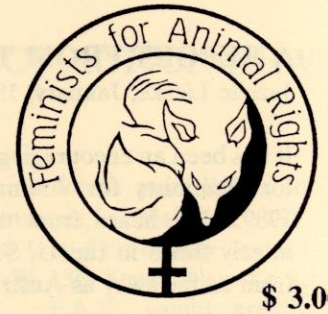


Bi-Annual  
Publication

# FEMINISTS FOR ANIMAL RIGHTS

Volume V  
NOS. 1 - 2  
WINTER - SPRING 1990



\$ 3.00

M.W.F.A.R., 3625 CHICAGO AVENUE SO., #2, MINNEAPOLIS, MN 55407  
E.C.F.A.R., P.O. BOX 694, CATHEDRAL STATION, NEW YORK, NY 10025  
W.C.F.A.R., P.O. BOX 10017, NORTH BERKELEY STATION, BERKELEY, CA 94709 (415) 547-7251

## UPDATE

K. Minott

### We're Expanding !

FAR is proud to announce that we are expanding! An East Coast branch of FAR (ECFAR) has recently been formed. Located in New York city, it will help to unite feminists from coast to coast in the struggle for animal liberation. West Coast readers who know any women in the East who would be interested in joining ECFAR should contact:

Batya Bauman,  
East Coast Feminists for Animal Rights  
P. O. Box 694, Cathedral Station  
New York NY 10025  
Tel: (212) 866-6422

We are also forming a branch in the Midwest, in Minnesota. Women interested in joining can contact:

Julia Smedley  
3625 Chicago Avenue So. #2  
Minneapolis MN 55407  
Tel: (612) 823-6547

### Advisory Board Forming

We are pleased to announce that thus far, Carol Adams, Judy Chicago, Mary Daly, Sally Gearhart, Robin Morgan, Rosemary Radford Ruether, Charlene Spretnak and Merlin Stone have accepted our invitations to sit on our advisory board.

We wish to extend our thanks to these women for their support.

...And Incorporating

(continued p. 7)

## WHAT'S IN A WORD?

### Bitch

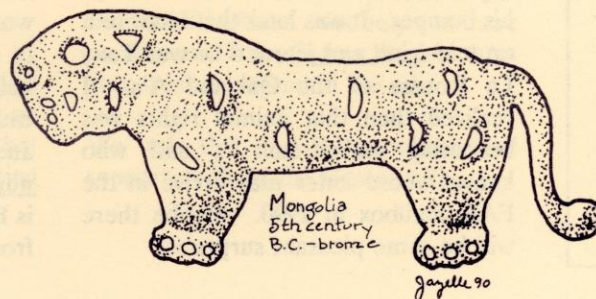
Bitch became a naughty word in Christian Europe because it was one of the most sacred titles of the Goddess, Artemis-Diana, leader of the Scythian alani or "hunting dogs." The Bitch goddess of antiquity was known in all Indo-European cultures, beginning with the Great Sarama who led the Vedic dogs of death. The Old English word for a hunting dog, bawd, also became a naughty word because it applied to the divine Huntress's promiscuous priestesses as well as her dogs.

Harlots and "bitches" were identified in the ancient Roman cult of the Goddess Lupa, the Wolf Bitch, whose priestesses the lupae gave their name to prostitutes in general. Earthly representatives of the Wolf Bitch ruled the Roman town of Ira Flavia in Spain, as a queen or series of queens named Lupa.

In Christian terms, "son of a bitch" was considered insulting not because it meant a dog, but because it meant a devil--that is, a spiritual son of the pagan Goddess.

Barbara Walker  
*The Women's Encyclopedia of  
Myths and Secrets*

(continued p.11)



## Finding a Niche for Animals within the Greens

Marti Kheel

If feminism may be said to have a single underlying theme it must surely be that of making connections. Connecting the personal with the political, the mind with the body, reason with emotion---all these dualities of patriarchal culture are viewed as differing aspects of a single whole. From a feminist perspective, animal liberation is not an isolated phenomenon but rather part of a larger movement which seeks respect for all forms of life.

Typically, environmentalists express concern for animals only at the point at which a species is in danger of extinction.

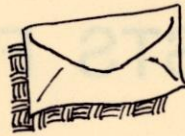
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- *Cut-Out Cruelty-Free Shopping Guide*
- *Finding a Niche for Animals within the Greens*
- *Review of Andrée Collard's Insightful New Book Rape of the Wild*
- *Planning for the Washington March in June*
- *Pictures, Poems, and More*

## A REPORT FROM THE FAR MAILBOX

Jazelle Lieske, January, 1990



It has been an encouraging year of mail for Feminists for Animal Rights in 1989. We heard from many people, mostly those in the U. S., with a few from as far away as Australia.

A large portion of mail arrived in the beginning of the year after Megan McInnis-Gray put our address in her letter to the editor which was published in the November, 1988, issue of MS Magazine. Another good referral for us has been the Animals' Voice magazine which lists FAR along with other animal organizations in each issue published. FAR was also listed in the August, 1989 issue of Vegetarian Times.

Although most of the requests were for more information about FAR and merchandise orders, many of those who contacted us told us something about themselves and were quite insightful. There were a number of letters from students involved in animal rights groups in their schools. A few people we heard from were members of NOW and wished to present the feminist/animal rights connection to their local groups. Elizabeth Farians

encouraged us to have a literature table at the national NOW conference in Cincinnati, Ohio, and helped us to accomplish this in conjunction with a local group. Of the seven men who wrote to us, (this is an approximate number judging only from gender-specific names) one was from the California Men's Colony requesting information on FAR (an encouraging note!). We heard from other groups as well, such as Earth Concern of New York, Wilderness Women of Oakland and an anti-vivisection group in Poland. There were letters from teachers, a librarian, veterinarians, journalists, a photographer, students and artists. Judy Chicago, who requested information from FAR in October, is currently working on the Holocaust Project which will reflect the tragedy of the Jewish experience and specifically the situation of women. She also intends to address the abuse of animals in the context of the Holocaust Project. Some writers wanted to know more about veganism, vivisection, cosmetic testing and there was one request for our view on the abortion issue. Encouraging and welcome voices in the mail were Christine Reiter, Rita Milcarek and Adele A. Chatelain, who wrote regularly with suggestions, orders and donations. Many of those who wrote to us were active in either animal rights or feminist groups in their area and were interested in making the connection between the two issues.

Overall it was an encouraging year of mail to end the decade with. I remember earlier this year on a summer evening I complimented a well-dressed man getting into an expensive car on the anti-fur sticker on his bumper. It was later that I saw him on television and learned he was Tony La Roussa of the Oakland A's. I realized then that animal rights was becoming mainstream ... and who knows whose letter may arrive in the FAR mailbox in 1990. Maybe there will be some pleasant surprises!

