

BOOK VII

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# PLATO

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# REPUBLIC

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HACKETT PUBLISHING COMPANY, INC.  
INDIANAPOLIS/CAMBRIDGE

Next, I said, compare the effect of education and of the lack of it on our  
514 nature to an experience like this: Imagine human beings living in an  
underground, cavelike dwelling, with an entrance a long way up, which is  
both open to the light and as wide as the cave itself. They've been there

since childhood, fixed in the same place, with their necks and legs fettered,  
able to see only in front of them, because their bonds prevent them from  
turning their heads around. Light is provided by a fire burning far above  
and behind them. Also behind them, but on higher ground, there is a path  
stretching between them and the fire. Imagine that along this path a low  
wall has been built, like the screen in front of puppeteers above which  
they show their puppets. <sup>b</sup>

I'm imagining it.

Then also imagine that there are people along the wall, carrying all  
kinds of artifacts that project above it—statues of people and other animals,  
made out of stone, wood, and every material. And, as you'd expect, some  
of the carriers are talking, and some are silent. <sup>c</sup>  
515

It's a strange image you're describing, and strange prisoners.

They're like us. Do you suppose, first of all, that these prisoners see  
anything of themselves and one another besides the shadows that the fire  
casts on the wall in front of them?

How could they, if they have to keep their heads motionless throughout  
life? <sup>b</sup>

What about the things being carried along the wall? Isn't the same true  
of them?

Of course.

And if they could talk to one another, don't you think they'd suppose  
that the names they used applied to the things they see passing before  
them? <sup>d</sup>

They'd have to.

And what if their prison also had an echo from the wall facing them?  
Don't you think they'd believe that the shadows passing in front of them  
were talking whenever one of the carriers passing along the wall was doing  
so?

I certainly do.

Then the prisoners would in every way believe that the truth is nothing  
other than the shadows of those artifacts. <sup>c</sup>

They must surely believe that.

Consider, then, what being released from their bonds and cured of their  
ignorance would naturally be like. When one of them was freed and  
suddenly compelled to stand up, turn his head, walk, and look up toward  
the light, he'd be pained and dazzled and unable to see the things whose  
shadows he'd seen before. What do you think he'd say, if we told him that  
what he'd seen before was inconsequential, but that now—because he is <sup>d</sup>

1. Reading *parionta autous nomizein anomazein*. E.g. they would think that the name  
"human being" applied to the shadow of a statue of a human being.

a bit closer to the things that are and is turned towards things that are more—he sees more correctly? Or, to put it another way, if we pointed to each of the things passing by, asked him what each of them is, and compelled him to answer, don't you think he'd be at a loss and that he'd believe that the things he saw earlier were truer than the ones he was now being shown?

Much truer.

And if someone compelled him to look at the light itself, wouldn't his eyes hurt, and wouldn't he turn around and flee towards the things he's able to see, believing that they're really clearer than the ones he's being shown?

He would.

And if someone dragged him away from there by force, up the rough, steep path, and didn't let him go until he had dragged him into the sunlight, wouldn't he be pained and irritated at being treated that way?

516 And when he came into the light, with the sun filling his eyes, wouldn't he be unable to see a single one of the things now said to be true?

He would be unable to see them, at least at first.

I suppose, then, that he'd need time to get adjusted before he could see things in the world above. At first, he'd see shadows most easily, then images of men and other things in water, then the things themselves. Of these, he'd be able to study the things in the sky and the sky itself more easily at night, looking at the light of the stars and the moon, than during the day, looking at the sun and the light of the sun.

Of course.

Finally, I suppose, he'd be able to see the sun, not images of it in water or some alien place, but the sun itself, in its own place, and be able to study it.

Necessarily so.

And at this point he would infer and conclude that the sun provides the seasons and the years, governs everything in the visible world, and is in some way the cause of all the things that he used to see.

It's clear that would be his next step.

What about when he reminds himself of his first dwelling place, his fellow prisoners, and what passed for wisdom there? Don't you think that he'd count himself happy for the change and pity the others?

Certainly.

And if there had been any honors, praises, or prizes among them for the one who was sharpest at identifying the shadows as they passed by and who best remembered which usually came earlier, which later, and which simultaneously, and who could thus best divine the future, do you think that our man would desire these rewards or envy those among the prisoners

who were honored and held power? Instead, wouldn't he feel, with Homer, that he'd much prefer to "work the earth as a serf to another, one without possessions,"<sup>2</sup> and go through any sufferings, rather than share their opinions and live as they do?

I suppose he would rather suffer anything than live like that.

Consider this too. If this man went down into the cave again and sat down in his same seat, wouldn't his eyes—coming suddenly out of the sun like that—be filled with darkness?

They certainly would.

And before his eyes had recovered—and the adjustment would not be quick—while his vision was still dim, if he had to compete again with the perpetual prisoners in recognizing the shadows, wouldn't he invite ridicule? Wouldn't it be said of him that he'd returned from his upward journey with his eyesight ruined and that it isn't worthwhile even to try to travel upward? And, as for anyone who tried to free them and lead them upward, if they could somehow get their hands on him, wouldn't they kill him?

They certainly would.

This whole image, Glaucon, must be fitted together with what we said before. The visible realm should be likened to the prison dwelling, and the light of the fire inside it to the power of the sun. And if you interpret the upward journey and the study of things above as the upward journey of the soul to the intelligible realm, you'll grasp what I hope to convey, since that is what you wanted to hear about. Whether it's true or not, only the god knows. But this is how I see it: In the knowable realm, the form of the good is the last thing to be seen, and it is reached only with difficulty. Once one has seen it, however, one must conclude that it is the cause of all that is correct and beautiful in anything, that it produces both light and its source in the visible realm, and that in the intelligible realm it controls and provides truth and understanding, so that anyone who is to act sensibly in private or public must see it.

I have the same thought, at least as far as I'm able.

Come, then, share with me this thought also: It isn't surprising that the ones who get to this point are unwilling to occupy themselves with human affairs and that their souls are always pressing upwards, eager to spend their time above, for, after all, this is surely what we'd expect, if indeed things fit the image I described before.

It is.

What about what happens when someone turns from divine study to

2. *Odyssey* 11.489–90. The shade of the dead Achilles speaks these words to Odysseus, who is visiting Hades. Plato is, therefore, likening the cave dwellers to the dead.

## CORNERSTONES FOR A CONSERVATION ETHIC

An address by the Right Rev. Robert McConnell Hatch, Suffragan Bishop of Connecticut, prepared for the opening session of the Twenty-Second North American Wildlife Conference, in Washington, D. C., March 4, 1957, and read in Bishop Hatch's absence by Howard Zahniser, executive secretary and editor of The Wilderness Society.

In Dostoyevsky's novel, The Brothers Karamazov, there is an old monk whose life is motivated by a pervasive love for all creation. One day he gives this advice to his followers:- "Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come to love at least the whole world with an all-embracing love."

These words seem strange in an age of bulldozers, super-highways, jets and hydrogen bombs, and yet they contain a message that would enrich our life and save the beauty of our land if we took them to heart.

We Americans call ourselves a spiritual people. We profess love for our land. We take pride in our mountains and forests, our rivers, lakes and prairies. They have left their impact in the deep places of our national life. From earliest times we have been an outdoor-loving people but, paradoxically, the story of our country is shot through with a tale of waste, destruction and the reckless exploitation of our resources.

We remember the American pioneer and how he regarded nature as something to be conquered and plundered. We remember the forests that were slashed and burned. We remember the drained watersheds, the erosion and the floods, the streams befouled with factory chemicals, waste and sewage. We remember the slaughter of buffalo, the fading trails of the grizzly and the wolf, the birds and animals that are close to extinction and those that have vanished forever. We remember scraps of wilderness and scenic beauty that we ourselves may have known in our childhood and that in the short space of our own lives have fallen before man's relentless advance. We remember all of this and we wonder where the process will stop and what will happen in the end to this land that we profess to love,

The cause of conservation involves man's soul. It is a spiritual cause, grounded in ethics, and its roots are in the Bible. "The earth is the Lord's," says the Psalmist, "and all that therein is . . . . The heavens are thine, the earth also is thine . . . . O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches!" The earth was made by God, and it belongs to God. The trackless forests, the rivers that wind across our continent, the marsh lands, the prairies and the deserts -- all were made by Him. They belong to Him. Their riches come to us from Him.

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?" asks the Psalmist. "Thou makest him to have dominion over the works of thy hands, and thou hast put all things in subjection under his feet." Man did not make the earth. He did not create the riches that are spread before him. All of these have been loaned him as a trust. None of it really belongs to him. His days are as grass, and when the span of his life is over he is the owner of nothing. He is called to be a steward of the riches of the earth, leaving them as a goodly inheritance to his children. He is given dominion over the works of his Creator, but such dominion is a frightening responsibility. One look at a dust bowl, or at a poisoned stream, or at a landscape blackened by fire shows how grave that responsibility can be.

Aldo Leopold in his book, Round River, has described three steps in man's ethical development. The first concerns the relation between individuals, the second the relation between the individual and society. These steps have been taken, although they are still far short of fulfillment. The third step has hardly been considered at all. It concerns man's relation to the land and to the animals and plants that share the land with him. Aldo Leopold writes:- "Individual thinkers since the days of Ezekiel and Isaiah have asserted that the despoliation of land is not only inexpedient but wrong. Society, however, has not yet affirmed their belief. I regard the present conservation movement as the embryo of such an affirmation.

Conservation teaches the principles of wise stewardship. It is profoundly ethical because it counsels foresight in place of selfishness, vision in place of greed, reverence in place of destructiveness. These are the cornerstones of a conservation ethic.

Foresight involves concern for other generations. It sees beyond the immediate and the temporary. It comes to grips with such stubborn human traits as greed and selfishness. It takes into consideration not only our own generation but future generations as well. It recognizes the rights of people who are not yet born, citizens who will inherit this land a thousand years from now. It reminds us that they too have the right to enjoy what we enjoy, to profit from the same things, to be inspired by them as we are inspired and to love them as we love them today.

We are not the only ones who have a right to the riches of our forests, the magnificence of what remains of our wilderness, the beauty of clear rivers, and the fertility of uneroded earth and unexhausted soil. Nor are we the sole beneficiaries of the game we hunt or the fish for which we cast. As Aldo Leopold so graphically declared, other generations have a right to "deer in the hills" and "quail in the coverts", to "snipe whistling in the meadow", to the "piping of widgeons and chattering of teal as darkness covers the marshes", to the "whistling of swift wings when the morning star pales in the east".

Foresight involves the ethical relation between generations and reminds us that we have no moral right to live as though we were the sole recipients of these gifts and as though our own brief hour on earth were all that mattered. A conservation ethic is designed as much for our children as for ourselves and is committed to a long view of land, of people and of human rights.

Our concern for conservation should embrace a vision that sees beyond mere economics and gives expression to values that cannot be measured in terms of money. I am reminded of the long struggle to end the persecution of our hawks and eagles. So often the argument has rested on the economic value of these birds, showing how the stomach contents of certain species prove that many hawks and eagles are the allies of man in his war on rodents that destroy his crops. This is true, but an even more telling argument is that they are beautiful to watch, that they add a touch of wildness to any landscape, and that the growing army of our outdoor-loving citizens has a right to the spectacle of these majestic birds.

Our forests, our national parks, our mountains, lakes and rivers embody values that help to undergird man's spiritual life. One is the element of beauty. Man needs the beauty of the natural world. He needs to have his heart stirred by forests that may be harvested but that are not slashed and pillaged into ugliness, by wild places untouched by roads and buildings, by lakes and rivers that are allowed to retain much of their primeval loveliness. He needs the thrill of listening to the tom-tom of a ruffed grouse and the blowing of a deer. He needs the exhilaration of standing on a mountain ledge and seeing great tracts of unspoiled wilderness outspread before him. All of these fulfill his life and answer an ancient hunger in his soul. Man's need for beauty is one of the strongest reasons for conservation.

Closely allied to this is his need for self reliance. Camping in a lean-to of his own making, canoeing the length of a wilderness river, casting for native trout on a dawn-lit pond -- these sharpen a man's zest for life, help him to know himself, and take him down to the deeper levels of thought and feeling where a philosophy can be built. Most of us today live our lives in herds. We swarm to work, bumper to bumper. We spend weekends on packed highways. We confine our pleasures to canned entertainment and spectator sports. We are seldom alone, rarely beyond the reach of human voices or the din of man-made sounds. There is hardly a chance for a man to know himself or build a philosophy to live by.

The outdoors is an antidote to all this and to many of the complexes and neuroses that go with it. The conservation of our natural resources, especially of our forests, parks and wildlife, gives us a chance to regain values that our civilization has lost. Many outdoor activities, such as hunting, fishing, canoeing and mountain climbing, can teach us the blessings of solitude. Alone or in the company of a close friend or two, we can slough off tensions and learn to think. We are given time to separate the trivial from the significant and the false from the true. We discover that solitude is not an enemy to be avoided at all costs but, rather, a friend who helps us to reorient our lives at regular intervals and who invests them with a fresh scale of values.

The exhilaration of adventure is largely absent from modern life, but it can be recaptured in unspoiled country. It is the secret of the mountain climber's devotion to his sport and the veteran angler's addiction to remote places where he walks many miles for his fish and works a stream that has never been stocked. It can be found by listening to a loon in a solitary inlet or watching a ten-point buck at the edge of a clearing. It can be had by a man who seeks nothing more than a glimpse of a rare plant in a marsh or an unfamiliar warbler in a treetop. Those who have experienced it must recapture it again and again. For them it is as necessary to life as drawing breath.

People who know the outdoors know that it can build great friendships. Camping together, climbing the same mountains, fishing the same streams, watching the same birds and animals, sharing the same love for the same wild places -- these create a bond between friends that can be one of the most cherished possessions in a person's life. Such a friendship is unlike the fly-by-night acquaintanceships that most of us form in our high-pressure existence. A wealth of time is required to achieve it, for its roots go deep and it matures slowly. Countless memories are built into it. So, too, are understanding, sacrifice and loyalty. It is unique because it depends on the wilderness and on the rigors of wilderness life for its creation, and if no wilderness remained such friendships would cease to exist. A conservation ethic should emphasize men's need of this and should seek to show the close connection between his spiritual welfare and the land on which he lives.

At the heart of a conservation ethic should be reverence for the land and for the creatures that share it with us. It grows out of a view of life that recognizes that the earth is the Lord's and that we are stewards of the works of His hands. It is supremely expressed in the story of St. Francis, who had so deep a sense of kinship with the earth and all its creatures. It is seen today in the life of Albert Schweitzer and in his philosophy of "reverence for life". It is what the old monk in The Brothers Karamazov had in mind when he urged men to love all of God's creation.

Reverence does not appraise our land, our wildlife or any of our natural resources solely in terms of their economic value. In fact, it does not assess their worth merely in terms of man at all. It appreciates them for their own sake and enjoys them for what they are.

I suppose that there is no more "worthless" tree, from man's point of view, than the lowly scrub oak that grows on our mountain-tops in northwestern Connecticut. It cannot be harvested, has no commercial value, and is about as tough a challenge to the bushwhacker as

anything in our woods. Yet when one lives with scrub oak and observes its stubborn hold on life in spite of wind storms, sleet and snow one grows to admire it as an embodiment of the sheer will to love that governs nature's processes. After a while one can see beauty in scrub oak as it rattles its dead leaves in defiance above the drifted snow. It is of no value to man, and yet it has a right to live and has a claim on man's respect.

