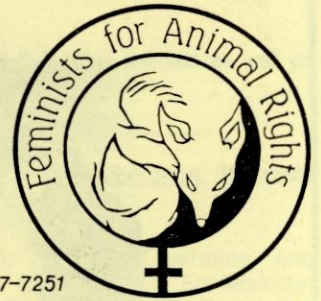


FEMINISTS FOR ANIMAL RIGHTS

NEWSLETTER



VOLUME IV

NOS. 1 -2

SPRING - SUMMER P.O. BOX 10017, NORTH BERKELEY STATION, BERKELEY, CA 94709 [415] 547-7251

UPDATE

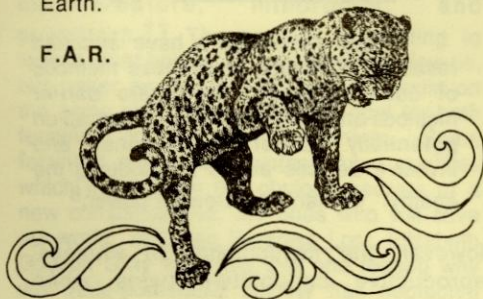
F.A.R. remains a struggling group whose visions far exceed the limitations imposed by our small numbers. We faced our biggest challenge this year and were forced to seriously question whether we had the woman power to carry on. To our good fortune, a number of new energetic women entered our ranks and helped to save the day! Although we reaffirmed our commitment to publishing this newsletter, we were forced to recognize that without additional assistance we will be unable to publish it as often as we would like. At present, all we can commit to is one publication a year. With additional help we can try for more.

While our active membership remains quite small, our mailing list membership continues to grow. We currently receive correspondence from throughout the United States as well as a number of countries around the world. Our main activities continue to focus around education and the distribution of literature at rallies, conferences and major events as well as through our mailings. We have also shown our slide-show on numerous occasions throughout the year and will continue to provide showings locally upon request.

We hope to accomplish a lot more this coming year and would appreciate any help that you, our readers, can provide. If you can assist us in any way, whether through a submission for the newsletter, a financial contribution or just by giving some of your energy, thoughts and time, please contact us.

As always, we remain committed to the liberation of women, animals and all of the Earth.

F.A.R.



PATRIARCHAL DOMINATION OF WOMEN, NATURE AND ANIMALS: THE FEMINIST-ANIMAL LIBERATION CONNECTION

When Peter Singer wrote the landmark book, Animal Liberation in 1970, he included a chapter subtitled, "Why supporters of liberation for Blacks and Women should support Animal Liberation too."¹ Singer drew clear parallels between arbitrary discrimination based on race, gender or species, but he did not go far enough delineating the connections between the historical basis of our culture's domination of women and animals.

In the 1980's supporters of both the feminist and the animal liberation movements began to expose these connections in the hopes of launching a more united attack on the hierarchical status quo. Historically, women have always been viewed as being closer to nature than men. While men were transcending their dependence upon the natural world and building "sophisticated" cultures, they were simultaneously oppressing women. The persistence of this dual oppression is borne out by our use of language. Land that is unspoiled and pristine is called "virgin territory"; when people use land harshly and with no respect, they are said to be "raping" the land. Whether seen as a mother figure who brings forth life, or as a beautiful young virgin, nature is conceived as female and as existing to serve men's needs.

One of the co-founders of Feminists for Animal Rights, Marti Kheel, describes the main strategies employed by male-dominated society to oppress women and nature/animals. She writes,

Two major images have been utilized within patriarchal society to attain transcendence over the female-imaged natural world. In one image, nature is conceived as a wild, demonic being, whose "will" must be conquered or subdued. Pride and pleasure are then found in the act of conquering this alien force. . . [The other] is the image of nature as inert, mindless matter which exists to serve the superior rational,

male mind. In contrast to the conquering attitude toward nature, the second image suggests a feeling of indifference.²

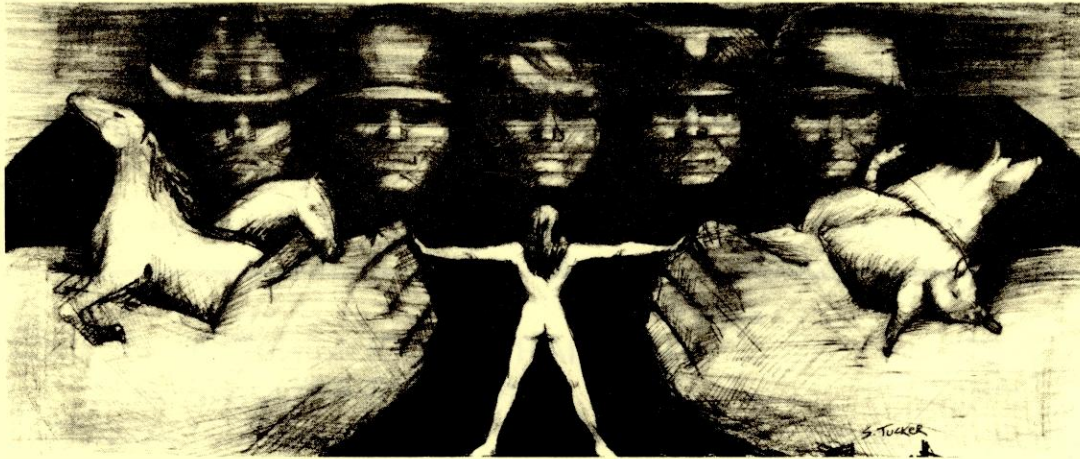
Carolyn Merchant discusses these two phenomena in depth in her book The Death of Nature. According to her research, people used to view the Earth as a living organism, a dynamic, powerful creature. Women, in turn, were looked upon as wild, lustful, and uncontrollable. The need for "man" to assert himself over the female-imaged natural world manifested itself in violence and intimidation. While the land was being discovered, explored and conquered, women were the victims of the horrible European witch hunts in which more than a million women (sometimes estimated at up to nine million) were brutally executed. As Merchant writes, "The witch, symbol of the

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violence of nature, raised storms, caused illness, destroyed crops, obstructed generation, and killed infants. Disorderly woman, like chaotic nature, needed to be controlled."³ While feminists often point to the witch trials as an indication of our misogynist cultural heritage, they often fail to mention that animals were frequently burned at the stake alongside the women, since men perceived them to be the witches' familiars, or attendant spirits. Women and animals became the convenient scapegoats for all of society's ills.