**NEW\*\*\*NEW\*\*\*NEW  
BUMPER STICKERS  
FEMINISTS FOR ANIMAL  
RIGHTS**

\$2.00 each includes postage  
Make check payable to:  
F.A.R., P. O. Box 10017, North  
Berkeley Station, Berkeley, CA  
94709 (See order form.)

**JUNE 10, 1990 WASHINGTON, D.C.  
MARCH FOR ANIMAL RIGHTS:  
UPDATE**

*Sea & Ski Travel, Inc.* will arrange reduced single and group travel and hotel fares and accommodations for those planning to participate in the June 10 March in D. C. For example, we are told that United Airlines will cut unrestricted coach fares by 25 percent and reduce all other types of applicable fares, including first class, by five percent. For more information, and to book tickets, contact Sea & Ski Travel, Inc. directly (1-800) 321-9690.

**F.A.R. Banner** F.A.R. needs contributions totalling \$350 for the purchase of a banner behind which hundreds of us will march at the June 10, 1990 demonstration in Washington, D. C. Ear-marked contributions may be sent directly to E.C.F.A.R.

**Housing and Hospitality Needs in Connection with March in D. C.** F.A.R. members/friends living in, or near, Washington, D. C. are asked to consider---and to explore---the possibility of providing housing/hospitality for those women coming from distant parts of the Country. Not to have to plan hotel costs may enable women who can manage only airfare, to attend and swell the ranks. Please help as much as possible. While our cause is just, the politicians, the media, and the public are impressed by numbers. F.A.R.'s March Coordinator is Batya Bauman, E.C.F.A.R., (address front cover).

### F.A.R. Newsletter

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American Express has ignored appeals from animal rights groups to remove fur coats from their gift catalog. As a result, we hear that activists throughout the country are removing American Express application forms from counters of hotels, restaurants, retail stores, supermarkets. . . wherever they appear, leaving the holding dispensers empty and making them unavailable to would-be customers of American Express. Anti-fur messages are often written on the postage-paid form and mailed back to American Express. Those who don't have time to write a message, merely return the forms to American Express who, they claim, by this time get the message. It seems the object of this action is two-fold: 1) to make American Express applications unavailable to the public and 2) to flood American Express with hundreds of thousands of postage-paid forms so that their postage rates will rise to a level exorbitant enough to force them to take action---and to stop selling furs.

\* \* \*

We urge our members to write to the American Humane Association (AHA), P. O. Box 1266, Denver, CO 80201-1266, asking them to drop their suit against Bob Barker, Nancy Burnett, The Coalition to Protect Animals in Entertainment and the United Activists for Animal Rights who have exposed them for allowing abuses against animals in films and TV. The AHA is responsible for protecting animals in entertainment, but incredibly, they have not filed one complaint of animal abuse in the past 20 years, even though terrible abuses exist. This case arose from the documented abuses of chimpanzees that took place during the infamous filming of "Project X".

Let the AHA know that you don't approve of the war they are waging on animal rights activists with money that is supposed to be spent protecting animals from abuses.

Send copies of your letters to The State of the Movement, 19528 Ventura Blvd., Box 279, Tarzana, CA 91356.

\* \* \*

Give the Congressional Diet for a New America Book Project continuing impact by writing your representative and senators. Remind them that they have this valuable resource, and that the issues addressed in it are of extreme importance to you. Ask them to read it and to respond with their views on Diet for a New America specifically. If you receive a generic reply, please write again.

Representatives: The Honorable \_\_\_\_\_, U.S. House of Representatives, Washington, D. C. 20515.

Senators: The Honorable \_\_\_\_\_, U.S. Senate, Washington, D. C. 20510.

Lisa Orr\* would love to receive copies of any responses you might get. Send them to Lisa Orr, 1214 Romeria Dr., Austin, TX 78757. THANKS FOR HELPING MAKE A DIFFERENCE!

\* Founder of the project.

\* \* \*

#### Protest Letters to NY Lesbian and Gay Community Services

A recent issue of Center Stage, the publication of the New York Lesbian and Gay Community Service Center, contained a full-page advertisement pushing the use of fur as clothing.

F.A.R. wrote a letter of protest to the Center's President. Not only was there no response but, Center Stage's most recent issue reprinted the ad.

We ask that F.A.R. members and supporters flood the Center with

complaints. Address your letters to David Nimmons, President, NY Lesbian and Gay Community Service Center, 208 W. 13th Street, New York, NY 10011. F.A.R. would greatly welcome copies of such letters (and any replies) for its files.





## THE FATHERS SPEAK

Julia J. Smedley

When I first read about the suffering of the millions of animals in research laboratories, factory farms, zoos, circuses and rodeos, I was dumbfounded. Surely, I thought, an international emergency would be declared to remedy the situation. Looking back, I realize how silly I was for worrying about this, or for even believing that it occurs. Like the women who told me about this, I was only being emotional, irrational and unreasonable. Having received answers to my questions from the people who really know what's going on, I now understand The Truth.

In seeking answers, I first turned to religion. Knowing that God is all-knowing and all-forgiving, I prayed to Him for answers to my questions -- and, in His grace, He gave them to me:

"You see," said God, "I put these beings on earth for the use of man. I have created them for man to use as he may please -- he is their Master."

While I knew this, it still seemed wrong to me that they should have to suffer so. I decided to look for a secular answer to my question, something rational and logical. I looked then to philosophy:

"You see," said Descartes, "unlike us, they do not feel pain. They are like machines. Although they appear to eat, sleep, dream and love their mothers just like you-- it is an act."

"Besides," said Marx, "they react only on instinct, they have no consciousness."

"They do not have reason," said Locke.

"They are not free agents," cried Rousseau.

