elephant Family.* By Cynthia Moss. (Fawcett Columbine Books; 1988; \$22.95 hardcover, \$10.95 softcover; 335 pages.)

In the form of a chronological memoir, researcher Cynthia Moss presents data gathered from 13 years observing elephant families in Kenya's Amboseli National Park. The book makes an eloquent case for an end to ivory trading and lethal “management” of the elephants, and the anecdotes about individual animals elevate the book from the dull statistical analysis it *might have been*. The book's flaws come at the very end, when, in her conclusions, Moss reveals the narrowness of vision that often afflicts people focused heavily on a particular species. Elephant life is sacred to Moss, but she states she is “not against sport hunting [of other species] because it brings revenue to the people who have

Towards Legal “Standing” for the Nonhuman World

Earth and Other Ethics: The Case for Moral Pluralism

By Christopher D. Stone
Harper & Row, New York, 1987
280 pages, softcover, \$7.95

Several years ago Christopher D. Stone, a law professor at the University of Southern California, published a treatise that has become a landmark for the environmental movement. In *Should Trees Have Standing?—Towards Legal Rights for Natural Objects* (1974), Stone proposed a change in the legal structure that would allow environmental issues to be litigated in the name of the natural objects themselves. For instance, instead of having to show that despoiling a valley would damage human interests in some way, attention could focus directly on how the proposed action would jeopardize the valley's interests. In his newer book, *Earth and Other Ethics: The Case for Moral Pluralism*, Stone extends his inquiry to consider “On what basis, and in what manner, might a nonhuman, a *thing*, be accorded legal or moral standing or considerateness?”

Traditional law and morals, Stone explains, have recognized the rights and interests of “persons,” that is, ordinary adult human beings. Other kinds of entities, such as babies, unborn and dead humans, animals, and the environment, have been relegated to the status of “nonpersons” and regarded as devoid of interests. To show concern for them, one has had to argue circuitously. For instance, feelings of obligation to the wilderness are translated into obligations “toward one another in respect to enjoying wilderness areas.” The result, says Stone, is that “No critical attention lingers either on the thing or on conventional modes of thinking.”

To help make the law more responsive to the advancement of moral sentiments concerning the rights and interests of the “nonpersons” in our midst, and to help bring about more equitable solutions to

conflicts arising out of our tremendous technological power, Stone has devised a conceptual scheme which he calls “moral pluralism.”

Pluralism divides the moral realm into separate planes, or intellectual frameworks—each designating a certain type of moral situation (such as animal experimentation, or whale killing, or conflicts of interest with native cultures) composed in each case of two main parts: a

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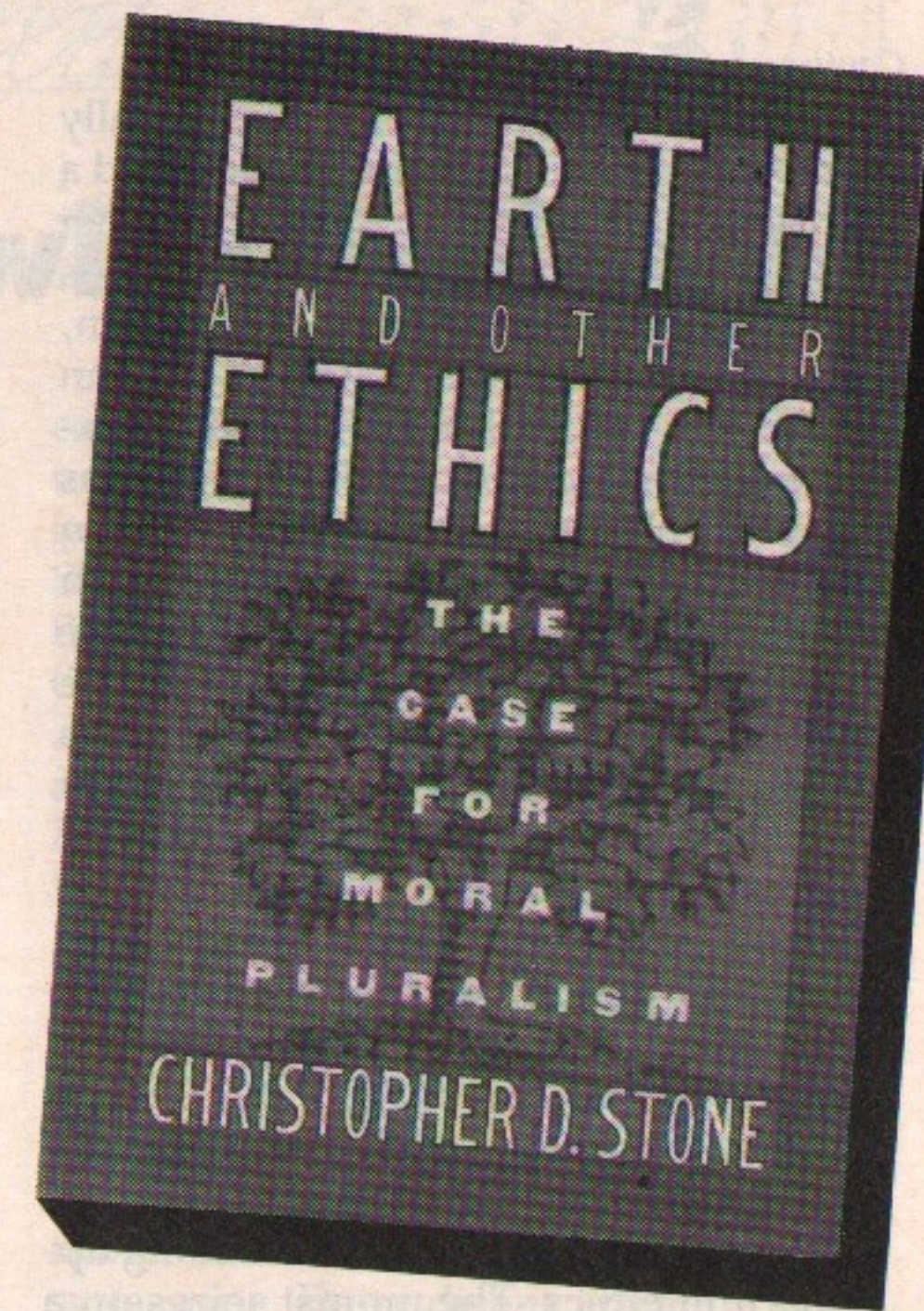
poignant anecdotes about cats are scattered throughout the book, along with gorgeous photographs. A plus in purchasing the book is knowing that the royalties from the sale will support the work of the Cats Protection League.