The ritualistic violence against women and animals is still with us today. Man's superiority over "wild" beasts is affirmed in the tradition of the rodeo and the bullfight.

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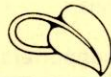
In pornography, women are shown being tied, gagged, and sometimes even killed. Animals are also victims of this vile business as can be seen in the violence and bestiality characteristic of animal "snuff films". Rape is another example of brute force used against women. Writing for *Ms.* magazine in 1983, Aviva Cantor describes the similarities between rape and the hunting of animals "for sport." She states,

Rape, especially gang rape, strikingly resembles hunting. Both feature the stalking of the prey, the cruelty and thrill of the capture and kill, the degradation of the victim, and the enjoyment of the victim's terror and defeat.

Andrea Dworkin, in *Pornography: Men Possessing Women*, describes a photograph that illustrates this parallel. The photo, captioned "Beaver Hunters," shows a naked woman tied with rope to the hood of a jeep in which two men dressed as hunters sit with rifles. The text under the photo reads: "Western sportsmen report beaver hunting was particularly good. . . during the past season. These two hunters. . . told *Hustler* that they stuffed and mounted their trophy as soon as they got her home."⁴

According to Carolyn Merchant, our world view changed with the advent of Newtonian physics and the mathematics of Descartes.⁵ While the natural world had previously been viewed as a wild entity which needed to be tamed with brute force, the philosophy adopted in the 17th century was a conception of the world as a perfect working machine, analogous to a giant complex clock that God had wound up and set in motion. This shift in attitude has had profound effects on the ethical consideration granted to nature and to animals. By viewing nature as a machine made up of mechanical, unfeeling parts, scientists absolved themselves of any moral responsibility toward nature. The practice of vivisection (experimentation on live

animals) became a common method of scientific inquiry during this time, encouraged by the teachings of Rene Descartes, whose mechanistic theory maintained that animals had no capacity for pain; their cries upon being cut open could be equaled to springs of a clock bursting when a clock is smashed.



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It is but a small step to compare the conception of animals as mere tools for research to the objectification of women, a primary concern among feminists. One feminist vegetarian wrote this description of an episode that raised her consciousness about meat-eating:

We were sitting in. . . a Cambridge restaurant, and paintings of women adorned the walls. The heads were conspicuously absent---only their bodies from the lips to the thighs were pictured, with the breasts and pubic hair emphasized. . . I realized that the pictures, like the meat that would be eaten, were all part of the male habit of objectifying, fragmenting and devouring. In Haymarket in Boston, two of the butchers have hanging on their walls a poster of a naked woman quartered as though she were meat, indicating the most delectable parts. A steak house in New Jersey is called "Adam's Rib"--- who do they think they are eating?⁶

Apart from the woman-as-meat imagery, there are other obvious ways in our male-dominated society, in which women and animals are stripped of their individuality, and treated as objects of amusement and pleasure. Harriet Schleifer comments,

. . . our bodies are considered primary sources of amusement: cattle shows, circuses, zoos, "beauty" pageants, live sex shows and houses of prostitution have much in common. . . while women are no longer sold for cash according to weight, age, and appearance as animals still are, the value of a woman is commonly judged by these criteria to this day.⁷

Recent advances in modern medical technology have brought new ways of controlling women and animals. The struggle of women for the right to control their own fertility has been a long and arduous one. Although many American women feel they have emerged victorious due to availability of the pill, IUD's, diaphragms, and contraceptive sponges (not to mention abortion), there is a negative side to the situation as well. In many ways, women have been made consumer targets of birth control programs, rather than active participants in making their own choices. Instead of educating women to understand their own bodies and predict ovulation, society has barraged them with questionably "safe" birth control methods that disrupt the hormonal balance of the body and can cause sterility and even death. As Genoveffa Corea, author of *The Mother Machine*, writes,

Male researchers have shunned research on fertility awareness methods of contraception. . . and safe barrier methods and have concentrated instead on potentially dangerous hormones and invasive devices aimed at subduing the enemy: woman's procreative power.⁸

However, the manipulation of women's reproductive capabilities pales when

compared to that inflicted on female farm animals today. Hormones are part of the daily diet of a factory farm sow, hen, or cow. Some sows spend their entire lives in strict confinement, either pregnant or nursing. Cows' udders are sometimes so unnaturally large (because of excessive hormones used to increase milk production) that they can easily trip over her own teats if allowed to walk around freely. The influence of the mechanical world view is quite evident in the language used by farmers. A passage frequently quoted in animal rights literature reveals this attitude towards the mother sow:

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"The breeding sow should be thought of, and treated as, a valuable piece of machinery, whose function is to pump out baby pigs like a sausage machine."⁹

For feminists to ignore the mechanization of birth and motherhood on factory farms would be a grave mistake, even if for only self-centered reasons. As a recent "New York Times" article on genetic cloning and embryo transfer in cows noted, most reproductive biology tried out on livestock is introduced to human society ten to fifteen years later. According to *Ms.* magazine, there have been fourteen human pregnancies as a result of embryo transfers since 1984.¹⁰ The birth process has also become "dehumanized" in modern hospitals through the routine use of labor-time schedules, caesarian sections and drugs.

Because both women and animals are systematically victimized in patriarchal society by the same strategies, a number of feminist animal liberationists hope that a new movement, named ecofeminism, can expose these identical strategies and work against them. One of the main tasks of feminism to date has been to question our culture's assumption of hierarchy and dualisms --- i.e. superior/inferior, culture/nature, mind/body, and spirit/flesh.¹¹ The process of starting to look at other beings as not above or below us, but rather as different entities who exist on the same plane is an important goal for both feminists and animal liberationists. Some feminists argue that women have qualities which make them the obvious bearers of a new consciousness, the ones who will save our world. In *Green Paradise Lost*, Elizabeth Dodson Gray theorizes that one reason why our male-dominated society has neglected

moral responsibility to future generations, is because men lack the bodily experience of pregnancy and childbirth. Gray feels that a woman's body teaches her to care about future generations through the nine-month period of carrying a member of that future generation inside her.¹²

In modern times, women and men generally relate to nature differently. The cruel practice of hunting, a predominately male activity, is often described by men as the highlight of their interaction with nature. Women tend to demonstrate more compassion and sympathy for the plight of individual animals. It is worth noting that the ratio of women to men involved in the animal rights movement is roughly three to one. Gender is closely intertwined with meat-eating as well. Carol Adams, feminist vegetarian, tells how during times of meat scarcity (resulting from poverty or rationing), women tend to give up their portions so that their husbands will have enough meat, perhaps in the belief that men must maintain their strength by eating meat.¹³ She goes on to quote Mary Feldman saying, "It has to do with the function of the



male in our society. Football players drink beer because it's a man's drink, and eat steak because it's a man's meal. The emphasis is on 'man-sized portions,' 'hero' sandwiches; the whole terminology of meat-eating reflects this masculine bias."¹⁴ A recent survey by *People* magazine asking, "Would you still eat meat if you had to kill the animals yourself?" received affirmative responses from only about twenty-five percent of the women surveyed, contrasted with about eighty percent of the men.