The others chimed in, "they are not moral beings, they do not have

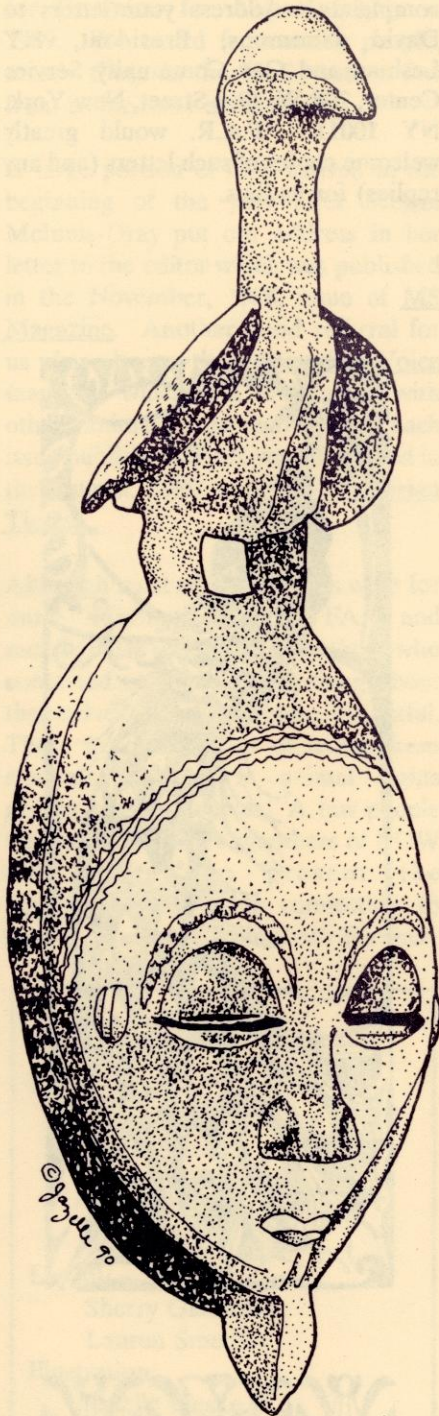
language, they have no souls, they lack intelligence..."

"SUFFICE IT TO SAY," thundered Science, with a voice that sounded so much like truth I began to shake, "THAT THEY ARE DIFFERENT THAN MAN, THEY ARE OF A LOWER ORDER."

By this time I was wishing I'd never asked, feeling silly about my trivial concerns. But it was too late, Science's deafening roar had awakened Industry, and it's voice surrounded me -- a reassuring whirr from my television, radio, newspapers, magazines, billboards, and everyone around me:

"These Men speak the Truth," soothed Industry. Those women deceived you. The animals in our farms and laboratories do not suffer. They are in a controlled environment. They feel no pain. They do not even feel hot or cold! See our pictures...They like what we are doing; they like the attention...man's attention. Men are carnivores by nature, we need to have factory farms in order to feed Man. If we don't use these techniques, we can't afford to stay in Business. We need to experiment on animals to protect human lives. Human beings might die without animal experimentation. Everyone knows that humans are more important than animals. What's wrong with you?"

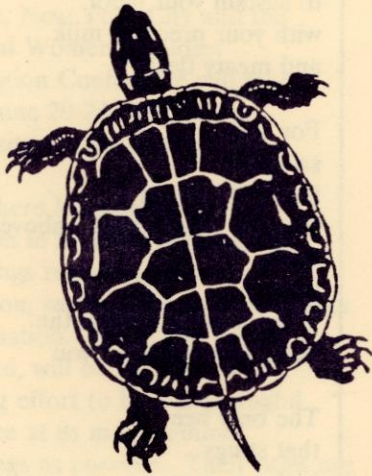
"I must have forgotten...I'm not sure what happened. I'm sorry," I stammered. "It must be that time of the month...I feel better now...I was just being sentimental -- you know how women are. It's a good thing we haven't got any power, who knows what we'd do with it." Probably try to save the world.



from p. 1

... *Animals Within the Greens*

With this holistic vision in mind, a growing number of feminists and other animal rights activists have begun to enter a variety of other movements. They are joining or working with, the peace, the anti-pornography, the anarchist and various branches of the women's movement. For many animal liberation activists, however, it is the environmental movement that has held the greatest appeal.



To date the environmental movement has shown scant encouragement to those whose concern for animals extends beyond a narrow focus on species concerns. Typically, environmentalists express concern for animals only at the point at which a species is in danger of extinction. This thinking reflects our society's market place mentality in which commodities are valued to the degree to which they are scarce. Environmentalism merely extends such thinking to the "market place" of the wild, valuing only those species that are rare or endangered on the "ecological exchange."

It is, thus, with a combination of trepidation and hope that feminists and many other animal liberationists have entered the ranks of the Greens. Our fear is that the Greens will reflect the same dualistic thinking that has thus far characterized the larger

environmental movement. Our hope is that the Greens will embrace an all encompassing, holistic, world-view. For the environment does not stop at laboratory walls; nor outside of factory farms. All of the non-human world is worthy of dignity and respect, not just nature in the "wild." One promising aspect of the Greens is their endorsement of post-patriarchal values as stated in their ten key values. Post-patriarchal thinking, by definition, is opposed to dualism. Let us hope that the Greens will move beyond the dualism that separates animal liberation from other environmental concerns.

---

*Typically, environmentalists express concern for animals only at the point at which a species is in danger of extinction.*

---

The following is a report on some of the progress that the cause of animal liberation has made within the Greens. It should be emphasized that we do not conceive of this as a one-way exchange. As we enter the Greens and other environmental movements, we hope to broaden our own horizons and goals.

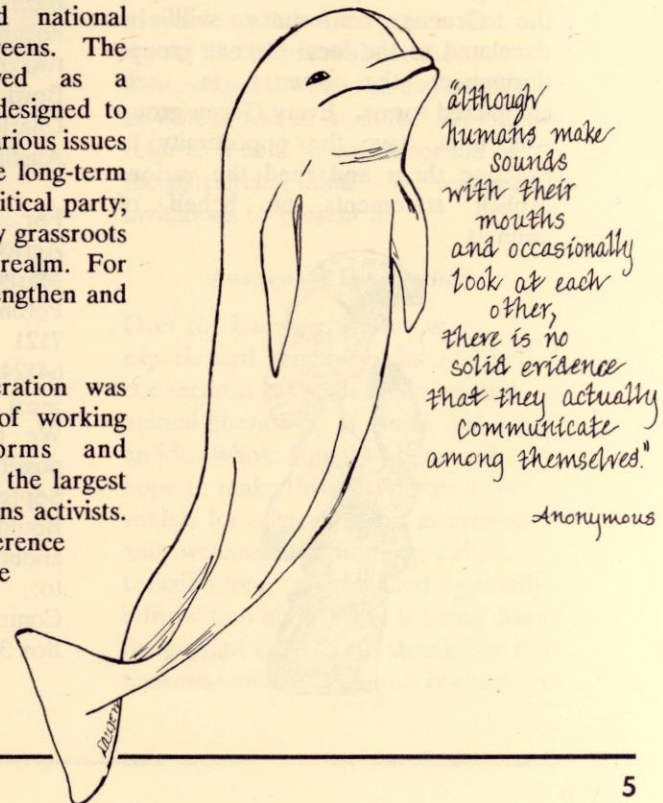
Last June, 500 representatives from around the country assembled in Oregon for the second national gathering of the U. S. Greens. The conference was conceived as a collective working event, designed to draw up platforms on the various issues of concern. For some, the long-term goal was to establish a political party; for others, it was to solidify grassroots efforts in the non-electoral realm. For all, the purpose was to strengthen and unify our mutual concerns.