—K.B.

■ *The Evolution of Animals in Moral Philosophy.* By Steve F. Sapontzis. (The Schweitzer Center of the San Francisco Bay Institute, P.O. Box 254, Berkeley, CA 94701; 1989; \$1.00, 12 pages.)

This booklet presents a short historical account of philosophical thought concerning animals. Professor Sapontzis, of California State University, traces the development of Western thought on animals through three stages: 1) animals as natural resources; 2) “Be Kind to Animals” sentiment; and 3) animal liberation. The publication is likely to have considerable appeal to those persons in the general public who are most easily reached by means of ideas.

—John Stockwell



REVIEWS

Continued from page 49

decision as to which things are morally admissible within that framework, and a decision as to the rules and principles that apply within it. For instance, situations dominated by considerations of pain, such as animal experimentation, human surgery, or whale killing, would be expected to include "all sentient creatures affected." However, this does not mean that the various kinds of sentience in each case would have to be treated the same or even similarly. As Stone explains, "The Pluralist is in no way surprised to find us being at once more considerate of animals' pain than of their lives, and of Persons' lives than of their pain." The pluralist sees "that [animal] life does count, but that not all life counts equally, or comes under the same rules and considerations."

Stone conceives his scheme as an alternative to the "monist" conception, which he says is a standard but misleading approach in ethics. The monist seizes on a key property (such as life, sentience, or rationality) or philosophic idea (Benthamite utilitarianism, Kantian intuitionism, or some other) and then tries to use it to settle all manner of moral dilemmas. This, he claims, is neither logical nor productive: matters as diverse as the preservation of species, the punishment of terrorists, and the rights of "persons" demand a diversity of conceptual strategies. Also, this approach is unfair, since it invites us to deny legal and moral

recognition to things that are deemed, or are actually, lacking the key property, except as resources for the benefit of those deemed to count.

The beauty of Stone's pluralism is its recognition that the earth has many mansions besides our own. Its special virtue is that it lays a ground for implementing this insight on the large, judicial scale. Pluralism challenges society "to reevaluate decisions reached on the basis of ordinary Person-dominated welfare considerations alone." All this is laudable. However, there are things in the book that deflect its laudable purpose.

One is the overall rhetorical approach. Stone's penchant for metaphorizing everything in terms of planes, maps, logical textures, and schematized cerebrations often gets in the way of what he is trying to show the reader. Broad ethical categories—the geometric planes, intellectual frameworks, domains, and stratifications which dominate the discourse—are increasingly crisscrossed with one another, while at the same time being sliced into thinner and thinner paradigms as the discussion advances. The cognitive maps that are brought into the picture multiply and complexify to the point where, ultimately, Stone's initial charge against academic philosophy seems ironically descriptive of his own method: "As the work gets increasingly sophisticated and abstract, many writers find themselves responding more and more to one another, and less and less to

the problems."

This tendency to try to dazzle the reader with the landscape of the author's mind is allied to the pinnacled place accorded to "persons" in the pluralist's universe. Adopting the hypothetical standpoint of an "impartial, morally enlightened observer of events and character," Stone can see for certain only "persons" in the field of moral rights-bearers. "Nonpersons" are conceded legal and moral *considerateness* (i.e., we have direct and indirect obligations to them) and sometimes legal rights as well. But the position of moral rights-holders is reserved for those who can show an ability to "project a life rich with goals, dreams, aims and far-reaching intentions," and who can reciprocate and waive rights, forfeit claims, accept risks, and earn and discharge obligations. It lacks sense to the pluralist to fabricate our relations with "nonpersons," such as animals, out of their rights, because "any claims we recognize in our relations with them have to be of a sort that cannot be volitionally waived, traded, or forfeited."

Yet the inability of, say, animals to "negotiate" with us, which the pluralist raises as a barrier against their having rights, suggests other possibilities as well. For instance, if animals cannot "consent to our risky maneuvers" affecting them, but only we can, why not view this as a reason for denying us the moral right to use them against their will? I see no reason why pluralism as such cannot accommodate this line of thinking; however, it lies beyond Stone's purview as presented in the book. The prospect he shows is that of a "middle way." Thus, whole bedrocks of social opinion are left unprobed. This results in a specious rendering of reality at times, as when Stone couples a "person" in surgery with an animal being experimented on in such a way as to suggest that their basic situations are the same.

Pluralism urges the view that "nonpersons" can, and in many cases should, be accorded moral and legal considerateness the same as "persons" receive. Referring to efforts to gain international protection for whales, Stone states that as long as the courts do not recognize whales as being with interests in their own right, the "harvesting" will continue. To me it seems equally clear from reading Stone that until we can recognize that other entities besides "persons" have rights beyond those we deign to withhold or confer, and until we can separate the idea of rights from the idea of "deserving," the killing of whales, and other forms of biological facism, will continue.

