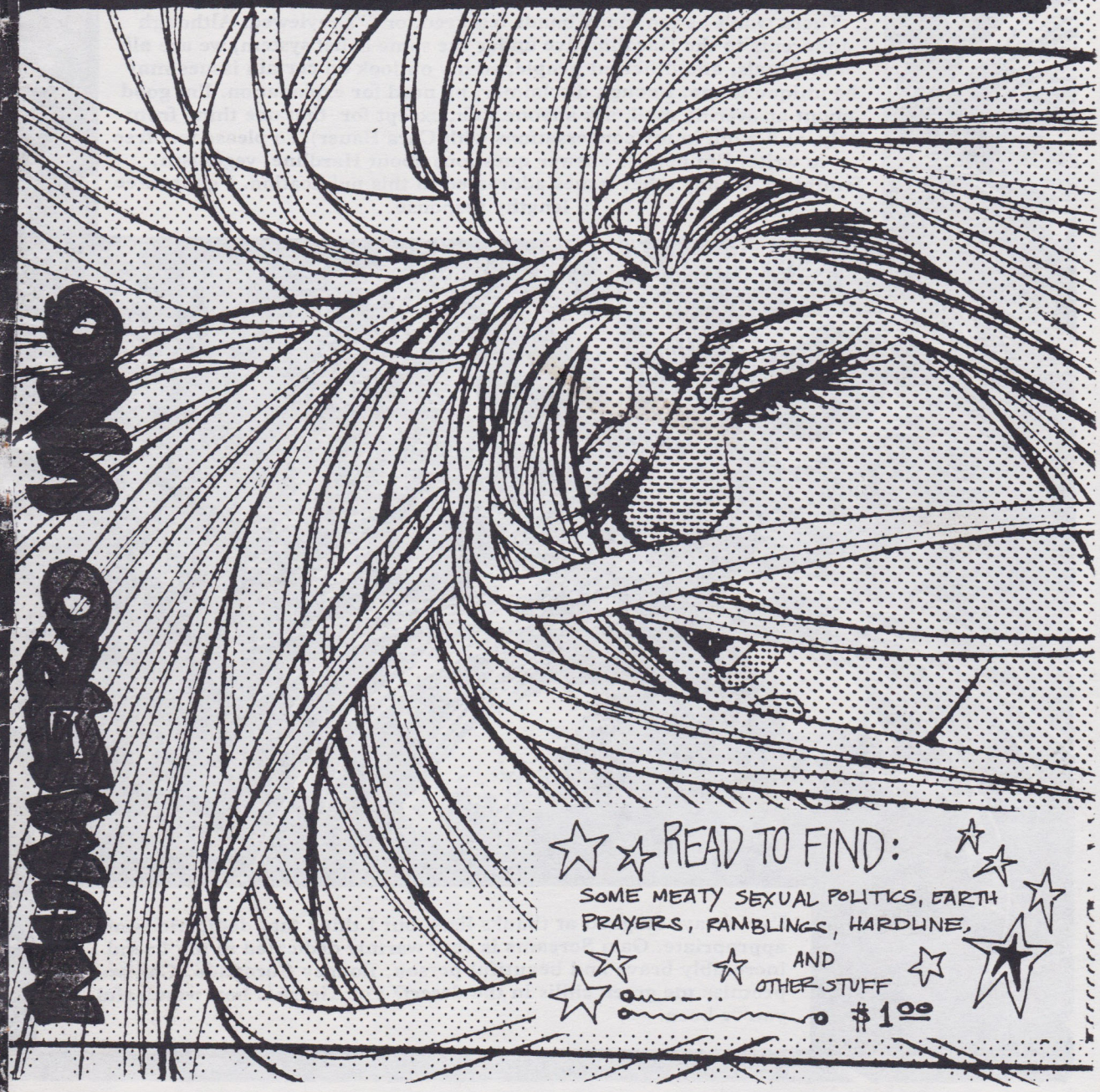
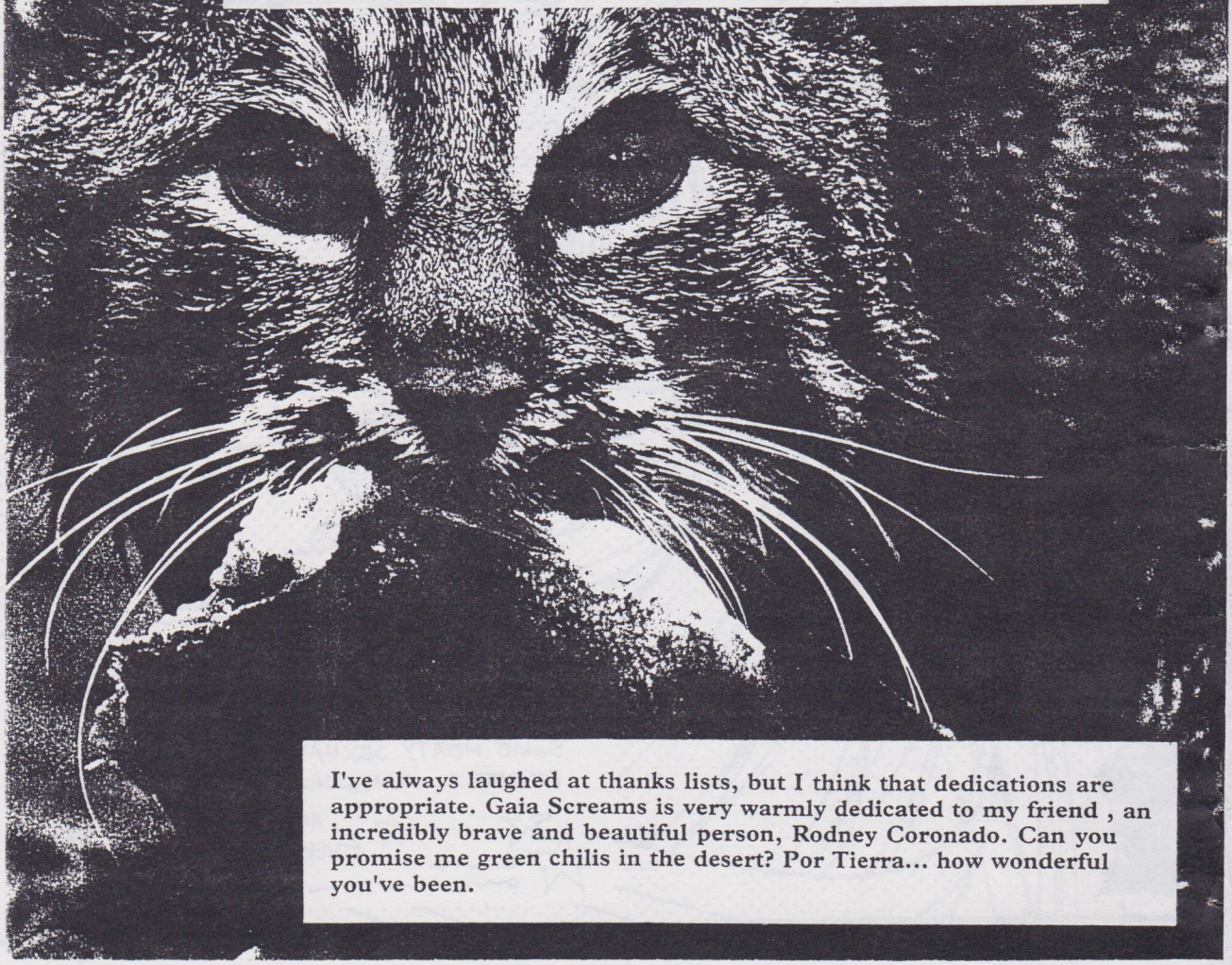
GAIA SCREAMS

