

Latham Letter

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PROMOTING RESPECT FOR ALL LIFE THROUGH EDUCATION

A Shared Cry

Betsy Sikora Siino

In every life there are moments of revelation. For me, one of the most profound of these occurred several months ago, when, heeding the urging of a friend, I read the book *For Your Own Good*, by Swiss psychiatrist Alice Miller. After reading this work, I will forever see the world in a different light.

Anything but pop psychology or self-help psychobabble, this book is a serious treatise on "hidden cruelty in child-rearing and the roots of violence." When it was published more than a decade ago, it was ignored, even vilified by some, the fate of all pioneering works that dare to defy the status quo. Disputing psychology's most sacred philosophies on discipline and child cognizance. Dr. Miller explains with unflinching clarity how we teach our children to internalize and carry on the cycle of violence.

Miller focuses on patterns of violence and societal attitudes toward children. What is violently done to us as children we are doomed to repeat as adults, even in the "best" of families. Just look around. Each day we hear of increasingly violent crimes committed by increasingly troubled individuals. Look at their childhoods and you find the patterns: violent parents,

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Can A Cockroach Have A Nice Day?

Wayne Hogan

One of the potentially valuable lessons we have learned from centuries of violence to our own kind is how easy it is to maim and kill people once we convince ourselves of their "nonhuman" nature. This ease with which we depersonalize each other is exceeded only by the difficulty we apparently have in seeing anything of our human selves in so-called lower forms of life. In the American

culture there is the built-in religious expectation that man will regard all nonhuman life forms as inferior creatures whose very existence is subject to human whimsy. A view that's paralleled by many of our subject-of-the-fittest economic tenets as well.

In the end, of course, we, animate and inanimate alike, are all "in this" together. The symbiotic connection

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Nothing costs so little and is worth so much as a kind word.

From the Proverbs of Frank Petrini, Food for Thought

Hi Tech News

- *Animal News*, the newsletter of the Animal Humane Society of Hennepin County Minnesota, is now available via computer modem. Call 612-431-1373 for further information.
- *Best Friends Newsletter* (Kanab, Utah) is also available On-Line.
- **Stay tuned for exciting news from Latham regarding the Internet.**
- Coming in the next issue: A review of *Pet Chat*, an online database dedicated to animal health and welfare.

EDITORIAL

None Are So Blind As Those Who Won't See

Hugh H. Tebault

Untold numbers of concerned individuals regularly devote their energies and resources supporting the reduction and prevention of human physical and psychological abuse. Still others equally sincere, commit time and substance towards the prevention of cruelty to animals. The motivation and purposes behind each endeavor are indeed laudable. The results achieved are however, sadly compromised by a mutual and false assumption; that their objectives are unrelated.

It is of particular interest to note that while many public service organizations are specifically mandated to support various aspects of human well-being, few recognize or seemingly understand the importance of the close relationship which exists between human and nonhuman (i.e. animal) abuse. That failure is, unfortunately, not confined to the supporters of human welfare. Most animal welfare organizations are also guilty of the same misconception. For example, one prominent national humane association is wisely organized into two major departments - child welfare and animal welfare, but it operates each, essentially, on an independent basis.

At times horses are obliged to wear blinders, but in the absence of peripheral eye problems, humans are under no such obligation. However, those who deliberately fail to recognize the monolithic nature of cruelty, are in fact, wearing psychological blinders. It is the epitome of philosophical self deception to view and treat the abuse of nonhuman



beings with relatively less importance than, and unrelated to, that of humans.

We believe it to be a basic responsibility of those who recognize a problem not only to publicize it, but also to work for its correction. It is for that reason that Latham's most recent educational effort has included the publication and distribution (without charge) of a 50 page booklet titled *Working with Families in Shelters: A Practical Guide for Counselors and Child Care Staff*. Additionally, we have recently finished conducting and analyzing the returns of a national needs assessment of professionals in child protection, domestic violence prevention, animal care and control, and veterinary medicine. The findings of that effort have precipitated the development of Latham's present production endeavor: "Breaking the Cycle of Violence" a video, manual, and resource guide designed to cross-train child protection, animal protection and domestic violence prevention agencies for coordinated community response to abuse.

The development and production of the basic elements of "Breaking the Cycle of Violence" are underwritten by the Foundation, however the extent of its hoped for free distribution to 12,000 national public service agencies, will depend on the financial assistance of additional, yet to be determined, grant-making foundations.





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The Latham Foundation is a non-profit operating foundation that makes grants in kind rather than monetary grants but welcomes partnership with other institutions and individuals who share its commitment to furthering humane education.

The Latham Letter welcomes manuscripts relevant to the Foundation's interests and concerns, but reserves the right to publish such manuscripts at its discretion.

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OPINIONS

Thanks for Help Increasing the Credibility of Animal Assisted Therapy

Dear Latham:

You helped me find information for my Master's Thesis. I had chosen "The Effects of Animal Assisted Therapy on Emotionally Disturbed Children Between the Ages of 5 and 19." My professor was very much against my topic because he felt I would not find enough clinical information to effectively research my topic. He said he did not want "a warm and fuzzy paper."

I owe you a very large THANK YOU! The leads and encouragement you gave me helped me not only get an "A," but convince my professor that there is substantial substance to the practice of "Animal Assisted Therapy."

Sincerely,

Jennifer Rumbelow
46 Maxwell Road
Garden City, NY 11530

Editor's Note: Jennifer's paper is available. Call her at 516-742-1582 or Latham at 510-521-0920 for further information.

A Plea on Behalf of Endangered Animals from Calcutta, India

Dear Sir:

We thank you for your kind letter and feel much encouraged by your opinion that the world desperately needs drastic actions if the endangered animals are to be saved.

As your organization is a pioneer in Humane Education, your efforts will carry much weight. Though we are continuing to write all over the world, we would like to appeal to your Honour to try your best to help the cause of saving the endangered species by creating world opinion and may be convincing United Nations, UNESCO, Government of USA and so on. We do not have

much time left - it is fast running out!

Sincerely yours,

D.B. Dutt
General Secretary
Friends of Dogs
(Humane Population Control & Rabies Control of Stray Dogs)
56/1, Jubilee Park
Calcutta 700 033
INDIA

From NAVS

Dear Latham:

We received a copy of the Summer 1994 Latham Letter and wanted to drop you a short note to let you know that we at NAVS consider your newsletter a valuable source of information, and one that all of our staff members read and appreciate.

I especially wanted to thank you for your review of our new publication, Personal Care for People Who Care. This project has grown enormously over the years and now seems to be on the forefront of the consumers mind as to the treatment of animals for vanity's sake.

Sincerely,

Mary Margaret Cunniff
Executive Director
National Anti-Vivisection Society

Intra-Species Communication: An Immediate Imperative

Dear Mr. Tebault:

For much of my life I have been involved with animal welfare, both as a member of various organizations and as a caregiver. Over the years I have seen the movement shift dramatically, escalating admirably not only in the correction of abuse and neglect, but in our own degree of awareness. I find it now quite acceptable to speak in public

OPINIONS, continued on next page

of animals as sentient, intelligent beings, and see the use of such terms as "livestock" and "pet" to be finally questioned and discarded. To all appearances it would seem that substantial progress has been made in favor of the animals and that humanity may finally stand on the doorstep of a new and fully respectful co-existence with all the species of Earth.

However, a trend appears to be emerging that threatens that strong foundation we have all struggled to establish and counteracts the very ethic Albert Schweitzer implored us to adopt, Reverence For Life.

As co-editor of a nationally distributed journal regarding animals, I am privileged to be associated with hundreds of individuals across the United States and Canada who are truly dedicated to animal welfare. Each believes wholeheartedly in their work and would sacrifice all to help one more homeless creature. Simultaneously, I am also witnessing severe internal dissention in one organization after another, and in two cases, near dissolution of the organization itself, caused primarily by an abuse of power, contention over position, jealousy, or blatant self-righteousness, rapidly tearing down the very system that was formed to protect, shelter, and heal. In effect, the same organizations that seek to save the "victims" of humanity, are becoming the new victims of their own humanness, the serpent devouring its own tail. But those individuals who leave their organizations rather than engage in such inter-personal disputes, as well as those forced out against their will, are desperately needed. Without each one of them, and their organizations, peacefully run, the animal movement will become crippled.

"The only way out of today's misery," Dr. Schweitzer wrote, "is for people to become worthy of each other's trust." Reverence For Life meant, for him, absolutely no exclusion of any life form, human, animal, or plant. Though he seemed far ahead of his time, he was actually reflecting the teachings of our greatest Masters. No small matter, this imperative that challenges each one of

us to care deeply, respectfully, equally for everyone and to act accordingly.

Again, I am fortunate to be associated with a small, but rapidly expanding group of people who call themselves The Seventh Circle. Regarding all humans with the same unwavering understanding, respect and consideration held for the creatures, we continually strive to educate through peaceful personal interaction rather than separate out and attack other persons who, at the moment, may see, even act differently than we do. Nor do we have any desire for internal struggles within our group for power, rank, or sole voice. Our shared, and only, goal is the promotion of Reverence For Life through direct work with the animals and education. And we are successful in each small step we take, not because of a large bank account or high-tech public relations, not even because we have a strong leadership, because we have none of these. What we do have is equal respect and consideration for, and trust in each other and all we work with, human and animal alike.