In conclusion, it is important for both feminists and animal liberationists to recognize and explore the parallel victimization of women and animals in patriarchal societies. The unifying philosophy of ecofeminism has the potential of taking the negative aspects of the ancient women-nature animal connection and turning it around, thereby empowering women to celebrate such values as sympathy

and respect for individual animals as well as respect for nature as a whole.

¹Peter Singer, *Animal Liberation*, (Canada: Avon Books, 1975) p. 1.

²Marti Kheel, "Animal Liberation and Environmental Ethics: Can Ecofeminism Bridge the Gap?" Forthcoming in *Reweaving the World: the Emergence of Ecofeminism*, Gloria Ornstein and Irene Diamond, ed., Sierra Club Books

³Carolyn Merchant, *The Death of Nature* (San Francisco: Harper and Row, 1980) p. 127.

⁴Aviva Cantor, "The Club, the Yoke, and the Leash: What We Can Learn from the Way a Culture Treats Animals" *Ms.*, August, 1983, p. 28.

⁵Carolyn Merchant, *The Death of Nature* (San Francisco: Harper and Row, 1980.)

⁶Carol Adams, "The Oedible Complex: Feminism and Vegetarianism", *The Lesbian Reader*, Gina Covina and Laurel Galara, ed., Amazon Press, 1975.

⁷Harriet Schleifer, Review of *Pornography: Men Possessing Women, Ordeal*, and "Not a Love Story: A Film About Pornography"; *The Animals' Agenda*, July/August, 1982.

⁸Genoveffa Corea, "Dominance and Control: How Our Culture Sees Women, Nature, and Animals" *The Animals' Agenda*, May/June, 1984, p. 21.

⁹L. Taylor, *National Hog Farmer*, March, 1978, p. 27.

¹⁰Mary Thom, "The Brave New World of Technically Assistant Reproduction" *Ms.*, May 1988, p. 72.

¹¹See Elizabeth Dodson Gray, *Green Paradise Lost* (Wellesley, MA: Roundtable Press, 1979.)

¹²*Ibid.*, p. 112.

¹³Carol Adams, "The Sexual Politics of Meat" *Heresies* 21, 1987

¹⁴*Ibid.*

Note: Many of the above-mentioned articles are included in the F.A.R. information packet along with other significant articles pertaining to the connections between feminism and animal liberation. For information see our order form.

GAIL JOHNSON



SAY "NO" TO DRUGS

Many of us in the animal liberation movement go to great lengths to boycott household and cosmetic products that have been tested upon animals. And yet, a number of us neglect to boycott other consumer products which involve animal suffering as well. These products are prescription drugs, one of the biggest industries in the U.S. today.

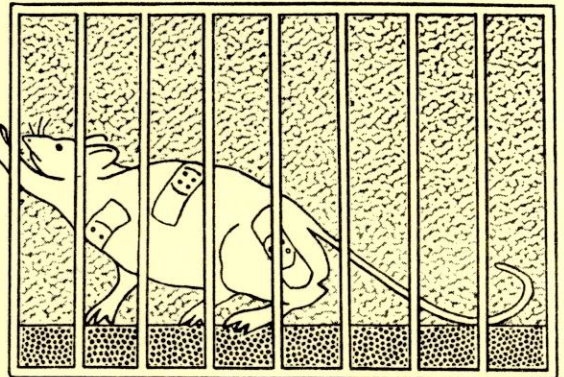
Fortunately, just as there are now cruelty-free alternatives to meet our household and cosmetic needs, there is also an abundance of "alternatives"¹ to prescription drugs. These "alternatives" were neither produced in laboratories nor tested on animals in painful ways. The "alternatives" have existed, in fact, for thousands of years throughout most parts of the world. Moreover, they have withstood the best test of all---that of time and experience.

The holistic health care movement has helped to reintroduce much of this ancient healing knowledge. It is one of the greatest untapped allies of the animal liberation movement today. As we say "no" to drugs, surgery and other heroic methods of fighting disease and ill-health, we withdraw our support from one of the major underpinnings of patriarchal medicine, and hence from the continued suffering of millions of animals that die in its name.

Herbal healing represents one of the most holistic of the existing "alternatives." Herbal healing, which has been practiced for centuries by women healers throughout the world, is based upon a trust in the life-giving power of Gaia, the Earth. Other valuable alternatives include acupuncture, yoga, and homeopathy as well as the many existing varieties of body work.

Dietary changes---including the adoption of a vegetarian (vegan) diet---are yet another way in which we can improve our health while helping to reduce animal suffering at the same time. Increasingly, we are learning that our meat-based diet is one of the major causes of most modern disease.² And yet, sadly, research scientists continue to subject animals to painful experiments in the pathetic belief that through their suffering cures will be found. But, of course, the best "cures" are found not through zoological research, but rather through changed life-styles, and the adoption of a healthier, more humane diet.

HUMANS CAUSE
CANCER
IN RATS



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All these healing modalities share in common the ancient notion that Nature (the Greek physis) is the true healer and not the physician with his rationally derived chemical cures. This is not to imply that those who are unable to break their dependence upon drug-based medicine should feel guilty for this reliance. It is merely to say that we owe it to ourselves and to those beings that have no "alternatives" to their plight---namely, the animals---to give holistic healing a fair try. For if we, in our daily lives, can provide others with a viable alternative to modern, Western medicine with its use of toxic drugs and the suffering of animals that such drugs entail, we can pave the way for a healthier, kinder and more compassionate world for all.

¹ I use the term "alternative" advisedly since "alternative healing" has, historically, been the major form of healing throughout most parts of the world. Western, patriarchal medicine is, in fact, the true deviation from the norm.