The same is true of predators. In our Connecticut hills we have our share of bobcats that range over snow-swept summits and poke through tangled laurel in quest of snowshoe hares. Most men believe that bobcats should be shot on sight. Unlike hawks and owls, they are without economic value to man, and no "practical" arguments can be advanced to justify their existence. However, they are part of the wind-swept places, part of the land of laurel, scrub oak and jack pine, and none of this would be the same without them. When man has reverence for a country he appreciates all the parts and sees value in ancient patterns of life.

Reverence is being at one with nature, not fighting it or trying to wrest something from it but loving it for what it is. One sees this attitude in the fisherman who delights in unspoiled country whether or not he brings home any fish. One sees it in the grouse hunter who has a deep admiration for his prey, based on years of study in the field, and who is content to roam the hills he loves even though the grouse at times outwit him. One sees it in an explorer like Bob Marshall, who failed to achieve his ambition to climb Mt. Doonerak but who could gladly accept the second best, climb lesser peaks, and relish the glory of interior Alaska for its own sake.

Love is the motivation of reverence, and such love should be the heartbeat of the conservation movement. Foresight that protects the interests of future Americans is important. So, too, is a vision that perceives the spiritual benefits man can derive from our remaining wilderness. But most important is reverence. If we who call ourselves a spiritual people have this in our hearts we can restore much beauty to our land and can save at least some remnant of a natural heritage that has never been surpassed.

\* \* \* \* \*

THE STAMFORD MUSEUM  
AND  
NATURE CENTER

$$Y = -1.2 + 1.8(x)$$

-man = spag.  
T. = Soup  
w. = pizza  
T. = Soup  
F. = Steak

3.6

2.4

$$b = 1.8$$

$$a = 1.2$$

5  
9  
1.2  
7.8

$$\begin{array}{r} 1.8 + 1.2(2) \\ 2.4 \\ \hline 4.2 \end{array}$$

$$\begin{array}{r} 1.2 \\ 4 \\ \hline 2.4 \end{array}$$

1.2

2

2.4

1.2

5

6.0

7.2

$$\begin{array}{r} .45 + 1.3(2) \\ .9 \\ \hline 2.6 \\ 3.05 \end{array}$$

6.5

7.95

$$Y = 1.3 + .45(x)$$

2.6

1.3

3.9

1.9

1.3

2.2

.45

5

6.5

1.2

7.8

2.25

1.3

3.55

$$.45x + 1.3$$

2

5

$$X = .45 + 1.3(y)$$

2.6

.45

3.05

$$bx + y$$

$$.45x + y + 1.3$$

2

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4.5

4.35

$$2 = 2.2 / 3.05$$

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3.55

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$$\begin{array}{r} .4 \\ .4 \\ .2 \\ 1.8 \\ 2 \times 0.13 + .45(x) \\ 0.0.9 \\ .2 \\ 2.2.2 \\ .4 \\ 1.6 \end{array}$$

2

.9

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$$\begin{array}{r} 8 \\ 1.3 \overline{) 1.20} \end{array}$$

4.5

5

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9

81

$$\begin{array}{r} 19 \\ 8 \overline{) 152} \\ 8 \\ \hline 72 \end{array}$$

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$$\begin{array}{r} 22 \\ 22 \\ \hline 44 \\ 44 \\ \hline 88 \end{array}$$

$$\begin{array}{r} 3.6 \\ 1.6 \\ \hline 5.2 \\ 1.6 \\ \hline 6.8 \\ 1.6 \\ \hline 8.4 \\ 1.6 \\ \hline 10.0 \end{array}$$

can

[ca 1995]

## ETHICAL CONSIDERATIONS IN ANGLING: A ROLE FOR CATCH-AND-RELEASE FISHING?

KEVIN B. ROGERS

PL345 - TERM PAPER  
ENVIRONMENTAL ETHICS

*Abstract.* A discussion of ethical considerations in angling specifically associated with catch-and-release special regulations is presented. As sentient beings with developed central nervous systems, fish deserve ethical consideration. Unfortunately, alternatives to special regulations such as increased production of hatchery fish, are more noxious than the ethical concerns raised by catch-and-release policies. Special regulations are essential management tools for healthy aquatic systems. To do away with them in this country may mean to do away with angling all together. This valuable constituency is essential for preserving fish populations, species, and the ecosystems they live in.

*Key words:* Catch-and-release, ethics, angling, trout, animal cruelty,

### ORIGIN OF CATCH-AND-RELEASE FISHING

Releasing fish that you catch is a relatively recent American phenomena that had its roots in trout and salmon streams of the East and Midwest. It became apparent that the only way to retain acceptable catch rates under ever increasing angling pressure and reduced habitat was to annually increase stocking rates or recycle those wild fish that resided in the stream. Though others had addressed a need for catch-and-release, it took Lee Wulff in the 1960's to popularize it with his slogan: "a gamefish is too valuable a resource to be caught only once". Trout Unlimited was established around this same era. An advocacy group for wild salmonids, they encouraged anglers



to "limit their kill rather than kill their limit". Biologists also played an important role. The eminent Dr. Albert Hazzard wrote a Sport's Afield article in 1952 promoting catch-and-release as a means to improve fishing (Pollock and Weaver 1992). With the widespread acceptance of special regulations, warmwater and saltwater fisheries are now enjoying the benefits associated with catch-and-release as well, though this is a very recent phenomena (Samson 1993).

Catch-and-release would not have enjoyed widespread use if it were not an effective management tool. Recycling fish can dramatically increase catch rates, and in productive lakes and streams, can ensure the presence of large fish that are exceptionally appealing to anglers. Under this policy, fish become truly renewable resources (Reuben 1992). Catch-and-release is perhaps nowhere more effective than in Yellowstone National Park. The native Yellowstone cutthroat trout is exceedingly vulnerable to anglers and can readily be captured with hook and line. Prior to the implementation of catch-and-release, fish were small and populations were sparse. These populations responded well to this special regulation with individual fish size and population density increasing. The Yellowstone River has become a mecca for trout fisherman. It provides high catch rates of large wild fish that attract anglers, boosting the economies of the region. To duplicate the wild fishery with hatchery fish would cost \$90 for each Yellowstone cutthroat trout (Behnke 1990). Trout taxonomy expert R. J. Behnke believes for this reason, that catch-and-release should be implemented based on economic common sense.

bears  
birds  
(eco syst. mgt.)

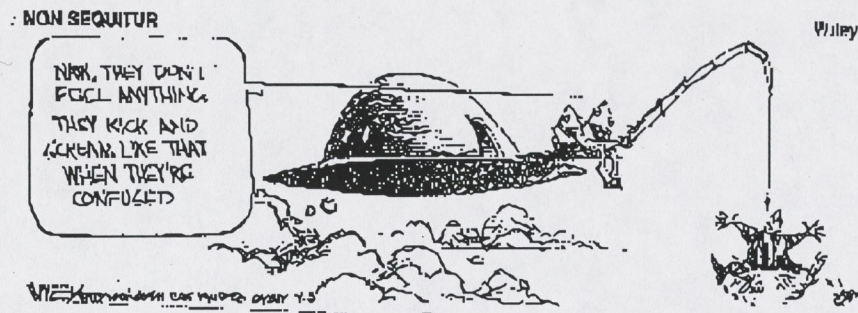
A tremendous success from a management point of view, it is doubtful that any consideration of trout "rights" were considered in the Yellowstone example. Throughout the course of the fishing season, it is believed that these fish are hooked on average 11 times (DuBroff 1989). Though no one has demonstrated that these fish suffer any ill effects from this harassment, it is doubtful that they benefit from it.

Rarely if ever, are ethical considerations addressed in fisheries management. Even in cases that scream for attention from animal rights activists such as the snagging of spawning salmon or paddlefish, simply because it was believed that there was no other way to catch them. This process of jerking a large leaded hook through a pod of fish in hopes of tearing into one is not only

unsportsmanlike, but shows blatant disregard for life and causes unwanted suffering. Many agencies are currently attempting to phase out snagging, but usually for reasons other than respect for sentient life. A recent article in *Fisheries*, cited four reasons for supporting continued snagging and seven reasons to oppose it (Dawson et al. 1993). Not one revolved around the fish's value, suffering, or moral standing. Natural resource management agencies currently operate from a scientific and political framework that can easily assimilate facts that are concrete, quantitative, and unimpeachable. Values, philosophy, morality, and ethics are airy, elusive, and relative (Callicot 1991) making them more difficult to understand and address. Perhaps the greatest problem, is the narrow scientific training of technical experts that frequently leaves them unprepared to deal with ethical and value issues in environmental public policy (Brown 1987). It is imperative that managers consider both sides of the dialectical value associated with angling (transforming suffering into recreation) when establishing policy.

If we have learned one thing from the spring bear hunt debacle in Colorado, it is that there is more to setting regulations than ensuring biological stability and maximizing recreational opportunity. In this instance, the general public overruled the Wildlife Commissions plan to allow bear hunting in the spring when lactating females could be mistakenly shot. Clearly, the spring season provided additional recreation for bear hunters, and scientific data indicated that this hunt had no effect on the bear population as a whole. What the commission had failed to do was to address the "rights" of dependent cubs. This landmark decision effectively took the regulatory ability out of the hands of the Wildlife Commission hired to perform that task. In the future, ethics must at least be considered when setting regulations.

## DO FISH MERIT ETHICAL CONSIDERATION



Most would agree that some respect for life is in order. Holmes Rolston (1988) maintains that it may be acceptable to use animals for our needs but we should not cause needless suffering or pain. In a recent American Fisheries Society western division meeting, I eagerly attended a talk titled "Do fish feel pain?". Unfortunately, the only take home message from this presentation was that we have no idea. Literature searches in the *Journal of Fish Biology* and the *Journal of Ichthyology* (publications that typically address physiological questions) confirmed this assertion. Though the jaw area where most fish are hooked may be poorly innervated, they have reasonably sophisticated central nervous systems. Since fish are not in this world critically the way humans are, we do not expect them to suffer the way we do. This does not however, rule out the notion that they may suffer. Even without scientific evidence of pain reception, fish clearly represent a sentient form of life that has value; value that special regulations like catch-and-release must address.

Staunch catch-and-release fishermen are not ignorant to this value. Local fly-fisherman Eric Pettine has advocated limiting the number of fish you catch for years. Presumably the marginal benefit reaped by each subsequent fish falls off to the point where the recreational reward may not justify the cost to the fish. Even if at the population level, a fishery is in great shape, individual fish can display signs of oral mutilation if fishing pressure becomes especially intense. Under criticism from those who call catch-and-release inhumane, anglers should show some

restraint and consideration for the fish (Pettine 1992). On local rivers, when the fishing (and catching) is exceedingly lucrative, I have felt this marginal benefit dwindle to where catching fish becomes processing fish. At these times I will usually switch to alternative fly patterns to try and increase that benefit by deceiving fish on patterns that will unlikely be successful, but are more pleasant to fish. Denver resident John Betts addressed his concerns of oral mutilation by developing a new hook to "catch" trout on. Rather than a point at the end of the hook, it is tipped with a knob. John maintains that the pleasure in fishing is derived from duping the fish into taking your artificial lure. Fish will continue to accept his TAG (touch-and-go) flies but they are only hooked momentarily as the knob slips out of the fish's mouth. I doubt his enthusiasm will be accepted by the angling public however, as I believe there are additional pleasures derived from landing a fish. Not only must some skill be demonstrated, but it gives the fisherman a chance to admire what nature has put forth.

A common anecdote shared among some anglers is the notion that some elitist fisherman would rather kill their grandmother than kill a wild trout. Clearly this sentiment reflects some sort of respect for the organism. A. A. Luce (1959) describes the angler Thomas Masaryk who "loved trout so much he could not kill them", a seemingly amiable character trait. It is these anglers that often believe they are on the moral high ground. "The ethic of the sport reaches its highest level when the angler chooses to release" (Jaworowski 1989). This demographic group, generally fly-fishing purists, tend to be the best educated, wealthiest, and snobbiest anglers in America. Ironically, it is this same demographic group that strongly oppose catch-and-release in Europe, demonstrating the impact different cultures have on ethical considerations.

Many Europeans view catch and release with suspicion (Pollock and Weaver 1992). Some regard the act of releasing a fish just captured as barbaric, changing the sport of angling to merely a game. In Germany, this ideology was taken to the extreme, when an angler received a 300 DM fine for releasing a fish under the cruelty to animals act (Behnke, Personal communication). In their eyes it seems that hunting is justified because the animal killed is eaten. Similarly, eating the fish you capture makes angling a sport, to release them, reduces fishing to a game. I would

maintain that in fact hunting and fishing are not similar. For hunting to be successful, the object in pursuit is shot and killed. A successful fisherman on the other hand must still make the decision to take the life of his quarry. In both cases, the "sport" revolves around the catching. This translates into a dead animal in hunting, but a living organism in the anglers net.

The European attitude is somewhat paradoxical in that hooking and releasing a fish is considered cruel while hooking and killing them is not. A. A. Luce (1959) maintains that the primary objective for justifiable angling is to catch fish for food. The angler is only authorized to take a fish's life when his needs require it (Luce 1959). The various pleasures incidental to angling do not justify infliction of pain or death. Sydney DuBroff (1989) claims that "the greatest tribute we can pay to our quarry is to eat it, to throw it back is to insult it". I would be interested in hearing his justification for throwing fish back that are too small to eat (surely they do not kill them anyway, as this would constitute a wasted life, an ethical sin in anyones estimation). Do small fish not experience the same suffering that larger fish do?

Even if we were to adopt this European mind set, it is doubtful that it could be implemented in the United States. Our cultures and attitudes are very different. Acceptable catch rates in Europe are maintained by severely limiting anglers through exorbitant license fees and limited access. This prices out all but wealthiest from fishing streams in England and Scotland (Kupris 1992). With private land, this avenue is feasible and in fact is practiced in the US on many fishing ranches. The key difference however is that most of the land in the west is owned by the public. These restrictions would not be tolerated in a country with over 30 million licensed anglers.

## A CASE FOR CATCH-AND-RELEASE ANGLING

### *Catch-and-Release as a Management Tool*

With angling pressure increasing as habitat continues to disappear, special regulations become mandatory if angling is to persist in this country. Dr. Behnke maintains that it is not a question of morals or ethics, but rather a question of fisheries management (Personal communication). Certain densities of largemouth bass for instance are required to maintain stability in an aquatic farm pond ecosystem. If angling is to occur, these fish must be recycled for their predation to preserve system function. Catch-and-release regulations have demonstrated the ability to support fish populations with extremely high catch rates. In a society where demand for fish greatly exceeds supply, this tool is a valuable asset. The foundation of resource conservation in this century has been based on Gifford Pinchot's maxim "conservation means the greatest good of the greatest number for the longest time" (Pinchot 1947). Recycling fish is certainly consistent with this ethic while sparing us the need to produce ever increasing numbers of hatchery fish to supply increasing demand.

### *Faking Nature*

With restricted access an impossibility on vast expanses of public land in the western United States, the only way to maintain acceptable catch rates without special regulations is to stock increasing numbers of trout. Though this has been the *modus operandi* in the past, there are a number of problems with this approach. Economical feasibility aside (in fact this approach is not economically feasible, the Colorado Division of Wildlife must rely heavily on out-of-state big game license dollars to fund their catchable trout program), it is doubtful that aquaculture can be considered natural resource management. In relation to the conservation mission of natural resource agencies to preserve and enhance the resource, put and take management is in noncompliance (Behnke 1990). There is a dimension of the natural environment that can't be recreated no matter how proficient our engineers become (Elliot 1982). As Richard Nawa (1991)

said, "Government agencies have a price for everything but know the value of nothing. The complex and dynamic nature of stream habitat is ignored in favor of management by numbers".