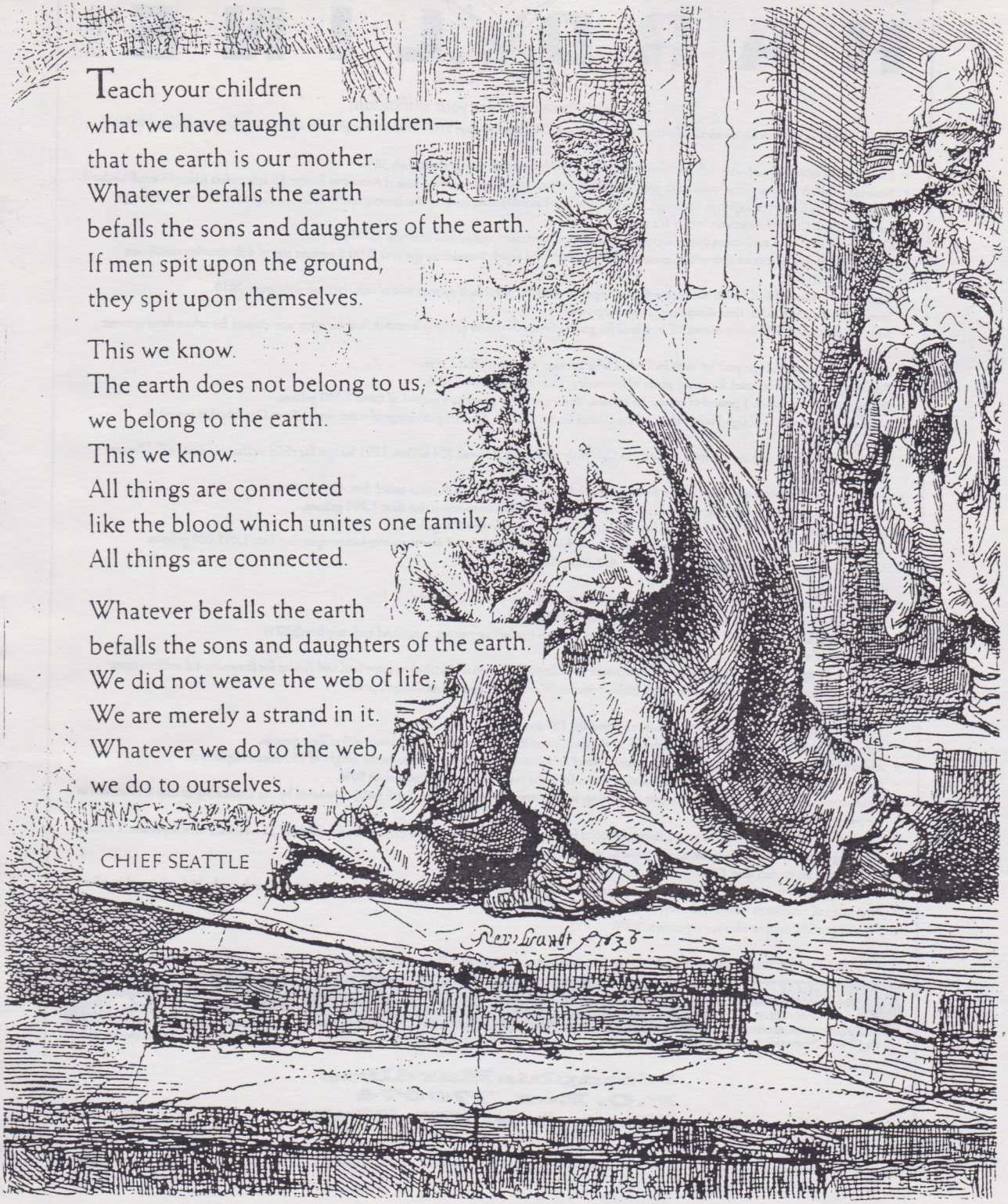


GAIA SCREAMS

GAIA SCREAMS is an invitation to discussion and contemplation. There won't be too many bands featured, or 7"s reviewed. Although adherents to the Hardline live under the same belief system, we are all individuals, and different people, so my outlook on certain issues may be unique to me. Enough disclaimer, no need for explanation. I'm good about answering mail, ask anyone (oh, except for that one thing from Italy, and a lull in my conversations with Cara Bauer), so please feel free to write. I'm here to answer questions about Hardline, veganism, feminism, or any other issues addressed in this publication. I guarantee a lengthy response.



I've always laughed at thanks lists, but I think that dedications are appropriate. Gaia Screams is very warmly dedicated to my friend , an incredibly brave and beautiful person, Rodney Coronado. Can you promise me green chilis in the desert? Por Tierra... how wonderful you've been.



Teach your children
what we have taught our children—
that the earth is our mother.
Whatever befalls the earth
befalls the sons and daughters of the earth.
If men spit upon the ground,
they spit upon themselves.

This we know.
The earth does not belong to us;
we belong to the earth.
This we know.
All things are connected
like the blood which unites one family.
All things are connected.

Whatever befalls the earth
befalls the sons and daughters of the earth.
We did not weave the web of life;
We are merely a strand in it.
Whatever we do to the web,
we do to ourselves. . . .

CHIEF SEATTLE

HARDLINE RECORDS

Presents these truths for your edification:

- Estimated rate of worldwide tropical deforestation per minute: 150 acres. Per day: 216,000 acres (roughly the size of the Rocky Mountain National Park).
- Percentage of tropical rainforest deforestation directly linked with livestock raising: more than 50%.
- Amount of forest lost for every hamburger produced from livestock raised on what was Central American Forest: 55 square feet (size of a small kitchen).
- Estimated weight of trees, saplings, seedlings, insects, birds, reptiles, mammals, fungi and microorganisms killed or displaced for every hamburger produced from Central American forest: 1/2 ton.
- Current rate of species extinction due to destruction of tropical rainforests and related habitats: 1,000 per year.
- Estimated number of species that will become extinct in Central and South America by the year 2000 if present rate of deforestation continues: 150,000 to 500,000.
- Year in which Central and South America will be stripped of tropical rainforest if present rate of deforestation continues: 2010.
- How often an acre of U.S. trees disappears: every 8 seconds.
- Number of acres of U.S. forest converted into land for grazing livestock and/or growing livestock feed for every acre cleared for urban development: 7 acres.
- Amount of trees spared per year by each individual who switches to a vegan diet: 1 acre.
- Percentage of U.S. water used for some phase of livestock production: more than 50%.
- Water needed to produce 1 pound of wheat: 25 gallons. Water needed to produce 1 pound of meat: 2,500 gallons.
- Main source of water for High Plains region of the United States: Ogallala Aquifer. percentage of water drawn from Ogallala that is used to produce beef: 75%.
- Estimated cost of subsidizing the meat industry in California with water per year: $24 billion. 1991 budget for child welfare services in California: $425 million.
- Average amount of water required daily to feed a person following the standard U.S. meat-based diet: 4,200 gallons.
- Average amount of water required daily to feed a person following an ovo-lacto-vegetarian diet: 1,200 gallons.
- Average amount of water required daily to feed a person following a vegan diet: 300 gallons.
- Amount of water s person would conserve per year by switching from a meat based diet to an ovo-lacto-vegetarian diet: 1,095,000 gallons.
- Amount conserved by switching to a vegan diet: 1,423,500 gallons.
- Amount of U.S. topsoil lost to date: about 2/3.
- Percentage of U.S. topsoil loss directly associated with livestock raising: at least 85percent.
- Percentage of total U.S. land area used for any type of agriculture: 52%.
- Percentage of U.S. agricultural land used for livestock production (including pasture, rangeland and crop land): 87%.
- Percentage of total U.S. land used for livestock: 45%.
- Amount of irrigated land used in the Pacific Northwest Washington, Oregon and Idaho) to grow feed and fodder for livestock: 4.6 million acres.
- Amount of land used to supply America with Idaho potatoes, Washington apples and Oregon pears: 0.8 million acres.
- Average amount of meat eaten by each American annually: 190 pounds.
- Number of people who could be adequately fed by the grain saved if Americans quit eating meat: 600 million people.
- Amount of waste produced every second by animals raised for human consumption: 125 tons(the weight of 15 African elephants).
- Percentage of water pollution that can be linked to wastes from the livestock industry: more than 50%.
- Percentage of all raw materials(base products of farming, forestry and mining, including fossil fuels) consumed by the United States that are devoted to the production of livestock: 33%.
- Calories of fossil fuel expended to get 1 calorie of protein from beef: 78%. From milk: 36 calories. From chicken: 22 calories. From soybeans: 2 calories.
- Percentage our imported oil requirements would be cut if the United States switched to a vegetarian diet: 60%.
- Energy equivalent that a family of four would conserve in one year by cutting back meat consumption by 2 pounds each week: 104 gallons of gasoline.
- Percentage of Americans who call themselves environmentalists: 76%.
- Percentage of Americans who are vegetarian: 2.8%

And for your further enlightenment...Three 7" records concerning animal lib, anti drug and environmental topics by the following bands:

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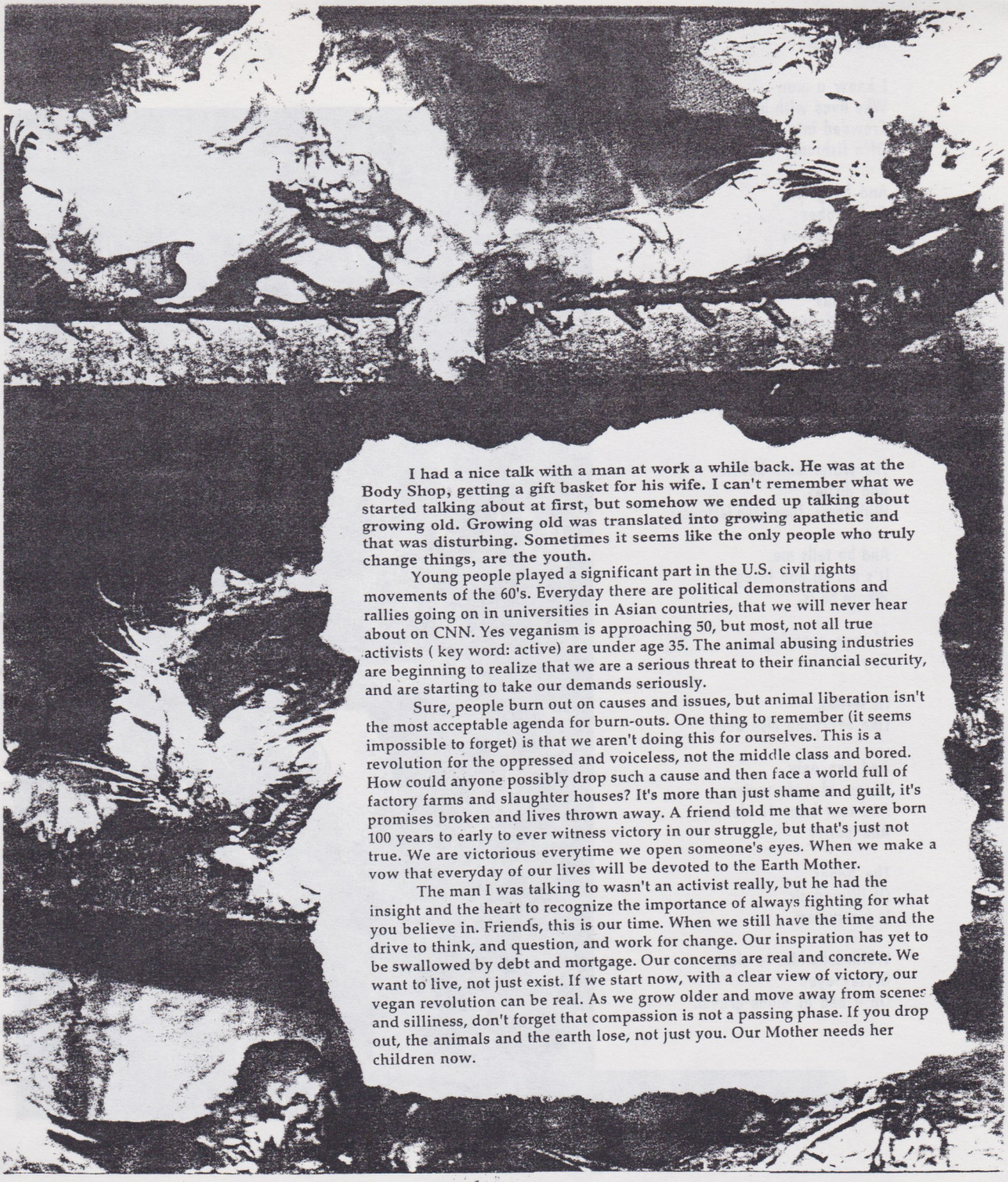


I had a nice talk with a man at work a while back. He was at the Body Shop, getting a gift basket for his wife. I can't remember what we started talking about at first, but somehow we ended up talking about growing old. Growing old was translated into growing apathetic and that was disturbing. Sometimes it seems like the only people who truly change things, are the youth.