² For more on the health hazards of meat-eating (as well as its other adverse effects), see John Robbins Diet for a New American, Stillpoint publishing, Walpole, New Hampshire, 1987. See also John A. McDougall's McDougall's Medicine: A Challenging Second Opinion, Piscataway, NJ, New Century Publishers, 1985.

Marti Kheel



THE INCURABLY ILL SPEAK OUT

The Disabled and Incurably Ill for Alternatives to Animal Research (DIIAAR) was started in November, 1987, in Berkeley by those of us who are tired of having our health difficulties used as a justification for animal experimentation. The biomedical research establishment has mounted an aggressive media campaign against the animal rights movement---ranging from the attempt to link every medical research discovery with animal experimentation to identifying the animal rights movement with "building-burning radical terrorists". As part of this campaign, they have helped to organize, fund and promote a group entitled, "Incurably Ill for Animal Research". They have gone on to open chapters across the country, successfully receiving media coverage. Those of us who started DIIAAR thought it was important for the public to know that not all of us with serious health problems want animals tortured and killed for our supposed benefit.

We also wanted to let disabled people know how our health, as well as the general public, can and has been harmed by misinformation acquired as a result of extrapolating from species whose physiologies are different than our own. Additionally, the vast majority of animal research has nothing to do with human health. Even the research that purportedly does apply is often irrelevant, trivial or unnecessarily redundant. We are particularly upset that not only are scarce resources being wasted in ways that are causing animals to suffer horrendously but there have also been cutbacks in funding programs that genuinely benefit the disabled---rehabilitation, education and basic medical care.

Some of us feel that there are parallels between the discrimination we have experienced as disabled people and the even greater suffering of animals. Just as our society has failed to formulate truly responsible, ethical policies to protect the

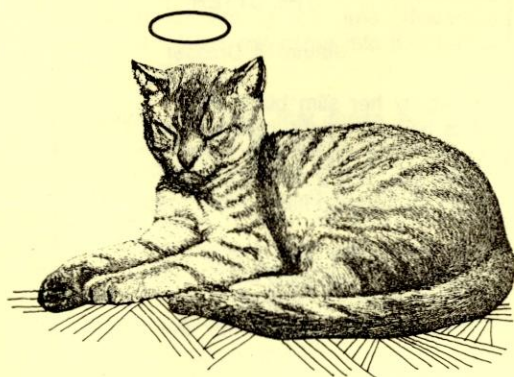
disabled, it has been even more negligent toward animals. Discrimination happens because another being's life is considered to be of little or no value. If we had more of a spiritual understanding that all life is one, we would not condone exploitation of another because to harm another would be to harm oneself as well.

One of the most common themes among our members is that from the personal experience of pain there arises a strong empathy with the plight of animals in laboratories. We recognize that we have options for dealing with pain that animals do not have, and that knowledge is agonizing. Several women members have felt that the medical system and many of its doctors are callous to them and much more so to the animals. The insensitivity shown to animals in medical school training contributes to making the doctors unfeeling towards patients. The experience of physical limitation and isolation are additional reasons for our empathy with caged animals.

Our membership (as with other animal rights groups) is composed mostly of women (about 4 women for every man.) All the members of our board are women. The fact that we are predominately a movement of women is not surprising since women tend to be much more in touch with their feelings, their capacity to nurture, and their instinctual connections with nature.

DIIAAR welcomes the support of all those interested in finding a "gentler, kinder" way to pursue medical research and to live in peace and harmony with all the natural world. DIIAAR can be reached at 1636 Channing Way, Berkeley, CA 94703.

DONNA SPRING



We were discussing the possibility of making one of our cats Pope recently, and we decided the fact that she was not Italian, and was a female, made the third point, that she was a cat, quite irrelevant.

Katherine Whitehorn, Luciad Liecester, University Magazine, January, 1965.



In Pity and In Anger: A Study of the Use of Animals in Science by John Vyvyan, 167 pages, copyright 1988 by Micah Publications, Marblehead, MA, reviewed by Chris Keyser.

"The physiologist is not an ordinary man: he is a scientist, possessed and absorbed by the scientific idea that he pursues. He does not hear the cries of animals, he does not see their flowing blood, he sees nothing but his idea, and is aware of nothing but an organism that conceals from him the problem he is seeking to resolve."

---Dr. Claude Bernard, College de France, mid-19th century.

Vivisection did not always command the widespread social acceptance and respect it enjoys today throughout the industrialized world. A century ago when the practice of taking apart animals limb by limb and artery by artery was still in its infancy, vivisection was roundly condemned by Europe's intellectual community as anathema to the humanistic values of culture and civilization. Prominent artists and writers, from Victor Hugo to Robert Browning to Mark Twain decried vivisection, and Queen Victoria denounced it as "a disgrace to humanity and Christianity."

"The thought of their sufferings," wrote the German composer Richard Wagner, "penetrates with horror and dismay into my soul; and in the sympathy evoked I recognize the strongest impulse of my moral being, and also the probable source of all my art." Celebrated vivisectors, who were literally on the cutting edge of their bloody profession, were driven by a horrified populace from neighborhoods where they attempted to set up shop. The Frenchman Claude Bernard, known as the "father of vivisection," was forced from neighborhood to neighborhood until he found sanctuary in the district of Paris where the notorious Dr. Guillotine had perfected his head-severing machine on the necks of sheep. It was "dismantling the living machine," 19th century parlance for the sentient being who today's vivisectors callously dismiss as "tools for research."

And yet within just a few short decades the scalpel-wielding "new physiologists" had executed a coup de grace and convinced the scientific world that vivisection embodied the essence of pure science, devoid of "emotionalism" and common sentimentality. From just a trickle a century ago, today millions of animals are sacrificed routinely in the name of science, progress, and even humanity.

How and why this came to pass is the subject of a new American edition of "In Pity and In Anger: A Study of the Use of Animals in Science," by the late John Vyvyan, a Shakespearean scholar, archaeologist, and British animal rights proponent. In his easily readable study originally published two decades ago in Great Britain, Vyvyan traces the roots of both vivisection and the fervent crusade that arose to abolish it. He capsulizes the debate through the eyes of three leading nineteenth century figures--- Claude Bernard, Francis Cobbe, founder of the National Anti-Vivisection Society of Great Britain, and Anna Kingsford, who became one of the first British women to earn a medical degree in order to expose the horrors of vivisection.