The biggest question perhaps, is if catchable products (10 inch fish ready for the grill) are really trout. A trout is organism put forth by nature, adapted to its environment as a superior fit. The allure of angling is to fool this wary creation into eating a hook fashioned to mimic a variety of natural food items. The catchable product (puss-belly, sickie, pellet-head) was produced by the human hand and therefore lacks the intrinsic worth of its wild cousin. These maladapted individuals are not good fits in their environments, and while possibly being good kinds, they are not good of their kind (Rolston 1988). Over winter survival of these fish is unheard of, with typical post-stocking life expectancies in the Cache la Poudre rumored to average 8 days. Life in a hatchery raceway does not prepare them for life in the real world.

Although it may take fish to attract fishermen, a quality fishing experience is usually defined in far more nebulous terms than quantity in the creel. Wild trout are a big part of this equation. On a recent sojourn up the Poudre River this fall, I hooked and landed a 19 inch rainbow buck. This fish was over 3 pounds, a pound heavier than any other I have caught out of this section of river. Ecstatic at first, my enthusiasm waned when this massive male began to ejaculate on my waders. Wild rainbows are spring spawners, yet here it was the middle of October. This fish was obviously brood stock released from the rearing ponds upstream or a hatchery in town. Hatcheries often alter the spawning cycle of fish they raise through selective breeding so that fertilized eggs can be acquired in the fall, giving rise to mature catchable products in the spring for Memorial Day stockings. Instead of fooling a majestic fish that had eluded years of angler creels, attaining its impressive size in a harsh environment that it was superiorly adapted for, I managed to hook a feral beast raised on trout chow with zero chance of surviving through the winter. One aspect of value has to do with genesis (Elliot 1982). The origin of this fish was clearly important to me.

Although Colorado Trout Unlimited executive director Steve Craig (1994) maintains that the notion of stocked catchables being considered "value-equal" with wild trout populations is

ludicrous, the distinction between hatchery and wild fish is not clear cut. Rather than being dichotomous, the intrinsic value of the fish can be mapped out on a gradient with increasing value associated with increasing wildness. Ideally, we desire fish whose forefathers evolved in a given drainage, developing superior adapted fits. We appreciate the cycle of life; fertile eggs which upon hatching defend their kind and survive to spawn a new generation, untouched by the human hand. I will concede however, that a fingerling stocked in a lake or stream that has had to fend for itself and demonstrate the ability to survive under harsh conditions, represents infinitely more intrinsic value than its sibling, raised in a hatchery then dumped in a river on memorial day, only to eat a piece of corn on a hook the next. Holmes Rolston (1988) speaks of a third kind of value in ecological systems called systemic value which represents the productive process, instrumental relationships of intrinsic values. Hatchery fish do not contribute to this third value because they are not part of projective nature, just human artifacts.

Traditional game agency objectives of providing as many fish as the public demands may be invalid. Treating fish merely as commodities may instill a set of values in the angling public that is not appropriate. The curious aspect of this situation is that agencies that promote it, do so only for fish, not other game they manage. It is absurd to think that the division of wildlife would raise 5x5 bull elk to be released before the first rifle season. Rearing of game birds (outside of private ranches) has also been eliminated. Why then do they feel obligated to provide fish for fisherman in situations where nature is already doing it for them?

Perhaps the biggest tragedy occurs when a technical fix (fake fish) is used to cover up real concerns of habitat degradation, excessive harvest and barriers to migration such has occurred in the Pacific Northwest. In order to mitigate the negative effects of the dams on salmon populations, billions of dollars were spent to build 89 fish hatcheries on the Columbia River alone. Although they stock more smolts than ever before, returns to natal streams continue to decline (White 1992). Spawning runs in the Columbia River basin have dropped from an average of 16 million salmon, down to 1 million. Now there is concern hatchery fish have further disrupted the system through genetic pollution. Populations specialized for life in a given stream are being swamped with genes



from hatchery fish that are not adaptive fits. By masking the negative effects of our presence in the Pacific Northwest with artifactual salmon, we have perhaps destroyed any opportunity to save these specialized strains from extinction. We are not interested in saving these strains in hatcheries, we wish to save them in their environments. We wish to save the process not just the product (Rolston 1988).

#### *On Improving the Fitness of an Individual*

Some have argued that the fitness of individual fish is also enhanced by catch and release fishing. After repeated hookings, fish tend to get extremely leary of lures attached to monofilament. They become more difficult to capture, and are therefore less likely to be caught by the next angler who may be looking for dinner. In some British private waters, anglers are forced to kill fish they capture to prevent this accumulation of wise fish (Behnke 1989). Many anglers believe that this wariness will lead to a race of super-fish that are very difficult to catch (Harrop 1994). These traits however are learned behaviors, and such Lemarckian logic is absurd. In fact, catch-and-release would serve to promote the opposite condition. Gullible fish are given a second chance, allowing gullible genes to remain in the population. This common justification strikes me as more of a rationalization. Its value as a justification is therefore suspect and limited.

#### *Development of an Advocacy Group*

Perhaps the strongest justification for catch-and-release fishing from an ethical point of view has nothing to do with individual fish, but rather with preserving the species and the ecosystems they live in. In our modern capitalist society, it is difficult to preserve things that don't have economic value or strong constituencies. Due to their low visibility and presumably lower status on the phylogenetic tree, fish have traditionally received little attention from animal rights groups. We revolt when a few dolphins are drowned in purse seines but say nothing about the slaughter of millions of tuna beneath them. Although the Coustaeu Society and PETA have stances that oppose catch-and-release, you rarely hear about it. They presumably only budget a small

portion of their income to address this issue. Even many individuals who believe hunting is unethical do not have a problem with angling.

It is doubtful that we can sustain angling without special regulations, yet we need the lobbying power of recreational anglers to preserve the environment and species that reside in them. Lee Wulff claimed "an unknown river has no friends. But if loved and cared for, a river has many defenders and takes on a great strength" (Sheldon 1991). Building a constituency is critical for providing support (Schramm and Mudrak 1994). The fly fishing industry (perhaps the strongest advocates of catch-and-release) is growing by leaps and bounds (Leary 1994), and it is this well heeled group that can be very influential in policy decisions. Trout Unlimited for instance, was a major player in preventing Two-forks dam from being built on the South Platte River. A strong angler support group was instrumental in preserving this unique habitat.

"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." (Leopold 1949). This land ethic philosophy implies that our duties towards ecosystems are greater than duties to individuals. Catch-and-release is consistent with this ethic. If we can build a strong supportive constituency at the price of inflicting some suffering on individual fish, this dialectical value may be positive rather than negative. Rolston (1988) claims that instrumental pain (killing to secure food for example) is acceptable in an environmental ethic. We might argue that pain inflicted while angling is instrumental in generating an potent advocacy group bent on protecting fish. We must preserve the systemic value of projective nature (Rolston 1988). If a strong constituency is what it will take to do this, then the "rights" of individual fish should be sacrificed.

The passage of the Endangered Species Act proves duties to endangered species are greater than even human values. Species are not just a theoretical mapping device, they exist in nature (Rolston 1988). To paraphrase Stephen Gould (1992), species are unique in the Linnean hierarchy as the only category with such objectivity. By grasping the objective status of species as real units in nature we may better comprehend the moral rationale for their preservation. When a species

dies, an item of natural uniqueness is gone forever. We lose a bit of our collective soul when we drive species to oblivion. We terminate the fundamental process of speciation for that lineage in nature.

A strong angler constituency can be instrumental in preserving a species from extinction as was demonstrated by the recovery of greenback cutthroat trout along Colorado's Front Range. This species was virtually extinct in the early 1970's, with only a couple of remnant populations persisting in small headwater streams where it could escape competition from non-native salmonids. In addition to moneys acquired from the federal government to restore these species, the Colorado Division of Wildlife and Trout Unlimited volunteered tremendous support because they wanted to catch these fish. With this direct incentive, the recovery plan sprang into action and now the greenback has been restored to most of it's historic range with 22 stable populations existing (Proebstel 1991). The greenback cutthroat trout is one of few endangered species delisted due to actual recovery efforts. A large portion of this success can be attributed to angler support. While government funding has dwindled with the delisting of the greenback, its support among anglers continues. Their lobbying efforts helped establish it as our state fish, a designation that will likely prevent it from approaching extinction again.

#### SOME FINAL THOUGHTS

Regardless of the stance taken, it is important that ethical considerations be addressed. We must consider whether our justifications for our actions are merely rationalizations that cloud forming a clear logic about duties to sentient life (Rolston 1988) or are they real concerns. The true test is if management reflects a philosophy that promotes reverence for life (Rolston 1988). Rights activists have focused their efforts on hunters presumably because their targets are more visible and closer to us on the phylogenetic tree. There will come a time however, when such special interest groups will shift their attention to angling. The spring bear hunt in Colorado is evidence that the

general public can be influenced by special interest groups, and the results may not bode well for anglers. Clearly maximizing recreation is no longer the impetus of game management. Lack of respect for the organisms we pursue has become (rightly so) intolerable.

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Environ. Ethics  
Fishing Morality

# An Argument in Defense of Fishing

By Michael R. LaChat

**T**he issue of the ethical treatment of animals increasingly intrudes into the classroom, the laboratory, the media and political arenas, and many of our youngest, brightest people are leaning strongly toward groups that may collectively be referred to as the "antis." Moral positions, pro and con, range from assertions based on ineffable and incoherent forms of mysticism to tightly reasoned arguments of formidable logicians. The issues are many and often bafflingly subtle. One thing is clear—the issue of human use of animals is here to stay, and we who are involved in fisheries cannot dodge it. The discussion prompted by this burgeoning movement (the antis) goes far beyond treatment of "higher" mammals right "down the chain" to commercial and recreational fisheries management.

Here, I offer a plausible argument in defense of fishing, one I believe is shared, explicitly or implicitly, by millions of American anglers. In this process, I must point to some relevant ideas in the writings of two of the most articulate and prominent theoretical leaders of the antis: Peter Singer (1980), whose argument can be called an "animal welfare" position, and Tom Regan (1983), whose views represent the "animal rights" position. We must always keep in mind that the anti movement is multifaceted and includes many who might, for example, choose to base arguments on religious rather than on secular ethics (Linzey and Regan 1988). I argue on secular grounds in this article since this is the primary arena of debate, at least in academic circles.

Peter Singer bases his ethical theory on a modified form of hedonism called "interest" or "preference" utilitarianism. Such a theory regards the morally correct action as that producing consequences that maximize the interests of

sentient beings that are affected by it. The interests of sentient beings are, most fundamentally, the pursuit of pleasure and avoidance of pain. Since many such beings exist in the universe, it is arbitrary, and hence "speciesist" to restrict the range of equal consideration of interests to human beings.

Singer is not necessarily opposed to the killing of animals or human beings for nontrivial reasons. His theory allows for the sacrifice of animals when there are compelling reasons to do so. However, his attitude toward angling would tend to be negative since, in most cases, we do not need to eat fish. Catch-and-release fishing would be particularly abhorrent since this activity, to his mind, would be a clear case of torturing an animal for trivial reasons.

The following quote from Singer will help conceptually clarify what differentiates his theory from that of Regan:

...if one, or even a dozen animals had to suffer experiments in order to save thousands, I would think it right and in accord with equal consideration of interests to do so.

This, at any rate, is the answer a utilitarian must give. Those who believe in absolute rights might hold that it is always wrong to sacrifice one being, whether human or animal, for the benefit of another. In that case, the experiment should not be carried out, whatever the consequences (1980:58).

Regan, in contrast, regards animals as the bearers of such absolute rights, and does not regard mere sentience as sufficient ground for conferring rights on animals. Instead, these rights are based on the intrinsic value of any form of life that has capacities such as "consciousness" and even "beliefs." Though he admits that the existence of a mental life in some species is a "thorny question" (1983:20), he argues that we must give the "benefit of the doubt" even to frogs (1983:367), and

forbid their use, and the use of all animals (1983:393), in medical experimentation. There is obviously no room for the moral legitimacy of fishing on the basis of this theory.

The issues of "sentience" and "consciousness" are at the root of both men's arguments. These issues are formidable obstacles to the angler who would choose to base his or her ethics on hedonism or a non-hierarchical theory of rights. But are these obstacles insurmountable? I don't believe so, and I want to go straight to the heart of the issue by critically examining a problem evident in the tendency of both Singer (e.g., 1980:50ff.) and Regan (e.g.,

...it is unlikely that fish consciously "experience" so-called "pain" stimuli...

1983:8) to use the words *pain* and *suffering* as if they were interchangeable.

Understandably, the antis tend to greatly exaggerate the similarity of many animals to human persons. All of our assumptions about how a fish "feels" or "experiences" are made by analogy with our own feelings and experiences. We do not have access to the alleged subjective mental states of animals because, with the possible exception of some of the "higher" mammals, we do not have symbolic interaction with them as we do with humans. Above all, inferences about the existence or state of the mentation of fishes cannot be shown as legitimate by observation of their behavior alone. Even Regan would admit to this (1988:20). There may be many differing explanations of the observed behavior. For example, Stoskopf's study (1994) of "pain" in fishes and other lower vertebrates equates escape behavior with "pain" perception; yet he admits that the "question of the central processing of pain by fish remains open" (1994:776). But even brain-dead humans show evidence of reflex escape from "pain" stimuli. This distinction between the

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$$(p=F) \equiv (\neg p) \quad (p=T) \equiv (i p)$$

T	F
F	T

T	T
F	F

$$(p \rightarrow q)$$

		P
		T
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Q	T	T
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	F	T
	F	F

$$\left\{ \begin{array}{l} (p=T) \rightarrow i q \\ (p=F) \rightarrow v q \end{array} \right.$$

$$(\neg q \rightarrow \neg p)$$

		P
		T
		F
Q	T	T
	T	F
	F	T
	F	F

$$(\neg p \rightarrow \neg q)$$

F	T	T	FT
F	T	F	T
T	F	F	FT
T	F	T	TF

		T	F
	T	T	F
Q	F	T	T

$$(p=T) \rightarrow v q$$

$$(p=F) \rightarrow n q$$

$$i p \rightarrow i q$$

$$n p \rightarrow v q$$

$$A \equiv_{df} (i p); B \equiv_{df} i q; C \equiv_{df} n p; D \equiv_{df} v q$$

$$A \rightarrow B$$

$$i(i p) \rightarrow i(i q)$$

$$i A \rightarrow i B$$

$$n(n p) \rightarrow v(v q)$$

$$n C \rightarrow v D$$



nonconscious reception of stimuli (no-ciception) and the pain—or better, the suffering—that humans experience because of the complex structure of their brains is the central issue before us.

Theologian Joseph Fletcher (1972) is correct in arguing that we are more apt to agree on what constitutes the humanly personal by using the empirical criterion of the organization and complexity of the human brain—more specifically, of the neocortex—as the material substrate that makes personal consciousness and experience possible. As Boeyink says of the neurological basis for the distinction between pain and suffering in humans:

It is at the thalamic level that pain can first be “perceived.” Here autonomic responses, such as reflex movement, are triggered. From this point the sensory input is relayed to the cortex where pain is “experienced” (Prescott 1964:66). This distinction between perception and experience emphasizes that thalamic perception...is a non-conscious awareness of pain, while the experience of pain in the cortex is a cognitive awareness, present in consciousness and thus open to introspection. At the thalamic level, the reaction to pain is autonomic and limited to the types of response possible; the reaction to pain at the cortical level is complex and varied and, to a certain degree, under the control of the agent...Suffering thus requires a cortical level of awareness (1974:86).