It does require stepping back from one's personal goals and seeing the shared one, the Greater Picture, so to speak. It assumes no one greater or more powerful than another, no one's opinions more valuable than another's. The responsibility begins with each one of us to help maintain our common direction that it remain clear and uncluttered by unnecessary personal or other side issues that would drag us down into anger, pettiness, fear, or self-defeat.

But none of this is difficult if we keep Schweitzer's statement foremost in our minds: Reverence For Life, all life, beginning right where we stand and moving outward to include everyone. Only when all persons can speak to and treat each other, human to human with respect, understanding, and equal consideration will we become truly effective as constructive communicators and workers for the animals. And aren't they, after all, worthy of all the effort we can give.

Rita M. Reynolds
Batesville, Virginia

Concerning Latham Foundation Membership

Dear Inquirer:

This will acknowledge receipt of and answer your letter in which you asked for information concerning this foundation's activities and membership.

All sincerely concerned with humane education as it benefits human and nonhuman life, are welcomed into the Latham Foundation's membership. The actual immediate responsibility of an individual member is however, limited to thoughtful contributions to its various programs and/or advisory committee participation.

Specifically, the Foundation's By-Laws recite the following concerning membership: "An individual whose written application for admission contains his/her signature endorsing the declaration of principles of this Corporation and which receives the written approval of two-thirds of the Board of Directors, and who has contributed at least \$25.00 (associate, nonvoting) or \$40.00 (active, voting) to the Corporation each year, following the adoption of this By-Law." The declaration of principles are: "To promote, foster, encourage and further the principles of humaneness, kindness and benevolence to all living creatures; the doctrine of universal brotherhood, universal justice and benevolence; the prevention and eradication of cruelty to animals and all living creatures, with particular emphasis on the education of children in justice and kindness to animals."

Hugh H. Tebault
President
The Latham Foundation



**Latham's newest video,
LIVING WITH HIV AND PETS,
is now available.**

**SEE
PAGE 23.**





LEPO

Peter Gauthier

*Maybe some of you may know
cats that love shoes,
but I've never known one
that was so attracted to them as this one.
You could almost say
this is a fetish with Lepo.*

Li Po is the name of a Chinese poet and sage. My son, Christopher, who has an uncanny knack for naming animals according to characteristics he couldn't possibly know anything about, gave this name to one of our Siamese cats when we got him as a kitten. I felt from the beginning that we were dealing with a sage, a poet, a cat of great intellectual substance. After all, Chris had named his first cat, Simon, and this cat turned out to be as simple as a creature could be and survive. Simon was as dumb as a board. Simple Simon. He'd been well named. Now don't get me wrong, he was lovable and all that, but he just wasn't too swift.

Chris had also named Spartacus, our next Siamese, who replaced Simon, after he had passed away. Spartacus turned out to be the stalwart, the defender of the yard, the all brave. Aptly named. So when Chris named his next cat Li Po, we figured that we had on our hands a pensive individual with a keen intellect, a philosopher of some note. Well two out of three isn't bad. Chris wasn't even close with Li Po. By the way, the cat's name appears as Lepo on the veterinary register, and so by way of an administrative error, he is officially, Lepo. It sounds the same, but written differently. You can't help but wonder if this clerical error hadn't occurred, whether he would

have lived up to his given name, Li Po. We'll never know.

I don't know why I choose Lepo to write about since there doesn't seem to be a lot to say. If you were to poll the family as to feline characteristics, words like slow, backward, out of it, would come to mind when discussing Lepo. But let's see what it is about the cat that endears him to us; he does do that. Now Simon is a dope' lovable, it is true, but an oaf just the same. But that doesn't do it for Lepo. There's something missing, but it's hard to put your finger on. It isn't enough to say he's not too bright, there isn't that much concrete evidence as there was for Simon. You could list the things that Simon did which lead you to conclude that he was learning impaired. For example he would frequently run into a door when he was running into the house after being called for a meal. This was not a one shot deal, it happened more than once. On the other hand his sister, Cleo, was as smart as a whip. She did smart things; too many and too frequently to list them. She was a lot cleaner too, but that's another story and so is she. Females tend to be cleaner; males tend to forget themselves more often.

Lepo can best be said to be detached from the rest of the family including the animals. But he has shown a certain deference to the

old cat, Spartacus, who happens to be his uncle. He tolerates Kima, his little sister, but is capable of putting her down. Spartacus (a.k.a. Sparty) is a rangy Siamese, the dominant one. Now Lepo is never the one to challenge the old cat's authority, but if Sparty attempts to exercise his God-given prerogatives, then he's in for an argument. And Lepo doesn't know the meaning of back off, or back down. So these two have their moments, but they are usually resolved within a short period of time. One thing about Lepo though, is that he does seek the old cat out to sleep with. He usually won't curl up alone but seeks the company of the older cat, who tends to tolerate him. It takes a little adjusting, about a half hour licking, eyeing each other warily, etc. but once they settle in, they snooze contentedly the whole night.

One of Lepo's most startling characteristic is his cry. Now I can't describe it to you, except to say that it comes out a little squeaky, like a rusty gate, and sets everybody commenting and laughing at the sound. He has a difficult time getting it out, it seems. And when he tries to give it some authority, it comes out as a loud, squeaky gate. But as soon as he is acknowledged openly, his cry drops to a little squeak again, even at a lower

Lepo, continued on next page

volume than normal. It's almost as if he's ashamed for having caused a fuss, and he's apologizing.

There is another characteristic of this cat that does stand out even more than his squeaky cry, and that is his love of shoes. Maybe some of you may know cats that love shoes, but I've never known one that was so attracted to them as this one. You could almost say this is a fetish with Lepo. When he spies a loose shoe, one not attached to anyone, he just sticks his head in and leaves it there. Smelly sneakers are his favorite, and in this regard he is almost like a dog, who often gravitate to offbeat odors that most of us find repellent. So it is with Lepo. Now he may curl up to a shoe that's attached to a foot, and under these circumstances you can pet away, since he is so enthralled with the footwear. Without the shoe he'd walk right by you, usually in a bit of a hurry, almost distressed at the thought of being petted. But give him that shoe to pacify him, and he's yours.

Another thing about Lepo is that he just doesn't have any sense of humor. Our dog, Lucky, a Labrador Retriever, likes to aggravate the cats occasionally. It's impossible to know what stimulates the dog to want to antagonize the cats, but that's what happens every now and then. Now Spartacus will put up with a bit of it. For example the dog has a way of lifting the cat's whole hindquarters with her nose, and giving the cat quite a loft in the process. Spartacus is aware of the undignified position that puts him in, but he tolerates it to a point. Of course beyond this he will begin to spit and hiss at the dog, and generally chase her around the kitchen. Both animals are in good spirits and there's no animosity generated. It's all part of the give and take of everyday activity, and seen by both as good, clean fun.

Now with Lepo it's an altogether different story. That dog just sticks her nose in the general area to give the cat a little back lift, and that's

all she wrote. The cat turns quickly. Now Lepo isn't snarling or spitting, but he means business, and looks the part. If the dog holds her ground at all, forget it, this is not a cat to be trifled with. Life is serious for Lepo, and he isn't about to be gyrated into space, somersaulting for the pleasure of the family dog. Like I said, the cat doesn't have a clue when it comes to the give and take of life. No sense of humor. It's cut and dried, life is serious, and should be regarded that way.

aside and squeezed through. Not Lepo. It was as if he'd been a hurdle jumper all his life, except that he never did jump before, that I know of. But he sure did this time. From the standing position, without a sign of effort, the supreme athlete, he just sailed over that barrier with the greatest of ease. Pure grace in motion, sailing over a three foot barrier, and flaring out on the other side with such style. Who would have thought it. We looked at Lepo with a new sense of awareness and

*On two separate occasions, while I was gazing into his eyes,
he grabbed the fleshy part of my nose.*

One talent that Lepo has exhibited, caught us all by surprise. You could have knocked everybody over with a feather when, one day Lepo took a leap over a separator gate my wife had put up. Not that he ever practiced or anything either, he never did. Of all cats we've had over the years, if you had quizzed us about which we thought could have made the best, the most graceful, jumper, I know who wouldn't have been picked. Any of the others were more graceful and would have been the natural choice. Lepo just kind of plods around the house, almost like a refugee, always looking over his shoulder, kind of. He's chunky, and has the look of a jaguar about him; built for tracking and finally, the ambush, but not for jumping. He just was not designed for this graceful maneuver, or so we thought.

On this day my wife had set up a gate between the kitchen and the dining room to keep the dog out while something or other was being done. The other cats either resigned themselves to staying out of the living room, or pulled the gate

respect now, for he did something with more style and grace than any of the others could. We couldn't even coach them into doing it. But old Lepo, he didn't need coaching, just put up a barrier between where he was, and where he wanted to go, and he would be sailing through the air. I'm not exaggerating when I say that it was quite a sight, and worth the price of admission.