Young people played a significant part in the U.S. civil rights movements of the 60's. Everyday there are political demonstrations and rallies going on in universities in Asian countries, that we will never hear about on CNN. Yes veganism is approaching 50, but most, not all true activists (key word: active) are under age 35. The animal abusing industries are beginning to realize that we are a serious threat to their financial security, and are starting to take our demands seriously.

Sure, people burn out on causes and issues, but animal liberation isn't the most acceptable agenda for burn-outs. One thing to remember (it seems impossible to forget) is that we aren't doing this for ourselves. This is a revolution for the oppressed and voiceless, not the middle class and bored. How could anyone possibly drop such a cause and then face a world full of factory farms and slaughter houses? It's more than just shame and guilt, it's promises broken and lives thrown away. A friend told me that we were born 100 years to early to ever witness victory in our struggle, but that's just not true. We are victorious everytime we open someone's eyes. When we make a vow that everyday of our lives will be devoted to the Earth Mother.

The man I was talking to wasn't an activist really, but he had the insight and the heart to recognize the importance of always fighting for what you believe in. Friends, this is our time. When we still have the time and the drive to think, and question, and work for change. Our inspiration has yet to be swallowed by debt and mortgage. Our concerns are real and concrete. We want to live, not just exist. If we start now, with a clear view of victory, our vegan revolution can be real. As we grow older and move away from scenes and silliness, don't forget that compassion is not a passing phase. If you drop out, the animals and the earth lose, not just you. Our Mother needs her children now.

ANIMALS HAVE RIGHTS • ANIMALS HAVE RIGHTS • ANIMALS HAVE RIGHTS • ANIMALS HAVE RIGHTS •

AQUARIUM

I know a man
Who lives with his face
Crowded into the glass corner
Of a fishtank,

And he gulps,
And probes
Up and down
For a way beyond

The walls
And stale water.

The plants really don't
Ever grow,
And the neighbors stay the same
Until they die.

The water only bubbles
And dirties
With feces, forgotten leftovers.

And he tells me
It's not so bad being
Where he is,

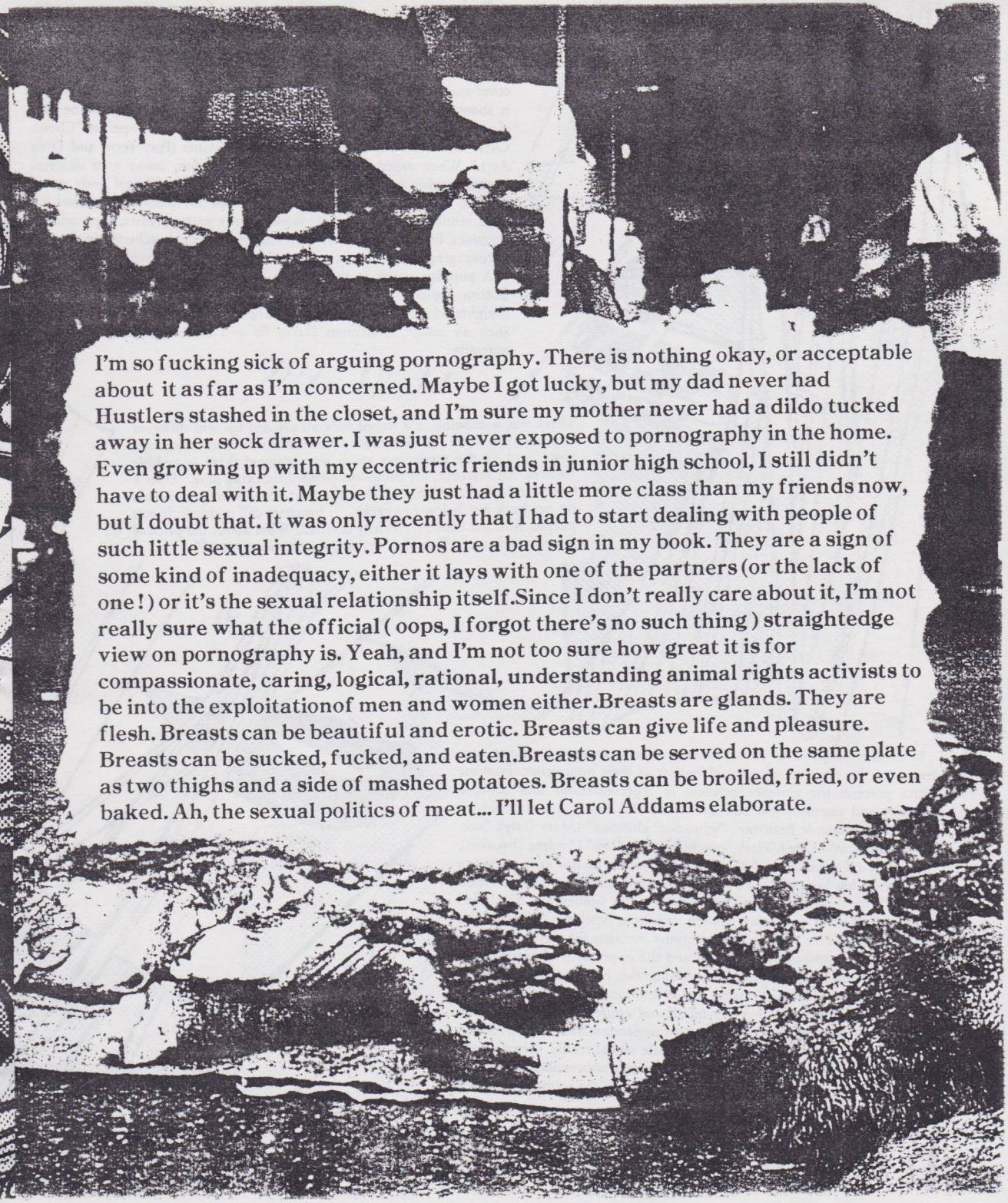
Always wanting
Beyond.

He settles,
Like everyone else does,

And can only
Dream of wide waters
And cool brine to claen
And purify

The liquor
Of filtered air
In his system.

Which lulls him to sleep,
Glassy-eyed
On a bed of algae-gravel.



I'm so fucking sick of arguing pornography. There is nothing okay, or acceptable about it as far as I'm concerned. Maybe I got lucky, but my dad never had Hustlers stashed in the closet, and I'm sure my mother never had a dildo tucked away in her sock drawer. I was just never exposed to pornography in the home. Even growing up with my eccentric friends in junior high school, I still didn't have to deal with it. Maybe they just had a little more class than my friends now, but I doubt that. It was only recently that I had to start dealing with people of such little sexual integrity. Pornos are a bad sign in my book. They are a sign of some kind of inadequacy, either it lays with one of the partners (or the lack of one!) or it's the sexual relationship itself.Since I don't really care about it, I'm not really sure what the official (oops, I forgot there's no such thing) straightedge view on pornography is. Yeah, and I'm not too sure how great it is for compassionate, caring, logical, rational, understanding animal rights activists to be into the exploitationof men and women either.Breasts are glands. They are flesh. Breasts can be beautiful and erotic. Breasts can give life and pleasure. Breasts can be sucked, fucked, and eaten.Breasts can be served on the same plate as two thighs and a side of mashed potatoes. Breasts can be broiled, fried, or even baked. Ah, the sexual politics of meat... I'll let Carol Addams elaborate.

Images of butchering suffuse patriarchal culture. A steakhouse in New Jersey was called "Adam's Rib." Who do they think they were eating? *The Hustler,* prior to its incarnation as a pornographic magazine, was a Cleveland restaurant whose menu presented a woman's buttocks on the cover and proclaimed, "We serve the best meat in town!" Who? A woman is shown being ground up in a meat grinder as *Hustler* magazine proclaims: "Last All Meat Issue." Women's buttocks are stamped as "Choice Cuts" on an album cover entitled "Choice Cuts (Pure Food and Drug Act)." When asked about their sexual fantasies, many men describe "pornographic scenes of disembodied, faceless, impersonal body parts: breasts, legs, vaginas, buttocks."[65] Meat for the average consumer has been reduced to exactly that: faceless body parts, breasts, legs, udders, buttocks. Frank Perdue plays with images of sexual butchering in a poster encouraging chicken consumption: "Are you a breast man or a leg man?"

A popular poster in the butcher shops of the Haymarket section of Boston depicted a woman's body sectioned off as though she were a slaughtered animal, with her separate body parts identified. In response to such an image, dramatists Dario Fo and Franca Rame scripted this narrative:

> There was a drawing of a naked lady all divided up into different sections. You know . . . like those posters in the butcher's shop of a cow? And all the erogenous zones were painted these incredible colours. For instance, the rump was painted shocking pink. (Does a bump and grind and laughs.) Then this part here (Putting her hands on her back just below her neck) . . . butchers call it chuck. It was purple. And the fillet . . . (Briefly diverted) What about the price of fillet nowadays eh? Terrible! Well anyway, it was orange.[66]

In constructing stories about violence against women, feminists have drawn on the same set of cultural images as their oppressors. Feminist critics perceive the violence inherent in representations that collapse sexuality and consumption and have titled this nexus "carnivorous arrogance" (Simone de Beauvoir), "gynocidal gluttony" (Mary Daly), "sexual cannibalism" (Kate Millet), "psychic cannibalism" (Andrea Dworkin), "metaphysical cannibalism" (Ti-Grace Atkinson); racism as it intersects with sexism has been defined by bell hooks in distinctions based on meat eating: "The truth is—in sexist America, where women are objectified extensions of male ego, black women have been labeled hamburger and white women prime rib."[72] These feminist theorists take us to the intersection of the oppression of women and the oppression of animals and then do an immediate about-face, seizing the function of the absent referent to forward women's issues and so imitating and complementing a patriarchal structure. Dealing in symbols and similes that express humiliation, objectification, and violation is an understandable attempt to impose order on a violently fragmented female sexual reality. When we use meat and butchering as metaphors for women's oppression, we express our own hog-squeal of the universe while silencing the primal hog-squeal of Ursula Hamdress herself.