—Karen Davis

■ **Dog Law: A Legal Guide for Dog Owners and Their Neighbor.** By Mary Randolph. (Nolo Press, 950 Parker St., Berkeley, CA 94710; 1988; \$12.95, softcover.)

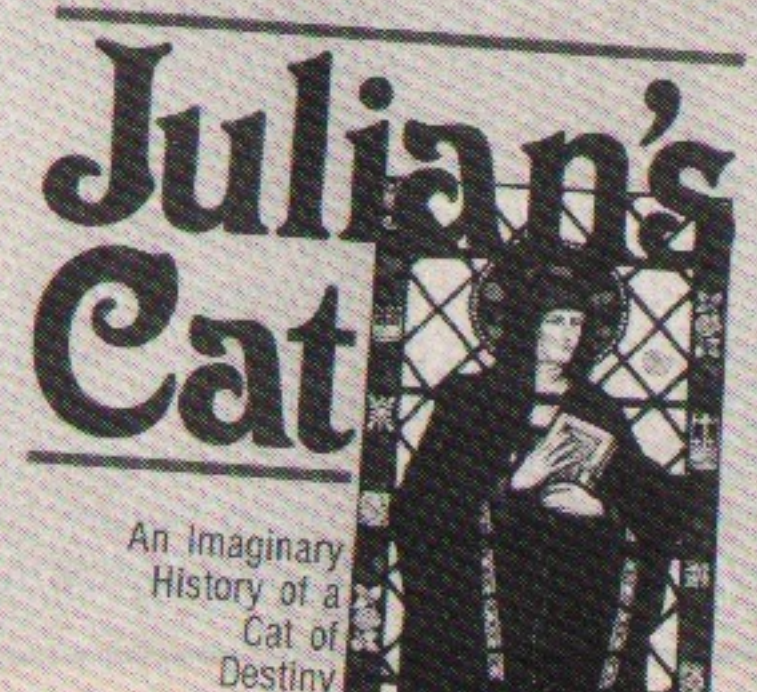
Dog Law is a valuable, legally-sound resource. Its author, attorney Mary Randolph, covers the gamut of problems with legal possibilities, from cruelty and dog-bite laws to veterinarians and landlords. The book addresses statutes, ordinances, and court cases, furnishing actual legal citations for the latter. An important feature of *Dog Law* is that in areas involving potential lawsuits, it emphasizes mediation and provides effective pointers on reaching satisfactory resolutions. This is "must" reading for those interested in knowing the current status of the law as applicable to canine companions.

—Carolyn Comerford

■ **Julian's Cat.** By Mary E. Little. (Morehouse Publishing Co., 78 Danbury Rd., Wilton, CT 06897; 1989; \$10.95, hardcover, 121 pages.)

This short novel presents an imaginary history of what may have been a real figure: a cat belonging to 14th century mystic Julian of Norwich. A stained-glass window in the cathedral of Norwich depicts Julian with a yellow tabby at her feet. Presuming a significant relationship existed between the two, writer Mary Little decided to invent a plausible story involving Mother Julian, a cat named Toy, a dying girl, and an orphaned boy. The moral of the simple but poignant story is one with which we can agree: saintly people care for animals.

—K.B.



COMPASSIONATE LIVING

BY VICTORIA MORAN

Feasts Of Kindness: The Jewish Holidays

Nowhere are the rich traditions of Judaism more evident than in its meaningful holidays. Spaced through the year on the ancient lunar calendar, these special periods commemorate the history of a people and the blessings of God. Each brings with it food customarily eaten, but, "There is no law that any Jew has to eat meat—ever," says Rabbi Noach Valley, president of Jewish Vegetarians of North America. Just as the chicken often prepared for the Sabbath meal can be substituted with any nice vegetarian dish, and the chopped liver expected at weddings and bar mitzvahs can be replaced with a vegan version based on nuts or eggplant, animal-free meals can be festive enough for any holiday—a surprising number of which actually celebrate the land and its bounty.

Rosh Hashana at the end of summer begins the Jewish year. Its purpose is a spiritual stocktaking, a time to make amends. On the first night of Rosh Hashana, a piece of sweet apple is dipped in honey and the prayer, "May it be God's will to grant us a good and sweet year," is said. The following night, some kind of fruit is tasted that has not yet been eaten during the year. Beef or chicken is generally served, but vegetarian Jews create their own holiday specialties or borrow a suitable recipe from *Jewish Vegetarian Cooking* by Rose Friedman or *The Farm Vegetarian Cookbook*.

Yom Kippur, the Day of Atonement, completes the ten-day period begun with Rosh Hashana. This is a fast day and leather is not worn, both because this was historically considered an act of sacrifice and because it is not fitting to wear an object obtained through suffering on a day meant for seeking God's forgiveness.

Hanukkah is not a major religious holiday but rather a joyous festival celebrating the miraculous way a single jar of oil, only enough to keep the Holy Light before the Holy Ark burning for one day, lasted eight days and nights. Hanukkah fare is potato pancakes; they're fried in oil, reminiscent of the oil found in the temple, and accompanied by applesauce. Made from scratch or a mix, the pancakes can be vegan.

Hamish Asar Bishvat, the New Year of the Trees, is a minor festival in January or February, but it is of special interest to

vegetarians as a day of relating to the land and partaking of a variety of Israeli fruits, each blessed with a prayer.

Purim commemorates Queen Esther's deliverance of her people from Haman's vengeance. Marked a month before Passover, Purim includes the eating of little cakes called hamentashen, shaped like Haman's hat and filled with a prune or poppyseed mixture; they may be prepared without egg.