Another thing he does that drives everybody crazy is to reflexly claw the Afghan, or any other spread, he's going to sleep on. Now I know that this is common behavior among cats, they like to claw the material upon which they are about to lie, first extending their claws, then withdrawing them from the material. So there isn't anything unique about this, except in Lepo's case, he never lets up. Once set into motion, the blasted cat just stands there over the cloth pawing it without any evidence of stopping. Eventually someone has to yell at him, so that he can come to his senses. He'll look at you as if he'd just come out of a deep sleep, take a few turns around the bed, and plod down.

I don't know how long he'd keep doing it if someone didn't put a stop to it, I don't think we've ever let him go the distance. Now the Afghan is on the couch, next to the television, and nobody can properly give their attention to the tube while the cat is engaging in these antics. It's maddening. You want to get on with watching television, but you can't as long as the cat hasn't been able to make up his mind. So you eventually have to put an end to it, since everyone by now is mesmerized by this idiotic behavior.

We often wonder what it is about Lepo that makes him so introverted. We bought his little sister, Kima, to replace Cleo, my daughter's Siamese pet for some nine years. We only intended to buy one cat, since we had another Siamese at home, Spartacus. Now the lady who breeds and sells these cats had an animal that had been returned, and there he was in the middle of the living room, all by himself, surrounded by other cats, but oblivious to everyone. Now maybe we should have been on our toes, since he had been returned by another family, and he was being offered to us free. Two for the price of one. It's hard to resist a deal, but we should have had the old antennas out. Not that there was any deception or anything like that; she's an honorable lady who just likes to give her cats a good home. Now that Lepo's been with us all these years, naturally we wouldn't have it any other way.

Occasionally Lepo will jump up on someone's lap, but it is a rare occasion. He's just not a coming cat. But if he does jump up, then your lap will often be treated like the Afghan, and that can be painful. It's not a good idea to let him just claw and work the material while he decides when will be the appropriate time to lie down. Not that you're about to let him.

Come to think of it, Lepo doesn't purr that much either, or that loud-

ly. Now if you're petting Spartacus, you can hear him purring across the room. But you have to listen mighty closely, and it takes a sensitive ear, to hear Lepo purring contentedly. He does purr, but like everything else about this cat, it is definitely understated. For the life of me this does evoke a kind of response in the family, and you end up looking into the cat's face just to try and make out what's going on. Not much, it looks like. Yet, and I don't want to get cute here, he does seem perplexed about your concern. This is the God's honest truth, he doesn't seem to be able to figure out what is the problem, why you are delving into his private matters. At this point it gets a little interpretive.

On two separate occasions, while I was gazing into his eyes, he grabbed the fleshy part of my nose. He had the whole nub of the nose in his bazoos. You may think you have experienced utter powerlessness at some time in your life, but you haven't until you are looking into the eyes of an unpredictable

*Something else that is
peculiarly Lepo's,
and that's his love for
baked beans.*

cat who has your nose in his mouth. Well apparently he intended no harm, and the nose was released without a dent. He didn't spit it out, but just kind of relinquished it slowly, bit by bit, until it was free once again to carry on its function unimpaired, and more importantly, uninjured. Sweet relief.

Lepo has no neck. He looks like a linebacker for the Washington Red Skins. The cat is head and shoulders without the benefit of an intervening

neck. He must have quite a short esophagus, but of that I know nothing. It looks like his mouth must be connected directly to his stomach. It doesn't bother him though, since he has the healthiest appetite of all the cats. This is one fat cat. Chunky would be the charitable way to put it. But fat's the way he is.

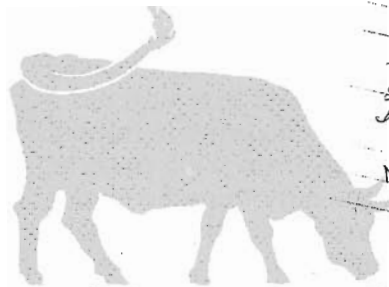
Something else that is peculiarly Lepo's, and that's his love for baked beans. Now most cats will eat a baked bean, if you put it in front of him. But with Lepo it's a passion, probably the only thing he is passionate about. And he recognizes the opening of a can of beans. Now he must be able to smell the beans. I doubt if the cat can tell one can from another, but whenever I open a can of baked beans, he's right there within a short time. Now and then, I like to open a can of beans, and just spoon cold beans right out of the can and make a meal of it. Now I'm just into my second spoonful when that squeaky gate of a sound at my side. Lepo gets very demanding when it comes to baked beans, and recognizing him verbally doesn't quiet him down at all. I place a bean in the palm of my hand, and he noses around until he finds it. He'll roll it around a bit, they are a little slippery when wet, and of course shaped just right for rolling. But he finally sinks his teeth into it and then just chews away. And one is never enough, he'll hang around for a couple more. Now he has never eaten enough to fill himself, he never makes a complete meal out of beans (and probably a good thing it is too), but just one bean will not do. I don't know exactly when to call a day on the beans, but after a few he loses interest and strolls away.

Of course when Lepo gets a couple of beans then it is impossible to deny Lucky, our Labrador Retriever. She's got a way of making you feel guilty no matter what is happening. It's not that she's

LEPO, continued on next page

PET PEN PALS ...

CRY, continued from page 1



Dear Mikey,

I hope you always will be the mascot for Nutt matches Messenger. I think you do a good job. You are lucky you have caring people. Some dogs don't have homes or people who care. I live in Pacoima and I see a lot of dogs walking around in the streets with no homes. They look sad and injured. I hope some nice people that work with you could help the dogs in Pacoima find a good home. It makes me sad to see them without a home. My teacher, Mr. Kirschbaum told me all about you. I like your newspaper. I have three dogs of my own. They live a good home. I also have a turtle that digs his own house.

Nov, 17, 1993

Your Friend,
Danny Dandoval
Age 12
Pacoima, Ca

Dear Mikey,

My name is Norma. I am in Ms. Kirschbaum's class. Ms. Kirschbaum told me about this newspaper all about dogs and cats that don't have homes. I saw a homeless dog on the street in Pacoima. She was going to have babies. She was Fat and Following my friend. I think she was looking for a place to have her babies. It made me feel sad that she didn't have a home. I have six dogs... Chasy, Princess, Fatso, Memo, Mario, and Bear. I take good care of them. They are lucky, they have a good home. I hope all your friends get a good home like my dogs have.



your friends;
Norma Mendoza
Age 10
Pacoima, Ca
Chasy, Princess,
Fatso, Memo, Mario,
and Bear.

... READ
ABOUT
THEM
ON
PAGE 12 ...

LEPO, continued

demanding or insisting or anything like that. No, it's more like a sidelong glance, a look designed to make you feel guilty for not giving of your plenitude for one less fortunate. It's peculiar how that look disappears as soon as I spoon out a portion on a page of last week's Sunday paper. Then she's all business.

So what starts out to be a nice quiet moment in my study by myself, just vegetating with one of

life's simpler pleasures, the whole thing turns into a social outing in which I have to share my beans with the two characters that just invite themselves in. I only wish that Lepo weren't so alert to the sound of the opening of a can of beans. He isn't alert for anything else.

Dr. Peter Gauthier is an Associate Professor at Mount Saint Mary's College in Emmitsburg, Maryland.

inappropriate discipline, neglect, emotional repression. And you find animal abuse.

An abusive individual who chooses a child as a victim almost invariably begins that violent behavior with animals, equally helpless and dependent creatures. As difficult and unpleasant as it may be to explore this relationship, acknowledging it could spell salvation for countless victims in this tragic cycle. We have no choice but to explore the possibilities.

We speak of pets as members of the family, a notion generally referred to in the warm, fuzzy sense. But there can be a dark side to a pet's role as family members. When a family is infected by violence, the animals in the household are just as likely to be victims as the human members of the family.

An individual who abuses, who expresses rage and humiliation through violence, does not choose a large, virile subject as a victim. Only the weak will suffice. And that, Dr. Miller explains, is how the cycle begins.

The abuser, invariably a victim as a child, lashes out in rage at weaker beings. The first victims are often animals; then, later, while animals may remain a favored target, the violence expands to include humans, usually the abuser's own child. The child, while suffering the perpetrator's brutality, may watch the abuser hurt or even kill the family pet, or the child may turn on the pet himself. In the course of this endless trauma, the child may look for help - perhaps from the other parent, perhaps from the system - neither of which can or will provide sanctuary. And so the child is left with no choice but to carry on the family tradition.

Taken to the extreme, this can lead to the creation of a societal monster. Ted Bundy, Albert DeSalvo (a.k.a. The Boston Strangler) and Jeffrey Dahmer are only a few of the notorious serial killers who began their careers with animals.

Fortunately, most victims of such abuse do not become serial killers, but those who work to protect animals, children, battered spouses and the elderly see the deadly effects of what these individuals do become every day. Amid a government with questionable priorities and a culture that is apathetic, even hostile, toward the protection of children, the cries of the abused frequently go unheard until they become but a whimper of a statistic.

The last anthropologist Margaret Mead once wrote, "One of the most dangerous things that can happen to a child is to kill or torture an animal and get away with it." Indeed, for years courageous souls have spoken out about the link between the abuse of animals and the abuse of children, despite a status quo that

*Violence is violence.
The only thing that differs
is whether the victim
has two legs or four.*

Phil Arkow

labeled cruel acts against animals as pranks or natural stages of a child's development. Only now is the danger behind those acts beginning to receive the attention it has demanded for so many years.