Sexual violence and meat eating, which appear to be discrete forms of violence, find a point of intersection in the absent referent. Cultural images of sexual violence, and actual sexual violence, often rely on our knowledge of how animals are butchered and eaten. For example, Kathy Barry tells us of "*maisons d'abattage* (literal translation: houses of slaughter)" where six or seven girls each serve 80 to 120 customers a night.[6] In addition, the bondage equipment of pornography—chains, cattle prods, nooses, dog collars, and ropes—suggests the control of animals. Thus, when women are victims of violence, the treatment of animals is recalled.

Similarly, in images of animal slaughter, erotic overtones suggest that women are the absent referent. If animals are the absent referent in the phrase "the butchering of women," women are the absent referent in the phrase "the rape of animals." The impact of a seductive pig relies on an absent but imaginable, seductive, fleshy woman. Ursula Hamdress is both metaphor and joke; her jarring (or jocular) effect is based on the fact that we are all accustomed to seeing women depicted in such a way. Ursula's image refers to something that is absent: the human female body. The structure of the absent referent in patriarchal culture strengthens individual oppressions by always recalling other oppressed groups.

What I have now is a productive release. I can reach into the spirit of the earth and withdraw inspiration to keep up the struggle. My prayers to her are an escape, yes, but more like the moment of a blinking eye. The sounds, smells and feeling of everything around me make the evil of oppression real and tangible, but for a second I can block the pictures out. All that is left are visions. Visions of freedom and true wilderness. I'm one of the lucky ones to have seen the beauty of a liberation back to nature, and in my times of praise to my Mother, that is what I remember, and most worshipfully thank her for .

I'll never be able to forget the destruction that I've witnessed, but I won't let it tear me apart. I used to think that aggression was my escape, but now I know that it was a pitfall. Now I give praise to the earth and what's left of her beauty. And I pray for her to give me strength to keep in defense of what's left of her ravaged magnificence.

As I go into the Earth, she pierces my heart. As I penetrate further, she unveils me. When I have reached her center, I am weeping openly. I have known her all my life, yet she reveals stories to me, and these stories are revelations and I am transformed. Each time I go to her I am born like this. Her renewal washes over me endlessly, her wounds caress me; I become aware of all that has come between us, the noise between us,the blindness, of something sleeping between us. Now my body reaches out to her. They speak effortlessly, and I learn at no instant does she fail me in her prescence. She is as delicate as I am; I know her sentience; I feel her pain and my own pain comes into me, and my own pain grows large and I grasp this pain with my hands, and I open my mouth to this pain, I taste, I know, and I know why she goes on, under great weight, with this great thirst, in drought, in starvation, with intelligence in every act she does she survive disaster. This earth is my sister; I love her daily grace, her silent daring, and how loved I am how we admire this strength in each other, all that we have lost, all that we have suffered, all that we know: we are stunned by this beauty, and I do not forget what she is to me, what I am to her.

Susan Griffin

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$11	vegan
$11	if you're not now

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LIBERATION

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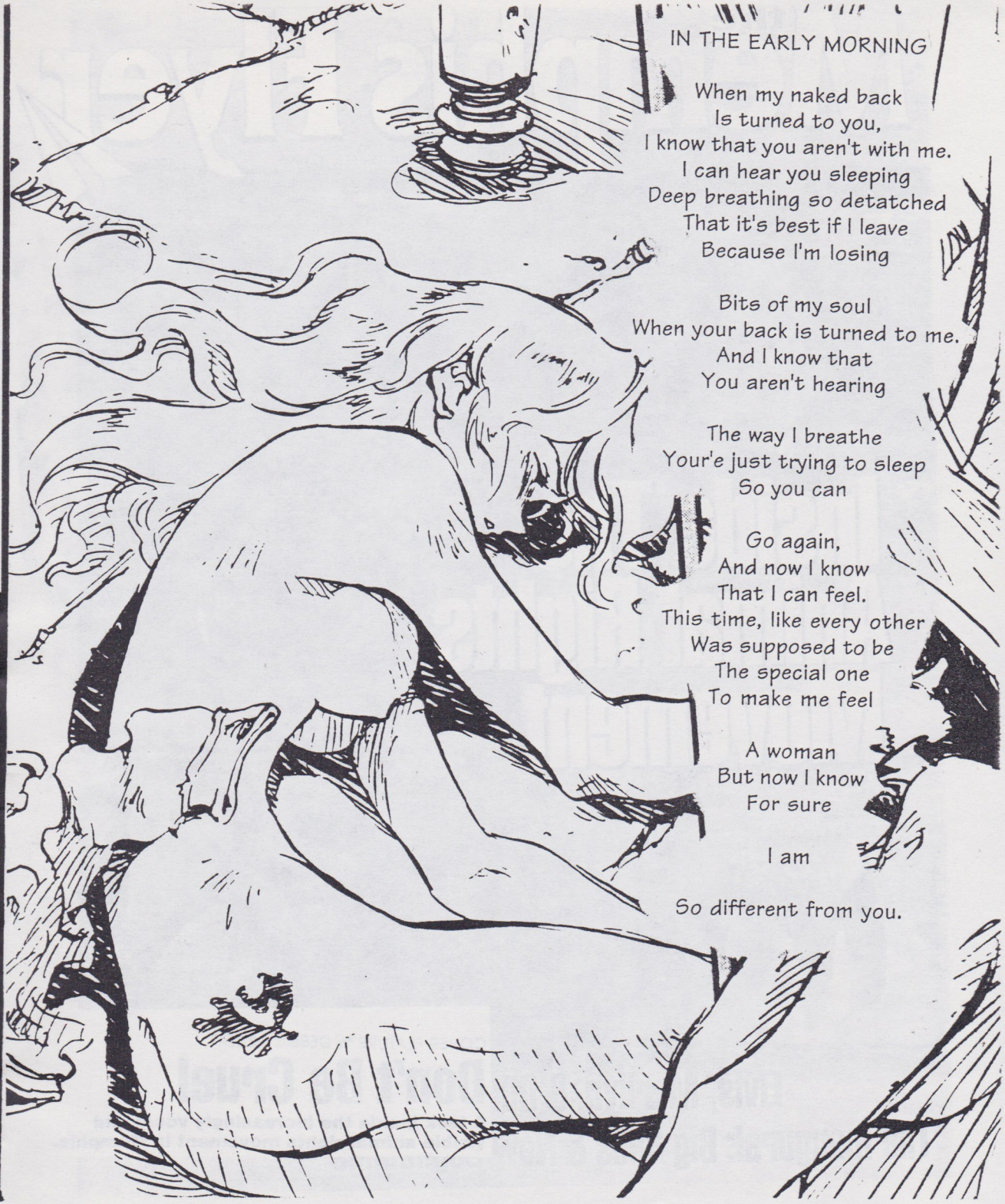
ABNEGATION cass., BIRTHRIGHT cass., 7" comp. with ABNEGATION, EVERLAST, and BIRTHRIGHT, ABNEGATION and BIRTHRIGHT t-shirts

IN THEIR OWN WORDS:

"I have a great appreciation for nature. When you kill something, blood has got to flow. To the people who don't understand, it looks terrible. It makes you look like a savage, but it is the right thing to do when it is done right."

–Walsh and Lewis (1985)



IN THE EARLY MORNING

When my naked back
Is turned to you,
I know that you aren't with me.
I can hear you sleeping
Deep breathing so detatched
That it's best if I leave
Because I'm losing

Bits of my soul
When your back is turned to me.
And I know that
You aren't hearing

The way I breathe
Your'e just trying to sleep
So you can

Go again,
And now I know
That I can feel.
This time, like every other
Was supposed to be
The special one
To make me feel

A woman
But now I know
For sure

I am

So different from you.