Passover observes the freeing of 600,000 Israelite slaves from servitude to the Pharaohs. Use of five major grains

cooked red beet instead. The plate is also to contain a boiled or roasted egg in recalling the festival offering of Temple days. Some vegans substitute an avocado pit for the egg, but this is not religiously sanctioned. (Ideas for a vegetarian seder plate, as well as 100 vegan recipes for Passover, are included in *No Cholesterol Passover Recipes* by Debra Wasserman and Charles Stahler, \$5 from Jewish Vegetarians of North America.)

Shavuot comes in early summer, seven weeks after Passover. It celebrates the giving of the Torah, the sacred scriptures, on Mt. Sinai, and also the first harvest. Homes are decorated with plants and flowers, and the Book of Ruth is read in synagogue. Dairy dishes are traditionally eaten, but this is not required.

Sukkot marks the late harvest and commemorates the occasion when pilgrims from throughout Judea journeyed to Zion's central shrine with offerings from their fields and orchards. A sukkah, a temporary dwelling decorated with produce from the land, is constructed at this time, and at least one meal is to be taken here.

For additional information, contact Jewish Vegetarians of North America, P.O. Box 1463, Baltimore, MD 21203; Jews for Animal Rights, 255 Humphrey St., Marblehead, MA 01945; or consult Richard Schwartz's excellent book, *Judaism and Vegetarianism*.

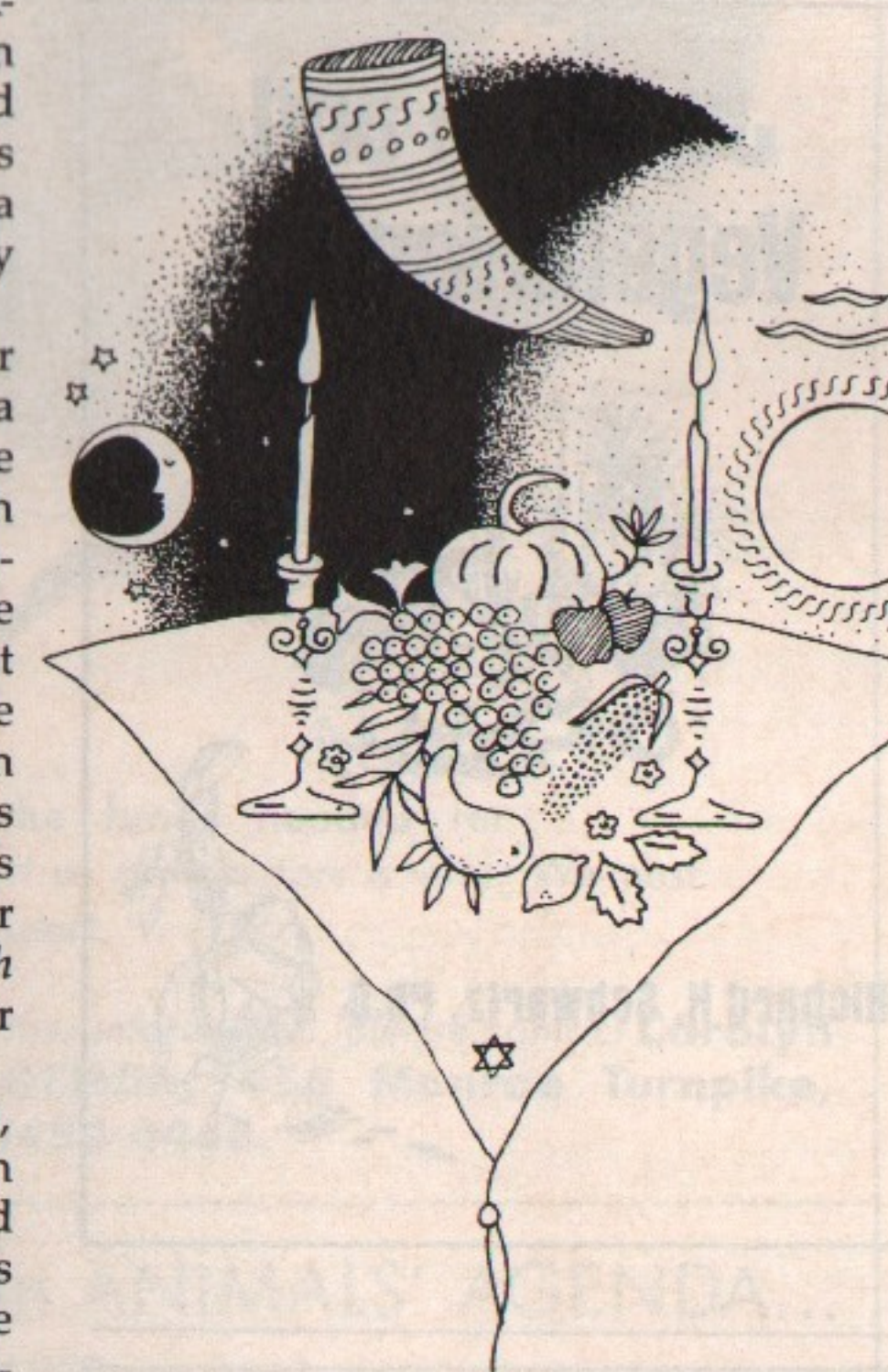
The following recipes are from Charles Stahler and Debra Wasserman; some of these will be included in the vegan Jewish cookbook which Wasserman is now compiling.

Chopped "Liver" Spread (makes about 1 cup)

3 T. oil	1 c. chopped
½ lb. mushrooms,	walnuts
chopped	Pepper & salt to
1 small onion,	taste
chopped	1 T. water

Saute mushrooms and onions for eight minutes. Pour into blender or food processor, adding walnuts, seasonings, and water. Blend until smooth. Serve on matzoh as a spread.