The key concept here is that the human body can “perceive” and even react to “pain” stimulation without being conscious of it. Is “pain perception” not consciously experienced worthy of moral consideration? I think not. I don’t even think the terms “pain” or “perception” should be used in such cases, since both imply conscious states that are enabled by a neocortical substrate. Most important to my case, however, is that neurological evidence suggests that fish brains do not have structures comparable with the human neocortex (Sarnat and Netsky 1981:321ff.). Therefore, it is unlikely that fish consciously “experience” so-called “pain” stimuli at all. Singer’s worries may be put to rest. Regan’s more elaborate convictions

about animals being “experiencing subjects” possessed even of “beliefs” is even more untenable with respect to fish. What we might give to Singer and Regan is the agreement that the more closely an animal’s brain resembles our own, the more careful and concerned we ought to be. Beyond that, anglers ought to concede them nothing.

In the above, I have countered the main arguments concerning the costs, to individual fish, of recreational angling. The benefits accruing to both humans and fish populations are far from trivial and could plausibly outweigh concerns for individual fish, even if we were to admit to a more generous degree of fish sentience than is necessary. A partial list would include psychological, spiritual, nutritional and economic benefits. Anglers also have the incentive, if they are not

### By omission or commission, we are predators as well as conservers.

self-defeating, to ensure that healthy populations of fish will exist in the future, and thus benefit not only the species they seek but the ecological conditions requisite to their existence. Realistic incentives are morally relevant to anyone who would seek to generate economic benefits for the common good of humans and animals.


The benefits of fishing also involve us in responsibilities. A persistent error of many of my anti-oriented students is to claim that they do not “intervene” in nature. But their shoes, automobiles, houses, pets, children, and even their vegetarian preferences directly or indirectly cause the death of animals. In many cases animals compete directly with humans for food, as any farmer can attest. Life negates life, and if we have an obligation to future generations for ensuring biodiversity and ecological well-being, then surely we ought to be active managers of fisheries, too. We are part of the natural order. By omission or commission, we are predators as well as conservers.

Both Regan (1983:399–400) and Singer (1980:192–200) call for political action on the part of the antis. These groups are well-organized and extremely vocal.

But if we anglers ever get our dishevelled ranks together, and stop in-fighting over issues such as “catch-and-release” v “selective harvest,” if we do not allow the antis to “divide and conquer,” then we will become a potent force indeed. This type of organizing would entail forming alliances not only amongst ourselves, but with other people and industries having an interest in the responsible use of animals, particularly the medical community, since extreme animal rights views can harm the welfare of humans.

As a final point, anglers need to realize that ethical frameworks are chosen by their proponents. As a Christian ethicist, for example, I have no problem basing my ethical convictions more on the central text of the Judeo-Christian tradition than on some form of hedonism or non-hierarchical theory

of rights. According to that text, God has given to humans a privileged role in the creation, including dominion over

the fish of the sea (Genesis 1:26) and permission to eat meat (Genesis 9:3). And all Christians know that Jesus was not only a “fisher of men” but a fisher of fish as well (Luke 5:1–10). Those choosing to base their ethics on this religious ground have no trouble defending fishing. 

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## Argument in defense of fishing should be primarily morally and ethically based

I read with great interest the essay, "An Argument in Defense of Fishing," by Michael R. LaChat in the July 1996 (Vol. 21, No. 7) issue of *Fisheries*. I can see that LaChat has spent far more time critically evaluating portions of the animal welfare/animal rights arguments than I. However, he fails to feature the most important point in debating those who argue against fishing on moral or ethical grounds. That point is the justification of why we think humans have the moral and ethical right to kill or harm fish knowingly, regardless of sentiency of the fish.

To discuss the issue of the morality of fishing or other use of animals in terms of the difference between unconscious and conscious pain perception and the presence of a neocortex or analogous structure in the fish nervous system would be viewed by many as arrogant. The key issue in my mind involves a person's respect for and treatment of the animal whose "rights" he or she is compromising, not, "This distinction between the nonconscious reception of stimuli...and the suffering..."

I have personally witnessed numerous examples where individuals from the five major classes of vertebrates exhibited reaction to seemingly hurtful stimulus by displaying signs of "pain" or at least an avoidance of the stimulus. Whether or not this pain was experienced consciously by the animal is unimportant to me. I simply want to avoid causing such reactions, directly or indirectly. Ultimately, if we accept LaChat's argument that fish do not feel "pain" consciously, but other more recently evolved vertebrates do, then who will draw the magic taxonomic line at which point we no longer have to worry about causing a species of animal to suffer? Personally, I could care less where that line would exist, if it exists at all. As animal rights champion Tom Regan apparently espouses, I do give the benefit of the doubt to all animals when considering their ability to suffer, and as a utilitarian adult I try to avoid inflicting unnecessary "pain" and death even on "bugs" and plants because I respect them simply for being.

My justification for my killing other animals is simply and somewhat elegantly stated by LaChat in the last portion of his essay: "Life negates life." In other words, I am living, I intend to go on living, and because of that other animals will die virtually every day of my existence. It would be duplicitous of me to pay other people to kill animals for me and not be willing to pay the emotional cost myself through killing my own animals. Every time I experience the privilege of killing a fish or an elk, I feel sad and happy at the same time. I am allowed the opportunity to realize at least a small portion of the emotional price that I should be paying for my embarrassingly high standard of living in this country compared with most other humans in the world. LaChat's criticism of those who would argue that they do not "intervene" in nature is well founded, especially for most residents of North America. Everything in the universe is connected to everything else, whether we like it or not.

Finally, I would caution against the use of the argument that there are "benefits accruing to...fish populations" or that populations can be "healthy." I personally agree with LaChat's point, but the question raised is, Who measures the "benefits" to or "health" of a population? The angler might view it as more game fish to catch with fewer "trash" fish, while the

conservation biologist might want fewer predatory nonnative game fish to preserve a rare native prey species. The individual fish probably "cares" less about the "health" of its brethren as a whole than for its own survival anyway. Ethical decisions are very personal, and general arguments regarding populations, based on the God-like assumption that we humans know what is Best and Right, are not likely to have a great impact in the debate and may serve to offend.

—Ted Koch


## More advice to planners of poster sessions

In the July issue of *Fisheries*, Kyle J. Hartman's article presented valuable guidelines for preparing and constructing a quality poster. As a graduate student in fisheries who has presented a poster and participated in several poster sessions, I would like to submit that planning a successful poster session is analogous to and as important as planning a successful poster. Because many people choose a paper format rather than giving a poster, recent discussions have focused on how to encourage and promote the poster-style presentation. However, without a standard of excellence in the poster session as rigorous as in the paper symposia, how can we expect high interest from either a presenter or a viewer? A few modest changes in the planning and execution of the poster sessions may dramatically increase the number, quality, and overall success of the poster session.

(1) **Timing.** Above all, this is the major shortcoming in planning poster sessions. Previously, poster sessions have been held concurrently with paper sessions or during "off" times (such as lunch, dinner, or evenings). This only suggests that there is minimal importance placed on the poster sessions within the meeting arena. Poster sessions should be scheduled earlier such as during mid-afternoon from 2 p.m. to 5 p.m. Another suggestion would be to have a shorter poster-viewing time scheduled for more than one day during the conference.

(2) **Location.** Often, posters share space with exhibits and vendors. Because the exhibits usually outnumber and overwhelm the scientific posters, it is difficult to focus the attention of the viewers on the poster entries. Instead of placing the posters in the back corners of the exhibit hall, a central and contained location would be more effective.

(3) **Refreshments.** A modest supply of snacks and beverages can make a world of difference. Since most poster-viewing sessions occur toward the end of the day, a conference planning committee can increase the willingness and energy to spend time viewing the posters by adding refreshments.

With these considerations, the poster-viewing sessions can reflect the excellence of the American Fisheries Society (AFS) conferences and meeting hosts. Further, consistency in the poster session from meeting to meeting will not only attract attention but help prepare participants planning their conference agenda. I highly recommend the poster format over the paper presentation for students or first-time presenters. In general, poster presenters are given more of an opportunity to meet people and to discuss their research interests in a relaxed poster-viewing session than those who participate in the paper session. Future AFS planning committees can set the precedence by planning poster sessions of the same caliber as the paper sessions. 

—Randy M. Claramunt

Colorado President Hank West board member, said

ould be announced as early t certainly in New York, and Qwest advance teams as early as Friday.

likely corporate pairing. different from two other gers recently.

art long-distance carrier biz WorldCom of Jackson, ne corporate world with its sition of giant MCI Com- rp. And this year, former tions monopolist AT&T on — of all things — cable quiring Denver-based Tele- ns Inc. and MediaOne

wishes Qwest and U S West urgents are holding hands mbents, more or less as

to try to destroy the estab- uite another to partner with

gly unholy alliance — al- eeks from a straight ac- S West by Qwest to a more

Please see **DEAL** on 18A

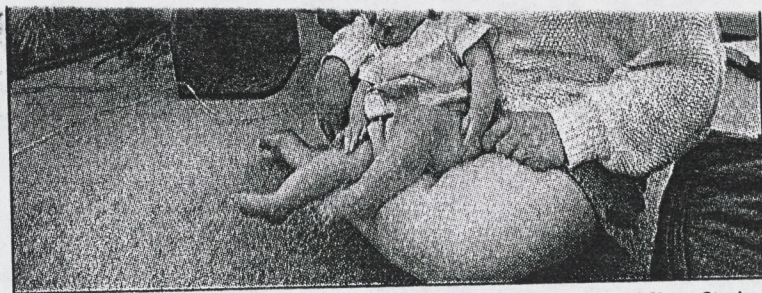
### INDEX INSIDE

The index and the lotto numbers can be found today on Page 2A.



Courtesy of Loya Jacobson

This photograph of Bonnie Sherman was taken hours before she was shaken and gravely injured by her father.



The Denver Post / Shaun Stanley

Loya Jacobson holds her daughter Bonnie, now 9 months old.

Denver District Attorney Bill Ritter says. "But they are less comfortable with reporting it to law enforcement.

"There is the attitude in the community . . . that this is something that is private, and we just want to do what we can to heighten people's awareness."

Colorado already is a leader calling for mandatory arrests wh

Please see **VIOLENCE** on 1

# Fish tale leads to foul relations

## Record rainbow trout makes quite a splash

By **Mark Obmascik**  
Denver Post Staff Writer

**TAYLOR PARK** — In a sport where the lies flow as freely as a mountain stream, this much is true: On the same spring day, two fly fishermen here caught and released the same state-record rainbow trout.

How these anglers accomplished their great feat — and how everyone else responded to it — is quickly becoming one of Colorado's most unbelievable fish tales.

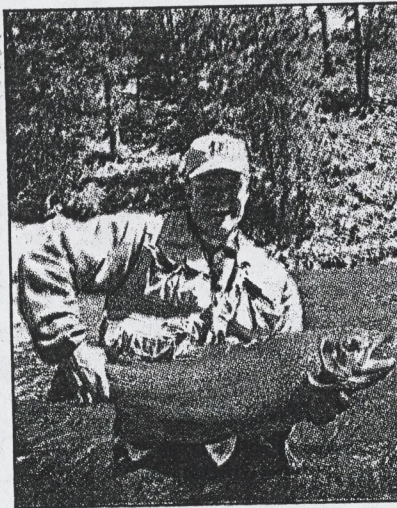
Because of one very large trout, there now is talk about a \$20,000 fishing windfall, vandalism by Cheez-Whiz, attempted bribery,

clandestine nighttime surveillance and some unsavory allegations involving a fake bug called the Miracle Nymph.

On the granite-shaded Taylor River, which produced the 34-inch trout, the result has been the angling equivalent of a western gold rush, with thousands of fly fishers traveling here from across the nation to match wits with a creature that has a brain no bigger than a human belly button.

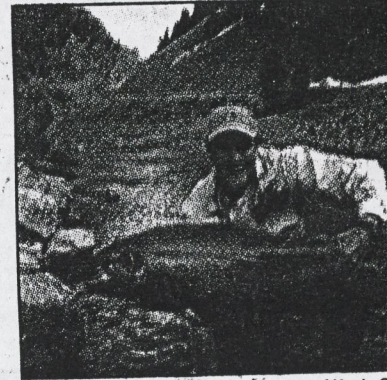
"I've seen them out there fishing that river in January when it's 42 degrees below zero,"

Please see **FISH** on 4A



Courtesy of Brian Byerly

Brian Byerly poses with the record rainbow trout that started it all ...



Courtesy of Kevin Sloan

... and Kevin Sloan holds the giant trout that ruined the men's friends

# Contemplating the Interests of Fish: The Angler's Challenge

A. Dionys de Leeuw\*

I examine the morality of sport fishing by focusing on the respect that anglers show for the interests of fish compared to the respect that hunters show for their game. Angling is a form of hunting because of the strong link between these two activities in literature, in management, and in the individual's participation in both angling and hunting, and in the similarity of both activities during the process of pursuing an animal in order to control it. Fish are similar in many ways to animals that are hunted, including their interests in survival and in avoiding pain. These interests need to be considered by anglers for moral reasons. All hunters and anglers value their sport with animals more than they respect the lives of animals they pursue. Hunters are, therefore, similar to anglers in the respect that they show for the survival interests of their game animals. Hunters, however, are significantly different from anglers in the respect that they show for an animal's interest in avoiding pain and suffering. While hunters make every effort to reduce pain and suffering in their game animals, anglers purposefully inflict these conditions on fish. These similarities and differences have three important consequences: (1) The moral argument justifying the killing of animals for sport in hunting must apply to all of angling as well. (2) Angling, unlike hunting, requires a second justification for the intentional infliction of avoidable pain and suffering in fish. (3) If ethical hunters hold true to their principle of avoiding all suffering in the animals that they pursue, then hunters must reject all sports fishing.

*And angling, too, that solitary vice,  
Whatever Izaak Walton sings or says:  
The quaint, old, cruel coxcomb, in his gullet  
Should have a hook, and a small trout to pull it.*

—BYRON, "Don Juan"<sup>1</sup>

## I. INTRODUCTION

Outdoor blood sports, such as hunting and fishing, are increasingly being maligned on moral or ethical grounds by animal and environmental activists. The majority of these condemnations have been levelled at hunting. Criticisms of hunting, and their subsequent analysis, acceptance, or refutation, are some-

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<sup>1</sup> Cited in A. A. Luce, *Fishing and Thinking* (Camden, Maine: Ragged Mountain Press, 1993), p. 177.

times extended to cover angling as well. Such an extension is not entirely valid since the morality of sport fishing per se has not been critically addressed.<sup>2</sup> In this paper, I examine the morality of sport fishing with a view to assessing the degree to which anglers respect the interests of fish and the implications such respect has on angling and by extension on hunting.

I focus primarily on the relationship between the interests of fish and anglers rather than on the refutation of, or the justification for, angling. I start with a general definition of angling as a form of hunting, followed by a description of the interests of fish. I then discuss the ethical relevance of showing respect for these interests within the broad scope of ethical treatment of animals generally and also within the narrower perspective of animals in outdoor sports such as hunting and angling. I search for consistency in the positions which outdoor sportsmen hold toward respecting the interests of game animals with a focus on anglers and fish. I then compare the position of anglers to the accepted treatment of animals by society generally and to the treatment of game by hunters in particular.