"This is not a dispassionate book. It is written in pity and in anger," Vyvyan begins. "I am not ashamed of these emotions: on the contrary, they have arisen out of facts that I should be ashamed to chronicle without emotion. . . They are part of an unfinished chapter in the history of science that some scientists would like to disavow."

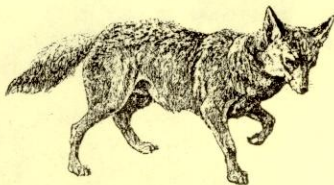
Much has changed in the past hundred years. In Claude Bernard's time vivisectors made a public display of their cruelty and their scalpels, turning their laboratories into a theater of brutality and inviting audiences to watch in morbid fascination as they cut mercilessly into their helpless prey. By some perverse reasoning they sought to cultivate public opinion in their favor by

(CONT...)



creating a spectacle of their savagery. Nonetheless, their honesty is refreshing when contrasted to the contemporary hypocrites who tout their "morality" and "ethics" before the television cameras while burying their evil deeds in underground torture chambers and behind locked doors at Stanford, UC, and other "institutions of higher learning." One of the unsung heroines of Vyvyan's tale is Madame Marie Francoise Bernard, who repelled in horror at her husband's professional transgressions against nature from the outset of their marriage when he brought his mangled victims home to observe overnight. After 24 years of living with someone whose perverted values she abhorred, she finally left Bernard to establish a shelter for stray dogs to save them from ending up under her ex-husband's and his colleagues knives. The hapless woman and her daughters are said to have roamed the streets of Paris rounding up stray animals to rescue them from the "bunchers" of their day.

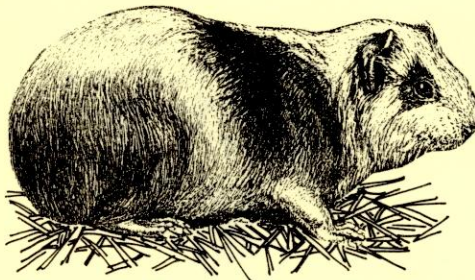
But if Marie Bernard lacked valor the two central figures of Vyvyan's story, two pillars of the early movement to abolish vivisection, resonate courage and conviction. Although separated by light years in style and sensibility, Frances Power Cobbe and Anna Kingsford made invaluable contributions to the birth of the anti-vivisection movement in late 19th century Europe. More than anyone else, Cobbe is responsible for bringing the debate over vivisection before the British Parliament and championing an historic bill in 1876 to ban vivisection on dogs, cats, and horses, and require complete anesthesia while experimenting on other animals in Great Britain. When the bill failed because of a backlash from a vocal minority of vivisectionists, Cobbe became embittered and disillusioned, and devoted the remainder of her life to an unbending resolve to completely abolish vivisection. "The world has never seemed to me quite the same since that dreadful time," she wrote. "My hopes had been raised so high to be dashed so low as even to make me fear that I had done harm instead of good, and brought fresh danger to



NO COMMENT

Man is the hunter; woman is the game.
The sleek and shining creatures of the chase,
We hunt them for the beauty of their skins;
They love us for it and we ride them down.

Alfred Lord Tennyson



the hapless brutes for whose sake, as I realized more and more their agonies, I would have gladly died. I was baffled in an aim nearer to my heart than any other had ever been, and for which I had strained every nerve for many months. . .Justice and Mercy seemed to have gone from the earth."

Vyvyan is sharply critical of Cobbe's dogmatic drift and abolitionist stance following the defeat of the anti-vivisection bill, and of her refusal to consider a more gradual course toward social change. He points out that the bill was not a complete disaster in that it banned vivisection as a teaching tool in medical schools and universities and restricted the practice to licensed facilities and individuals.

To illustrate his point that social change cannot be effected by a single legislative act, Vyvyan points out that at the outset of the 19th century there were more than 200 crimes which carried a sentence of death by hanging in Great Britain. Today there is only one. This reduction was accomplished by a succession of legislative acts, each one bitterly opposed. Had the critics of capital punishment insisted on all or nothing, they would have come out empty-handed. "The best law is not the best that can be imagined, but the best that at any given time it is possible to obtain," Vyvyan argues. For while public gallows are no longer commonplace in villages and towns throughout Britain, the death knell for laboratory animals is resounding louder everyday. "In the matter of brutal experimentation on our simpler fellow beings, we are still in the age of the gallows-hall and group-hangings. We have remained savages in this respect," Vyvyan observes. "But if we are to end this evil, and to leave a cleaner and happier world for our descendants, we shall have to use imperfect laws as a foundation on which to build, and bring them gradually to perfection."

In many ways Frances Cobbe embodied the Victorian society of her day. Thus she frowned on Anna Kingsford's unconventional lifestyle and mystical bent, leading to an early rift in the anti-vivisection movement and a presage of the rampant dissension in today's movement. If Cobbe was a stalwart and stubborn rock of determination, Anna Kingsford was a fragile flower whose delicate blooms and fragrance enchanted everyone who knew her. A lifelong mystic and onetime president of the Theosophical Society founded by Madame Blavatsky, Kingsford brought a

deep spiritual dimension to her work on behalf of helpless animals. As an upper class child growing up in the English countryside, she renounced hunting after experiencing a terrifying vision of herself as the hunted fox. Around the same time her brother converted her to vegetarianism, and she embraced the conviction that "cruelty is the chief, if not the only sin."

Anna Kingsford's belief that injustice breeds cruelty led her to become active in crusading for women's rights. Soon after marrying an Anglican clergyman, she purchased "The Lady's Own Paper" in London. While editing this women's rights periodical she first learned of the cruelty perpetrated against animals in scientific laboratories. Kingsford decided to study medicine to expose vivisection with a firsthand knowledge of its cruelty, and to demonstrate scientifically that a vegetarian diet is healthy to body, mind and spirit. Since the Victorian values of the age prohibited women from obtaining a medical degree in England, Anna Kingsford enrolled in the Faculte de Medecine of Paris, where she spent the next six years alone in an alien land, descending into her private "hell". . ."a Hell more real and awful than any I have yet met with elsewhere, and one that fulfills all the dreams of the mediaeval monks." In a letter of August 1879▷



THE OTTER

Jannie M. Dresser

All agility her slim black body
slips up to the light; hands, feet
tucked in, she carries a shell
to the sun, and a rock to crack
open the crusted flesh of her meal.

After lunch she curls into a ball
and plays, dozes back out,
feet like Aladdin slippers.
Tilting the sky backwards she flips---
dog face, whiskered, a tumble.