The issue of animal liberation was addressed in a number of working groups. The Life-forms and Agricultural groups hosted the largest number of animal liberationists. Many of us left the conference with mixed feelings. On the positive side, a

strong platform statement pertaining to animals (and plants) was drawn up in the Life Forms working group, largely forged by combining the Animal Liberation Platform Statement of the National Greens Conference of July, 1987, with an Animal Rights Platform of the Texas Greens. A strong statement was also drafted encouraging vegetarianism as an ethical choice in the Life Forms working group, and opposition was expressed to all the major forms of animal abuse such as hunting, factory farming and animal experimentation. Some participants in the Life Forms working group also wanted to address the subject of plants. The platform that resulted addresses both plant and animal concerns. The major platform categories covering both concerns include: (1) Retainment of Origins (Gene Pool); (2) Preservation of Continuum and Sustainability of Being (Ecosystems); (3) Quality of Life (Individual Beings).

The Agricultural group also produced a strong statement opposing factory farming. Unfortunately, it was unable to reach consensus on encouragement of vegetarianism as a desirable goal. Nonetheless, a minority statement which took this stance was included in their document.

(continued next page)



... *Animals Within the Greens*  
(continued from previous page)

Another major success of the conference (from the perspective of non-human animals) was the printing and distribution of Alice Walker's letter to the Greens in which she encourages the Greens to make animal liberation a central part of its platform. Walker's letter was also read at a plenary session as part of the "Animal Liberation Caucus Statement."

A disappointment occurred on the final day of the conference. Each working group presented a condensed version of its platform statement to the plenary session of the Greens with the hopes of achieving consensus approval. Although we do not know the discussion that preceded the consensus-taking (most Life Forms participants were unable to attend the closing day) the Life Forms document with its animal liberation concerns did not achieve approval. In light of the fact that the highly condensed version that we presented to the conference plenary was, in our mind, the least controversial part of our document, the result was extremely disappointing.

Despite this failure, all of the working documents, including the Life Forms and Agricultural platforms drawn up at the Greens conference will be circulated to the local Greens groups throughout the country in their completed forms. Every Green group will, thus, have the opportunity to examine them and read the various explicit statements on behalf of animals.



Africa  
~wood



Africa  
antelope mask  
~wood

The final document that was presented, like all the others, is a draft. Final decisions will be made at the next Greens conference scheduled for September, 1990, in Boulder, Colorado. Discussion and input is welcome until then. We especially encourage people to join their local Greens group and to help defend (and/or help revise and improve) the documents that address our concerns regarding animals. Other working groups' drafts could also be improved by explicit inclusion in them of animal issues. (The working group on non-violence would be an obvious example.) Anyone interested in receiving copies of the various documents should write to either of the two co-coordinators: Marti Kheel, 5377 Boyd Avenue, Oakland, CA 94618; Charles Dews, 7205 Coronado Circle, Austin, TX 78752.

For copies of the Food and Agricultural document write to: Nick Maravell, 8565 Horseshoe Lane, Potomac, MD 20854; or, Ben Kjelshus, 7121 Park Road, Kansas City, MO 64124.

We hope that as many people as possible will consider attending the September, 1990 conference in Boulder, Colorado. For information about a green group in your area write to: National Clearing House, Committees of Correspondence, P. O. Box 30208, Kansas City, MO 64112.

POETRY

HOLY COW

Barefoot,  
pregnant,  
and soon to be in the kitchen  
of your captors

You stand,  
confined,  
designed  
to sustain your jailor  
with your precious milk  
and meaty flesh

For you,  
sunshine  
is a hint of light  
through the crack above your  
head,  
wind  
is but a noise against the  
walls that surround you

The only bee  
that stings  
is the syringe  
that shoots chemical nectar  
through your veins  
to sweeten  
your price at market

Soon, you will give birth  
to a calf  
that will be taken away  
by your executioner  
after he wipes his face  
from a feast  
of flesh and potatoes

When your body is tired  
and can produce no more,  
you will die at the mercy of those

you have served so well,  
never knowing that the grass  
was greener  
along the horizon.

K. Minott



## NEWS FROM THE EAST COAST FEMINISTS FOR ANIMAL RIGHTS

The East Coast group of Feminists for Animal Rights held its first meeting on September 8, 1989. Its major purpose is to be a presence at all feminist and lesbian gatherings. E.C.F.A.R. is organizing a panel to participate in two major national feminist conferences taking place in June, 1990. The Fourth International Interdisciplinary Congress on Women will be held June 3-7, 1990 at Hunter College, New York City and the National Women's Studies Association Conference will take place June 20-24, 1990 at the University of Akron, Ohio.

Since there has been a serious omission in feminist thinking and gatherings regarding animal liberation, we have decided to redress this situation. These two panels, if accepted, will be the first in an ongoing effort to be a meaningful presence at as many feminist gatherings as possible. Their titles are as follows:

### Panel Title:

"Feminism and Animal Liberation:  
Making the Connections".

### Presentations:

- "Pornography and Vivisection,"  
Roberta Kalechofsky
- "The Sexual Politics of Meat,"  
Carol J. Adams
- "The Ecofeminist/Animal Liberation Connection,"  
Marti Kheel

Moderator: Batya Bauman

We will also arrange for information tables at each conference where we will give out literature, play an on-going video about animal abuse, and solicit memberships for Feminists for Animal Rights. An immediate goal is to emphasize that the eating of flesh and other animal products is counter to feminist ideology and principles. We especially want to

urge that no flesh ever be served at any feminist or lesbian gathering.

In addition to attending conferences, we will encourage the publishing of animal rights articles in feminist publications, and eventually hope to organize our very own national conference on feminism and animal rights.

Our major goal is to stretch feminist consciousness to include animals and to firmly establish animal rights on the feminist agenda. We are convinced there is a lot of energy out there waiting to be channeled on behalf of animals. We know we can successfully call upon feminists to stretch their already raised consciousness about patriarchal domination/exploitation and oppression to include the suffering of animals. Another goal will be to educate women about why the "leather culture" to which some feminists and lesbians adhere, is counter to feminist ideology and principles.

*Note:* Should you wish to attend either of these conferences, write for information to:

Congress on Women, Dept. of Anthropology, Hunter College, 695 Park Avenue, New York, NY 10021.

NWSA '90, National Women's Studies Association, College Park, MD 20742-1325.

If you should know of any major women's gatherings/events where we should participate, please send information to us:

Batya Bauman, E.C.F.A.R. (see front cover).



*Incorporating . . .*

*(continued from p. 1)*

FAR is currently in the process of incorporating. This means that we will receive tax exempt, non-profit status, and be able to seek grants, and that donations will be tax deductible. Happily, we are in good hands; three of our West Coast members are attorneys and their legal assistance in incorporating FAR is greatly appreciated.