the Memphis Flyer

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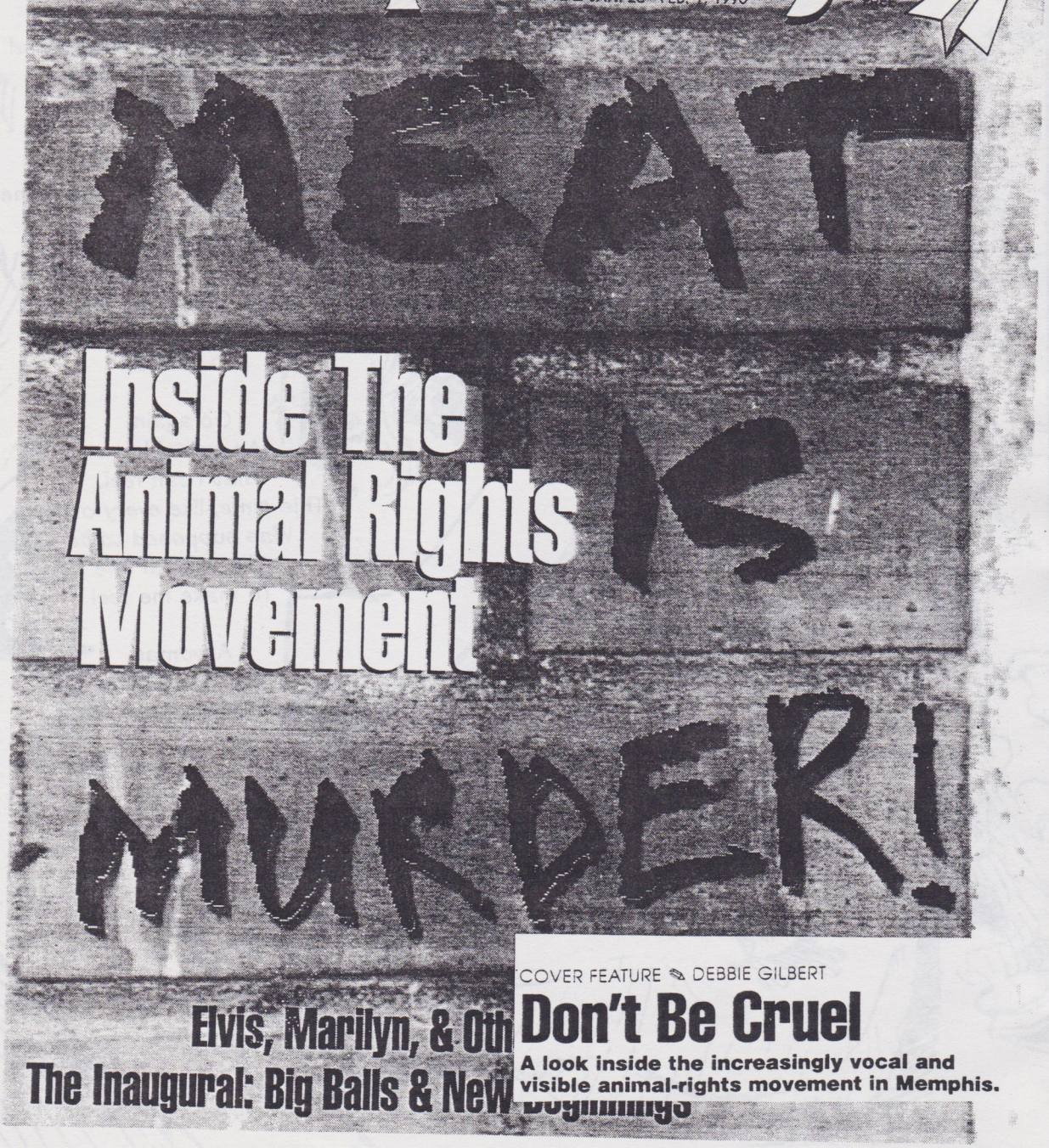


Inside The Animal Rights Movement

COVER FEATURE ✎ DEBBIE GILBERT

Don't Be Cruel

A look inside the increasingly vocal and visible animal-rights movement in Memphis.

Elvis, Marilyn, & Oth

The Inaugural: Big Balls & New Beginnings

PHOTOS BY JOHN LANDRIGAN

Anti-fur protesters march in front of Goldsmith's.

If you spend any time at all in Midtown, you've seen the graffiti: *Fur Is Dead. Meat Is Murder. Go Vegan.* These may be nothing more than the scribblings of restless kids who wanted to leave their mark — an updated version of *Kilroy Was Here.* But for many Memphians, such spray-painted slogans may be their only contact with the animal-rights movement. One could hardly blame them for dismissing the entire group as a bunch of fringe lunatics.

Who are those animal-rights people, really? And what drives them to do what they do?

"We're not freaks, and we're not antisocial people," says Mike Karban. Like a large percentage of animal-rights activists, Karban is a vegan (pronounced VEE gan) — a person who eats no animal products of any kind. "So many of us are not your stereotypical rebels. I dress like everybody else. You wouldn't know I was a vegan to look at me. I think people who have a negative perception of vegans don't know any vegans. We're not here to make other people's lives miserable. We're just trying to save animals."

But activists differ widely on just what lengths they're willing to go to in order to save animals. There is a continuum of participation levels, and this lack of one easy definition makes it difficult to ascertain just how many Memphians are involved in the animal-rights movement. Depending on what you mean by "involved," the total ranges from several hundred to several thousand.

Angela Edmonds is a board member of the Memphis Animal Protection Association (APA), which has a membership of nearly 4,000. "I think there are three components," she says. "There's the humane movement, there's animal rights, and then there's the radical arm."

The humane movement is represented locally by the Memphis Humane Society, which has about 2,500 members. It concentrates on preventing the abuse and neglect of domestic animals, and on educating owners about the importance of spaying or neutering their pets.

The APA shares those goals, but it goes further. "We branch out into vegetarianism, anti-fur, animal experimentation," says Edmonds. "If it involves animals, we're involved." The APA is opposed to any use of animals that could be considered exploitative — including circuses, rodeos, and zoos. Edmonds argues that species conservation is not a good enough reason to justify the existence of zoos. "If tigers go extinct, they go extinct, and that's *our* fault," she argues. "Those cats in 'Cat Country' may not be in cages anymore, but they're not free, either."

Some might call Edmonds' position extreme. But the real extremists, she believes, are those who employ terrorist tactics. "We agree with their goals, but not their means," she says. "We don't believe in destroying property."

"Right now we're targeting Goldsmith's because we feel they can easily give up fur without hurting their business much." — animal rights advocate J.P. Goodwin

She's referring to the type of action taken by a group called the Animal Liberation Front (ALF). Established in England in the mid-1970s, ALF has no central organization, which prevents its members from implicating others if they are arrested. However, there *is* an international group of ALF supporters (since it's not illegal to merely *agree* with ALF), and a recent issue of its publication *Underground* lists a number of ALF "actions" reported in Memphis, including:

- February 1994 — Hataway's Taxidermy, truck engine damaged.
- March 1994 — Jack Lewis Furs, paint bombs, locks glued.
- August 1994 — Goldsmith's, window smashed.

The goal of all this is "economic sabotage" — to create hardships for these businesses by increasing their costs and insurance rates. Such actions do not involve physical violence toward humans.

You won't find anyone in Memphis who will admit to being a member of ALF, but there is a group of young activists who call themselves "Hardliners."

"Hardline is more complex than veganism," explains Karban. "It's a militant sect that takes respect for life all the way. They're very much against abortion."

It seems an odd juxtaposition at first. Abortion is seen as a right-wing cause, while animal rights is thought to be the province of liberal left-wingers. Yet the goal in both cases is essentially the same: to rescue helpless innocents, be they animals or fetuses. In fact, there is a separate Memphis group called Vegans for Life, which last December held a silent vigil at an abortion clinic in Little Rock.

At any animal-rights gathering, even a casual observer will notice that a lot of the participants barely look old enough to drive or vote. It's no coincidence that many of this generation's icons, such as alternative bands and twentysomething actors, have been outspoken about animal-rights issues. As the July 1994 edition of *Vogue* noted: "PETA [People for the Ethical Treatment of Animals, the nation's largest animal-rights group, with about 400,000 members] now appears to have replaced both AIDS and homelessness as the cause celebre du jour."

Does this mean that animal rights is a fad, and that these kids will grow out of it, just as most of the baby-boomers have abandoned their Seventies liberalism?

Jesse Keenan doesn't think so. "From what I've seen personally in the movement, everyone seems real sincere about it. I think young people are more open to new ideas, and it's easier for them to make a change." Keenan got into the movement when he was 15, after running across a flier that said, "If slaughterhouses had glass walls, the whole world would be vegetarians." He discussed his concerns with his father, and the two decided to go vegetarian together (Jesse later progressed to veganism).

J. P. Goodwin experienced a similar youthful epiphany in the summer of 1989, when he picked up some animal-rights literature while attending a concert by a band called Dead Silence. "The movement goes across all age groups," he says, "but there are a *lot* of young people involved, and I think that's great, because these are the leaders of the future. Many of them are sincere and committed, willing to risk civil disobedience. I think it's a mistake for PETA to present this as a trendy, fashionable thing, because that will hurt us in the long run."

Goodwin has concentrated most of his energies on the fur issue. He's founder of the Coalition to Abolish the Fur Trade (CAFT), which he says has approximately 200 members, about half of them in Memphis. On last year's "Fur-Free Friday," a national event held the day after Thanksgiving, CAFT helped organize civil-disobedience actions in 20 cities. Protests had become commonplace, Goodwin explains, so they decided to "radicalize" the event. Activists handcuffed themselves to the doors near Goldsmith's Oak Court fur salon. To date, at this and subsequent protests, about a dozen people have been arrested, usually on charges of disorderly conduct or trespassing.

"Right now we're targeting Goldsmith's," says Goodwin, "because we feel they can easily give up fur without hurting their business much."

But he has staged protests at other stores in the past, and he believes these efforts are paying off. "Burlington [Coat Factory] has dropped selling furs here, Fur Fashions of Memphis [owned by Gilbert Kay] is closing, and Jack Lewis is switching to cloth coats."

Local furriers acknowledge that their industry is changing, but they say it has little to do with the animal-rights movement.

"Protesters certainly haven't helped any," says Jack Lewis. "But in themselves they wouldn't put me out of business. Those who protest are mostly youngsters. They're a nuisance, and they're vulgar." Lewis still has furs in stock, and he will continue to provide fur cleaning and storage services, but he is not acquiring any new furs to sell. "Furs are profitable," he explains, "but the selling season is just too short — only about four months. People don't buy anymore until time of need. This is true all over."

Jim Holloway, owner of J. Holloway Furs, says his business is actually growing because some of his competitors have closed. Last year he conducted an informal survey of about 200 people on the street, and found more people in favor of fur than against it. "Eighty-five percent said they were not affected in any way by the animal-rights movement," he notes. "Two percent were strongly against fur, and the rest were neutral. Many said if they had the money, sure, they'd wear a fur.

"I think the protesters have a right to stand up for their beliefs," Holloway continues, but they don't have a right to vandalize property."

Holloway may be alluding to the August 1992 arrest of Goodwin, Keenan, and Karban on charges of vandalism. The three had broken into several fur stores and warehouses, thrown paint bombs, and glued locks shut. They were sentenced to almost a year in jail, but they appealed the sentencing, since it was a first-time misdemeanor for all three of them. They still must adhere to a 10 p.m. curfew while

continued on page 12

Animal Rights

continued from page 11

awaiting a ruling on their appeal.