Continued on next page



LETTERS

Continued from page 4

members of the Rainforest Action Network. Along with David Bowie, he is starting up a chain of vegetarian fast food restaurants in England, and eventually in the U.S. (which can't be too soon for me!). He has also signed Beauty Without Cruelty's "Say NO to Furs" ad. So I feel he deserves to be mentioned. Other than that I enjoyed the article, because next to animals, music is my favorite thing.

—Anne Eller
Hanford, CA

Although I enjoyed Mark Sommer's article, I found one thing disturbing. In regard to the photograph of Jane Wiedlin on page 18, is that a leather jacket she's wearing? If not, please let your readership know where it was purchased.

—Robert Sitkowski
Chicago, IL

Mark Sommer replies: I'm told by Dan Mathews of PETA that Jane Wiedlin purchased her jacket in London, and it's fake leather.

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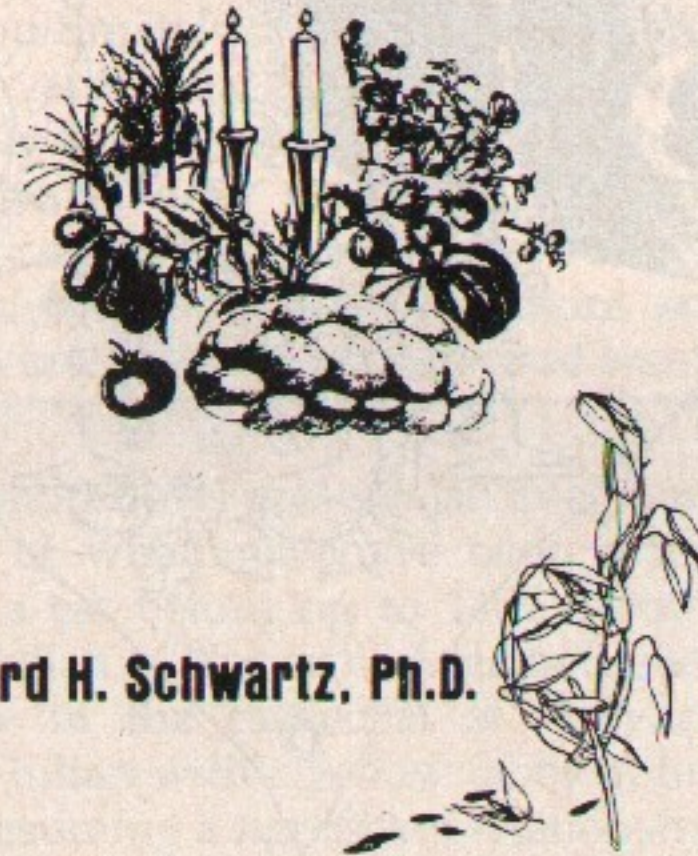
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Richard H. Schwartz, Ph.D.

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Continued on page 51

Potato Pancakes (makes 8)

1-1/2 lbs. potatoes, grated	1 T. parsley, chopped finely
2 small onions, minced	Dash of pepper
3 T. cornstarch	2 T. tamari (optional)

Mix above in bowl. Form three-inch patties and fry in oil over medium heat until crisp on both sides. Serve with applesauce.

Eggless Passover Blintzes

3/4 c. matzoh meal	1-1/4 c. water
1 small banana	4 T. applesauce
4 T. potato starch	(optional)

Blend above together in blender. Pour about seven tablespoons of batter into a lightly oiled and preheated frying pan. Cook on medium heat until the top is not moist. Scoop out with a spatula and place on a napkin. If the blintz is breaking, you may not be cooking it long enough; if crisp, you are overcooking. Insert the filling given below (or your own) and place in a lightly-oiled baking pan. Bake at 350 degrees for a half hour until light brown.

Fruit Blintz Filling (4 servings)

2 tangerines, peeled and chopped	3/4 c. applesauce
2 small apples, chopped	1 tsp. cinnamon
1/2 c. each raisins and chopped walnuts (optional)	2 T. water

Heat ingredients together over medium heat for 15 minutes until apples soften a little.

Hamentashen (makes about 15)

1-1/2 c. white flour	1 c. oil
1-1/2 c. whole wheat flour	1/2 c. applesauce
1-1/2 tsp. baking powder	3 T. orange juice

Mix together and knead dough. Separate into three balls and refrigerate about three hours. Roll out to 1/8 inch thick. Cut into four-inch rounds. Place 1 teaspoon prune jelly, poppy seeds, or other stuffing in center. Form triangle by folding over edges, but still leaving some space in the middle. Bake at 350 degrees until crust is brown (about 30 minutes).

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PERSONAL POLITICS: GETTING ALONG

BY JOHN ROBBINS

Is This My Ego Talking?

(And How Can I Tell?)

There's a slogan in feminist circles that applies equally to the animal rights and environmental movements: "The personal is the political." In other words, who we are and what we do on a personal level eventually affects the political order.

The mark we make on society is generally a reflection of what's going on inside us. If we're in a state of psychological turmoil, we tend to create external turmoil. Inner peace, on the other hand, leads to harmonious relationships with others—a harmony that has a way of circling outwards like ripples on a lake.

One of the most difficult aspects of the human psyche is the ego, that most selfish part of our personalities. Egos aren't all bad, of course. Without an ego we wouldn't be able to express our individuality. But when the ego overpowers the more subtle components of the mind, we start experiencing problems with those around us.

How do we know when our ego has the upper hand? Here's a checklist.