Why has it taken so long? The answer is no doubt related to the precarious status of children and animals in our culture and in other cultures throughout the world. But in viewing the undeniable link between animal abuse and child abuse, and offering it the acknowledgement it demands, we may find strength to combat the problem. That is what the pioneers of the humane movement did - and what

today's pioneers are rediscovering.

Ken White, vice president of companion animals and field services for the Humane Society of the United States, and Lynn Loar, educational coordinator for the San Francisco Child Abuse Council, are two such pioneers. Having created the Humane Coalition Against Violence, together they do joint presentations on the link between child and animal abuse, in an attempt to convince the public and those in the field that a joint effort is an important step toward child and animal protection.

"The world is a vicious place for animals and children," White tells his audiences. His words are as true for modern times as they would have been more than 100 years ago. Then, people struggling to protect children from the cruelty that too often plagued their lives had nowhere to turn. Children had no rights, no inherent protection. Animals, on the other hand, were granted a modicum of protection, however primitive, from cruel treatment and neglect. Thus an idea was born. Why not use the laws that protected animals to protect children?

Some progress was made through this method, leading to, around the turn of this century, the emergence of humane organizations with the dual charges of protecting both animals and children. But at the end of World War II, the groups became specialized when local governments accepted jurisdiction over the children.

The result, says Phil Arkow, chairman of the Latham Foundation's Child and Animal Abuse Prevention Project, "is that both sides forgot the historical roots. My contention is that the compartmentalization approach hasn't worked. Maybe it's time to re-explore that old connection and see if we can get some synergy going by working together." Along with such organizations as the HSUS and the American Humane Association, that is precisely what the Latham Foun-

datation is attempting to do. "Since 1918, Latham has primarily been involved through the years with humane education, teaching people to be kind to animals," says Arkow. "But beginning about two years ago, we began looking at another component of that, which is that there are so many cases in which people are cruel to animals in one form or another, and that violence escalates against other vulnerable victims, whether they are children or spouses or other members of society."

Although the evidence of this is no revelation, its rediscovery - and subsequent acceptance - will take time. Players from every field involved must be recruited if we are to elicit a broad-based societal change in philosophy, behavior and policy.

In January of this year, a law quietly went into effect in California. From now on, along with teachers and health care professionals, the state's humane and animal control officers are mandated to report suspected cases of child abuse. Enter one of the most revolutionary actions ever taken toward the protection of children.

Investigators of animal cruelty have far more access to homes where animals are resumed to be in trouble than people working to protect the children within those homes. Animal control officers are far more likely than doctors or teachers to witness firsthand a child's home life; and if an animal is being neglected, beaten or otherwise endangered, there is every chance children in the household are suffering the same fate.

"What happens," says Arkow, "is that you have a tremendous number of animal welfare/animal control people out there who see child abuse, who see domestic violence daily, and they can act as eyes and ears for the human services and vice versa."

"It's always the same families,"

CRY, continued on next page

says Lynn Loar, of the San Francisco Child Abuse Council. "I'm going to know about them because their kids are maltreated, and (the humane society) is gonna know them because they don't take care of their dog. If we all worked together it would make a lot more sense."

An example of what can be accomplished through collaboration is Animal Advocates for Children. An arm of the Toledo Humane Society's cruelty division, this unique body was founded in 1990, when the society was investigating a man who had killed a kitten his step-daughters had brought home. After publicly killing the kitten, the man struck one of the girls and threatened to kill the family pet if they ever brought home another cat.

"We really felt that, in some cases we were trying to resolve, we needed to know more about family dynamics and how to approach these people," says the society's executive director, Mary Pat Boatfield. "In our day-to-day operations, we often ran across situations - spouse abuse, inappropriate treatment of children - that we felt needed more resolution, but that we weren't qualified to handle."

Today they are qualified. Having attended the same in-depth training program mandated for the local police force, the society's agents are now prepared to make the appropriate evaluations and referrals when they find a situation that calls for social service intervention.

Another tool is the law. Given that most animal protection laws are more effective than those for children, Loar teaches people in the trenches how to use the system. "Often it's possible to restrict a dangerous adult by prosecuting the animal cruelty case when you don't have enough to go on for the child abuse case. Animal control has the right to make unannounced visits to homes, to get orders that someone can't have pets for three years - nothing in juvenile court gives us anything like that," says

Loar, who has found power in collaboration.

"When the animal control officers in San Francisco go into homes on follow-up complaints, they usually take a police officer with them," says Loar. "If they know kids are there, they take a juvenile officer, and that's a juvenile officer who otherwise would not have a valid way to get into that home. It means we bring trained eyes to do a welfare check in a way that wouldn't have happened otherwise."

But getting all involved to subscribe to such collaborations can be a challenge. According to Latham's Arkow, response to the concept has been good from the nonprofit, domestic violence (spouse abuse)

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camp, and excellent from the animal welfare sector. "But when we get into the child protection groups," he says, "they have a completely different mind-set. Their case loads are overwhelming. They have trouble recognizing that by opening up and approaching the problem a little more holistically, it might make their work easier."

"It's not a question of indifference," says Loar, explaining the reluctance on the part of child services. "I think most people are just so overworked and so burned out, primarily in dealing with the efforts of crack cocaine and severe budget cuts. In the 10 years I've been doing this, it has gotten dramatically worse. What used to be a more diverse and manageable job is now

overwhelming, dealing with horrendous addictions with drug-exposed babies, with completely incompetent parents and no community resources. Then somebody comes along and asks you to do something extra, and you're going to say no."

Nevertheless, Loar perseveres, working to convince her colleagues that they might benefit from such collaborations. Praising the animal welfare side for its enthusiasm, she hopes to convince her side that "we get to join many more effective, energetic people who aren't burned out, who have better responses for their emergency cases and much quicker handling of their court cases. I think if we team up, there's an awful lot here for both of us."

There is a long way to go both legislatively and philosophically if we are to see a glimmer of hope in the prevention of abuse of animals and children.

First, the relationship between the victims of violence must be accepted by individuals, organizations and institutions, a phenomenon that will come about only if the media grants it the attention it deserves, researchers deem it a worthy subject of discourse, and academic journals accept it as valid material for publication.

Laws must be toughened for the protection of both animals and children, with every act of animal cruelty treated seriously both as a crime and a cry for help. By the same token, animal control mandates must expand, and caseworkers, animal control agents, law enforcement officers, and cruelty investigators must get the funding and training they need to do their jobs. Equally critical is access to resource networks and databases that enable the protectors to track the people - inevitably the same people - who are hurting children and animals.

In the meantime, programs that work to rehabilitate injured souls



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and reunite children with the bond to animals

that is their birthright are in need of dedicated volunteers, just as the community coalitions against violence sponsored by the Latham Foundation to deal with this deadly epidemic in our communities are in need of dedicated, professional, multi-disciplinary participants.

What are the odds? " temperamentally, I'm not predisposed to optimism," says Loar. "It would be unusual for me to be optimistic under any circumstances and the circumstances I see are bleak. I find this collaboration between child and animal welfare very rewarding, and if anything is going to come of it. It's because we are hooking up with less-burned-out people who are more effective. But to say that it's going to make a big change, I don't know of anything right now that's going to make a big change given the current political climate. We're building more prisons and fewer elementary schools, and I think instead of building new prisons, I would like to see us cut classroom size in half and use the money that way. But that's not going to happen. Short of that, I don't know of any change that would make a difference."

Poverty, cultural attitudes, politics. Perhaps this is an insurmountable challenge. But if every

individual would acknowledge the relationship between the abuse of animals and children, perhaps that in itself would help us move toward a more humane and compassionate existence and begin to validate our culture's empty claims of enlightenment. This will not end child abuse. It will not end animal abuse. But perhaps acknowledging their relationship is our moral obligation, as is working to elicit change, no matter how elusive it might be.


To do this, we must be willing to work together. "If we in animal protection truly care about the environment and the animals that we are protecting, we must not ignore the people that share our world," says Boatfield. "Ninety percent of our work is with people. If we don't know how to relate to

the people and how to understand them and care about them, how can we possibly effect change in their behavior?" How can we possibly get them to understand our philosophical positions on some of the issue related to animal protection and welfare?"

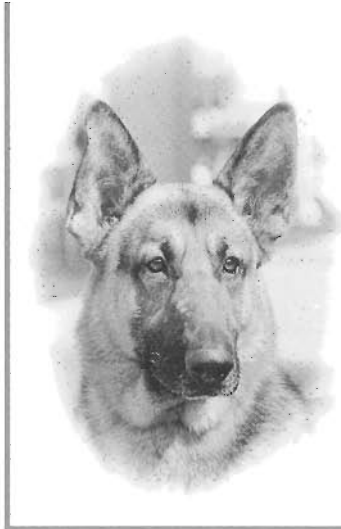
"We're not making a claim that animals are more important than humans, or that people are more important than animals," Arkow says. "What we're saying is that violence is violence. The only thing that differs is whether the victim has two legs or four. When animals are abused, people are at risk."

We are at risk because our children are at risk. What the case studies and statistics tell us is that our children are at risk because our animals are at risk. How then can we as a society continue to ignore the repeated warnings that "the person who kills an animal might kill a child?" How can we allow the world to be a "vicious place" for our children and our animals? How can we afford to ignore their cries?