<sup>2</sup> For instance, of the four articles specifically debating hunting in this journal, e.g., Robert W. Loftin, "The Morality of Hunting," *Environmental Ethics* 6 (1984): 241-50, Ann S. Causey, "On the Morality of Hunting," *Environmental Ethics* 11 (1989): 5-34, Theodore R. Vitali, "Sport Hunting: Moral or Immoral?" *Environmental Ethics* 12 (1990): 69-82, and Roger J. H. King, "Environmental Ethics and the Case For Hunting," *Environmental Ethics* 13 (1991): 59-85, only the article by Loftin peripherally discusses food fishing. Similarly, José Ortega y Gasset, *Meditations on Hunting* (New York: Charles Scribner's Sons, 1972) excludes sport fishing, as does Paul Shepard in *The Tender Carnivore and the Sacred Game* (New York: Charles Scribner's Sons, 1973). Angling is also excluded by Cleveland Amory, *Man Kind? Our Incredible War on Wildlife* (New York: Harper and Row, 1974), by Roger A. Caras, *Death as a Way of Life* (Boston: Little, Brown and Co., 1970), and by Ron Baker, *The American Hunting Myth* (New York: Vantage Press, 1985). Tom Regan when discussing hunting in *The Case for Animal Rights* (Berkeley: University of California Press, 1985), p. 353, excludes fishing presumably because only "normal mammalian animals, aged one or more" (p. 86) are included in his analysis. He does discuss fish relative to preference utilitarianism (p. 207) and sport (p. 416). Pain in fish (or the assumed lack of it by a wildlife biologist) is mentioned by Bernard E. Rollin in *Animal Rights and Human Morality* (Buffalo: Prometheus Books, 1992), p. 64. Peter Singer includes a short discussion of pain in fish in *Animal Liberation* (New York: Avon Books, 1990), pp. 172-74. A discussion of angling appears in Paul W. Taylor, *Respect for Nature* (Princeton: Princeton University Press, 1989), p. 179. Angling, relative to hunting and fowling, is discussed in some detail by Rod Preece and Lorna Chamberlain in *Animal Welfare and Human Values* (Waterloo, Ont.: Wilfrid Laurier University Press, 1993). The general exclusion of fish and angling from debates on hunting and animal-rights issues is perplexing since 35.6 million Americans, sixteen-years-old and older angled in 1991, while only 14.1 million hunted (1991 *National Survey of Fishing, Hunting, and Wildlife-Associated Recreation* [Washington: U.S. Government Printing Office, 1993]). In Canada, 5.6 million people angled, while 1.7 million hunted and only .4 million trapped (*The Importance of Wildlife to Canadians in 1987: Highlights of a National Survey* [Ottawa: Environment Canada, 1989]). During 1990 in Canada, 6.3 million anglers caught 295 million fish (1990 *Survey of Recreational Fishing in Canada* [Ottawa: Department of Fisheries and Oceans, 1993]). Angling as an activity, therefore, completely eclipses all of hunting and trapping combined.

## II. ANGLING DEFINED

In order to develop a definition of angling as a form of hunting, I initially discuss the various components of hunting and then develop an argument linking angling to hunting. Demonstrating this linkage is important to the discussion later where I describe the ethical importance of the interests of fish in hunting and in fishing.

Hunting for sport can roughly be grouped into three, often overlapping activities.<sup>3</sup> One type uses trained animals to stalk, chase, and kill wild game. Examples include falconry and fox hunting with dogs. Game is killed by trained animals rather than by the hunter, who acts as an orchestrator of the hunt rather than as a direct participant. In the second form of hunting, the form most frequently discussed in formal debate, the hunter is directly involved in all aspects of the hunt. He or she may also use trained animals, such as horses or dogs to assist in the process, but the stalking and killing of game is accomplished entirely by the hunter. The animal is usually shot with a firearm, bow, or crossbow. Examples include all forms of bird shooting, such as duck hunting, and the shooting of small mammals, deer and other larger game. I also include here bow hunting of fish and spear fishing. My final category of hunting, which is almost never included in formal debate on the topic, is angling. This omission is curious since there are many compelling reasons to include sport fishing within the wider domain of hunting.

Historically, both fishing and hunting for sport were considered to be similar and interchangeable activities. Early literature by such authors as Dame Juliana Berners<sup>4</sup> and Izaak Walton<sup>5</sup> discusses hunting in what are predominantly angling books. Apparently, those who could afford leisure time indulged in both activities. More recently, there has been a veritable spate in the publishing of books on outdoor wildlife sport. Many volumes contain intimate descriptions of both the shooting of game and the angling of fish.<sup>6</sup> A number of well-known authors

<sup>3</sup> I excluded trapping since this activity is generally done for the economic returns obtained from the sale of pelts. For "hobby" trapping in Ontario, see John A. Livingston, *Rogue Primate: An Exploration of Human Domestication* (Toronto: KeyPorter Books, 1994), p. 152; and for trapping generally, see A. Herscovici, *Second Nature: The Animal-Rights Controversy* (Montreal: CBC Enterprises, 1985).

<sup>4</sup> Dame Juliana Berners, *The Treatise of Fishing with an Angle* (1496), identifies four good sports, hunting, hawking, fowling, and fishing, in J. McDonald, *The Origins of Angling* (Garden City: Doubleday and Co., 1963). She also authored the *Book of Hawking, Hunting, Coat-Arms, and Blazing of Arms*, in R. Hands, *English Hawking and Hunting in the Boke of St. Albans* (Oxford: Oxford University Press, 1975).

<sup>5</sup> The first day of Walton's *The Complete Angler or the Contemplative Man's Recreation* (Edinburgh: River Side Press, 1925), pp. 45-88, describes a conference on angling, hunting, and falconry, and continues on the second day (p. 89), when they all hunt otter: "God keep you all, Gentlemen, and meet this day with another Bitch-Otter, and kill her merrily, and all her young ones too" (p. 93).

<sup>6</sup> Richard A. Hand, *A Bookman's Guide to Hunting, Shooting, Angling and Related Subjects*

have written extensively on both types of sport. Similarly, many popular magazines prominently feature articles on hunting and fishing in the same monthly issue.<sup>7</sup> Often there is less discernible difference between articles on either hunting or fishing than between many hunting stories themselves. This close association of hunting to angling becomes even more apparent when their management is discussed. Wildlife and fish are frequently managed within environmental government agencies by a single department in which "wildlife as sport" ideologies dominate. Wildlife, such as game and fish, are unified as having one purpose, to satisfy an almost exclusively and often well-organized hunter/angler clientele.<sup>8</sup> Many communities in British Columbia, Canada, have locally organized Rod & Gun Clubs that work closely with government to maintain and enhance their sport. Whether as a member of an association, or as an individual, hunters also frequently angle.<sup>9</sup> The reverse, however, is not always true, since there are considerably more anglers than hunters. In addition to literature, management, and an individual's involvement, there are a number of conditions which also unite angling to hunting.

First, since all three types of hunting are done for recreation, the activity must be satisfying to participants of the sport. Second, the aspect of "search for an animal" is common to all three forms of hunting. Third, the "condition" of the search must be such that the target animal is not handicapped or restrained in any way during the hunt. Fourth, the hunter/angler must have a "reasonable

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(Metuchen, N.J.: The Scarecrow Press, 1991), lists sixty-two volumes dealing with both hunting and angling. E.g., in one chapter of G. W. Hartley, *Wild Sport with Gun, Rifle, and Salmon-Rod* (Edinburgh: William Blackwood and Sons, 1903), wild swans (whoopers) are bagged; in another a forty-pound salmon is landed. Roderick Haig-Brown's more popular works include *A River Never Sleeps* (Toronto: Collins, 1974), *Fisherman's Spring* (Toronto: Collins, 1975), *Fisherman's Summer* (Toronto: Collins, 1975), *Fisherman's Fall* (Toronto: Collins, 1975), and many others. Haig-Brown was also a professional bounty hunter for cougar, *From the World of Roderick Haig-Brown, Woods and River Tales* (Toronto: McClelland and Stewart, 1980), p. 9, and a sports hunter who wrote *Starbuck Valley Winter* (Toronto: Collins, 1960), a novel about a boy's experience with hunting and trapping. Apparently Haig-Brown gave up killing animals later on in life.

<sup>7</sup> E.g., *Field and Stream* or *Outdoor Life*. These American magazines publish monthly articles on hunting and angling as does *B.C. Outdoors* in British Columbia.

<sup>8</sup> For fish, see Edwin P. Pister, "A Pilgrim's Progress from Group A to Group B," pp. 221-32, in J. Baird Callicott, ed., *Companion to Sand County Almanac* (Madison: The University of Wisconsin Press, 1987). Also see C. A. Bullis and J. J. Kennedy, "Professional Subcultural Value Conflicts and Policy Interpretation: The Case of Wildlife and Fisheries Managers in the U.S. Forest Service," in W. R. Mangun, ed., *Public Policy Issues in Wildlife Management* (Westport: Greenwood Press, 1991), pp. 119-30, and D. J. Decker et al., "Toward a Comprehensive Paradigm of Wildlife Management: Integrating the Human and Biological Dimensions," pp. 33-53, in W. R. Mangun, ed., *American Fish and Wildlife Policy: The Human Dimension* (Carbondale: Southern Illinois University Press, 1992). The "purpose" or human-centered "use" is discussed by John A. Livingston in *The Fallacy of Wildlife Conservation* (Toronto: McClelland and Stewart, 1982).

<sup>9</sup> In the U.S., 9.7 million people both hunted and fished in 1991 (*1991 National Survey of Fishing, Hunting, and Wildlife Associated Recreation*).

chance" of successfully taking an animal. I am careful to use the term *taking* here rather than the term *killing*, since the killing of animals by either the process of hunting or by hunters themselves is not common to all three types of hunting. In fox hunting and falconry, the actual killing is accomplished by trained animals, while in angling many prized fish are commonly released after capture. Lastly, the animal must finally come under the complete control of the hunter/angler.

In summary, angling is a form of sport hunting which consists of the recreational searching for a free and unrestrained animal (fish), with the reasonable chance of gaining complete control of that animal, using a rod, line, and hook. For the remainder of this paper, or unless otherwise indicated, I use the term *hunting* to refer to the shooting of game and *angling* and *sport fishing* to refer to the catching of fish.

### III. THE INTERESTS OF FISH

In order to determine the interests of fish and the degree to which angling as a sport respects those interests, I make a distinction between the broad ecological interests of fish as populations or species and the narrower interests of fish as individuals. Although respect for the interests of species and nature is frequently demonstrated by anglers, I do not concern myself with such interests in this essay for two reasons. First, ecosystems, species, and discreet populations of animals, such as fish stocks or stream fishes, are groups composed of individuals. A thorough discussion of the interests of species or populations of fish, including their habitat and ecological requirements, in the final analysis come to rest on the welfare of individual fish. Second, it is not the groups of things such as ecosystems, fish species, stocks or populations that anglers fish for. They may take a secondary interest in these classes to further their success, but as anglers their primary interest in sport fishing is concerned entirely with the catching of individual fish. Respect for the interests of game by hunters and of fish by anglers is thus directed at individuals, not populations.<sup>10</sup> The interests that anglers have in the catching of fish, however, differ fundamentally from the interests of fish.

The interest that anglers demonstrate in sport fishing is recreational and not a basic, or necessary, survival interest.<sup>11</sup> Lots of people don't fish. The interests of fish, however, are basic survival interests, shared by many other animals.<sup>12</sup> This

<sup>10</sup> This point also has ethical implications. See Taylor's *Respect for Nature*, p. 69, especially n. 5, concerning "species" and "classes," which "have no good of their own, only their members do."

<sup>11</sup> Whether or not these interests can also be considered as instincts or reflex actions is largely irrelevant to the discussion at hand; it is our respect for these interests in our treatment of bearers of those interests (fish) that concerns us here.

<sup>12</sup> I use the term *interests* here as used by Peter Singer, *Practical Ethics* (New York: Cambridge University Press, 1979), for his "equal consideration of interests" as a "minimal principle of equality,"

ultimate survival interest is complemented by many others, such as acquiring food, frequenting habitats to which they are adapted, communicating with other fish, and avoiding danger or harm to themselves through behavioral and physiological processes. Fulfilling these interests is accomplished by several adaptations including sight, olfaction, a complex central nervous system with a brain, a circulatory system with gills, and a mouth with tongue to manipulate food.<sup>13</sup> Consequently, fish are sensitive to pain,<sup>14</sup> have memory and are capable of learning,<sup>15</sup> and are conscious, or aware of, their existence.<sup>16</sup> These interests are no different from those of other creatures, such as invertebrates,<sup>17</sup>

p. 21, or as "welfare-interests" by Regan, *The Case for Animal Rights*, p. 87, and as "basic interests" by Taylor, *Respect For Nature*, p. 269, and as used by Causey: "yet, a good many hunters are demonstrably humane and sensitive to animal suffering and interests" ("On the Morality of Hunting," p. 328).

<sup>13</sup> For vertebrate comparisons, see A. S. Romer, *The Vertebrate Body* (Philadelphia: W. B. Saunders Co., 1962), and J. Z. Young, *The Life of Vertebrates* (New York: Oxford University Press, 1962). For fish, see N. B. Marshall, *The Life of Fishes* (London: Weidenfeld and Nicolsen, 1965), and P. B. Moyle, *Fish: An Enthusiasts' Guide* (Berkeley: University of California Press, 1993).

<sup>14</sup> Concerning the necessity of pain as an adaptation to avoid bodily harm, see Ronald Melzack and Patrick D. Wall, *The Challenge of Pain* (New York: Basic Books, 1982). For the difficulty of measurement and detection in animals and infants, see, P. D. Wall, "Defining Pain in Animals," in C. E. Short and A. van Poznak, eds., *Animal Pain* (New York: Churchill Livingstone, 1992), p. 63-79. On research determining the ability of fish to experience pain and fear, see H. C. Rowsell, "The Future of Control of Pain in Animals Used in Teaching and Research," in Short and van Poznak, *Animal Pain*; F. J. Verheijen and R. J. A. Buwalda, *Do Pain and Fear Make a Hooked Carp in Play Suffer?* (Utrecht University: Department of Comparative Physiology, 1988), 40 pages in Dutch with English summary; F. J. Verheijen and W. G. F. Flight, *What We May and May Not do to Fish* (Utrecht University: Department of Comparative Physiology, 1992). Stress in fish is recognized and attempts are made to reduce it during handling. See L. G. Ross and B. Ross, *Anaesthetic and Sedative Techniques for Fish* (University of Stirling, Scotland: Institute of Aquaculture, 1984). Fish react to acute and chronic stress as do other animals, according to L. A. Brown, "Anesthesia and Restraint," in M. K. Stoskopf, ed., *Fish Medicine* (Philadelphia: W. B. Saunders Company, 1993), pp. 79-90. Most animals including earthworms, insects, octopus, fish, amphibians, reptiles, birds and mammals have the capacity to feel pain (P. Bateson, "Do Animals Feel Pain?" *New Scientist*, April 1992, pp. 30-33). Concerning pain in fish, see M. K. Stoskopf, "Pain and Analgesia in Birds, Reptiles, Amphibians, and Fish," *Investigative Ophthalmology and Visual Science* 33 (1994): 775-80; Michael W. Fox, "Do Fish Have Feelings?" *The Animals Agenda* 7, no. 6 (1987): 24-25, 28-29; and Lord Medway, *Report of the Panel of Enquiry into Shooting and Angling* (Sussex: R.S.P.C.A., 1980).