- ♦ Am I making what anyone else thinks of me too important? Or am I letting other people have their own ideas about me, choosing to take on only those which affirm my strength to deal with what life brings?
- ♦ Am I seeking to impress others in order to gain their approval or recognition? Or do I trust my integrity and essential worthiness?
- ♦ Am I absorbed in self-pity, feeling victimized or unworthy? Or am I taking charge of my life?
- ♦ Do I find myself trying to justify my position or feelings, harping on and repeating my reasons? Or am I able to present my experience with simplicity, grace, and passion, knowing my own value.
- ♦ Is my attitude in any way belittling to myself, or am I honoring myself with love, acceptance, and support?
- ♦ Am I blaming myself when others hurt, causing myself to shrink into a wad of guilt? Or do I live my peace and let my loving wisdom respond to others' difficulties and pain?
- ♦ Am I in competition to be "right"? Or do I want everyone to get whatever they need to feel safe, loved, and trustworthy.
- ♦ Am I "dead" serious? Or can I smile and blend humor, playfulness, and creative imagination with sincerity and conviction?
- ♦ Do I compare myself unfavorably to those who have achieved success? Or do I take courage and inspiration from their example?
- ♦ Do I think it is my duty and mission to criticize others? Or do I have respect for those I think are my enemies even when I don't condone their behavior?
- ♦ Do I bemoan life's discomforts and inconveniences? Or do I treat them as adventures?
- ♦ Do I scorn others for their fears and insecurities? Or do I seek to be an environment for them in which their true nature can come a little further forward?
- ♦ Do I give, give, and give, and then feel depleted and deprived? Or do I take pleasure in receiving the gifts and lessons available to me in all situations?
- ♦ Am I asking for permission to be myself, yearning for the right to express my feelings, waiting for someone else to affirm my dreams? Or am I taking responsibility for creating the world I want to live in?

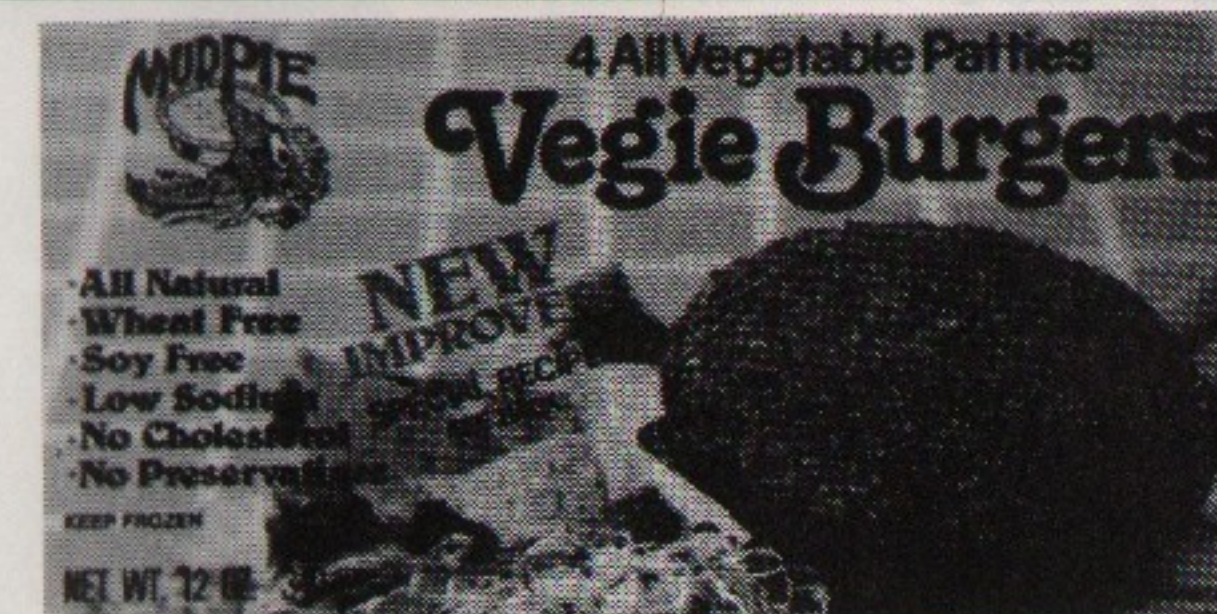
Re-creating ourselves is the first step towards creating a new society. When we learn to love ourselves and those we're closest to, we have a greater chance of making a positive impact on the world—as individuals and as a movement.

John Robbins is president of the EarthSave Foundation, P.O. Box 949, Felton, CA 95018-0949.