Keenan, who was still a teenager at the time, says he broke the law because he grew impatient. "I wanted to do something to save animals' lives *right now*," he recalls.

Keenan and the others now agree that the most effective way to help animals is to educate people. All three are involved in publishing a newsletter called *Memphis Vegan News*. About 500 copies of each issue are distributed at protests throughout the Mid-South, according to Karban.

Not all of those protests are targeted against fur; some are attempts to make meat-eaters aware of the cruelty of "factory farming." Last October 2nd, on World Farm Animals Day, about 20 vegans picketed in front of Corky's Bar-B-Q carrying "Meat is Murder" signs. And on October 10th, more than 40 showed up at the Rendezvous downtown, where a group of pork producers had gathered to bestow upon the Rendezvous an award for "best pork restaurant." Offering a vegetable-based barbecue alternative, the vegans cranked up a stereo with taped sounds of terrified pigs squealing in a slaughterhouse.

Special effects like that are typical of the sensationalist tactics favored by activists. PETA, in particular, has been criticized for staging events for the media. Like antiabortionists who brandish fetuses in jars, animal-rights protesters will often display something gruesome, such as a graphic photo of a skinned carcass. At one Memphis event last year, protesters wore nothing but towels, in order to dramatize the plight of animals stripped naked of their fur.

Keenan acknowledges that such shock methods are designed to get attention. "But it's the truth," he says. "It forces people to look at it."

In England, where the modern animal-rights movement began, much effort has been directed toward the "liberation" of laboratory animals, but little of that seems to be going on in Memphis.

"There hasn't been an incident in years," says Dr. Jeannette Ward, a University of Memphis psychology professor. Ward is in charge of a lab colony of bush babies — a species of small nocturnal primate, also known as the galago — which she uses to study laterality, or handedness. She speculates that activists aren't that concerned about her work, which no longer involves invasive procedures such as brain surgery on live animals (the brain is still dissected after a bush baby dies of natural causes).

"I am still not against invasive research," Ward says, "if what you are studying is important enough to justify it, and it is done as humanely as possible." According to Ward, the animal-rights movement has definitely made researchers more aware of ethical issues, and has led to stronger federal guidelines for laboratory-animal care. "We now have an oversight committee," she says, "and there's even a full-time veterinarian who checks on us every week and reports back to the feds [the U.S. Department of Agriculture]."

When reminded of an often-quoted statement by animal-rights leader Tom Regan ("We don't want cleaner cages; we want empty cages"), Ward responds, "If they 'free' the animals, where do they expect them to *go*? Back to the wild? Most of our bush babies were born here and have never been outside this building. This is all they know. They're happy in their cages.

"My biggest problem with these activists," Ward continues, "is their abysmal level of scientific knowledge. They're so worried about the pain and suffering of individual animals that they don't seem to think about the continuance of the planet and the importance of preserving as many species as possible."

Animal-rights activists have been criticized, for example, for trying to prevent hunters from killing deer, even when overpopulation is weakening the health of the herd.

More commonly, though, they've been accused of caring more about animals than about people.

It's not true, says Karban. "People will ask, 'With all the human suffering in the world, why are you focusing on animals?' But a lot of us were already involved in other causes, such as racism, so we're just extending our circle of compassion."

"The fact is," says Keenan, "you'll never actually have a situation in real life where you'll have to put the welfare of, say, a rat over the welfare of a human."

"Most of those who accuse us of not helping people are not helping people either," says Edmonds. "There are a lot of causes out there, and this is ours." ■

To date, about a dozen people have been arrested, usually on charges of disorderly conduct or trespassing.

Thank you to everyone in the Memphis Animal Rights community. We are an empowered and sincere group of activists. New and old, there is a wonderful, positive energy in us that helps us to grow, learn, and liberate. We are not just graffiti and leaflet-ting. We are part of the solution to end suffering. Our love and action will bring about victory and liberation. ☆

This is not the complete chapter list, but these are my suggested correspondents. There are many other chapters and many other worthy Hardliners, but you know how busy some people get. These people are pretty active and dependable about answering mail (except mail from me it seems), so write to them.Write if you'd like to hear more about Hardline, just not from a girl. Ha.

* signify active Hardline women in these chapters

HARDLINE

*Belgium Hardline **
74 Rue Fonds Gaillards
7100 La Louviere
Belgium, Europe

Poland Hardline
P.O. Box 1429
40-001 Katowice
Poland, Eurpoe

*Germany Hardline **
Ritterstra Be 20
D-79639
Grenzach-Wyhlen
Germany, Europe

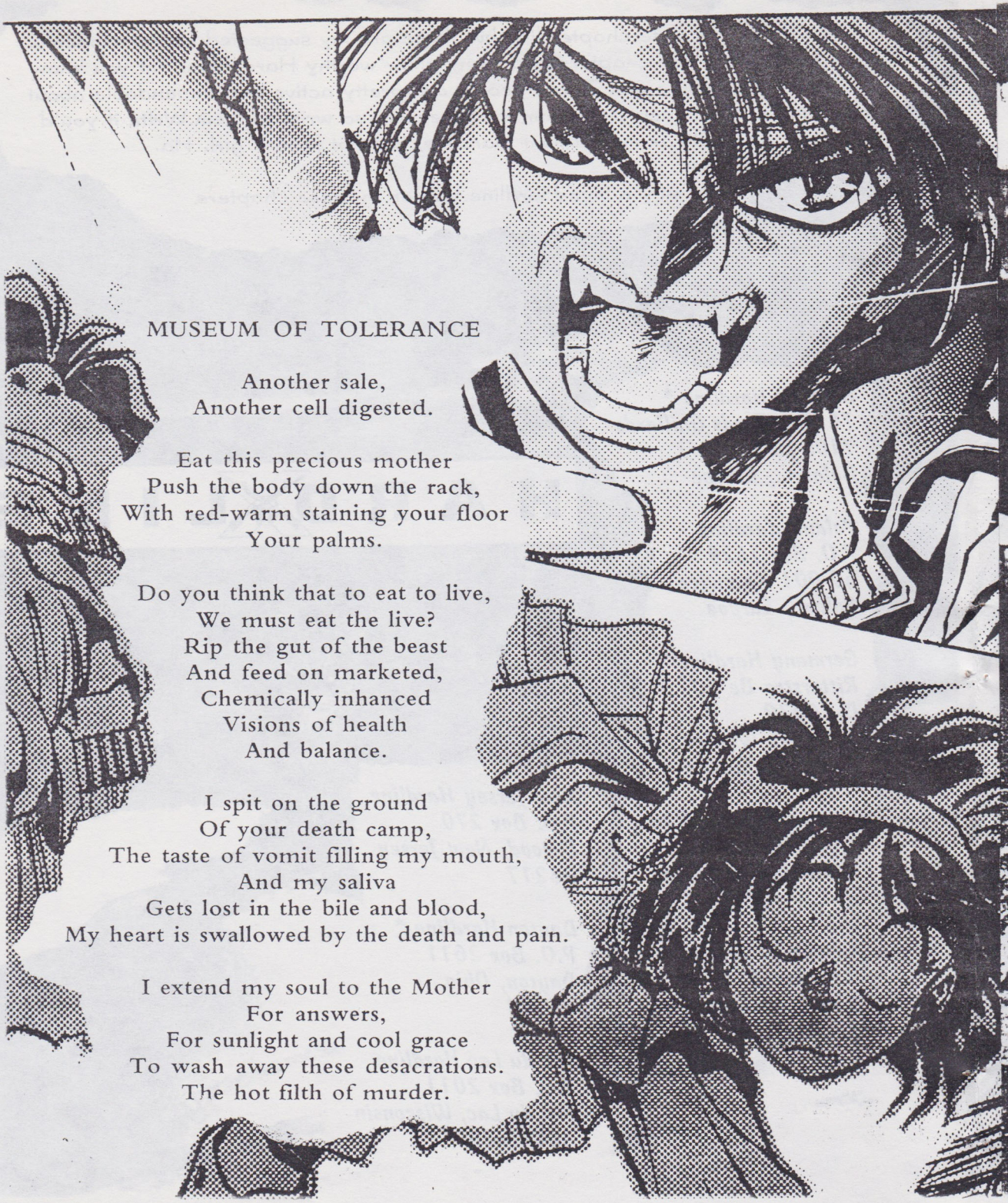
Indianapolis Hardline
P.O. Box 30373
Indianapolis, Indiana
46230-0373