Then, sleep, the soft tide rinsing
two layers of fatal fur,
her heart pumps. The bounty hunters
crumble her numbers in droves---
thousands pushed into ventricles of nets.

They pound her into parts
of lady's opera cloak.
Her pup in premature parting sinks,
learns to dive.



"Haven't you heard? Colonel Sanders died."

Kingsford recounts how the terrifying shrieks of tortured animals resonated up from the vivisection chambers to the library where she was studying.

Kingsford's professors were antagonistic toward her because she was a woman and because she adamantly refused to take part in any experiments on animals, denouncing vivisection as barbaric and scientifically invalid. Once, during a particularly heated argument with one of her professors over Claude Bernard's latest torture device---an oven in which animals were slowly burned to death as the scientists stood by and observed---Anna summoned up her psychic powers and invoked the wrath of god to strike Bernard dead in his tracks and rid the earth of his torturous presence. Soon afterward Bernard became seriously ill and died. When she learned of her nemesis' death, Kingsford exclaimed to her collaborator, Edward Maitland, "Claude Bernard dead! Claude Bernard dead! Take hold of me! help me to a seat, or I shall fall! Claude Bernard dead!" She became convinced that she was the instrument of his death and therefore proclaimed "I have not come into this hell of a world in vain."

For Vyvyan, the fact that these two great spirits, Cobbe and Kingsford, failed to put aside their differences and unite to combat an unspeakable cruelty is a great tragedy that should be taken to heart by today's animal rights movement, riddled with its own internal strife. "An effective world-union to redeem science from cruelty has never been needed to urgently as it is now; but in order to be effective, its membership must face an intimate as well as a social problem," Vyvyan concludes. "Not many of the individuals who band together to further any great enterprise have faced the 'Shadow' in themselves. The 'Shadow'---to borrow a concept from Jung---is the underworld that exists in every human psyche, and that has to be recognized before it can be ruled. However idealistic a movement may be, it is likely to be disrupted if its members---particularly its leaders---are unconscious of the forces that emanate from this "dark"

region. They may believe that their disagreements spring only from their principles, but beneath them is the clash of the more disreputable elements of their personalities."

Nonetheless the courage and determination of Anna Kingsford and Frances Power Cobbe should serve to inspire today's defenders of animals in our struggle for justice and liberty for all species. As mothers of our movement they planted a seed that will, one day, ripen and set all beings free to fulfill their natural potential.

MORE BOOKS...

Juno by Nancy Ashbaugh, 181 pages, copyright 1986 by St. Martin's Press, New York, reviewed by E. K. Gray.

"I was thinking how nice it would be to curl the whip around the dirty swine at rodeos. The old fool took us to a big one the summer before so we could watch calves bulldozed, horses spurred and lashed, animals baited, bellies wrapped in belts studded with spikes and burrs turned to their skin to make them buck and scream.

"So the bastards in the stands screamed too. A vile queen of it all pranced about trying to ride a horse and almost fell off a couple of times. I would have helped that if I could. Dignitaries on the platform complained about violence on TV and they said okay to this crap."

This is no romanticized picture of girlhood. Neither is this a condescending and cliched portrait of the shy and quiet "animal lover" who avoids the other kids on the playground and draws horses all day. This is the angry inner dialogue of Juno, a sensitive, volatile young girl who is in constant and dramatic conflict with the values of those around her. Yes, Juno cares more about horses than boys and is rebellious and anti-social, but this is not treated as "just a phase she's going through". Her character has warmth, social significance and heroic dignity. She is a

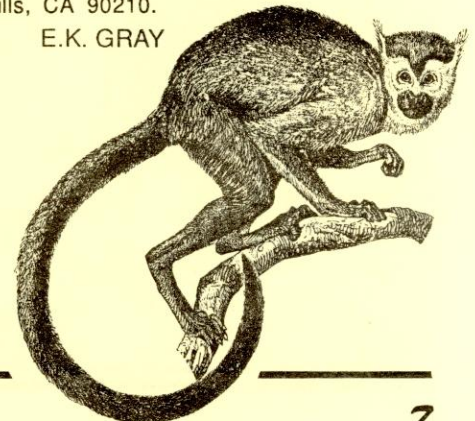
strong willed feminist vegetarian, animal lover who goes up against her family and the political and educational system around her while at the same time discovering her own strengths and weaknesses. Set against the harsh, scarred terrain of the nuclear testing sites near Las Vegas, Nevada, the novel starts with the rape of Juno's sister Margaret, and Juno's vow to "find the son of a bitch". From start to finish, the novel pulls no punches in its depiction of the cold and violent forces which seek to maintain the status quo, touching on issues of abortion, euthanasia, rape, murder, nuclear war, animal testing, sexism, speciesism, and pollution. That's certainly a tall order and a difficult one to pull off successfully, but the author manages to pull together the many themes with flair and the result is a gripping and suspenseful adventure.

As the animal rights movement grows, it gradually finds its way into art and literature and outgrows the confines of slogans, signs and manifestos which, although indispensable, are not the only avenues to the hearts of the uninitiated. Although Juno holds its own as a very moving coming-of-age story, it will, in addition, introduce those who are unfamiliar with animal rights to the feelings behind the movement, from a very personal point of view. Feminists and animal rights advocates can certainly relate to the alienation and revulsion the young heroine feels in so many seemingly innocuous everyday situations, such as at the dinner table or in a modern hospital. It is through fiction like this that the ethics of the animal rights movement will gradually find its way into the collective consciousness of our culture.

Juno has already won the McNaughton Selection, among other awards and film rights have recently been sold. The screenplay will also be by Nancy Ashbaugh and Fionnula Flanagan (whose credits include directing and starring in James Joyce's Women) is slated to direct the film. If the film lives up the promise of the book, it should be an exciting step for the movement.

Nancy Ashbaugh can be contacted at the University of Nevada at Las Vegas, and letters of encouragement can also be sent to Fionnula Flanagan, c/o Independent Films, The Rejoycing Co., 13438 Java Drive, Beverly Hills, CA 90210.

E.K. GRAY



RECENT TITLES...

For those who might feel frustrated that the feminist community has not shown greater support for the animal liberation movement, please take note! There are increasing signs of interest and concern. A number of articles and books have begun to appear in the feminist press, many of which deal directly with the connections between feminism and animal liberation. The following is a short list of some of the most noteworthy of these publications. We are currently working on a more extensive bibliography which will be available upon request. Please send us any suggested titles you might have.