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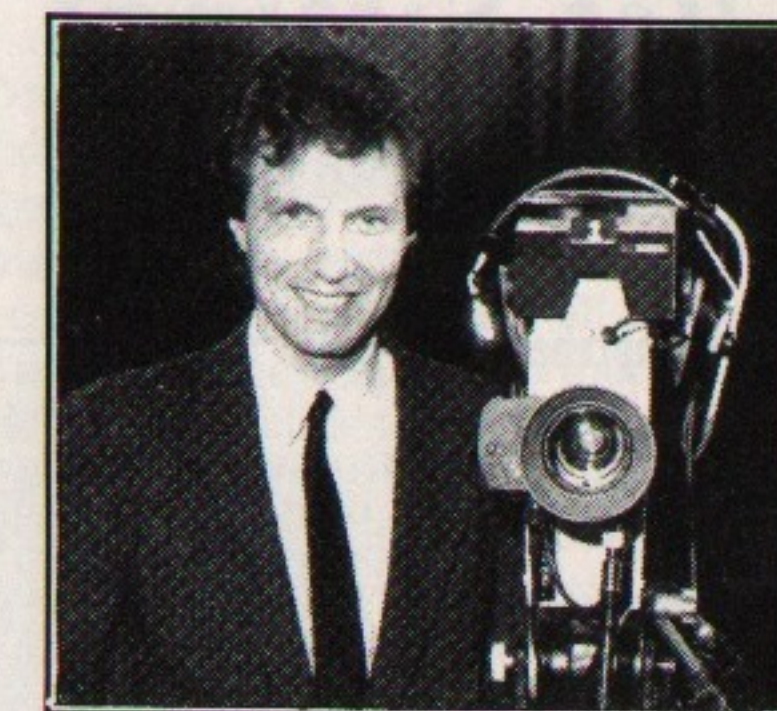
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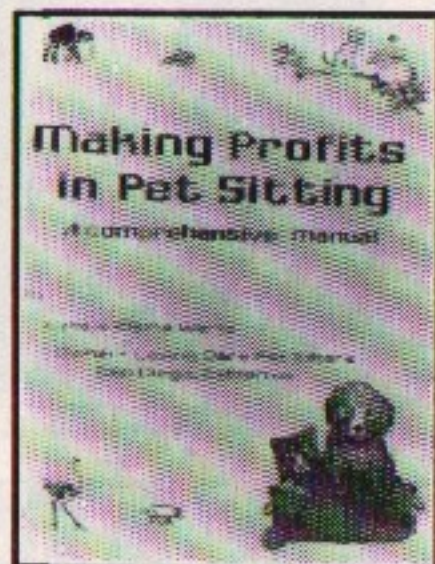
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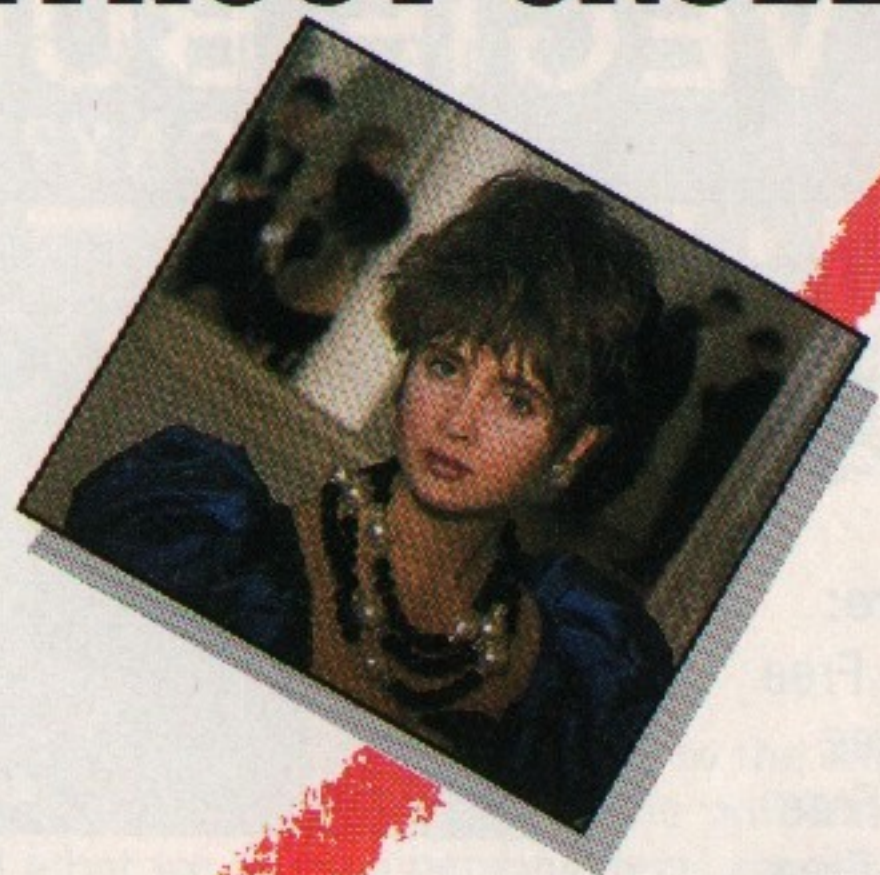
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Animal protection organizations have now joined forces in a world-wide campaign co-ordinated by the World Society for the Protection of Animals. You can help: firstly by being a responsible consumer who will never buy a fur coat; and secondly by supporting those organizations that are working to protect the animals that cannot speak for themselves from such unnecessary suffering.

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Who Shall Live? Who Shall Die?

Continued from page 33

the container from the well in order to give drink to the ten camels who are part of his entourage. It is the sign the servant has been awaiting: Rebekah is a fit spouse for Isaac.

The symbol of her jar, accompanied by Rebekah's sensitive offer, "Drink, and I will also water your camels," has become the logo and motto for JAR, the acronym of Jews for Animal Rights. Roberta Kalechofsky, founder and head of JAR, also heads Micah Publications, which has published her *Haggadah for the Liberated Lamb* as well as *Judaism and Vegetarianism*, the definitive work on the subject by Richard H. Schwartz, Ph.D.

God said, 'Let the earth bring forth living creatures, according to their kind: cattle, reptiles, and wild animals, all according to their kind.' So it was; God made wild animals, cattle, and all reptiles, each according to its kind; and he saw that it was good. —Genesis 1:24-26

"Who shall live, and who shall die?"

One of the most moving prayers in the liturgy of the Jewish High Holy Days (*Rosh Hashanah*, the New Year, and *Yom Kippur*, Day of Atonement) considers the possible threats to life in the year ahead: "...who shall live, and who shall die; who in the fullness of days and who prematurely; who shall perish by fire and who by water;...who by strangling and who by stoning..."

The Lord is good to all, and his tender mercies are over all His creatures. —Psalm 145:9

There should be an added litany—one for the animals. It would consist of a review of research protocols: "Who shall live and who shall die; who by head trauma research, and who by brain implants; who by drug addiction experiments, and who by burn experiments; who by being isolated from mother, and who by being deprived of companionship?"