### **We Need Money to Continue Producing Newsletters**

We are working on a small budget to issue this Newsletter, and donations from our readers are essential to sustain FAR's work. Unfortunately, we are unable to continue sending complimentary copies. This is the last issue you will receive unless you subscribe.

### **Interested Friends**

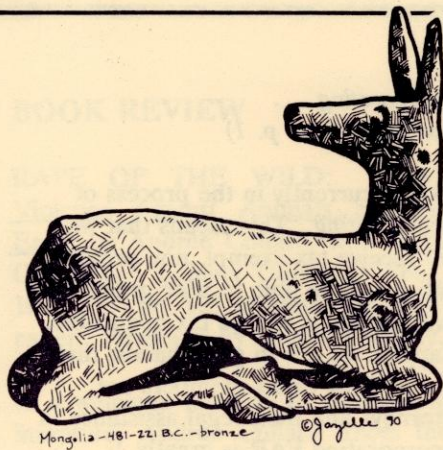
Please also send FAR the names and addresses of interested friends who have not yet read our Newsletter and may be interested in subscribing.

### **Slide-show Still Available**

Our educational slide show is still available to Bay Area groups that would like to learn about the connection between the exploitation of women and of animals. We often refer to it as a "visual dissection of the patriarchal mind". We welcome invitations to present it.

### **Awareness Is Growing!**

Over the last year, FAR has experienced heightened interest in the connections between feminism and animal liberation. It seems that it is an idea whose time has come. We hope to make this Newsletter a vehicle for advancing this awareness and welcome reactions, questions, contributions, articles, and especially information about what is being done throughout the U.S. to strengthen the feminist/animal liberation connection.



## FACTS ABOUT FLESH

Batya Bauman

### Human Starvation

A child dies of starvation every 2 seconds while it takes 5 pounds of protein (from grain) to produce one pound of chicken flesh; 7.5 pounds to produce one pound of hog flesh; and 16 pounds to produce one pound of feedlot beef. This, while 40,000 children starve to death every day. Approximately 60,000,000 people will starve to death this year. Approximately 60,000,000 people could be adequately fed and saved if Americans reduced their intake of meat by 10%.

20 total vegetarians can be fed on the amount of land needed to feed one meat eater.

85% of U.S. topsoil is lost and directly associated with livestock raising.

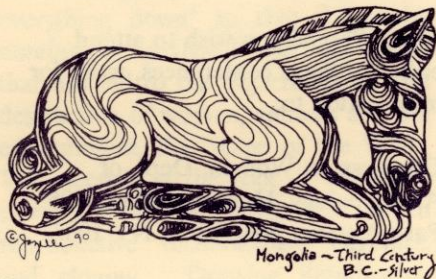
260,000,000 acres of U.S. forest has been cleared to produce a meat-centered diet. An acre of trees disappears every 8 seconds. An acre of trees is spared each year by every individual who switches to a pure vegetarian diet.

### Meat Consumption: Effects on Water and Forest Depletion

The American meat-eating habit is the driving force behind the destruction of tropical rainforests. 200,000,000 pounds of meat is imported annually from

Costa Rica, El Salvador, Guatemala, Nicaragua, Honduras and Panama, where rainforests have been cleared for livestock production. The current rate of species extinction due to destruction of tropical rainforests and related habitats is 1,000 a year.

Livestock production uses more than half of all water used in the U.S. for all purposes. The quantity of water used in the production of the average cow could float a destroyer. Twenty-five gallons of water is needed to produce one pound of wheat; 2,500 gallons of water is needed to produce one pound of meat. The cost of common hamburger meat, if water used by the meat industry was not subsidized by U.S. taxpayers, is \$35. The current cost for a pound of protein from wheat is \$1.50. The current cost for a pound of protein from beefsteak is \$15.40. The cost of a pound of protein from beefsteak, if U.S. taxpayers ceased to subsidize the meat industry's use of water would be \$89.



### Pollution

The production of excrement by the total U.S. human population is 12,000 pounds per second (interesting statistic?). The production of excrement by U.S. livestock is 250,000 pounds per second. The amount of waste produced annually by U.S. livestock in confinement operations which is not recycled is 1 billion tons. Relative concentration of feedlot waste compared to raw domestic sewage is ten to several hundred times more highly concentrated. Feedlot waste often ends up *in our water supply*.

### Cruelty

The suffering of factory farmed animals is unimaginable. The wingspan of the average Leghorn chicken is 26 inches; the space given to this same chicken in egg factories is 6 inches where they are crowded into cages; they cannot turn around, and are debeaked so that, when driven insane, they will not kill each other. Their claws often grow around the wire caging. Three 700-plus-pound pigs are confined to a space the size of a twin bed in a typical factory farm. Veal is so tender because calves are never allowed to take a single step or in any way be a baby calf. Hamburgers are ground up cows who've had their throats slit by machetes or their brains bashed in by sledgehammers. 500,000 animals are killed for meat per hour in the U.S. alone.

The plight of these animals is worse than this, but space restrictions require brevity.

For further information and statistics, such as comparing vegetarians and meat eaters with regard to diseases such as cancer, heart disease, etc., as well as amounts of pesticides consumed by the two groups, and other facts which the meat, dairy and egg industries would rather you didn't know, write EarthSave, P. O. Box 949, Felton, CA 95018-0949.

### Vegetarianism Is a Feminist Issue

The above are some of the reasons I have decided not to attend women's functions which serve flesh. I would hope feminist groups would not contribute to the starvation of over half the world's people, most of whom are women and children. I would like to think feminist groups share compassion for animals and would not participate in the patriarchal hierarchy which sets up worst-to-best rankings in which animals are lowest and white human males are highest, which gives license to the powerful to oppress the

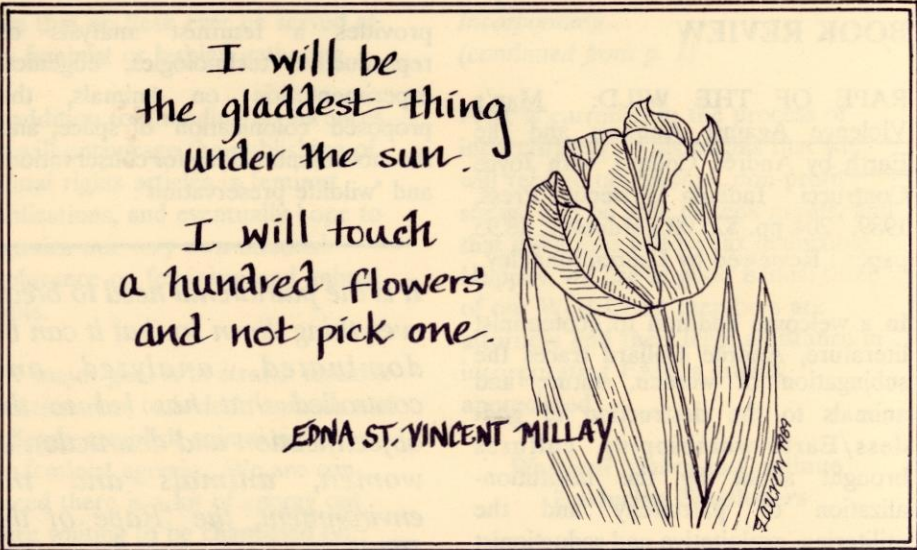
*continued* ▷



vulnerable, and to use them in any way their power allows, including eating them.