Through Other Eyes: Animal Stories by Women, Irene Zahava, ed., Freedom, CA: Crossing Press, 1988.

Rape of the Wild, Andrée Collard with Joyce Contrucci, London: The Women's Press, 1989.

The Dreaded Comparison: Human and Animal Slavery, Marjorie Spiegel, with a preface by Alice Walker, Philadelphia, PA: New Society Publishers, 1988.

Junjo, Nancy Ashbaugh, New York: St. Martin's Press, 1986 (see book review).

In Pity and In Anger: A Study of the Use of Animals in Science, John Vyvyan, Marblehead, MA: Micah Publications, 1988 (see book review).

Healing the Wounds: Ecofeminism and Community, Judith Plant, ed., Philadelphia, PA: New Society Publishers, forthcoming, 1989.

Reweaving the World: The Emergence of Ecofeminism, Gloria Orenstein and Irene Diamond, ed. S. F.: Sierra Club Books, forthcoming, 1989.

With a Fly's Eye, Whale's Wit and a Woman's Heart: Relationships Between Animals and

Women, Theresa Corrigan and Stephanie Hoppe, ed., Cleis Press, forthcoming, May, 1989.

"Medical Science Without Cruelty to Animals", Donna Spring, in Woman of Power, issue 11 "Science and Technology", Fall, 1988.

"From Healing Herbs to Deadly Drugs: Western Medicine's War Against the Natural World", Marti Kheel, in Woman of Power, issue 11 "Science and Technology", Fall, 1988.

Woman of Power, "Nature", issue 9, Spring, 1988 (Note: There are numerous articles in this issue devoted to the subject of animals. The editor of this excellent journal has expressed a commitment to having something about animals in every issue.)

"Metaphors of Nature: Vivisection and Pornography---The Manachean Machine", Roberta Kalechofsky, in On the Issues, Vol. IX, 1988.

TO KILL A MOUNTAIN LION

Rebecca Chapman

"To kill a mountain", the ad read.
And below, a fierce yet soft and trusting
Feline face stares back,
Jaw open, saber teeth exposed,
Enormous velvet paws stretch out
Before a muscular chest.

They say the hunter shoots the paws first
To keep the lion treed until he can
Fire, point blank,
The bloody death blow.

Somewhere near their den two cougar cubs
Tumble and frolic, creep and explore
In their new world among the trees,
Rocks and earth.
Their eyes are bright and eager
Yet they do not stray too far.

Shy and elusive, they keep their lives
Hidden from the humans.
The cat does not suspect the baying hound,
The threat in Hunter Orange
That walks upright.
The raised rifle.
The searing fireball.

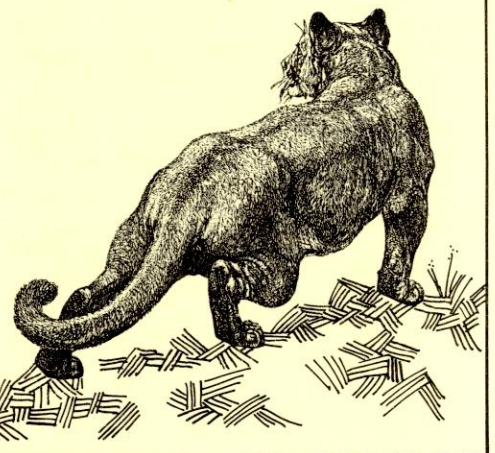
Why, you may ask
Would anyone want to do this?
To kill a mountain lion?
"Wildlife management", they reply,
"Wishes to effectively
Control the mountain lion
As a
Valuable
Game
Mammal.
To maximize public benefits.
To minimize its potential to
Inflict
Damage
On
Public
Property."

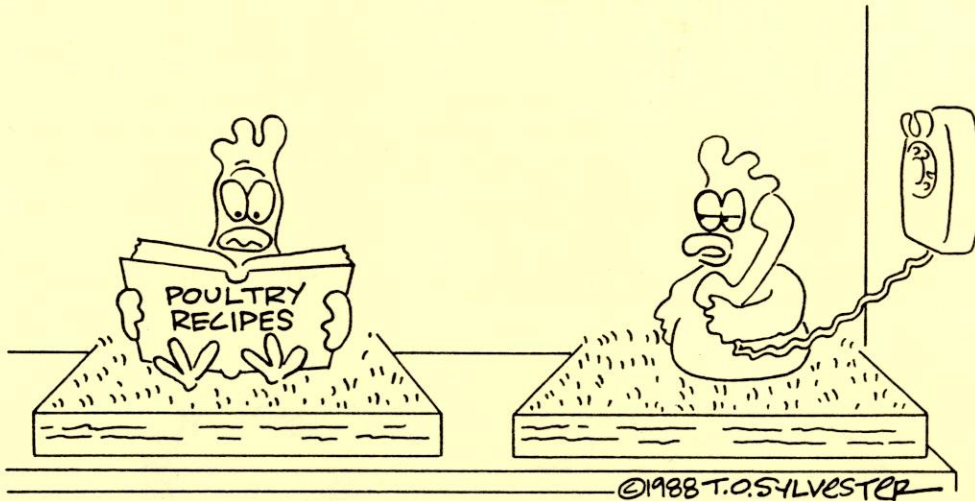
Conflicting reports estimate
The lion population in California
To be between
One thousand and four thousand.

On July 11, 1987
The world population of
Human Beings
Reached
Five
Billion.

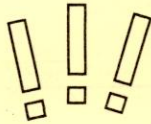
Our habitat expands
All over the globe.
We claim the lands
Of other creatures
As well as their lives.
Aside from the hunter
We may mean no harm
But I fear
We are
Out
Of
Control.

Who then, I ask
Will manage
The human population?
Who will vanquish the hunter?
Who will champion the American Lion?





Hello, Amnesty International?



A blatant example of parallels between the degradation of women and animals can be seen in a line of greeting cards produced by Exclamations, Inc.

One of their cards shows photographs of three featherless chicken corpses lying on little towels in a beach scene. Each corpse is dressed in a doll's sunglasses and bathing suit, with toenails on their feet painted blood red. Two of the birds have their legs spread apart for a "crotch shot" view. The word on the front of the card simply says "Chicks!" in bright red letters and continues inside with "...love the beach!".