<sup>15</sup> For learning in fish, see Marshall, *The Life of Fishes*, pp. 239-42. Conditioning in fish is also mentioned by Rollins, *Animal Rights and Human Morality*, p. 64; for learning through angling, see J. J. Beukema, "Angling Experiments with Carp (*Cyprinus carpio* L.) II: Decreasing Catchability through One Trial Learning," *Netherlands Journal of Zoology* 20 (1970): 81-92; and R. V. Anderson, "Angling as a Factor Influencing Catchability of Large Mouth Bass," *Transactions of the American Fisheries Society* 98 (1969): 317-20.

<sup>16</sup> For goal-directed behavior in animals generally, see Konrad Lorenz, *Foundations of Ethology* (New York: Simon and Shuster, 1982); for animal self-awareness, see D. R. Giffin, *Animal Minds* (Chicago: University of Chicago Press, 1992); for animal consciousness, see Daisie Radner and Michael Radner, *Animal Consciousness* (Buffalo: Prometheus Books, 1989). If self-awareness applies to animals that are hunted, there is no reason not to apply it to fish.

<sup>17</sup> For pain in insects, see V. B. Wigglesworth, "Do Insects Feel Pain?" *Antenna* 4 (1980): 8-

amphibians, reptiles, birds, mammals, and humans.<sup>18</sup> The kinds of things that animals have an interest in, such as specific food and habitat requirements, may be different from species to species. The interests themselves, however, such as fulfilling the need for food and a place to live, are the same. In this respect, the basic interest in continuing to live is common to all animals. All of these interests are important to our treatment of humans and animals generally and to the angler's treatment of fish in particular.

#### IV. RESPECT FOR THE INTERESTS OF FISH

What needs to be established now is why respecting the interests of fish is of importance to anglers. I argue for its importance first by demonstrating the relevancy of interests to moral behavior and second by showing that, with respect to their sport, anglers need to be moral. Throughout this discussion, I use the term *respect* relative to the term *interest* to refer to behavior with regard to an interest that shows consideration for the holder of the interest and avoids degradation of it, negative interference with it, or interruption of it. I do not include here the respect shown for the sporting qualities of fish and game, which anglers and hunters value. Characteristics such as the ability of fish to jump and fight well when hooked and the presence of large horns on trophy-sized male mountain sheep are "merits" that are respected by anglers and hunters because that is what they are interested in.<sup>19</sup> This type of respect is quite separate and very different from respecting what fish and game have interests in. After establishing the importance of respecting the interests of fish to anglers generally, I discuss the degree to which hunters and anglers respect the life or "survival" interest of their game animals as well as the degree to which these sports respect the interests of animals in avoiding pain and suffering.

The interests of living organisms, any organisms from fish to humans, are important to us for making morally just decisions. This is the case, since to be morally just or correct is to incorporate respect for the well being and interests of others in our attitude and actions towards them.<sup>20</sup> To override their interests

9; for the moral significance of insects, see J. A. Lockwood, "The Moral Standing of Insects and the Ethics of Extinction," *Florida Entomologist* 70 (1987): 70-89.

<sup>18</sup> Poznak, *Animal Pain*.

<sup>19</sup> Taylor, *Respect for Nature*, also makes this distinction when discussing "merit" (p. 77). Following Meredith Williams, "Rights, Interests, and Moral Equality," *Environmental Ethics* 2 (1980): 149-61, the interests of anglers and hunters involve "taking an interest in," as opposed to fish and mammals, who "have an interest."

<sup>20</sup> My basis for this statement comes from (a) the kinds of interests that have moral relevancy, Williams, "Rights, Interests, and Moral Equality," and Steve F. Sapontzis, "The Moral Significance of Interests," *Environmental Ethics* 4 (1982): 345-58; and (b) the relationship of interests to moral considerability, see R. B. Perry, "A Definition of Morality," in Paul W. Taylor ed., *Problems of Moral Philosophy: An Introduction to Ethics* (Encino: Dickenson Publishing Co., 1972), pp. 12-22. The debate surrounding the extension of moral considerability to all living

is to potentially engage in a morally unjust and wrong act. (I use the term *potentially* since, if sufficiently strong justification is offered to override the interests of another, then such an overriding act is morally just.) This principle applies to our actions toward animals as well as to our actions involving other persons. For anglers to engage in the type of action that is morally just is for anglers to act in a manner which recognizes and protects the interests of fish or to take precautions which take their interests into account.

Being moral, or making decisions which are morally accountable, is important to anglers for several reasons. First, morals are the beliefs in rules of conduct that all people hold with regard to what are right or wrong actions. These rules are an essential requirement of society, "for only if human beings are prepared to submit their conduct to regulation by rules is it possible to achieve that minimum degree of stability and order without which social cooperation would not exist."<sup>21</sup> Anglers are no exception.

Second, it is precisely the activity of hooking and catching fish, the core of recreational fishing, for which anglers are increasingly being called cruel and immoral.<sup>22</sup> Anglers, more than anyone, therefore, should recognize and have a vested interest in the relevance of morals to themselves and to their sport.

#### RESPECT FOR THE SURVIVAL INTERESTS OF ANIMALS IN HUNTING AND ANGLING

Respecting the interests of others, however, is not always possible or even required. There are numerous instances in which human and animal interests override those of animals and plants for food, survival, and other competing reasons. In some cases, the result is severe harm or even death to an animal or plant, thereby ending any possibility of it fulfilling all of its future or potential interests. This is the case with hunting, where an animal's interest in its survival is overridden (its death is intentionally caused by the hunter) for the sake of the sport. In hunting, greater concern is shown for the successful

things (Kenneth E. Goodpaster, "On Being Morally Considerable," *Journal of Philosophy* 75 [1978]: 308-25) is not really relevant here, since clearly fish have interests and goals which can be furthered or frustrated.

<sup>21</sup> A. R. C. Duncan, *Moral Philosophy* (Toronto: CBC Enterprises, 1983), p. 16.

<sup>22</sup> Note my introductory quote by Byron. Such "sentiments fall on more sympathetic ears today than they did when Don Juan was first published" (Bryn Hammond, *Halcyon Days: The Nature of Trout Fishing and Fisherman* [Camden, Maine: Ragged Mountain Press, 1992], p. 161). Perhaps the most vocal anti-angling sentiments can be attributed to *Pisces: Newsletter of the Campaign for the Abolition of Angling*, P.O. Box 130, Sevenoaks, Kent, England, TN14 5NR. See also D. Cantor, "Victims of Apathy" *The Animals' Agenda* 13, no. 4 (1993): 18-19; and Fox, "Do Fish Have Feelings?"; J. Kumar, "The Anti-Fishing Movement Exposed," *B.A.S.S. Times* 20, no. 2 (1993): 1, 20; M. Vincent, "Strange Fish Tales: Man Charged with Fish Abuse," *B.A.S.S. Times* 23, no. 9 (1993): 17; R. Montgomery, "Anti-Fishing Movement Faces the Press," *B.A.S.S. Times* 24, no. 8 (1993): 9; C. M. Fetterolf, "Rescue Fishes by Omitting Them from Your Diet," *Fisheries* 18, no. 4 (1993): 28-29; and many others.

completion of the hunt than for the life of the animal hunted. The same holds true for all anglers, including both those who kill and those who release their catch.

The practice of catching and then releasing fish, or "catch-and-release," has recently become popular with fisheries managers and anglers.<sup>23</sup> The primary purposes have been to reduce the deaths of fish as a means of increasing fish abundance in severely overharvested populations and also to increase the amount of sport derived from a single fish. Fish, which don't die from being caught and released, contribute their progeny to the catchable stock, and grow to a larger, more sporting size, since they live longer. These fish can also be caught repeatedly during the remainder of their lives. In order to exempt anglers who practice "catch-and-release" from the general kill ethic practiced by hunters and anglers who intentionally kill their animals, it must be shown that "catch-and-release" anglers demonstrate a greater respect for the life of fish than they do for their own sport.

This demonstration is difficult at best for several compelling reasons. First, all fish are injured by angling,<sup>24</sup> and of those caught and then released, some inevitably die. Deaths result from the severe stress and exhaustion caused by playing fish, loss of blood inflicted by hooks that sever arteries in the gills, and irreparable damage to eyes, nose, nervous tissue, and internal organs.<sup>25</sup> Virtually all types of terminal tackle, such as artificial flies, spoons, and live bait fortified with single, triple or multiple treble hooks, contributed to some released fish dying, regardless of the species of fish angled.<sup>26</sup> The crucial importance of "catch-and-release" fisheries to managers and anglers is that "fewer" fish die than would have been the case had all caught fish been killed. To suggest, then, that "catch-and-release" fishing is somehow different in kind from a kill fishery

<sup>23</sup> For a review, see R. A. Barnhart and T. D. Roelofs, eds., *Catch-and-Release Fishing as a Management Tool: A National Sport Fishing Symposium* (Arcata: Humboldt State University, 1977), and R. A. Barnhart and T. D. Roelofs, eds., *Catch-and-Release Fishing: A Decade of Experience, a National Sport Fishing Symposium* (Arcata: Humboldt State University, 1987).

<sup>24</sup> Although anglers and agency management personnel frequently assert that fish can be released unharmed (n. 32 below), this claim is blatantly false, since their research proves otherwise.

<sup>25</sup> See R. S. Wydoski, "Relation of Hooking Mortality and Sublethal Hooking Stress to Quality Fishery Management," *Catch-and-Release Fishing as a Management Tool*, pp. 43-87. Concerning catch-and-release related deaths, Atlantic salmon died as a result from hooks located in the gill/gill arch (45 percent of the time), in the esophagus (25 percent of the time), in the tongue/isthmus (10 percent of the time), in the roof of mouth (8 percent of the time), in the jaws (8 percent of the time), in the eye (6-7 percent of the time) (fig. 13, p. 65). Additionally, stress-related deaths of angled fish were caused by overexertion, hyperactivity, blood acidosis, oxygen debt, and increased blood lactate levels, resulting in internal blood clotting.

<sup>26</sup> On average, 5 percent of caught-and-released salmon died from flies, 7 percent from lures, and 25 percent from bait (ibid., fig. 9, p. 58). Single and treble hooked flies killed 12 and 26 percent respectively, and similarly hooked lures killed 15 and 8 percent respectively (ibid., fig. 7, p. 57). All nine species of the fish reviewed experienced varying degrees of mortality by these methods.



is to make a claim based entirely on the number of deaths caused, not on causing no deaths at all. "Catch-and-release" fishing causes deaths just as hunting and kill fishing do. Just because it causes fewer deaths does not demonstrate that an angler's respect for the lives of fish is over and above his or her desire to catch them.

Second, unlike kill fishing and hunting, in which deaths of fish and game are caused overtly and intentionally, the catch-and-release angler inflicts incidental deaths that are both unseen and supposedly unintentional. It is common knowledge among anglers that some released fish die.<sup>27</sup> Consequently, anglers who release their catch attempt to reduce fish mortality by changing terminal tackle types from baited treble hooks to single hook flies and so on. Despite an angler's best intentions, however, some deaths are an inevitable consequence of catch-and-release techniques. Thus, not intending to cause deaths, while continuing to participate in an activity which is known to cause deaths, severely strains the meaning of "unintentional." Clearly these anglers have a greater interest in pursuing their sport than they do in respecting the lives of individual fish. In the sense of respecting the survival interest of animals relative to their sport, therefore, all hunters and anglers are the same. Hunters and anglers do not necessarily act in the same way, however, with respect to how game animals are treated.

#### RESPECT FOR AVOIDANCE-OF-PAIN-AND-SUFFERING INTERESTS OF ANIMALS IN HUNTING AND ANGLING

Hunters, at least those who practice their sport ethically, make every effort not to make their animals suffer while killing them. Deaths are intentionally as painless and quick as possible in order to minimize and possibly eliminate any fear, anxiety, or suffering in the animal. Instructional hunting books almost always depict clear diagrams of the critical areas where vital organs are located. Shooting at these areas is supposed to cause a quick and painless death.<sup>28</sup> Hunter training sessions and manuals devote considerable effort to teaching hunters to respect animals as individuals and to treat them humanely.

Rules to follow to respect wildlife include:

Strive to make every kill a clean one.

Be certain your firearm is accurately sighted in before a hunt, and learn the distance where you can be most confident in killing game quickly and humanely.

<sup>27</sup> The extensive promotion of catch-and-release fisheries in the popular press is done entirely on the basis that such fisheries cause fewer deaths, not that they cause no deaths at all.

<sup>28</sup> Robert Elman, ed., *The Complete Book of Hunting* (New York: Abbeville Press, 1980), shows vital areas for the moose (p. 211). Brain, heart, shoulder, and neck shots will kill a lion, a buffalo, a rhinoceros, and elephant respectively (p. 243). *Conservation and Outdoor Recreation Education* (Vancouver: British Columbia Ministry of Environments, 1989) depicts vital target areas of deer such as heart and blood vessels, spine, brain, and lungs (p. 192).

Use the appropriate firearm and ammunition for the game you are after.

Don't shoot until you have a clear shot at a vital part of the animal. Get as close as possible to the animal.

Never shoot at a group of animals or flock of birds simply hoping you might hit one.

If you wound a bird or animal, make every effort possible to find it. Don't allow a wounded animal to suffer. If a companion wounds an animal, help look for it.

If you miss a shot, carefully examine the place where the animal was to ensure that it was not hit.<sup>29</sup>

Hunting weapons are therefore designed to shoot accurately for specific types of game, and selected by the hunter to ensure a quick kill. A good and ethical hunter is one who is able to approach animals within very close range in order to cause an almost instant death.

I pledge my highest ethical conduct while hunting National Forest, State, Bureau of Land Management, and private land. . . . To go beyond obeying laws and regulations, I will be guided by the following commitments to the animals I hunt:

1. I will honour and respect them.
2. I will learn their habits and habitat.
3. I will help provide for their needs as they provide for mine.
4. I will hunt them fairly, always assuring they have a reasonable and natural chance to escape.
5. I will attempt to kill them only if I am reasonably sure they will die immediately.

My view of a reasonable and natural chance for the animals I hunt to escape does not permit me to kill a treed lion or a baited bear.

Immediate death for hunted animals means death in seconds . . . not minutes.<sup>30</sup>

Frequently such a death, in which suffering is minimized, is compared favorably with other deaths. In this regard, the sport hunted animal is considered as better treated than many captive and wild animals.

The genuine sport hunter, due to his earnest respect for his prey, is usually highly sensitive to the animal's pain and suffering and makes every effort to minimize both. Proper weaponry and hunter training can minimize trauma of the animal. In terms of overall humaneness, a life free of confinement and a quick death at the hands of a skilled sports hunter beat anything the livestock industry can offer and certainly beat most of the death scenes Mother Nature directs.<sup>31</sup>

The purpose of the hunt, and the pleasure taken from it, apparently centers on the pursuit of game, involvement with nature, obtaining one's own food, and

<sup>29</sup> *Ibid.*, p. 192.

<sup>30</sup> From "Ethical Hunting: Updating an Old Heritage for America's Hunting and Wildlife Conservation Future," keynote address by S. P. Mealey, Boise National Forest Foundation for North American Wild Sheep Conference, 18 February 1994.

<sup>31</sup> Casey, "On the Morality of Hunting," pp. 334-35.

any number of additional reasons. Its focus is most definitely not on the animal's suffering, fear, and struggle to avoid death. In fact, hunting strongly opposes the purposeful inflicting of these conditions on animals and tries, if at all possible, to eliminate them entirely. Clearly, hunters hold strongly to the principle that even though individual animals are killed, they should not be forced to suffer as a consequence of the sport. This principle to respect an individual animal's interest to avoid pain and suffering, which hunting as a sport demonstrates, is not as readily apparent in angling.