The answer is simple. If we are to be of any value as a species, we can't.

Reprinted courtesy of DOG FANCY, August 1994, and the author, Betty Sikora Siino, who is an award-winning writer and a contributing editor to DOG FANCY. 

Latham's Award-Winning Video Available



"CANINE GOOD CITIZEN," winner of the Dog Writers' Association of America's Best Video in 1993/Maxwell Award, is available through the Latham Foundation and Animal Vues, RRD 2, Box 71, Bloomsburg, PA 17815.

The Canine Good Citizen training and evaluation program is designed for good dogs and good dog owners who want to be even better. It stresses responsibility on both ends of the leash.

Latham's Canine Good Citizen video shows dog owners what the training and evaluation for certification consists of.

Nov, 16, 1993

Nov 15, 1993

Dear Mikey,
I like dogs a lot especially mine. His name is Chato. He is very brave. He takes good care of my house when noone is home. You are lucky you have a home at H.A.R.T. ranch. My dog was the same as you were I found my dog on the street.
He was very skinny and very thirsty. He was all dirty and only one year old. Chato is two years now and he gets better and happier all the time. He helps my dad chop wood and takes little pieces to my Dad so we can use it for firewood. My dog Chato would like to be your penpal.



Your friends
Abel Botadilla and Chato
age 11
Pasadena, Ca.



Dear Mikey,

Hi! My name is Rebecca. I love animals just like my teacher, Ms. Kirschbaum. I ever give my dogs a bath is a baby bath. We have four dogs and two birds and one goat and eight rabbits. It keeps me very busy.

My teacher told us about you. She gave us your newspaper. We read the letter that she wrote to you. I'm happy that you have a good home at H.A.R.T. I hope that all the animals in your newspaper find a good home.

your friend,

Rebecca Chavez
Age 11
Pasadena, Ca.

Dear Mikey

My name is Maite too. I write it different - maite. My teacher Ms. Kirschbaum told me about you. I wish I can see you in person. My next door neighbor has a dog. His name is Judge. In our class we read dog movies sometimes. I like them very much. Our teacher likes all animals. She gave us a copy of your newspaper with matches. Maite, I hope we could earn a field trip and visit your home in Fillmore, California. I hope you can be in a dog movie so I can watch you on T.V.

Your friend,

Maite Hernandez
Age 11
Pasadena, Ca.

Dear mikey Evelyn. My teacher, Ms. Kirschbaum Loves Animals. She told us about walking her dog for H.A.R.T. to raise money for homeless dogs and cats. I am glad there are places like H.A.R.T. that will give animals a home when they have nowhere to go. You are a lucky dog. I think you are special. I have a girl dog and she looks a lot like you. Her name is Maria and her last name is Yanette.

Your Friend,

Evelyn Hernandez
Maria the dog
and her last name
is Yanette

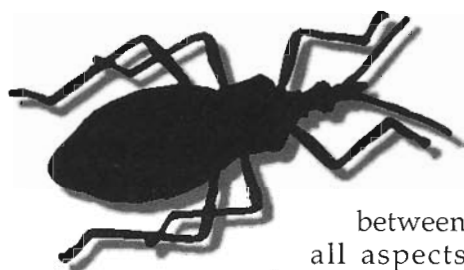


"Goes to show you that
compassion can be taught."

Suzanne Kane

Humane Animal Rescue Team
(Dedicated to helping companion animals
and the people they love)
P.O. Box 546, Fillmore, CA 93016
Telephone 805-524-4542

The Latham Letter, Fall '94



between all aspects of the human and nonhuman environments calls for considerable toleration and understanding. John Donne's poetic parable is clearly not limited to pointing out the need of man for man. It speaks equally clearly of man's need for nonhumans as well.

As a minor test of this view, we might try thinking of how our nature as human beings would likely be altered by the absence of the bird's song and the replacement of blue and white cloud-puff skies with unrelenting gray. Or imagine human life without dogs and cats and all manner of other pets, whose substantial, if unfortunate, value is being life forms to which we can feel superior and from which we can count on unresisted obedience to our every egoistic command.

Our seemingly deep-seated reluctance to share our human qualities with nonhuman life seems almost insurmountable. Breaking down this resistance is a goal requiring many steps. One is to ask ourselves such basic but central questions as "Just how similar to nonhuman life forms can we see ourselves being?" and "To what degree, and why, do we favor some forms of nonhuman life over others?"

It was to arrive at a few tentative conclusions to such questions that I've interviewed 95 males and 133 female undergraduates enrolled in lower-level sociology courses at a mid-Tennessee university. The students filled out self-administered paper-and-pencil questionnaires distributed by their regular instructors during regularly scheduled class periods.

The first part of the questionnaire

was made up of 30 questions relating to various feelings which humans may experience, e.g., "Are you easily provoked to laughter?" and "Are you easily provoked to feelings of fear?"

Following the "feelings" questions, the students were then asked to indicate the degree to which they thought each of 36 nonhuman life forms was likely to possess 10 types of human traits. The nonhuman species were: tiger, butterfly, pheasant, snake, cow, wasp, chicken, trout, rhinoceros, earthworm, parakeet, alligator, dog, ant, duck, catfish, skunk, cockroach, crow, whale, chimpanzee, firefly, dove, turtle, horse, ladybug, eagle, carp, rat, grasshopper, owl, shark, pig, spider, blackbird, and goldfish. The 10 human traits the students were asked to associate with each nonhuman life form were: fear, anger, love, sympathy, humor, compassion, happiness, vanity, sadness, and pain. Judgements as to the degree to which each of these feelings might be associated with the nonhuman species could range from "I feel sure the organism

selection of the more "ordered," "completed" arrangement or drawing in each pair), the greater the indication of attitudinal rigidity or inflexibility.

The four species perceived most like humans were chimp, dog, horse, and parakeet, in that order. The four life forms perceived to be least like humans were snake, wasp, roach, and earthworm. The students' human-trait projections distinguished four groupings among the 36 nonhuman life forms. The most "favored" group included mostly animals. The second group contained mostly birds. The third grouping was fairly evenly divided between fish and insects. The fourth group, the one to which human feelings/traits were attributed least, included a mixture of insects, reptiles, and worms.

Female students projected more human traits on to the nonhumans than did the males. For 24 (67%) of the 36 nonhuman organisms, the females were more "generous" than their male counterparts in attributing 6 or more of the 10 traits to the nonhuman life forms. The two

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doesn't experience this feeling at all" to "The organism probably experiences this feeling a great deal."

A number of biographical questions were asked next, followed by a nonverbal, graphic measure for "psychological rigidity." This measure is made up of 15 pairs of line drawings (e.g., the digits 1 through 5 given in ascending order paired with the same digits given in mixed order). The higher the score (contributed to by the

sexes also differed somewhat in the particular human traits they perceived the various nonhumans having. For males, the trait of "humor," for instance, was the one attributed least to 30 of the 36 organisms and next-to-least to 5 others. Among the females, the trait of humor was "ranked" lowest for only 18 of the nonhumans. However, humor was the next-to-last human trait of the female students attributed to another 11 of the organisms. For both sexes, then, see-

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ing any of the 36 nonhuman beings possessing the quality of humor apparently proved quite difficult. The two traits which virtually all the students most intensely and consistently attributed to the various life forms were "fear" and "pain," in that order.

Students whose scores suggested they were highly sensitized to human feeling extended 7 or more of the 10 human traits to 30 (83%) of the 36 nonhumans and 6 or more traits to 34 (94%) of the life forms. Parenthetically, it's interesting to note how the high vs. low feelings students differed in their attribution of humor to the various nonhumans. Those who scored high in sensitivity-to-human feelings attributed a greater degree of humor to 33 of the 36 nonhuman life forms than did the students who scored low in feelings-sensitivity. The strength of the "feelings" dimension was further demonstrated by the finding that, among the females, greater attribution of human traits was extended to all 36 of the nonhumans by those scoring high in "feelings." Comparing high and low feelings male students, this same finding was true for only 26 of the nonhumans.

Regarding differences in trait attribution on the part of students scoring low vs. high in "psychological rigidity," the results are somewhat less clear-cut. Greater attribution of human traits by low rather than high rigidity-scoring females was true for 23 of the 36 non-

humans, while, for males, low rigidity was associated with the greater "humanization" of 20 nonhuman life forms. Without regard to gender, a greater degree of humor was projected onto 34 of the nonhumans by students who scored low rather high on the rigidity measure.

But what, you may ask, have we learned when we learn that humans tend to more freely attribute humanistic traits/feelings to chimps, dogs, horses, and parakeets (parakeets!?!), say, than to snakes, wasps, cockroaches, and earthworms? It all seems so elemental, you may say.

But is it?

If you wish to change our behavior toward nonhuman life in the interest, say, of an improved ecological and, yes, even a moral balance, perhaps it's not really so "elemental" to know something about not only those particular life forms for which we have more vs. fewer feelings of kinship, but to also know which human traits we seem most and least willing to "allow" nonhuman beings to possess.


Perhaps it's also not so "elemental" to learn that of several central human traits, that of humor is the one we humans seem to have the most difficulty in sharing with even such human-like nonhumans as chimps (not to mention the legions of struggling stand-up comics who'd make us laugh). And is it really so "elemental" to learn that of several central human traits, the traits of "fear" seem most easily

attributed to our nonhuman brethren (a reflection, perhaps, of our own all-too-human insecurities)?