Vegetarianism is definitely a feminist issue. When we are able to recognize the connections between our diets and world starvation, and cruelty and violence done to the animals which are the food sources for flesh eaters, we will have taken a giant step toward achieving our feminist principles. It will mean a major change in lifestyle, and this is why many people do not wish to recognize these connections. But this is the truth, these are the facts, and no amount of ignoring them will make them go away.

Adapted from "Issues and Consequences of the Inhumanity of Eating Meat," WomaNews, September, 1989



### COMMENTARY

#### Hunting rabbits, squirrels and little girls

Lauren L. Smedley

Recently, a nine-year-old boy shot and killed a seven-year-old neighbor girl in Kunkletown, Pennsylvania. Upon seeing the little girl's bloody body on the floor, the boy told the grieving neighbors: "If you don't think about it, you won't be sad." He then sat down to play Nintendo video games. To date, the boy has shown no remorse for the killing. The event has stirred up much controversy in the legal community over whether juveniles who commit homicides should be tried as adults. Unfortunately, the more compelling issues that arise from the case have not been addressed.

The boy, Cameron Kocher, had been trained to use a .22 caliber rifle by his father at a local gun club. Both parents had taught him to hunt and kill rabbits and squirrels and had taken him on numerous hunting trips. He told psychiatrists that he was "playing hunter" when the rifle went off. Yet psychiatrists find him to be above-average intelligence, and free of psychological or physical abnormalities. Indeed he is! In this violent, gun-toting society where boys are challenged to

prove their masculinity by victimizing women and animals, Cameron's behavior is perfectly normal. He watched TV and movies and played video games, and he got their message loud and clear, namely that women and animals are targets for men's aggressions, and so "if you're feeling a little down or a little bit less-than-macho, just pull out a phallic toy and wield it on an animal or the girl next door. And when you see what you've done, 'if you don't think about it, you won't be sad.' "

#### Cover them with flags. . .

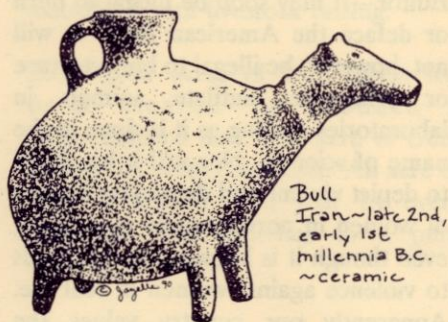
Editor---It may soon be illegal to burn or deface the American flag. It will not, however, be illegal to burn, torture or otherwise mutilate animals in laboratories as long as it is done in the name of science. Nor will it be illegal to depict violent and degrading images of women in pornographic magazines, even though it is known that this leads to violence against women in real life. Apparently our country values the symbols of its own identity more than the lives of some of those who dwell in its midst.

Marti Kheel  
Oakland  
*San Francisco Chronicle*  
September 19, 1989

## BOOK REVIEW

**RAPE OF THE WILD:** Man's Violence Against Animals and the Earth by Andrée Collard, with Joyce Contrucci. Indiana University Press, 1989. 204 pp. \$25.00 hardcover, \$8.95 paper. Reviewed by Lauren Smedley.

In a welcome addition to ecofeminist literature, Andrée Collard traces the subjugation of women, nature and animals to the destruction of goddess/Earth-worshipping cultures brought about by the institutionalization of patriarchy and the utilitarian, exploitative and reductionist mentality that is at its core. "In patriarchy, nature, animals and women are objectified, hunted, invaded, colonised, owned, consumed and forced to yield and to produce..." By contrast, Collard points out, cultures existing in pre-Hellenic Greece, centered around the primacy of the Earth Mother and women, and held vegetation and animals as sacred. By obliterating the Goddess, the European invaders foretold the fate of nature, women and animals - - - whom she represented--under patriarchy. The story the invaders wrote is familiar to most of us. A male god (upon whom the patriarchs projected their womb-envy), created everything and gave all (including women) to men to dominate.



Bull  
Iran ~ late 2nd,  
early 1st  
millennia B.C.  
~ ceramic

This well-documented (her)story serves as the backdrop for Collard's analysis of the systematic abuses of nature, women and animals under modern patriarchy. After debunking the theory of evolution that glorifies hunting as a major evolutionary step, Collard

provides a feminist analysis of reproductive technologies, eugenics, experimentation on animals, the proposed "colonization" of space, and the movements calling for conservation and "wildlife preservation".

*It is the patriarchal need to break everything down so that it can be dominated, analyzed and controlled that has led to the objectification and destruction of women, animals and the environment, the "Rape of the Wild".*

Collard summarizes the mindset which characterizes research and science:

The patriarch construes life as a struggle for survival, as a problem to be solved, instead of as an experience to be lived. Because he cannot live life, he cannot let live.

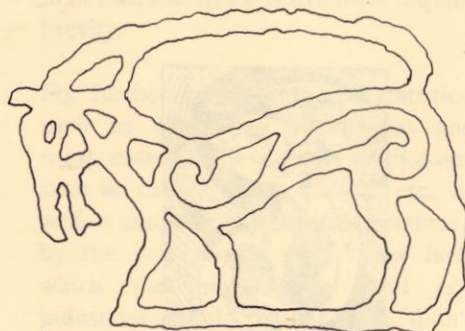
It is the patriarchal need to break everything down<sup>1</sup> so that it can be dominated, analyzed and controlled that has led to the objectification and destruction of women, animals and the environment, the "Rape of the Wild". This need is at the root of scientists' current preoccupation with reproductive technologies, eugenics, and cloning. Drawing illuminating parallels between Ancient Greek male-birth mythology, the Judeo-Christian myth of a single male god as Creator and the scientific determination to interfere with natural reproduction, Collard points out that:

Unable to bring forth life on his own, man simulates the power of female generativity by manipulating her processes with drugs, forcing her to yield to his time, and threatening and/or taking her very life. . . The ideological framework for the modern obsession with reproductive technologies, eugenics and maternal-infant bonding lies in androcentric myths. These myths reflect a profound hostility toward

and resentment of the female body as well as a compulsive desire to appropriate its generative functions.