Respect demonstrated by anglers for the interest of individual fish in avoiding pain and suffering inflicted by sports fishing takes two somewhat different forms. One form consists of respecting the interests of fish primarily for furthering the success of angling, while the other is a genuine concern to minimize the suffering and pain to fish. Both these forms of respect, however, are applied to fish primarily after they are caught. I discuss each of these forms of respect consecutively, and follow each with a discussion of the respect that anglers demonstrate for a fish's interest in avoiding pain and suffering during the catching process.

Anglers, because they are unable to see their quarry, indiscriminately hook many sizes and species of fish. This aspect of fishing is different from hunting because hunters must see their animals in order to kill them and do not have the option of releasing them once they are captured. Small immature fish are most often released because it is not legal to keep them, or because anglers choose to release them in order to keep larger specimens later, or because they don't want to keep any fish at all. Considerable care is taken by anglers to minimize stress and injury to fish during the process of releasing them.

There is a growing trend among anglers to catch and release, unharmed, a part of their allowable catch. A fish that appears unharmed may not survive if carelessly handled, so please abide by the following:

1. Play and release fish as rapidly as possible. A fish played for too long may not recover.
2. Keep the fish in the water as much as possible. A fish may injure itself out of the water, and scale loss is more likely out of the water.
3. Handle the fish gently with your bare, wet hands. Keep your fingers out of the gills, and don't squeeze the fish or cause scales to be lost or damaged.
4. Remove the hook as rapidly as possible using longnose pliers. Be quick, but gentle. Barbless hooks are recommended. If the fish is deeply hooked, cut the leader and leave the hook in.
5. Take the time to hold the fish in the water, moving it back and forth to pump water over its gills. If fishing in a river, point the fish upstream while reviving it. When the fish begins to struggle and swim normally, let it go.<sup>32</sup>

<sup>32</sup> British Columbia 1994-1996 Freshwater Fishing Regulations Synopsis, p. 20. Available from Ministry of Environment, Lands and Parks, 2-780 Blanchard St., Victoria, B.C. V8V 1X4.

The care taken, and the respect shown to fish during this procedure, is entirely for the furtherance of angling or the improvement of fish populations, not for the sake of the interests of individual fish.

The idea is to sustain natural trout populations, in terms of numbers and sizes of fish . . . from week to week, month to month, season to season. The result is quality trout fishing, like our grandfathers wish they'd had. This management objective almost always requires a heavy emphasis on recycling of wild trout—catch-and-release—and in 1978 my organization made its first post-Symposium move, to install tight regulations on California's premier trout stream: Hat Creek.<sup>33</sup>

In essence, then, this type of respect and concern, shown by anglers for fish during the process of playing and then releasing them, is not for the fish, but for maintaining the fishery.

A second type of respect shown by anglers toward individual fish is more clearly a concern to minimize suffering during the killing of fish. In order for the act of killing to be moral, as in hunting, it should be accomplished as quickly as possible.

Just do your job, angler. Fiat opus. Get on with the good work. Catch the eatable fish by sportsman's methods. Administer the coup de grace without delay; and no one can throw a stone at you on the score of morals. You are not being cruel. You are not causing unnecessary pain.<sup>34</sup>

In addition to killing fish quickly and without delay, it should also be done properly and humanely.

But if a fish is to be killed, it should be killed promptly and efficiently, by a smart rap on the base of the skull, not left to flop and flounder until it dies. And if a fish is to be returned to the water it should be freed with all possible care and an absolute minimum of handling. If, as very rarely happens with the fly, it is hooked deep in the gullet or if it is bleeding heavily from a wound in the gills, it should probably not be returned.<sup>35</sup>

This second form of respect shows a concern for how death is administered to fish after they are caught. This quote also admits to the infliction of unintentional death by a method that rarely causes death. Neither the type of respect shown to fish by anglers concerned about their fishery nor the respect shown by anglers to fish they kill applies to the act of catching fish in the first place.

<sup>33</sup> R. A. May, "If Haig-Brown Could Only See Us Now," introduction to Barnhart and Roelofs, *Catch-and-Release Fishing: A Decade of Experience*, p. 1.

<sup>34</sup> This is in part a translation from a poem by Sir Robert Tate, cited by Luce in *Fishing and Thinking*, p. 183.

<sup>35</sup> Roderick Haig-Brown, *A Primer of Fly-Fishing* (Toronto: William Collins Sons, 1964), p. 181.

The sport of intentionally hooking, playing, and catching fish, which is the entire core of all angling, causes severe pain and suffering to fish. It is, furthermore, the degree to which hooked fish express their pain and suffering, for which sporting fish are valued. The erratic and rapid swimming, the twisting of the body, the jumping out of the water, and so on are all behaviors of fish associated with fear, pain, and suffering. These behaviors are a direct result of being hooked. The use of sophisticated and specialized tackle types, fishing rods of various sizes, lines of different thicknesses, and reels to match them is designed to derive the utmost pleasure from the struggle of hooked fish. Indeed, all fish are classified by anglers into those that struggle well when hooked, i.e., game fish and those that do not.

**GAMEFISH:** In an angling sense any species of fish which can be taken by sporting methods and by reason of its size or vigour prolongs its resistance to capture.<sup>36</sup>

These can include virtually any species, but preference is often given to fish with special characteristics.

So, with malice toward none and charity for all, we must rank first among the game fishes those which rise to the artificial fly—the Atlantic salmon, the brook, rainbow, and other species of trout, both the black basses, the ouananichi, and the landlocked salmon. . . . That the habit of leaping from the water when hooked is distinctly a sporting quality in game fish goes without saying. The possession of this faculty or characteristic, the instinctive rush of the fish up through the water and into the air, with usually, a savage shaking of the entire body—a fish does not “shake its head” for anatomical reasons—doubles its chances of getting away, always puts the angler on his muscle when he knows that he is dealing with a “jumper,” and lends a spectacular interest to the occasion quite unknown when playing a deep water fighter.<sup>37</sup>

In addition to numerous popular sporting books on game fish which extol the virtues of only those species that struggle or fight well, the technical literature associated with fisheries issues and management also values fish on the basis of their sporting qualities. “Angling for Atlantic salmon, universally acknowledged to be the prince of game fishes, ‘is probably the most exclusive sport in the world’ says Arnold Gingrich.”<sup>38</sup> The same is true for extensive taxonomic works on fish. These texts frequently include the importance of fish, such as rainbow trout, entirely on the basis of their sporting value.

<sup>36</sup> A. J. McClane, ed., *McClane's New Standard Fishing Encyclopedia* (New York: Holt, Rinehart and Winston, 1974), p. 425.

<sup>37</sup> From S. G. Camp, “Game Qualities of Game Fish,” in Frank Opper, comp., *Fishing in North America, 1876–1910* (Secaucus: Castle, 1986), pp. 231–38.

<sup>38</sup> Anthony Netboy, *The Salmon: Their Fight for Survival* (Boston: Houghton Mifflin, 1974), p. 491.

It may simply be said that this species is one of the top five sport fishes in North America and the most important, west of the Rocky Mountains. It is the fly fisherman's delight as it takes a fly without indecision, fights hard at the surface, and leaps often.<sup>39</sup>

With regard to respecting the interests of fish, anglers appear, therefore, to show some respect for the treatment of fish during the process of releasing or killing them. This respect, however, is entirely absent during the actual process of catching fish. Not only is there no respect shown by anglers to minimize or avoid the fear, pain, and suffering that fish experience while struggling for their lives, but it is precisely the physical expression of these conditions for which game fish are valued.

Whereas ethical hunters clearly respect the interests of an animal to avoid pain and suffering, anglers intentionally override these interests in fish. The enjoyment of catching fish for sport, in large measure, consists of purposely inflicting fear, pain, and suffering on fish by forcing them to violently express their interest to stay alive. This contrast, between hunters on the one hand, who make every effort to minimize pain and suffering in their animals, and anglers, on the other, who intentionally inflict these conditions in fish, has important implications to all of hunting and angling.

## V. THE IMPLICATIONS OF RESPECTING THE INTERESTS OF ANIMALS IN HUNTING AND ANGLING

(1) Since angling, like hunting, intentionally kills animals for sport, sufficiently robust moral argument must be offered in order for both hunting and angling to be justified. The shooting of game in sport hunting has frequently been criticized for not having sufficient justification to make the sport moral. An animal is hunted and killed for food, recreation, ritual, or any number of reasons, which, according to those opposed to the sport, are all trivial. While it is not my intent to include here all the various reasons that hunters, and to a far lesser degree anglers, have offered in their attempt to justify overriding an animal's survival interests, I do want to point out that these reasons must justify angling as well. The overriding of an animal's survival interests, or the intentional causing of its death for sport, requires justification, and applies as equally to hunting as it does to angling. It is the search for this justification that has preoccupied the majority of debates on the morality of killing animals for sport.

(2) Unlike hunting, which only requires justification for overriding an animal's survival interests, angling requires an additional justification not needed by hunting. Anglers intentionally cause avoidable pain and suffering in

<sup>39</sup> W. P. Scott and E. J. Crossman, *Freshwater Fishes of Canada*, Bulletin 184 (Ottawa: Fisheries Resource Board, Canada, 1973), p. 190.

fish: it is avoidable because numerous other non-sporting methods of catching fish are possible, such as weirs, traps, fyke nets, fish wheels, and anesthetics.<sup>40</sup> In fact, as I have shown, it is precisely the expression and communication of a hooked fish's fear, pain, and suffering to anglers in the form of fighting, jumping, and struggling (for its life) that anglers enjoy in the catching of fish. Such treatment, when inflicted deliberately on any other animal, is considered an act of cruelty.

... cruel acts include deliberately inflicting pain and torturing a pet animal, similar acts towards wildlife and livestock, prolonged slaughter of a domestic animal, skinning a trapped animal live, stoning or beating an animal, exploding an animal, wounding an animal on purpose, entering a dog in a dog fight, throwing an animal off a high place, pulling wings off animals, tying two animals' tails together, electrocuting an animal, breaking an animal's bones, and pouring chemical irritants on animals.<sup>41</sup>

Anglers recognize the cruelty they inflict on fish and respond to the charge in three ways.

Some have admitted it to be true—at least partly true—but essentially part of the natural world in which we live where we ignore certain truths and imperatives at our peril. Others propound subtle but compelling arguments based on more philosophic examinations of the nature of man and his intellectual place on earth, rather than as a hunting animal. The third group, who considerably outnumber the others, seem either unaware of the charge or do not let it bother them one jot.<sup>42</sup>

Cruelty, at least when discussed specifically with regard to angling, "is the voluntary infliction of unnecessary or avoidable pain."<sup>43</sup> It requires justification.

The primary object of justifiable angling is to catch fish for food; there are various pleasures incidental to angling; but they cannot justify the infliction of pain and death.<sup>44</sup>

Angling, therefore, requires two justifications, one for the killing of fish and another for the intentional inflicting of avoidable pain and suffering in fish. The search for this second justification is not without its difficulties.

<sup>40</sup> For a vast array of non-sporting methods of catching fish, see H. Stewart, *Indian Fishing: Early Methods on the Northwest Coast* (Vancouver: Douglass and McIntyre, 1982). Concerning the drugging of fish by Yanomama, see Kenneth Good and David Chanoff, *Into the Heart: One Man's Pursuit of Love and Knowledge among the Yanomama* (New York: Simon and Shuster, 1991), pp. 222–23.

<sup>41</sup> Stephen R. Kellert and A. R. Felthous, "Childhood Cruelty towards Animals among Criminals and Non-Criminals" *Human Relations* 38 (1985): 1113–29.

<sup>42</sup> Hammond, *Halcyon Days*, p. 163.

<sup>43</sup> Luce, *Fishing and Thinking*, p. 174.

<sup>44</sup> *Ibid.*, p. 180.

Anglers could argue that fish that are angled are somehow different from animals that are hunted and, furthermore, that this difference allows for the lack of humane treatment of fish during the catching of them. Such an argument is problematic because fish have all the relevant characteristics attributable to those animals requiring humane treatment from society generally and from ethical hunters in particular. Anglers, in order to dispel the charge of cruelty to animals, must prove to hunters and to all those opposed to angling that game fish are different, in an ethically relevant way, from other animals.

In accordance with another argument, it could be claimed that angling, as a sport, is different from hunting and therefore does not need to be justified in the same way, or that angling "is an amiable custom, this quiet justification of a sport that harms no man and needs no justification."<sup>45</sup> With this line of reasoning, the shooting of game requires one justification and angling another, or none. Such a move, however, not only evades the cruelty of angling issue, but also opens the door to the very real charge of hunters and anglers developing any number of different ethical principles to justify any treatment of animals for sport. In effect, such a position leaves all hunting, including the shooting of game and the angling of fish, without any consistent ethical principle toward the treatment of animals.

(3) All ethical hunters, if they hold true to their principle of minimizing, avoiding, and entirely eliminating any pain, fear, and suffering in the animals that they pursue, must reject all sport fishing because it is in complete contradiction to their principle, given that the point of angling is to intentionally inflict pain, fear, and suffering in fish in a manner that prolongs and aggravates these conditions by first hooking them, then playing with them until they are exhausted, and finally establishing complete control over them by landing them.

This last point should be of considerable concern to anglers and hunters alike. If the pain and suffering purposefully inflicted on animals, such as fish, can be justified by anglers, then this justification must also be applicable to the animals pursued by sport hunters. This is an inescapable conclusion, since if angling, as I suggest, is a form of hunting, then an ethical principle applicable to one form of hunting (i.e., the requirement of humane treatment of game in the shooting of game) must be applicable to another form of hunting (i.e., the requirement of humane treatment of fish in the catching of fish). The challenge for anglers and hunters, then, is to explain, with reasoned argument, how one aspect of their sport, the shooting of game, demands the humane treatment of animals, while another aspect of their sport, the angling of fish, not only does not demand the identical treatment of animals, but does very much the opposite—calls for the enjoyment of the intentionally caused pain and suffering inflicted on fish.

The charge that hunters are not treating game animals humanely is a serious allegation that ethical hunters are trying very hard to dispel in their attempt to

<sup>45</sup> Haig-Brown, *A River Never Sleeps*, p. 267.

make hunting moral.<sup>46</sup> However, applying their principle of humane treatment of animals to all aspects of their sport, including angling, spells doom to all sport fishing because the humane treatment of fish clearly precludes their being hooked, played till exhausted, landed, and finally killed or released. Searching for a suitable justification for the cruel treatment of fish in angling, while at the same time requiring the humane treatment of game in hunting, only tightens the noose around the necks of both activities. The more hunters expect animals to be treated humanely, the more difficult sport fishing becomes; the more anglers justify their lack of humane treatment of fish, the more difficult it becomes for hunters to defend their sport on the basis of humane treatment of animals, especially if these same hunters continue to angle.

The very real challenge to anglers, then, is to find a justification for their cruel treatment of animals (fish), a justification which must also satisfy the ethical hunter's requirement for the humane treatment of animals (game). Unless such a justification is found, I see no clear resolution of this dilemma other than for hunters and society generally to abandon all sport fishing.

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<sup>46</sup> R. H. Schmidt and J. G. Bruner, "In My Opinion: A Professional Attitude toward Humaneness," *Wildlife Society Bulletin* 9 (1981): 289-91.

DE LEEUW'S ARGUMENT AGAINST SPORT FISHING

Argument I.