The image depicted offends women by portraying them as plucked, dead birds posed in a sexually titillating manner. It also degrades the life that once inhabited the bodies of these birds.

Another card in this line shows yet another dead chicken sitting on a toilet with pink doll's panties pulled down around the feet. Other cards in this line, interestingly called "Big Fun", portray a variety of live baby animals posed and dressed in doll's clothing. Exclamations also produces many sexist greeting cards which offend women and men alike.

Let Exclamations, Inc. know what you think of their "Big Fun" cards by boycotting their products. Letters of complaint can be sent to Exclamations, Inc., P. O. Box 9362, Walnut Creek, CA 94596, or you may call them at (707) 745-5661.

ROYAL FOOT IN ROYAL MOUTH

Prince Philip's remark that the recent rescue of two ice-bound whales in Alaska was a "circus act" drew fire from conservation groups yesterday. Friends of the Earth, for example, called his remarks "ridiculous."

But a remark he made later in his speech to the World Wide Fund for Nature proved even more controversial.

The prince attempted to defend the royal family's love of hunting by comparing hunting---killing animals for pleasure---with the beef industry---killing animals for money.

"I don't think doing it for money makes it any more moral," said the prince. "I don't think a prostitute is more moral than a wife, but they are doing the same thing."

"He has insulted his wife and all the married women of Britain," said M. P. Clare Short. "He has called his wife the equivalent of a prostitute."

"It is typical of the duke that every time he opens his mouth, he lets his belly rumble," M. P. Ron Brown added. He noted that animals have no means of protecting themselves against human hunters. "At least a prostitute can say 'no' or refuse the money," said Brown.

"The San Francisco Chronicle", December 8, 1988.



The Calves of Indonesia

Ten years ago, the government of Indonesia banned beauty contests, on the ground that they are unseemly displays of women's bodies.

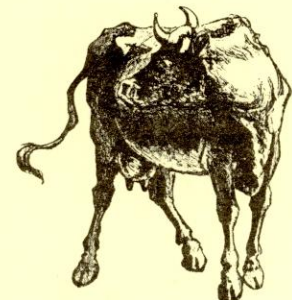
Since then, however, pageant organizers have gotten around the rules by holding contests for individual parts of women's bodies. Last month, for example, there was a "Beautiful Lips" contest in Jakarta. A "Beautiful Calves" contest had been planned for next month.

That was until the minister for women's affairs returned from a meeting in Washington and heard about it. "The calves and then the lips," she said, reaffirming the ban. "This bit and then that bit. You don't see men parading their parts and so women shouldn't do it either."

The organizers of the pageant argued the merits of their case. A family doctor and an anatomist are among the judges, they said. A tape measure will be used on the calves. Plain women are free to apply.

"What we are judging is just the beauty of their calves," said the head of the Rama Shinta Modeling Group. And as for the bathing suit competition, "That's to ensure that their calves are in proportion with everything else."

"The San Francisco Chronicle", 1988.



CRUSADERS FOR THE ANIMALS

This is not a war, it is a massacre.
 Those slain or imprisoned are not the enemy,
 But the ally of our Spirit.
 Yet they are the captives taken into slavery
 servitude.

They are the abducted who, stolen from their
 homes
 and families,
 Are destined to concrete cells and isolation.
 They are the prisoners in chambers of
 torture,
 Sacrificed at the altars of Business and
 Science.

They are the anguished who cry out as their
 children
 Are bludgeoned before their eyes.
 They are the panicked who mutilate their own
 bodies
 To escape the jaws of death.

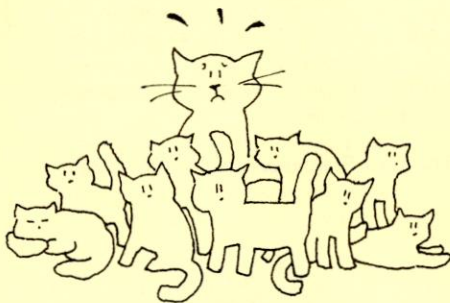
They are the homeless whose habitat has been
 burned, poisoned and pillaged.
 They are both the meek and the mighty
 Whose majesty and power have been
 Laid to waste.

And those who hear the screams and trumpets
 of terror and pain,
 Those who advocate to quell the slaughter
 of billions,
 Are themselves held suspect and ridiculed.

And their souls wail in sorrow and agony for
 their
 kindred kind.
 And their hearts and minds lead them into the
 foray.
 Dove of Peace, fly with them:
 Crusaders for the animals.

REBECCA CHAPMAN

PLEASE,



FOR THEIR
 SAKE,
 NEUTER
 AND
 SPAY
 TODAY

RAPE RACK RATED

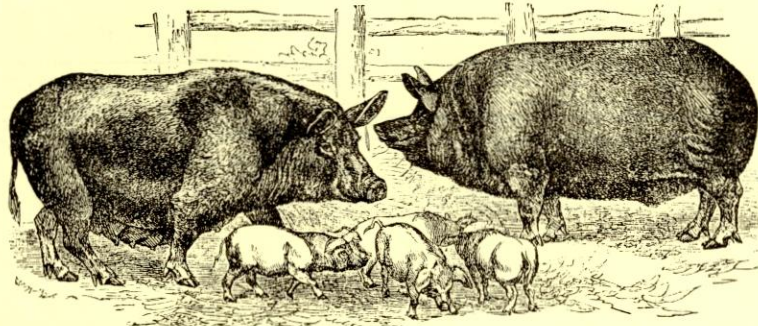
In research done by a certain M. Blockey of Australia numerous "virgin" cows (heifers) were restrained for 40 minutes each to find out how many times a bull would "service" (his words---our words for it would greatly differ) the heifer. The reason? To find out if "serving capacity" had an effect on profitability in beef cattle herds. (Cited in the University of California, Cooperative Extension North Bay Livestock Logic newsletter, October, 1984).

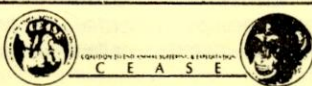
Note: Female animals are routinely subjected to rape-racks on factory farms.

CRUELTY-FREE PRODUCTS

For a future issue of the newsletter I am currently researching and compiling information about cruelty-free items. The term "cruelty-free" describes products that are not tested on animals. I plan to include in my findings lists of personal care products, cosmetics, and cleansers as well as local (Bay area) and mail-order sources for them. Information, questions or other input from readers is appreciated. Please feel free to contact me care of FAR.


SHELLEY M. SAMUELS





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