On the subject of animal research, Collard explores the process of objectification necessary to perform such horrendous atrocities on sentient beings. Documenting the atrocities committed by some of the most infamous animal experimenters, Collard illustrates the connections between the objectification of animals and the objectification of women under patriarchy with vivid examples of acts which are commonly performed upon both women and animals and a discussion of the rationalization given for these acts:

Absolute right. Common practice. Blaming the victim. All go hand in hand in justifying the sadism of animal research as well as the sadism of male sexual violence.



Altai - 5th century B.C. - bronze © J. J. J. 90

A striking example Collard gives of the connection between the perception and use of both animals and women as "living tools" existing to serve men is a laboratory-animal vendor's ad showing a long-lashed pregnant hamster with the caption "Real anxious to please you." She also points out the subtle parallel existing in the unnecessary research conducted on animals in the production of unnecessary products which objectify and dehumanize women, such as cosmetics. This well-researched (although somewhat unfocused) chapter provides a dire pronouncement about the horrors and bankruptcy of animal experimentation.

continued ▷



After discussing the basic tenets underlying the movement for conservation, Collard concludes that "[o]verall, conservation is a necessary good in an unnecessarily evil world." Collard criticizes the utilitarian theorizing of ecologists motivated by self-interest, echoing a critical observation made by feminist philosopher Michael Hudson<sup>2</sup>, that "[n]ature is their whore, and they do not want to wear her down." She then analyzes the movement to preserve wildlife and concludes that wildlife preservation is a contradiction in terms. That which is wild is that which is untampered with, not that which is "preserved". Since every part of the earth is being interfered with and altered by human activity, Collard predicts that wildlife "has no future".

And in a discussion of the growing interest in using "space" for everything from fighting international wars to exporting human settlements, Collard concludes that men's desire to explore and utilize "space" is a result of the non-biophilic value system of patriarchy. "The eagerness to escape "planetary hang-ups" is the eagerness to escape the patriarchal hang-up about life . . . viewing life on earth as confinement amounts to being unable to live."

Although Rape of the Wild is sometimes trying due to the awkward transitions between subchapters and the "stream of consciousness" organization of the book, it is well worth reading and will undoubtedly be empowering and enlightening for most feminist and ecologist readers. Moreover, the non-traditional composition challenges those of us educated under Western patriarchy to transcend the hierarchal-reductionist-analytical way of receiving and processing information.

Collard calls upon us to nurture our naturally biophilic values and "put ecology back into feminism, to feel as our own the plight of the earth and shout it." It is a call made by a growing number of feminists . . . a call which must be heeded.

Rape of the Wild was published after Collard's death by her partner, Joyce Contrucci.

1. Collard points out that under patriarchy even language is analytical and reductionist, requiring a subject acting upon an object to communicate a complete thought or feeling.
2. "Man as Fucker and Carnivore," March 1988.

Carol J. Adams, author of The Sexual Politics of Meat, is available for lectures. For information contact E.C.F.A.R. (address front cover).

*What's in a Word?*

*(continued from p. 1)*

#### **Offensive Advertising: The Language of Violence**

Marti Kheel

The Spring 1989 issue of Media Watch featured an ad for a sign apparently designed to help alleviate women's harassment by men. It depicts a man restraining a devil in animal form. The devil-animal is, evidently, lusting after a woman and in need of restraint. The wording, in Spanish and English, reads: "Curb Your Animal Instinct." Happily, we are informed that Media Watch received several complaints concerning the negative stereotype of animals that this ad depicts.

For centuries humans (primarily men), have blamed non-human animals for their own baser drives and violent acts. By and large, acts of violence such as rape, warfare and sexual harassment are not found in the non-human world. Historically, the devil has often been depicted as an animal, closely allied

with the female world. Such she-devils are typically blamed for bringing out the "wild" instinct in men. But, men's acts of violence are attributable to neither women, to "animal instinct," nor to anyone but themselves.

Some may argue that criticism of such linguistic usage is unwarranted; that, clearly, real animals are not implied by the Media Watch ad; that it is just an expression, etc. But consider how often the same arguments have been used in support of sexist language. In reality, the language and images we use play a vital role in creating and sustaining the kind of world in which we want to live. It is therefore, imperative that we cleanse our language of all negative images of both women and animals. Not only does the Media Watch ad contribute to our culture's centuries-old devaluation of animals, but the ideas that it conveys are defamatory and untrue. Feminists no longer blame women for luring men into acts of violence or sexual harassment. Isn't it about time we stopped blaming animals as well?

**Note:** Anyone who would like to express an opinion about the ad should contact both the Media Watch editor and Advertising Department at 1803 Mission Street, #7, Santa Cruz, CA 95060. You may also write the artist, Ilona, C/O the PPO West Gallery, 337 8th Street, New York, NY 10009.

#### **Beast**

The word "Beast" comes from the sanskrit "that which is feared" and it is this connotation that gradually passed to the word "animal", the two being synonymous today.

They denote inferior qualities, especially when applied metaphorically to humans: violence, lust, and contemptible, dangerous and "unnatural conduct"---in short qualities to be feared in animal and human behavior alike.

From Andree Collard's Rape of the Wild, page 24, reviewed in this issue.

**BESTIARY**  
Sharon Olds



Nostrils flared, ears pricked,  
Gabriel asks me if people can mate with  
animals. I say it hardly  
ever happens. He frowns, fur and  
skin and hooves and slits and pricks and  
teeth and nails whirling in his brain.  
You **could** do it, he says, not wanting the  
world to be closed to him in any  
form. We talk about elephants  
and parakeets, until we are rolling on the  
floor, laughing like hyenas. Too late,  
I remember love-I backtrack  
and try to slip it in, but that is  
not what he means. Seven years old,  
he is into hydraulics, pulleys, doors which  
fly open in the side of the body,  
entrances, exits. Flushed, panting,  
hot for physics, he thinks about lynxes,  
eagles, pythons, mosquitos, girls,  
casting a glittering eye of use  
over creation, wanting to know  
exactly how the world was made to receive him.

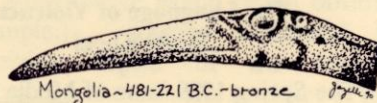
SANCTUS: \_\_\_\_\_

Cougar, we will return your land  
To you.  
Whale, we will give you back  
Your seas.  
Red-tailed hawk  
Take back your winds  
And thermals  
Trees, your mountains  
And Valleys.  
Rivers, rushing and winding  
This is your Earth.  
Mountains,  
These are your skies.  
We do not belong here.