The moral implications of animal rights extend beyond the animals to the dehumanization of the researchers themselves and their assumption that they are serving human welfare by

their practices.

The mandate

Judaism, together with all the other religious confessions of the West and of the East, must come to grips in the very near future with this moral and ethical challenge, just as secular society must recognize the futility of the use of animals in research for preventing or curing human disease. Animal rights is not specifically an issue of Judaism or any other religion. Rather, it is a movement that transcends the differences between religions and ethnic groups.

For all of us who wish to translate our sensitivity into positive action in this area, the mandate is unmistakable, and the agenda is obvious. Wherever and whenever we raise our voices and place our bodies in behalf of the abused and tormented of God's living beings, there we belong.

For Jews, however, there is a special dimension to the challenge of animal rights. A grim by-product of the Holocaust was the silence of the people and their churches while millions of Jews and others were consumed. Now, Jews dare not turn their backs or stifle their outrage while the slaughter of the voiceless goes on.

Rabbi Sidney J. Jacobs is president of Jacobs Ladder Publications, based in Culver City, California. He is the author of the Jewish Word Book and is coauthor of *Clues About Jews for People Who Aren't* and *122 Clues for Jews Whose Children Intermarry*.

The International Jewish Vegetarian Society is located at 853/855 Finchley Rd., London NW11 8LX, U.K.

The American Jewish Vegetarian Society may be reached at P.O. Box 1463, Baltimore, MD 21203.

The Society for Prevention of Cruelty to animals in Israel is at 30, Salame Rd., Jaffa-Tel Aviv 68111, Israel.

Concern for Helping Animals in Israel (CHAI) can be contacted at P.O. Box 3341, Alexandria, VA 22302.

Jews for Animal Rights and Micah Publications are both based at 255 Humphrey St., Marblehead, MA 01945.

DRIFTNETS

Continued from page 8

At our deadline, however, the U.S. Department of Commerce believed Taiwan would soon ratify a much stronger agreement calling for transmitters to be placed on 10 percent of its driftnetting vessels this year and on all of them by next year. The U.S. would gain authority to board Taiwanese vessels suspected of fishing violations without prior warning if Taipei (the capital of Taiwan) received notification first. Taiwanese fishermen would be required to tag their nets with the names of their vessels, to permit enforcement of a regulation against abandoning torn nets at sea. Finally, ships carrying the Taiwanese catch to port would be allowed to unload only in Taiwanese ports and a select few other monitored ports. This provision is intended to guard against illegal salmon sales.

Talks with South Korea about a similar agreement were to begin July 10.

The Japanese agreement was denounced by both the 18,000-member United Fishermen of Alaska and the anti-driftnet alliance Seacops, which draws together some 2,000 fishermen and environmentalists in a common cause. But the U.S. is in a much better position to get concessions from Taiwan and South Korea, countries that depend economically and militarily upon American support to a great extent, than from Japan, which holds much of the American foreign debt and where U.S. military bases are increasingly unpopular politically.

Whether any of the agreements actually lead to a ban on driftnet fishing is questionable. Critics say that even the proposed tough Taiwanese agreement sets a precedent for restricted driftnet fishing, rather than for phasing out the industry before the marine habitat suffers irreversible harm.

Meanwhile, as Steve Posey of Seacops recently told *The New York Times*, "When you put a million miles of net out every month, it doesn't take long to wipe out a fishery," along with the whole ecosystem that depends upon the fish—from the microscopic animals who eat their detritus to the big sea mammals who face loss of their food sources even if they themselves escape the nets.

Leading the ongoing fight to stop driftnetting are Earthtrust (2500 Pali Highway, Honolulu, HI 96817), whose 26-minute video *Stripping The Seas* helped make it a major public issue; and the Center for Marine Conservation (1725 DeSales Street, NW, Washington, DC 20036), which published documentation of the harm done by loose driftnets on June 29, coinciding with the date the anti-driftnet provisions of the Pelly Amendment took effect.

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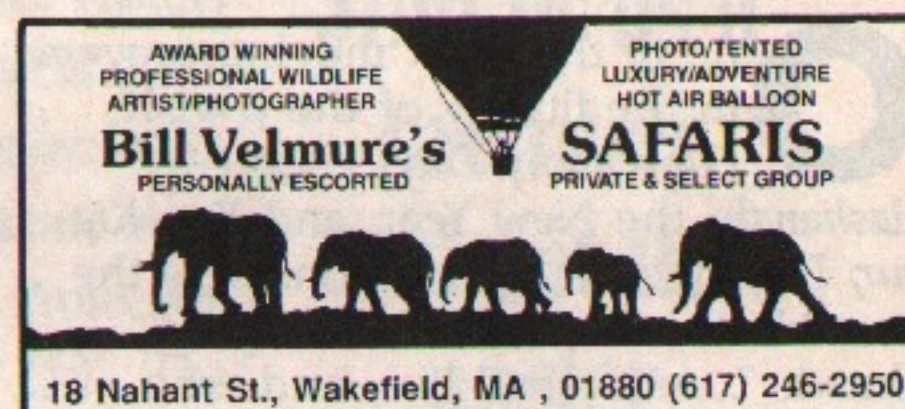
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PERSONAL

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PUBLICATIONS

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PETS PLUS INTERNATIONAL—Quarterly newsletter for serious, intelligent animal lovers. \$9.00 yearly; sample for SASE. Box 7532, Olympia, WA 98507.

THE GOSPEL OF PEACE OF JESUS CHRIST (1937) and MOTHERS SHAPE OUR DESTINIES (1975)—both books worth a million for only \$15ppd. Vitanova, 19907 Tuolumne Road, Tuolumne, CA 95379.

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