If, again, we consider it desirable to alter human attitudes and behavior toward nonhuman life forms, it may not be so "elemental" to know that females appear more willing than males to share human traits/feelings with various "lower" organisms. Perhaps, too, it's not so "elemental" to know that the attribution of human traits to nonhumans may be more characteristic of people who themselves have a rather highly developed sensitivity to various kinds of human feelings. And that this may be truer of females than males. Should we, finally, consider it so "elemental" to know that attributing human traits to nonhumans is something that may be easier for those whose personality style is less rather than more rigid, and that this, too, may be the case for females more so than for males?

These are just a few of the "elementals" that warrant much more study if we are ever to fully comprehend the subtle complexities which surround the many symbiotic relationships inextricably linking human and nonhuman life forms. (By the way, the results of this study suggest that cockroaches aren't thought of as particularly happy creatures. Only the earthworm had a lower capacity for happiness attributed to it. Who'd-a-figured?)

Wayne Hogan is an adjunct professor of sociology at Tennessee Technological University in Cookeville, TN, and a writer and cartoonist whose work appears in The Christian Science Monitor, The Quarterly, and elsewhere. His first book of cartoons is being published by Alfred A. Knopf.

EDITOR'S NOTE: We encourage readers who might be interested in the possibility of additional research along the lines of this thought-provoking article, to contact Professor Hogan directly at 615-528-1638. 

Creation, Evolution and Cruelty

Leslie Schwartz

When Charles Darwin prepared his findings on natural selection and survival of the fittest for his *Origin of Species*, he opened a can of worms. Theories of evolution, which proposed an empirical explanation of man's origins, were considered by many religious authorities to be a direct contradiction of the Biblical story of creation and therefore blasphemous. On the other hand, when the issue came to a head during the famous trial of Tennessee schoolteacher, John Scopes' in 1925, the renowned lawyer, Clarence Darrow based much of Scopes' defense upon an attempt to discredit the Bible story of creation as well as those who believed in it.

Since that time the controversy has continued, and its periodic heated resurfacing reveals a situation that is, and can only be, endemic in any secular and pluralistic society. Some religions accept evolution as compatible and parallel with (the Biblical account of) creation, while others perceive the two as mutually exclusive ideas. But whether we hold with (the theory of) creation or are sold on (the theory of) evolution, there exists an irony in the fact that two seemingly diametrically opposed ideas share a critical common denominator: perhaps more than any other written words, the story of creation and the theory of evolution should carry warning labels, given that they are both frequently misused as standards of measure regarding non-human beings.

Evolution tells us that humans descended from primates (collectively referred to early on as "apes") and that primates evolved from yet "lower" forms of life. If evolution is taken to be a lineal process, humans represent the consummate development in a long line of increasing intelligence and adaptability.

Though not all evolutionists assert that the process was/is lineal or has reached an ultimate conclusion with humans, the former approach has long been used as a scientific means by which to claim that other animals are inferior. Further, it often compels us to look at animal qualities such as instinctual behavior as features for which we no longer have need and have lost in favor of more anatomically and physiologically "sophisticated" abilities. Such beliefs have led us in the direction of using primates and other animals for cruel medical experiments as well as research tools in the study of evolution itself. In the past, some scientific-minded individuals used the theory to justify expansionism and colonization, resulting in the destruction of countless non-human (and human) life forms and habitats.

Similarly, the story of creation was fallen back on to fuel conquests and exploitation, and it can also serve to perpetuate inhumane behavior toward animals. How many times have we endured the bromide "God gave us dominion over the animals and put them here (on Earth) for us to do with as we please"? We read in Genesis that God made humans in His Own image. This too has been presented as an implication of humans' so called superiority. These are just two examples: there are plenty of others.

Interestingly, those who propose such arguments interpolate and extrapolate more than any scientist or exegetic, conveniently blue-penciling the many arduously detailed Biblical passages in which God commands the proper and kind treatment of all living things. One religion (which herein will remain nameless) appears to choose the story of creation and denies evolution simply because

its doctrine maintains that "Man is too intelligent to have come from animals, and therefore the theory (of evolution) makes no sense." This reasoning is both intriguing and worrying - it seems not to state solely that evolution is unacceptable because it is not the word of God, but because it perceives the theory as an attempt to raise the place of animals. Thus, it is a case in which the subjugation of animals per se functions as one of the actual bases for determining "truth."

Indeed, any and all ideas are at the mercy of the interpreter; even taking something "literally" involves interpretation due to the ambiguities of meaning and the multiple definitions of words. Hence each of us in some way employs an idea with a bias toward his/her own ends. Darwinism and Creationism are both represented among repressors of animals.

And through all the debates - genetic and archaeological data vs. the Bible-thumping and the accusations of blasphemy vs. benightedness - one thing remains clear: our need to possess an explanation of our origins, religious or scientific, has sucked us into a vacuum of egocentric arrogance. The only really big loser in the Scopes "Monkey Trial" was probably the monkey. And one can only say that in view of our attitudes and behavior toward other creatures, humans truly have "descended."

Leslie Schwartz is an INRA Networker who lives in York, Maine.

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Telepathic Communication with Nonhumans - Doorway to the Future

Marta Williams

Penned in the 1940s by an obscure Hollywood writer, *Kinship with All Life* has become a cult classic today. The book describes J. Allen Boone's experience of learning to communicate telepathically with animals, most notably a Hollywood dog actor named Strongheart. Boone relates his telepathic conversations with Strongheart and the evolution of an ethic of equality that no longer allows him to perceive of the dog as just a dog. His sojourn into the world of telepathy leads to an exceptional relationship of equals with a fly named Freddie and with the local wildlife, plentiful in the Hollywood of the 40s. If you haven't read this little book, you will probably find it in a dusty corner of your local library. Most progressive and metaphysical bookstores now carry the reprinted edition as well as a newly published volume of essays by Boone.

Boone's contemporary popularity parallels a worldwide movement toward more ethical treatment of the natural world and nonhuman beings. It also belies a desire, formed in childhood, to be able to "talk" to nonhumans. Obscured for most adults in modern cultures, this childhood desire was coupled with actual ability. The premise of those who teach and practice telepathy with nonhumans is that we are all telepathic. It is an innate ability, culturally extirpated, that can be relearned with relative ease.

Telepathic communication with the nonhuman world is commonplace in earth-centered cultures. Quotes from Native Americans in the 1800s are filled with entreaties to the "white man" to listen to the trees and the earth and stop the destruction. The Aborigines in a new cult book, *Mutant Message* by Marlo Morgan, communicate

Through telepathy, Sierra, a Humane Society dog, recounted where she was picked up, what her previous life was like, and that she was an "escape artist." The information was later corroborated by the Humane Society (the pick up location) and by a woman, met by chance on a hike, who was from Sierra's old neighborhood. Upon seeing Sierra the woman said, "I know that dog! She's an escape artist you know."



telepathically with each other to the virtual exclusion of speech. Telepathy is only foreign, strange, and fantastic to us because we have made it so.

Still small, and not particularly vocal, the movement to teach, learn, and practice nonhuman telepathy is growing internationally. People find it irresistible and compelling. Without exception, the practitioners I know are drawn to this work as a way to change the conventional paradigm - solidified by 19th century scientists like Descartes - that animals and plants are lesser beings.

Telepathy is not reading body language or doing a psychic reading - it is another language. Telepathy can be experienced as receiving a picture in your 'mind's eye'. For example, to ask a dog what its favorite food is, you visualize an empty bowl and then 'see' what the bowl fills up with. Telepathy can also be experienced as receiving information mentally in the form of concepts, thoughts, words, feelings, even smells and physical sensations. It is a multifaceted dynamic language that far exceeds the capacities of the spoken or written word. Information can be transmitted so rapidly in telepathic language

that the comparison to the spoken word is much like that between a typewriter and a computer.

The major obstacle to learning telepathy for me was my initial perception that I was just making things up. After having taken two workshops in telepathy I felt I was deceiving myself and that telepathy was just a nice fantasy. One day during that period, I came home and my roommate, also a skeptic, asked me to talk to my cat, Jenny Any Dots, and find out what she did that day while I was away. I asked that of Jenny and received an immediate and clear mental picture of Jenny and a squirrel on top of the back fence touching noses. This very scene was, in fact, what had happened that day. Jenny went on to explain in rapid details the conversation she had with the squirrel. They talked about walnuts and babies (the squirrel's) and Jenny had cautioned the squirrel about my other "mean" cats. This really was the turning point for me. I did not make this up - there was no way I could have or would have. Since that time I have learned that nonhumans, enlivened by their particular species and form, are yet as

NONHUMANS, continued on next page

articulate, witty, sensitive and present mentally, spiritually, and emotionally as we are. Humans are simply walking around partially or totally oblivious to this situation.