Mary de La Valette 1989



Goat  
Africa~  
16 Century



Mongolia~481-221 B.C.-bronze

**Biographic note - Mary de La Valette:**

Mary de La Valette founded the Gaia Institute, a non-profit, tax-exempt organization which has produced a series of over 50 television programs called ANIMAL RIGHTS, aired on Public Access Channels in over 400 locations in 26 states. The Institute is presently producing a pilot series of 6 programs for mainstream television which will introduce the public to the developing social movements of animal liberation and earth ethics. An Earthpoet of the Neopagan Age, her poems have appeared in *Earth First! Journal*, *The Animals' Agenda*, *Between the Species*, *The Trumpeter* and other alternative press magazines.



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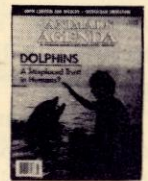
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*FAR members Kathy Minott and Maritza Nevarez discuss business at a FAR meeting in Oakland, CA.*



Kathy Minott and Lauren Smedley of W.C.FAR loaded their plates with delicious food at one of FAR's monthly potlucks in Oakland.

### MARCH FOR ANIMAL RIGHTS

The East Coast Feminists for Animal Rights is organizing roundtrip buses from New York City to Washington for what is hoped to be a large contingent of feminists marching for animal rights. We are preparing a large banner to march behind so that the feminist presence will be noticed. We invite women from all over the country to march with us behind our banner. Those wishing to carry their own signs behind this banner, such as "Lesbians for Animal Rights," or the name of your city, state, group, etc. are encouraged to do so. The round-trip cost per woman will be \$24. Those women living in the New York Metropolitan Area (the five boroughs, Long Island, Westchester, New Jersey, Connecticut) or outlying areas who can get to New York City to ride the bus, are encouraged to ride with us if you intend to join the March. **It is not too early to reserve your space now.** Please send the following form with your check for bus reservations. You will be notified of the exact place in NYC to meet. . .in all probability between 5:00 and 5:30 A. M.

-----  
**MARCH FOR THE ANIMALS - JUNE 10, 1990, WASHINGTON, D. C.**

I wish to reserve a space on a bus and travel to Washington with other feminists.

I enclose a check for \$24. (Made out to F.A.R.).

I cannot attend but would like to help pay for someone else's fare.

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**Send this form to:** Feminists for Animal Rights, P. O. Box 694, Cathedral Station, New York, NY 10025.

No reservations will be made unless accompanied by a check.

There will be no smoking on these buses.

*Word processing for this issue was done by Lucy Collier. Her business phone is (415) 654-6949.*

## CRUELTY FREE

The firms listed here do not test their products on animals. For a more extensive cruelty-free product list, send \$2 to Beauty Without Cruelty, 175 W. 12th St., New York, NY 10011.

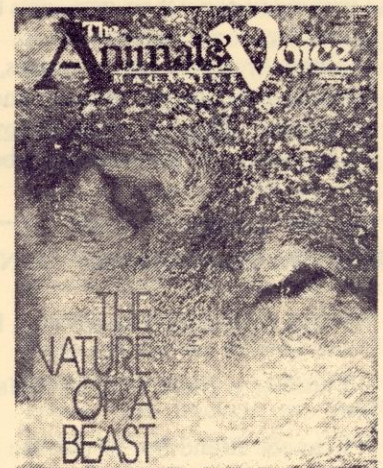
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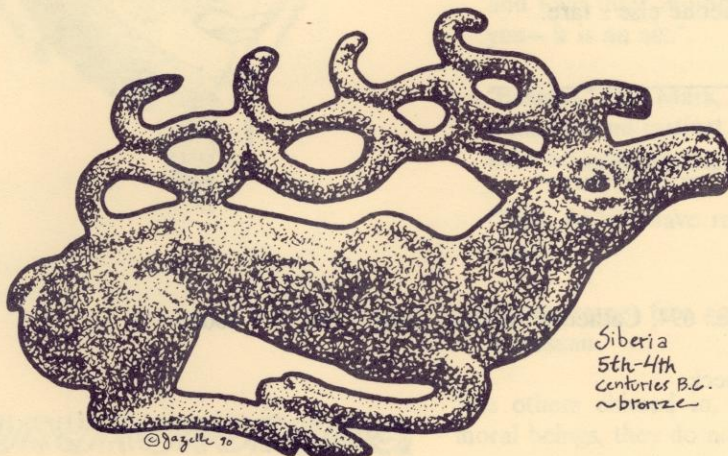
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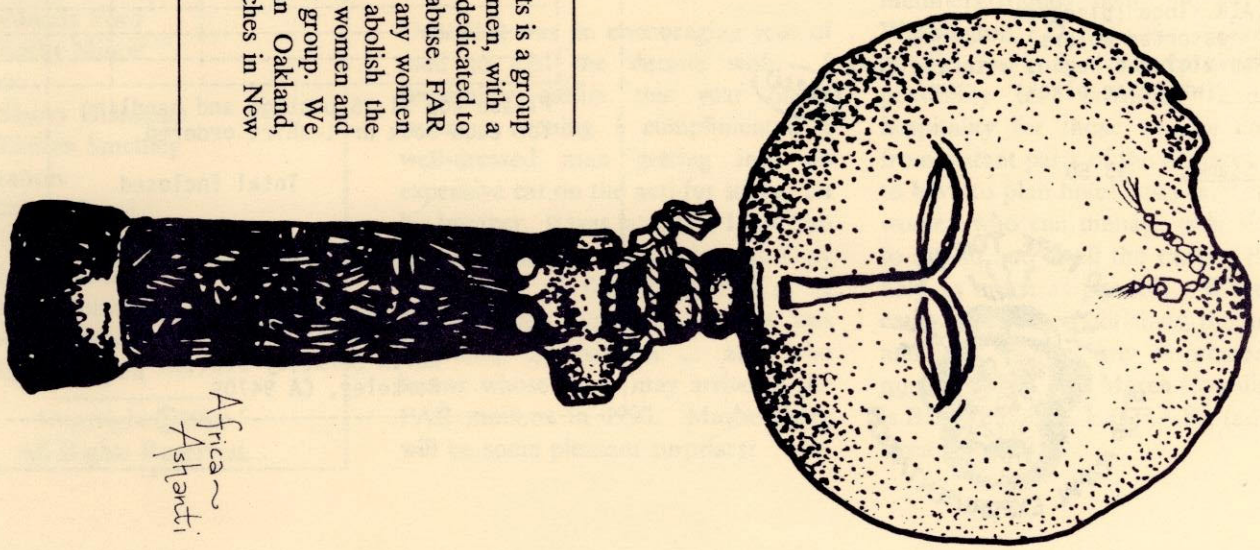
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Feminists for Animal Rights is a group of feminist, vegetarian women, with a vegan orientation, who are dedicated to ending all forms of animal abuse. FAR welcomes the support of any women interested in working to abolish the exploitation of animals and women and promoting the ideas of our group. We hold monthly meetings in Oakland, California, and have branches in New York and Minneapolis.



Africa  
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Jan 11 1990

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