*Memphis Hardline **
P.O. Box 770074
Memphis, Tennessee
38177

New Jersey Hardline
P.O. Box 270
Elwood, New Jersey
08217

*Dayton Hardline **
P.O. Box 2611
Dayton, Ohio
45401

Fon du Lac Hardline
P.O. Box 2011
Fon du Lac, Wisconsin
54936-2011



MUSEUM OF TOLERANCE

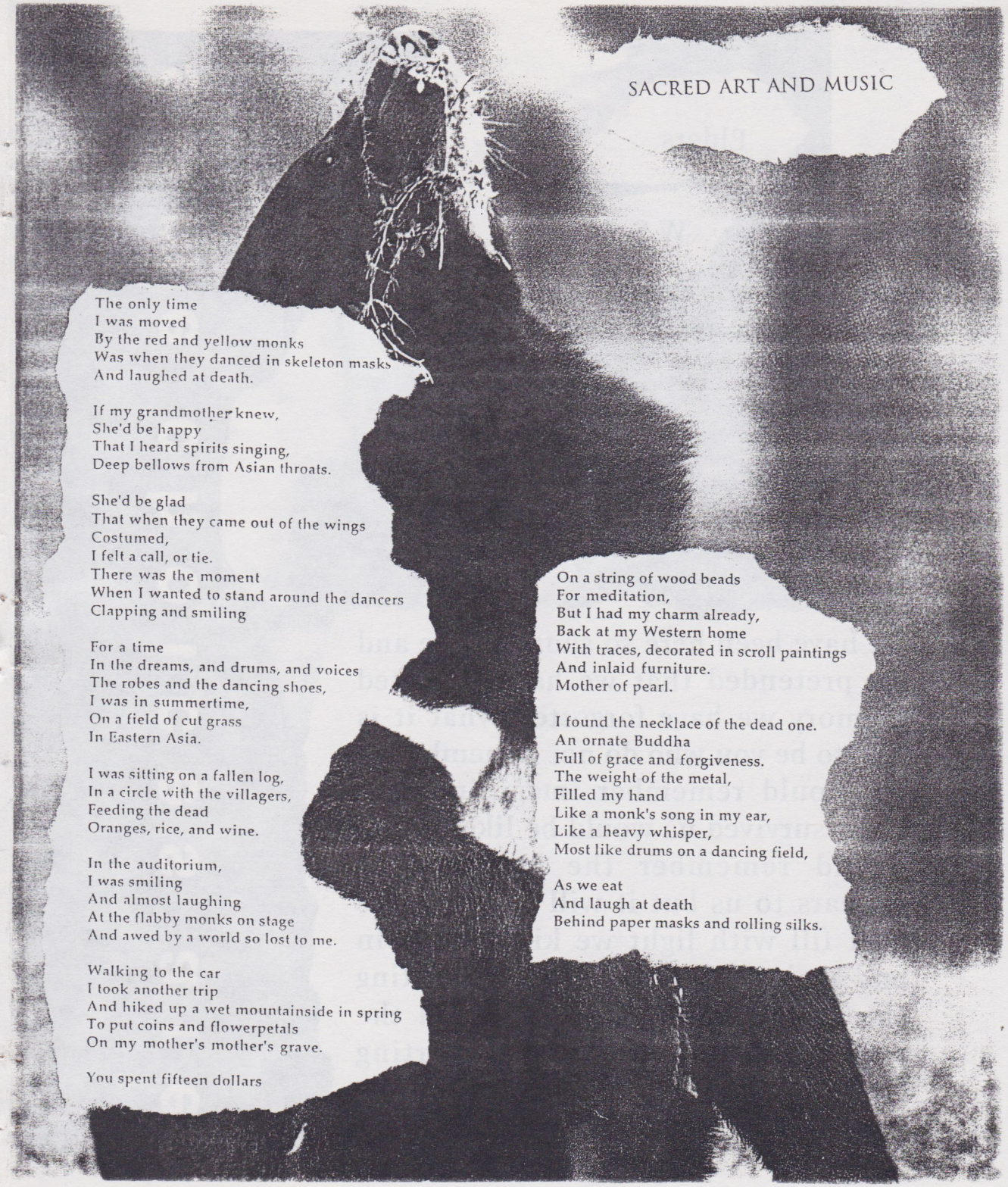
Another sale,
Another cell digested.

Eat this precious mother
Push the body down the rack,
With red-warm staining your floor
Your palms.

Do you think that to eat to live,
We must eat the live?
Rip the gut of the beast
And feed on marketed,
Chemically inhanced
Visions of health
And balance.

I spit on the ground
Of your death camp,
The taste of vomit filling my mouth,
And my saliva
Gets lost in the bile and blood,
My heart is swallowed by the death and pain.

I extend my soul to the Mother
For answers,
For sunlight and cool grace
To wash away these desacrations.
The hot filth of murder.



SACRED ART AND MUSIC

The only time
I was moved
By the red and yellow monks
Was when they danced in skeleton masks
And laughed at death.

If my grandmother knew,
She'd be happy
That I heard spirits singing,
Deep bellows from Asian throats.

She'd be glad
That when they came out of the wings
Costumed,
I felt a call, or tie.
There was the moment
When I wanted to stand around the dancers
Clapping and smiling

For a time
In the dreams, and drums, and voices
The robes and the dancing shoes,
I was in summertime,
On a field of cut grass
In Eastern Asia.

I was sitting on a fallen log,
In a circle with the villagers,
Feeding the dead
Oranges, rice, and wine.

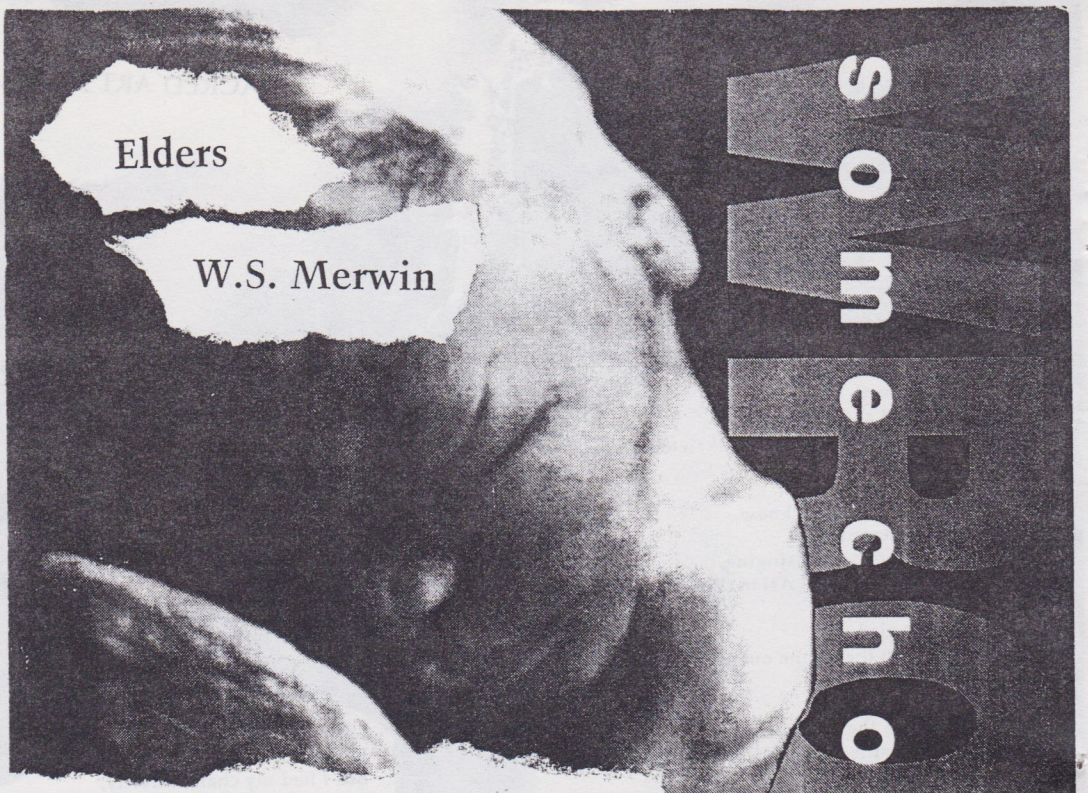
In the auditorium,
I was smiling
And almost laughing
At the flabby monks on stage
And awed by a world so lost to me.

Walking to the car
I took another trip
And hiked up a wet mountainside in spring
To put coins and flowerpetals
On my mother's mother's grave.

You spent fifteen dollars
On a string of wood beads
For meditation,
But I had my charm already,
Back at my Western home
With traces, decorated in scroll paintings
And inlaid furniture.
Mother of pearl.

I found the necklace of the dead one.
An ornate Buddha
Full of grace and forgiveness.
The weight of the metal,
Filled my hand
Like a monk's song in my ear,
Like a heavy whisper,
Most like drums on a dancing field,

As we eat
And laugh at death
Behind paper masks and rolling silks.



Elders

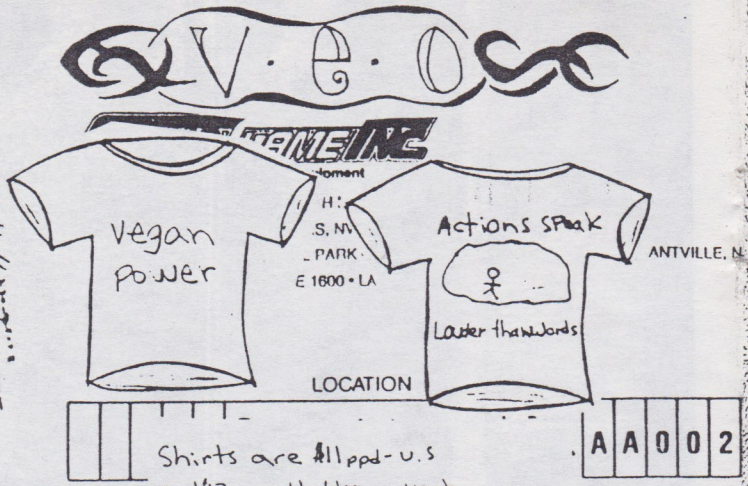
W.S. Merwin

we have been here so short a time and
we pretended that we have invented
memory we have forgotten what it is
like to be you who do not remember us
we would remember imagining that
what survived us would be like us and
would remember the world as it
appears to us but it will be your eyes
that fill with light we kill you again
and again and we turn into you eating
the forests eating the earth and the
water and dying of them departing
from ourselves leaving you the
morning in its antiquity

™

Well, here I am, almost done, and I'm not so happy with my product. I was kind of hurried (on the spot traveling plans) but that's still no excuse. I had bigger and better plans but not enough time really. I'll save it for #2. Not because I feel it's worth doing again, but because I can't leave it like this.

Thank you Kris for keeping me awake. I truly have no perception of time - which will probably get me into trouble with this little road trip I'm taking. We'll call this the "poor time mgt. - had to help a friend - life in shambles issue". That's the ticket. Seriously though, my apologies for a rush job. Let me try again.



Shirts are $11 ppd - U.S and $13 world. Um.... yeah

Colors are: navy w/cream ink
black w/red ink
olive w/ white ink
maroon w/cream ink

allow time for shipping and list alternatives. Send stamp and sticker for list of books on Veganism and Animal lib. as well as music. Try to send cash - check and m.o are o.k - but leave em blank. bye.

vegan earth order
pobox 270
elwood, n.j.
08217 U.S.A.

IDITAROD IS LOSING THE RACE

Last December the ActiVator reported some of the cruelties of the Iditarod race. We asked members to contact the three sponsors to let them know how you feel about the Iditarod, along with your plans to boycott their products and to refuse to use their services.