To my knowledge, no one in this field is yet working to try to prove that telepathy is valid in a scientific setting. It sounds like a good idea though, and would probably be a successful venture. Practitioners in this field have accumulated enough anecdotal evidence to be convinced that telepathy is real and that it works. There will always be skeptics, and perhaps they can never be persuaded. I once did a session with an acquaintance and her dog. I was to ask the dog what it most liked to do. I immediately received a picture of the dog sitting in a chair with other dogs around a table with a birthday cake in the middle. I was reluctant to relay the image - this woman was a skeptic and I still had my own doubts. But, in fact, it transpired that each year she gave her dog a big birthday party, just as depicted. Even so, her parting comment to me was, "I'm still not convinced."

Telepathy can be used to unravel behavior problems, find out if and when an animal is ready to die, locate lost animals, and build deeper more cooperative relationships with performing, companion, and working animals. It can also be used with the plant kingdom, if you wish to pursue that adventure. The spiritual nature of the human/nonhuman relationship can be fully understood with the ability to communicate completely. The partnership between our two worlds is much broader and deeper than most of us suspect. Companion animals, in particular, come into our lives for a reason - they are our teachers. They will even mirror our emotional and physical states to assist us in understanding the underlying spiritual teachings.

Once people have experienced a telepathic connection with nonhumans, however brief, their per-



Nonhumans communicate telepathically with each other, and with a little practice, humans can learn the language. Practice is the key.

spective is immutably changed. It is no longer possible to see nonhumans as "other" or "lesser" beings. It becomes necessary, as it was for Boone, to view all life forms with a new respect and awe, realizing they are on a completely equal plane with us. They are all our relations. It is remarkable how closely human attitudes towards nonhumans parallel attitudes of racial and sexual bias. Peter Singer, in *Animal Liberation* explores this parallel in depth. He notes, for example, that the high court of California once explained that nature had placed an impossible difference between white men and the Chinese, whom, according to the court, nature had marked as inferior.

With the telepathic connection, the ethical aspects of killing even a fly shift. One of the practice exercises in telepathic training can include communicating with species we fear or dislike. Spiders and snakes usually top the list. Invariably the exchange will begin in hostility, with the individual spider or snake recounting its bitterness at the manner in which it is regarded by human beings. What then follows is a detailed explanation of the animal's lifestyle, needs, and desires and a description of its virtues. It is difficult to act with impunity when you become so

intimately acquainted with your "opponent" and when you see how much interior substance there is to even the tiniest being. The myth of the evil snake or evil spider is also dispelled when you learn that they fear you as much as you fear them.

What telepathy cannot do is serve as a tool to manipulate and control. You can negotiate change, not order it, using telepathy. The process is one of communication between **equals** and you will find the communication shut down if this dynamic is not maintained. Through negotiation, Boone was able to "relocate" an invasion of ants and a population of ground squirrels. The potential of telepathic communication is still evolving. Perhaps, one day, all forms of coercive and destructive interactions between humans and nonhumans can be replaced by cooperative negotiated agreements. And we can come to truly know our nonhuman relations as we know each other. It is enough now to discover that it is possible to learn to communicate telepathically. This is the first step toward a unity of all beings.

Marta Williams lectures, teaches, and holds private consultations in telepathy with nonhumans. She can be contacted at P.O. Box 110 Graton, CA 95444, (707) 829-8186.



To the Rescue - How Humane Education Can Combat Violence in Our Schools

Stephen Huddart

Violence in British Columbia schools is increasing. That is the conclusion of the British Columbia Teachers' Federation Task Force on Violence in Schools, whose final report was released recently.¹ Among several disturbing trends:

- Violence is occurring among younger children, with five year olds reported using physical aggression and extremely violent language.
- Attacks are becoming more severe - they occur sooner, last longer and more often involve groups attacking individuals.
- Verbal abuse and threats against teachers, students and their families are creating a climate of fear and intimidation.
- Two thirds of 257 teachers polled in March 1993 said they had personally witnessed an increase in the number of violent incidents during that school year, according to a survey appended to the report. TV and media influence, family breakdown and dysfunction, and changes in society were the reasons most often cited for the increase.

Among many positive recommendations, the report urges that priority in funding and resources be directed to violence prevention education and support services in the Primary years. It states, "In terms of both resources and outcomes (this) is the most efficient and effective way of dealing with the problem."

A basic premise of humane education is that by teaching children to care, we can change their attitudes towards violence. This often implies that healing must take place - firstly, of wounded spirits and emotions, in children who may have suffered neglect or cruelty. Secondly, of distorted vision - some children need to be taught to be able to recognize

violence and its consequences, as well as alternatives for problems solving.

The more astonishing effects of animal-facilitated therapy are well documented in fields ranging from speech therapy to recovery rate in heart surgery patients. Similarly, when properly managed, providing children with experience in caring for an animal opens a realm where healing and hope reside. The learning outcomes of classroom humane education include increased empathy, compassion, respect for others and responsibility. In an enlightening paper, Campbell River school principal, Steve Koebel cites some twenty studies that attest to the benefits we describe.² However, he also points out that to be effective, classroom humane education must be supported by school board policy and delivered in accordance with sound humane principles.


One of our goals in developing the H.A.W.K.S program,³ which centers on a classroom animal adoption, has been to set a high standard of care for the adopted animal. In this respect H.A.W.K.S has been endorsed by the BC Veterinary Medical Association, whose members will voluntarily visit any class using H.A.W.K.S. Through the support of BC SPCA staff and volunteers with the skills needed to deliver H.A.W.K.S. and other humane education programs in their local schools.⁴ The attendance of teachers at these workshops is most encouraging, as is the recognition we have received from several school boards. Most of all, we are heartened by the reports from teachers - that simply being with and caring for an animal is generating significant changes in their students' attitudes and behavior.

With teacher-tested programs of demonstrated effectiveness, and the

immediate need for resources to be made available to school districts, as called for in the Violence in Schools Task Force report, we are currently seeking the support of the Ministry of Education's Learning Resources Branch in making programs, materials and workshops more widely available to British Columbia school districts. Humane education must be recognized and supported as one of the paths to violence-free schools.

1. Published January 1994 and currently available at no charge upon request to the British Columbia Teachers Federation at 604-871-2283.
2. Animals, Children and Related School Board Policy in the Elementary School, to be published June 1994 by British Columbia Humane Education Society.
3. For availability of the H.A.W.K.S (Humans Acting With Kindness) program, call your local Branch of the BC SPCA, or the BC Humane Education Society 604-665-1868 from outside the Lower Mainland.
4. Next scheduled workshop was held in Kamloops in May 1994.

Stephen Huddart is Executive Director of the British Columbia Humane Education Society.

Reprinted courtesy of The Humane Leader, Spring 1994. 

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to Recycle**

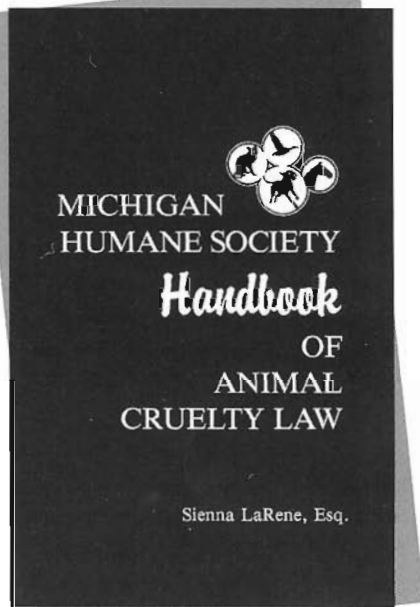
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Book Reviews

Michigan Humane Society HANDBOOK of Animal Cruelty Law



This book represents the insight obtained from many years of practical experience by the Michigan Humane Society and its animal rights attorney, Sienna LaRene. Being the first major effort to organize and explain the often difficult area of animal cruelty, the HANDBOOK is both unique and invaluable to anyone interested in the topic. It provides an opportunity for concerned citizens to become informed about the way in which the cruelty statute operates and gives law enforcement agencies a solid foundation upon which to actively enforce cruelty to animal laws.

*Reviewed by David Favre,
Professor, Detroit College of Law*

This HANDBOOK, which was first printed in April 1982 by the Michigan Humane Society, has been updated by a 1987, 3rd Revised Edition in order to reflect changes in state laws and enforcement procedures that have an impact upon the protection of animals

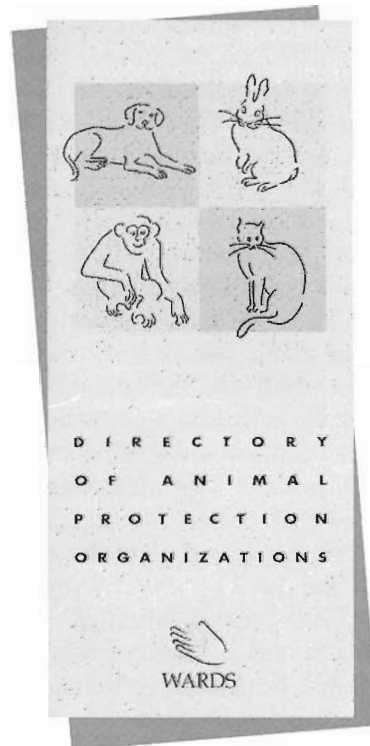
Michigan Humane Society HAND- BOOK of Animal Cruelty Law

Harlo Press
50 Victor
Detroit, MI 48023

The HANDBOOK is also available
from the Michigan Humane Society
c/o Law Department
7401 Chrysler Drive
Detroit, MI 48211

WARD'S Directory of Animal Protection Organizations

WARDS, an organization that works with the scientific community and the concerned public to improve the care and handling of research animals. The Directory contains a section on the origin of the animal protection movement, a description of WARDS' work on behalf of animals used in research, drugs, and surgery, and a directory of animal rights, animal welfare,



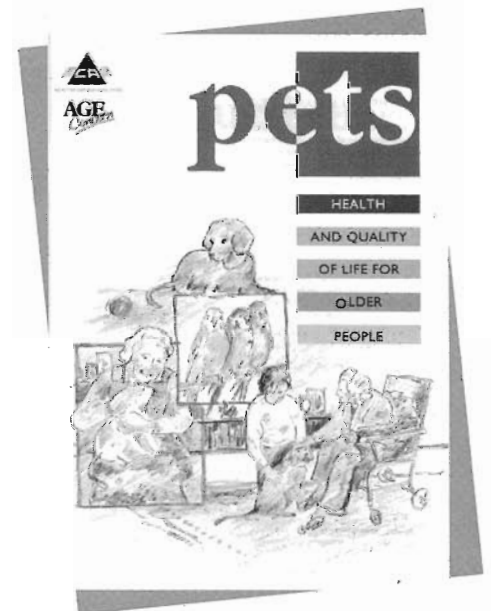
and biomedical research organizations. According to Patrick Nace, WARDS' Director of Public Rela-

tions, the purpose of the directory is to clear misnomers among the media and general public concerning the different types of animal protection organizations.

WARDS Directory of Animal Protection Organizations

1660 L Street, NW
Suite 612
Washington, DC 20036

Pets, Health and Quality of Life for Older People



The Society of Companion Animal Studies, an organization based in Glasgow, Scotland that aims to advance the understanding of relationships between people and companion animals, to disseminate information about human/companion animal relationships, and to promote the quality of life of people and pets by encouraging responsible attitudes, has published a new booklet, "Pets, Health & Quality of Life for Older People."

This booklet increases the understanding and awareness of the benefits that companion animals can have on the lives of older people. It looks at the physical and social benefits to health and the longer

Editor's Note: *The Latham Foundation reviews humane and related environmental books. To order, please contact the publishers directly.*

term physiological and psychological benefits that companion animals can bring for older people. It also advises on any problems or issues of pet care that may arise. Scientific evidence and case histories of current practice make the booklet very up to date and a useful resource for health care and other professionals thinking of introducing pets in to their work and therapy programs. This free booklet was edited by Kay Whittaker of the Grayling Company. Copies are available by sending a stamped, addressed envelope (size A5) to:

SCAS

1A Hilton Road, Milngavie
Glasgow G62 7DN
SCOTLAND

**The California Dog
Lover's Companion**

*The Inside "Scoop" on Where to Take
Your Dog in the Golden State*
by Maria Goodavage
Illustrated by Phil Frank



This book, one of Foghorn Press' recent releases in their California Outdoor series, is an exciting, fun-filled guide to where dog lovers can

take their dogs in the state and enjoy themselves and their surroundings. From parks, beaches and wilderness areas to restaurants, hotels and attractions, Maria Goodavage and her intrepid canines Joe, Bill, and Hisha, take you to every spot where you and your pooch are welcome to roam, romp, and explore.

With an emphasis on the outdoors, Maria and her canine buddies sniff out hundreds of undiscovered spots - including lots of places where your dog can go off-leash.

The trick to uncovering the best of Canine California is knowing where to go - and knowing the rules and regulations **before** you set paw out your front door. Featuring easy-to-use maps, detailed trip notes, extensive cross-referencing and wonderful illustrations, *The California Dog Lover's Companion* is your guarantee that you'll never again be faced with that dreaded sign declaring "No Dogs Allowed."

**The California Dog Lover's
Companion: The Inside Scoop on
Where to Take Your Dog in the
Golden State**

Foghorn Press
555 De Haro Street
The Boiler Room #220
San Francisco, CA 94107
415-241-9550
ISBN 0-935701-73-7
\$16.95

**Listen to the Animals;
Listen to the Wind**

Bill Van Noter is a lawyer and singer/songwriter who first learned to play the guitar at age 10 in Uruguay. He moved to the Washington, D.C. area in 1967 and studied classical guitar in addition to pursuing his interest in folk and rock music. After graduating from St. John's College in Annapolis, Maryland (where he gained a firm footing in philosophy and the classics), Bill

went to law school.

Bill Van Noter has a deep and abiding belief in the commonality of all sentient beings. Hoping to reach others through the emotional impact of music, he has just released a collection of fourteen original songs. These songs bring to light the plight of many of the non-human victims



in our society, from loss of species ("Nature's House") to protection of air, water and soil ("Concrete Wasteland"). The problem of pet overpopulation ("No Room Save in the Heart"), the cruelty of sport hunting ("The Hunted") and similar issues are all given voice in this moving and enlightening musical journey. But throughout the work, there is an over-riding element of hope an encouragement to move towards a more caring and humane world. Bill Van Noter has captured the essence of the term "reverence for life" in this tender and gripping song anthology.

**Listen to the Animals;
Listen to the Wind**

Cassette Tape
V Note Music
4204 Forty-Fifth Street, N.W.
Washington, DC 20016
301-229-8160
\$9.00



Dedication

Editor's Note:

This issue of the Latham Letter is dedicated to the memory of the beloved companion animals who are no longer with us in flesh and blood but who will always live on in our hearts.

Latham reminds readers that there are many excellent sources for dealing with the loss of a pet including P.A.D.S. at P. O. Box 9303, Longview, Texas 75608. 1-800-423-3567. See also the Foundation's Subject Index.

Ode to Dusty

From the moment I held you it was love at first sight,
Your beautiful face, your eyes so bright.
You were my first show dog, so sassy and smart,
Small and mighty and five pounds of heart.
You had many admirers both near and afar,
You were one of a kind, my shining star.

I learned more from you than you did from me.
You introduced me to a world where I never knew I'd be.
The places I've been and the special people I've met
Are all because of you my precious pet.

All your life you were like a puppy, 'till the very end.
My beautiful Dusty, my best little friend.
You grew older, but never old,
Always a terrier proud, brave and bold.

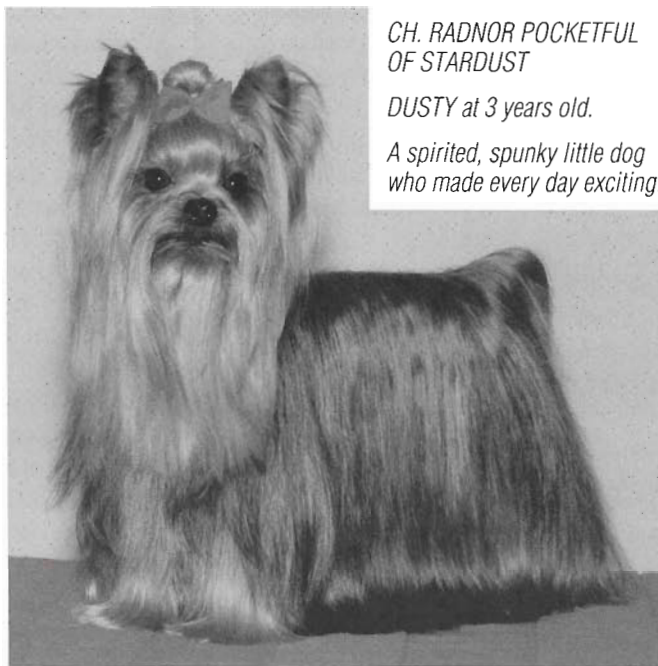
And when your final days drew nigh
I could not bear to say good-bye.
But mine was not to question why
For all God's creatures must one day die.
I had you and lost you, it's a hurt and a sorrow.
I wanted you with me for all my tomorrows.
Memories of you are love, laughter and fun,
Playing and training and watching you run.
The photos, the trophies, the ribbons you won.
Your life was full, my precious one.

Trixie, Tinkle, Buttons and Nero I lost in the past,
I still have wonderful memories that will
always last.
My sweet case, your life hangs by a hair.
Soon I will have to say good-bye, for that
I must prepare.



"It was a wonderful time in my life when my little friends DUSTY, CASEY and NERO were in their prime."

Arlene Klein
July, 1984



CH. RADNOR POCKETFUL OF STARDUST

DUSTY at 3 years old.

A spirited, spunky little dog who made every day exciting.

For RJ, DD and Kody a long and healthy life I pray,
I will love you and cherish you and enjoy you everyday.
Dusty, I miss you more than words can say
And will think of you always for the rest of my days.
You have touched the lives of both dog and man
So much more than most people can.

My passion for all animals is alive and well.
I'm dedicated to their welfare and my story I tell.
Video, articles, Morris Animal Foundation work I do,
My commitment to dogkind is because of you.

Best friends who share our lives are surely worthy of
Our care, our devotion and our unconditional love,
We all can make a difference, the well-being of animals
we can effect
With love and concern, compassion and respect.

"You are part dog," an old friend once said to me,
I politely replied, "Thank you, I certainly agree."
I considered it a compliment and hoped that she could see
If people had dogs' qualities what a wonderful world it
would be.

Arlene Klein
1994