Thanks to all of your letters, Iams and Timberland joined ABC's "Wide World of Sports," Dodge Trucks and Alascom by withdrawing from the race. (Iams will honor its existing 1995 contract but not renew it.) Unfortunately, Alaska Airlines, with its $50,000 contribution, is the last major sponsor.

Letters can be written to Raymond Vecci, CEO, Alaska Airlines, 19300 Pacific Highway, Seattle, WA 98188. ■

A really simple way to be active: write letters. Most animal rights publications have addresses on hand so you can get involved. There are even simpler things to do as well, just pick up the phone and dial 1-800-

REACH OUT AND TOUCH SOMEONE: *DIAL 1-800*

IDEAS

- The first time you call, request a catalog be mailed to you: use a false name, and an address other than your home address.
- When you receive the catalog, call again and place C.O.D. orders to as many addresses as you can think of. Fur stores/other animal exploitation businesses are good addresses to use. The original company will have to pay the postage and C.O.D. charge when the package is refused, so place as large an order as reasonable.
- Tape business-reply cards to packages: the company will have to foot the bill. Mail rocks, bricks, or anything else heavy.
- Phone ultra-frequently to keep the line tied up as much as possible.
- Phone and keep them on the line for as long as possible; ask questions about products, etc. This racks up their bill.
- Write the phone numbers in phone booths, bathroom walls, etc. and write "free phone sex" beside the number. Think of other ways to persuade the general public to call.
- Call and find out their location. Pay them a visit.

ALWAYS call from a pay phone.

Department Stores that Sell Fur

1-800-528-8000: American Express
1-800-626-4800: Broadway
1-800-374-3000: Carson Pirie Scott
1-800-272-2450: Dayton's
1-800-284-3900: Home Shopping Club
1-800-343-0121: Macy's
1-800-634-6267: Neiman Marcus
1-800-777-8910: Robinson's
1-800-345-3454: Saks Fifth Avenue
1-800-955-0020: Woodward & Lothrop

Fur Distributors/Stores/Processors/ Suppliers

1-800-445-6465: American Legend Fur Auction
1-800-541-2114: Bizakis Furs
1-800-241-7243: Brisken Berk Furs
1-800-257-3877: Custom Furs
1-800-735-3877: Custom Furs
1-800-282-6387: D. Cohn Fur Processors
1-800-373-7234: Diamond V. Fur Mills
1-800-221-8826: Erwin Goodman Furs
1-800-334-2923: F.C. Taylor Fur Company
1-800-262-8700: Frantz Sawdust (pelt drying)
1-800-626-2894: Funke Mink Farm/Trap Supplies
1-800-275-4387: Fur Vault
1-800-548-2908: Fur Vault
1-800-451-3733: Fur Vault
1-800-424-3877: Fur Wardrobe
1-800-872-6465: Furs and Leather
1-800-423-6465: Furs by Weiss
1-800-521-2037: Henig Furs
1-800-248-5332: Jensen Furs
1-800-776-3610: La Budde Feed and Grain
1-800-331-5255: Lingenfelter Brill Furs
1-800-323-0449: Merit Nomac Furs
1-800-722-6455: Mills Fur Farm Supplies
1-800-437-6465: Mink Specialties
1-800-558-5803: National Fur Feed
1-800-242-5902: National Fur Feed (in WI only)
1-800-772-3277: National Superior Processors
1-800-523-4803: Northern Fur and Sport
1-800-422-7467: Pollack Furrier Supply
1-800-248-2664: Revilion Furs
1-800-762-6374: Riverdale Mills Cages
1-800-551-3906: Seattle Fur Exchange
1-800-433-4263: Talicor Furs
1-800-347-7040: Tendler Furs
1-800-332-0037: Tubari Ltd. Fur Processors
1-800-283-6465: United Vaccines
1-800-872-3699: USA Foxx and Furs
1-800-235-9656: Wisco Fur Foods

Hunting Suppliers/Guides

1-800-458-2879: Big Game Fishing
1-800-767-9168: Boar Hunting Video
1-800-654-3825: Bowhunter's Video
1-800-833-9777: Bowhunting Safari Consult.
1-800-451-4572: Burnham Brothers
1-800-235-7764: Colorado Trophy Hunt
1-800-666-2619: Deer/Turkey Hunts

Hunting Suppliers/Guides cont.

1-800-437-2474: G. Lamoreux Alaskan Guide
1-800-344-8173: Hayward L. Simmons
1-800-441-3036: Jonny Stewart
1-800-555-8815: Kester's Game Food
1-800-223-8581: King of Sports Fox Food
1-800-665-0240: Plummer's Lodge
1-800-356-7453: R. & Fred Bettschen
1-800-624-5988: Safari Land Hunting
1-800-888-3006: The Sportsman's Guide
1-800-289-0474: Wayne Gatling
1-800-448-6846: World Hunts

Leather/Other Animal Skins

1-800-426-6105: Diamond's Leather
1-800-922-2188: Eel Skin Elegance
1-800-243-8335: Eel Skin Unlimited
1-800-525-0952: Leather Center
1-800-233-7155: Leather Factory

Meat Industry: Suppliers/Distributors/ Equipment Manufacturers

1-800-323-7553: American Feeds & Livestock
1-800-227-1116: Atlantic Seafood Direct
1-800-221-6988: Atlantic Veal Corporation
1-800-424-2610: Auth Brothers Meats
1-800-543-6328: Beck Sausage
1-800-892-6342: Birchwood Livestock Genetics
1-800-289-2833: Buffalo Meat
1-800-937-1800: Burger King
1-800-323-4848: Butterball Turkey
1-800-832-6595: Cattlemen Meat Company
1-800-257-2977: Certified Prime Meats
1-800-635-5394: Church's Fried Chicken Catering
1-800-238-8239: Clifty Farm Country Meats
1-800-637-7559: Country Fed Meat Company
1-800-544-5893: Double J. Umousine Beef
1-800-331-3276: Farm Bureau Network
1-800-654-1366: Fresh Seafood Express
1-800-458-7682: Glazed Honey Hams
1-800-262-8545: Heavenly Ham
1-800-688-1990: Heger Feed Supply Company
1-800-242-1314: Henry J.'s Meat
1-800-369-4658: Holt Products Veal Hormones
1-800-367-2426: Honeybaked Ham
1-800-423-4267: Honeycrust Hams
1-800-223-5759: Jerky Hut
1-800-328-0652: Lakeland Vet Veal Antibiotics
1-800-237-5262: Lamb Pasta Sauce
1-800-624-6301: Lobster Express
1-800-446-4009: Look's Live Lobsters
1-800-334-5396: M & F Meat
1-800-822-6328: Malcomb Meats
1-800-541-1638: Midwest Turkey Call Supply
1-800-272-3529: Minden's Meat Market
1-800-635-3759: Myer's Meats
1-800-662-3447: Nashville Poultry and Egg
1-800-835-9180: National Beef Company
1-800-255-5944: Nebraska's Choice Steaks
1-800-622-2776: Oklahama Cattlemen's Assoc.
1-800-228-9055: Omaha Steaks International

Meat Industry cont.

1-800-344-4267: Padows Hams
1-800-336-7753: Robbins Livestock Auction
1-800-458-4267: Robertson's Hams
1-800-527-2825: Sabal Meats
1-800-468-2472: Sav-A-Caf Veal Hormones
1-800-541-3898: Shatz Brothers Meats
1-800-842-0297: Shultz Meats
1-800-541-5933: Sir Loin Meat Shoppe
1-800-232-8325: Susquehanna Industry Veal Feed
1-800-535-4555: USDA Meat and Poultry Hotline
1-800-323-0955: Veal Hotline
1-800-338-4868: Venison Etc.
1-800-233-6332: Weaver Chicken

Trapping Suppliers

1-800-999-6498: Dean Parrison (a trapper)
1-800-828-7077: Dog Proof Trap Company
1-800-245-6483: Dunn "Fur Tamer" Knives
1-800-344-2923: F.C. Taylor Fur Company
1-800-423-9526: Hoosier Trapper Supplies
1-800-279-4252: Koch Trapping Supply
1-800-523-4803: Northern Fur and Sport
1-800-282-5663: Pete Rickard Lures
1-800-458-5647: Rigging and Wear Trapping Supp.
1-800-545-8737: Ross Carmen Lures
1-800-762-2706: RP Outdoors Trapping Supplies
1-800-368-5924: SE Outdoors
1-800-247-7709: Shedas Trapping Supply
1-800-373-8097: Snare Shop
1-800-742-8727: Sterling Fur and Tool
1-800-356-6730: Tom Miranda's
1-800-800-1819: Woodstream Trapping Suppliers

Vivisection Researchers/Suppliers

1-800-521-3368: Big Serv Lab Animal Supplies
1-800-468-7746: Bristol-Myers Squibb
1-800-443-6379: Burkshire Lab Animal Supplies
1-800-334-5551: Carolina Biological Supply Co.
1-800-522-7287: Charles Rivers Lab Animal Supply
1-800-624-4321: Chemical Manufacturers' Ass.
1-800-338-8388: Colgate-Palmolive
1-800-272-2775: Harvard Apparatus Lab Animal Supplies
1-800-345-4114: Hazleton Research Products
1-800-245-6921: Hilltop Lab Animals
1-800-361-8068: Johnson & Johnson
1-800-538-2697: Pharmaceutical Manufactur. Ass.
1-800-543-0485: Proctor & Gamble
1-800-366-2873: Research America
1-800-848-2588: SC Johnson
1-800-962-2660: Ward's Biological Supply

Other Animal Exploiters

1-800-259-8200: International Ostrich Breeders
1-800-872-7202: Gillette
Gillette Company, Prudential Tower, MA, 02199 USA
- still supports animal testing and hiring out laboratories, despite recently banning animal tests for its skin care product company Jafra and stopping all in-house animal tests

GAIA SCREAMS
c/o MICHELLE
987 MEDA
MEMPHIS, TN 38104