1. Sentient entities have a morally considerable interest in avoiding pain and suffering.
2. Sentient entities have a morally considerable interest in survival.
3. Fish are sentient entities.
4. Death by hunting can cause less pain and suffering than natural death.
5. Thus hunting is justified as long as it minimizes pain and suffering.
6. Angling for sport is a form of hunting.
7. The purpose of angling is to produce human pleasure by the intentional infliction of pain and suffering on fish.
8. Thus angling is a form of hunting that does not attempt to minimize pain and suffering in fish.
9. Therefore, angling is not morally justifiable.

## LACHAT'S ARGUMENTS IN FAVOR OF RECREATIONAL FISHING

### Argument I.

1. If fish do not consciously experience pain, then recreational fishing would be morally OK.
2. We do not have direct access to the mental states of fish.
3. Nor do we have symbolic interactions with fish.
4. Thus talk of fish experience is metaphorical at best.
5. Furthermore, alternative explanations, such as reflex escape, may explain so-called "pain" behavior.
6. Thus fish probably do not consciously experience pain
7. Therefore, fishing is probably morally OK.

### Argument II.

1. If fish do not consciously experience pain, then recreational fishing would be morally OK.
2. The neocortex of the human brain is necessary for the human conscious experience of pain.
3. Fish brains do not have structures comparable with the human neocortex.
4. Therefore, it is unlikely that fish consciously experience pain stimulus.
5. Therefore, it is likely that recreational fishing is morally OK.

### Argument III.

1. Sentient entities have moral interests.
2. Fish have a generous degree of sentience.
3. Moral interests may be overridden by non-trivial justifications.
4. The human benefits of recreational fishing are non-trivial.
5. Therefore, recreational fishing is morally permissible.

LACHAT'S ARGUMENTS IN FAVOR OF RECREATIONAL FISHING (CONT.)

Argument IV.

1. Sentient entities have moral interests.
2. Fish have a generous degree of sentience.
3. Moral interests may be overridden by non-trivial justifications.
4. The benefits of recreational fishing to fish populations are non-trivial.
5. Therefore, recreational fishing is morally permissible.

Argument V.

1. Human life necessitates killing of animals, even if we are all vegetarians.
2. Therefore, we might as well kill fish too.

Argument VI.

1. God has given to humans dominion over the fish of the sea and permission to eat meat.
2. Therefore, fishing is OK.



*The Connectedness of Predators and Prey:***Native American Attitudes and Fisheries Management**

By Raymond Pierotti and Daniel Wildcat

**As** indigenous peoples evolved in North America, they learned how to obtain food and shelter from the land through observation of their fellow beings. Each species had at least one ability or characteristic that set it apart from other species and enhanced its chances of survival (Marshall 1995). Humans lacked the horns, teeth, claws, speed, and strength of other species but had understanding, intelligence, and language, which allowed them to pass knowledge directly from one generation to the next in the form of stories. Humans survived and prospered by paying careful attention to and learning about the strengths and weaknesses of other organisms.

As this body of knowledge was passed on to others through detailed stories, repeated constantly so that the knowledge would be passed on intact, several themes emerged. One theme is that all things are connected. This is not an empty phrase but a realization that it was impossible for any single organism to exist without its connections to many other organisms.

Native peoples observed that other organisms killed and ate plant eaters. Consuming the tissues of other organisms to sustain one's own body tissues establishes connectedness. Eating parts of other organisms demonstrates they are made of the same materials as you. The amino acids, fats, and carbohydrates making up the plants or animals being eaten are exactly the same as those that make up our own bodies; they will be taken into the body and

used in the same way. Predatory animals (e.g., wolf, cougar, bear) were good hunters from which much could be learned. These predators were recognized for their power, and humans recognized a kinship with them since, like the predators, humans also depended on the taking of life for their food. This respect for predators led to the development of a series of covenants between certain human families and specific predatory animals, which led to the origins of clans (Deloria 1990).

Our experiences as well as those of other Native American scholars have shown that, although the specific type of animals associated with clans and the identity of sacred animals varied among tribes, the attitude of respect and attention toward nature and non-humans is universal among Native peoples (see also Deloria 1990, Marshall 1995). All Native American cultures appear to recognize the power of predators and to single out those species for a high level of respect. For example, eagles, bears, wolves, and cougars are sacred animals for tribes such as Lakota (Marshall 1995), Comanche (Buller 1983), Zuni (Southwest), and Tlingit (Pacific Northwest).

Perhaps the best way to think of this knowledge borne of experience is that Native people lived their lives as though the lives of other organisms mattered. They experienced other creatures in their roles as parents, as offspring, and ultimately as persons within a shared community (Pierotti and Wildcat 1997). They also knew that their own lives were intimately intertwined with those other organisms.

Thus, human beings are not the measure of all things but instead exist as only one small part of a complex ecosystem. This view contrasts with the nonindigenous view that places human beings above the rest of nature.

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**Recognizing  
connectedness and the  
meaning of other lives  
has never meant that  
animals or plants  
should not be taken or  
used for food or  
clothing.**

---

Recognizing connectedness and the meaning of other lives has never meant that animals or plants should not be taken or used for food or clothing. Indeed, Native people have depended on them for these very reasons. Instead, each taking is accompanied by the recognition that it represents loss of life to a fellow being whose life form had meaning on its own terms (Taylor 1992). This perspective has led to the following conclusions: (1) Lives of other organisms should not be taken frivolously, and (2) other life forms exist on their own terms and were not put here for human use alone.

Nonindigenous people who idealize nature often imbue animals with human emotions and thoughts (anthropomorphize), which can lead them to oppose the taking of other animals through hunting or fishing and, in some cases, to refuse to eat flesh of other creatures. Such people often assume their attitudes are similar to those of Native peoples (Taylor 1992) since animal rights supporters

---

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think opposing hunting or eating a nonmeat diet brings them closer to "harmony with nature."

Such individuals may be shocked when they realize Native peoples regard hunting, fishing, and meat-eating to be parts of strong cultural traditions. This conflict in views results because many people fail to realize that Native people do not anthropomorphize animals. Instead, Native peoples recognize that lives of animals and plants exist on their own terms and have value independent of any we human beings place on them (Taylor 1992). Despite this value, being taken as food is a common fate of species within their natural environments. Eating the flesh of others establishes the connectedness that is such a profound aspect of spirituality. The lives of human beings and their families have long depended on taking lives of animals. By giving up its life, an animal makes a profound sacrifice, which requires thanks. In such situations, Natives understand themselves as predators, as part of the world of the prey, and as connected to the prey in a profound experiential sense. In contrast, nonindigenous people often identify with prey in an extremely anthropocentric and psychological sense, reacting as if their loved ones are being taken.

This nonindigenous attitude can manifest itself as hostility toward all predators. Wolves can be viewed as creatures of evil, capable of "slaughter of helpless prey," and as marauders (Lopez 1978; McIntyre 1995). In medieval times, wolves that took livestock were hanged as if they were human criminals, a practice continued to this day by ranchers who hang wolf or coyote carcasses from fences. Western culture demands the killing of any individual predators that attack humans, including sharks and crocodiles. In contrast, awareness of connectedness and ecological similarity allows Natives to respect predators since they know how difficult it is to take lives and how the predator feels connected to the prey when it has taken its life (Marshall-Thomas 1994). Native peoples identify with predators (Buller 1983; Marshall-Thomas

1994; Marshall 1995), for as hunters who had to rely on knowledge of prey, they recognize the similarity between themselves and predators. "From the dawn of our spiritual and psychological being our closest relative in the wild has been Makuyi. In English, Wolf," noted Jack Gladstone, Blackfeet (McIntyre 1995:351).

The connectedness that Native people feel toward their prey leads them to different perspectives on several key issues related to fisheries management. For example, Native people find that many fishing regulations make little sense in terms of the way they live their lives. Fishing regulations are perceived as having been designed to regulate behavior by non-Native anglers. The respect that Native people hold for fish means they would not harm or over-exploit the resource. Thus, Native people are frustrated by regulations designed to solve problems for which they feel no personal responsibility.


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**Captured fish should be eaten; otherwise, any suffering experienced by the fish during capture is an insult to the fish...and may lead the fish to abandon the area where such a lack of respect was shown.**

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On a similar theme, catch-and-release fishing—a major tool for conservation by nonindigenous anglers—may be regarded by Natives as "playing with the fish," which shows no respect for the fish and the importance of its life. To Native people, if a fish is caught, that fish has made the supreme sacrifice of allowing itself to be captured. Captured fish should be eaten; otherwise, any suffering experienced by the fish during capture is an insult to the fish and its kind, and may lead the fish to abandon the area where such a lack of respect was shown.

On a related theme, hatcheries—another important tool of non-Native fisheries managers—may be regarded as farms for fish by Native people following traditional ways. The conditions under which fish are reared in hatcheries are perceived as showing no respect for the fish as individual beings and as turning out individuals that, once released into nature, may not be able to function as true fish in the eyes of traditional Native Americans.

These last points are crucial and require emphasis. It is possible to take the life of another creature while respecting and admiring that creature and recognizing the value of its life if you take one life at a time. This is an important and emotional experience for respectful fishers, regardless of ethnic heritage. If animals are raised in unnatural circumstances (e.g., in hatcheries) and their lives are taken *en masse* (e.g., in trawls), it becomes much more difficult to show respect for these lives. Each individual becomes submerged within the mass, and some non-Natives regard the fish as having no value beyond the monetary and/or convince themselves that these other beings lack feeling. In contrast, the recognition of connectedness and the meaning of other lives takes one away from monetary values and is essential if one is to show respect for our nonhuman relatives. 

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June 27<sup>th</sup>, 1999.

Dear Dr. Gebicki,

I read with great interest your "About Trout" column in the Summer 1999 issue of Trout. What particularly caught my eye was your statement that "There is strong circumstantial evidence that "pain" in fish is not comparable to that of higher vertebrates, nor is catching a fish a very traumatic experience for the fish."

Although somewhat new to fly fishing I am deeply abridged by it and plan to make it a significant part of my retirement. While I practice catch and release exclusively, I am still left with conflict over my inflicting suffering on a fellow creature simply to provide me with pleasure.

Hopefully, I shall probably continue to fish. Nevertheless, I would deeply appreciate it if you would in mind sending me relevant references that lead you to your conclusion. To my conscience cannot be assuaged, I at least wish to face honestly and responsibly what I am doing.

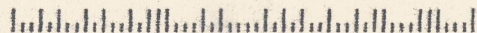
Thank you for your column and for troubling to address my concern.

Sincerely,  
Lorne M. Ruby, D.O.

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47 Pepper Tree Lane  
Topeka, KS 66611



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board a  
Rocky Mountain News 7/20/1999

## Gene's role is to determine when a person says 'ouch'

# Scientists discovering just why pain hurts

By Paul Recer

Associated Press

**WASHINGTON** — Injuries that cause a mild “ouch” for some but screams for others are explained by a gene that controls pain sensitivity — a discovery that may enable doctors to prescribe medication that precisely matches the pain felt by patients suffering from injuries, cancer or chronic conditions such as arthritis, researchers report.

“Now people can think of pain as a genetically regulated problem,” said Dr. George R. Uhl of Johns Hopkins University, lead researcher of a study in the *Proceedings of the National Academy of Sciences*. “This will help us learn how to treat long-term pain.”

Dr. Michael J. Iadarola, a pain researcher at the National Institutes of Health who is not connected to the Hopkins research, said Monday that the study may be very important in helping treat the different levels of pain experienced by patients.

“We see this all the time in the clinic,” said Iadarola. “Some people are very sensitive to pain and others less so. This research might be a key to explaining that.”

“Anything that helps understand why people have chronic pain is an important advance,” he said.

In his study, Uhl and his colleagues show the difference in pain perception is due to a variation on the surface of nerve cells of a molecule called the mu opiate receptor.

Studies of humans and mice show that the number of these receptors directly affects the sensitivity to pain, and that the receptors, in turn, are linked to a single gene called the mu opiate receptor gene.

The mu receptor works by bonding with natural chemicals, called peptides, that help to diminish the sensation of pain, Uhl said.

When there are lots of these receptors, he said, the perception of pain is diminished. But when the receptors are reduced in number or missing altogether, the nerve cell takes up fewer peptides and even a small stimulus is perceived as painful.

The number of these receptors is controlled by the action of the mu opiate receptor gene, Uhl said.

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hundreds! Yes, actually stops those fat and sugar  
ing your system. And instead, flushes them right

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ly turns all the food you eat into burned-away  
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**MY FEELS LIKE YOU FEASTED, BUT  
STLINE LOOKS LIKE YOU FASTED!**

ut starvation diet... without endless hours of bur-  
n safely, surely and easily:

**INCHES OFF YOUR STOMACH**  
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GORDON M. WICKSTROM  
2140 MESA DRIVE  
BOULDER, COLORADO 80304  
August 26, 1999

Dear Professor Behnke,

Thanks for your quick response to my note. When I said that your essay was changing "the editor's" mind, I refer to the fact that I've long said that we must face up to the fact that fishing is a "blood sport" and cruel enough. I wrote to that effect twice-- a sort of "let's realize just what catch and release really means, even if we have to depend on it, as now seems clear." Now I feel change coming on..... Change? I'd thought that I was too old to have to change any more. (I think I'm even older than you, for heaven's sake.)

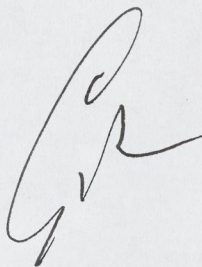
I really have to compliment you on one important matter. That is that you can get a reply or any communication at all, direct from TU. I had thought that TU's most dependable characteristic is that it never ever answered its mail. Not to me, at least, in these ten years of my retirement and occasional agitations.

It's my sense that you are exactly right in your response to the criticism of your column. On the pain issue, I suspect that you will take something of a beating from the "Boulder" types who seem such sissies to me.

But, Oh, I'm glad you could like my little gazette. And your note on the Tigres and Euphrates trout is a delight to me. You know where I got that stuff? from Schweibert.

Shall I put you on my mailing list?

I'm yours,

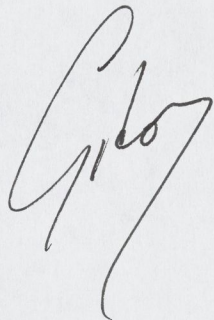


GORDON M. WICKSTROM  
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August 26, 1999

*An afterthought in the interest of dialogue:*

*This appeared in our REEL NEWS and may somewhere again soon. But you may, in the interim find Ortega interesting as I have. It has something to do with what were discussing.*

*All of it bothers me.*

A handwritten signature in black ink, appearing to be 'G. Wickstrom', written in a cursive style.



## Meditating on a Meditation

Perhaps the greatest of all studies on hunting is Spanish philosopher Jose Ortega y Gasset's *MEDITATIONS ON HUNTING* (New York, 1972). Ortega takes us farther and deeper into the mind and spirit of the hunter and the hunted than any other. In any case, I read him at just the right moment when I was wondering seriously about the ethics of the hunt and my life in it. Ortega cleared my head and saved me to hunt. At the same time he troubled me just as deeply by his few and only passing references to fishing.

Ortega writes:

About 1938, Jules Romains, a hardened writer of the *Front Populaire*, published an article venting his irritation with the workers, because they, having gained a tremendous reduction in the work day and being in possession of long idle hours, had not learned to occupy themselves other than in the most uncouth form of hunting: *fishing with a rod*, the favorite sport of the good French bourgeois. The ill humored writer was deeply irritated that a serious revolution had been achieved with no apparent result other than that of augmenting the number of rod fishermen. (pp. 32-3. emphasis mine)

Romains-- a leading French intellectual, playwright, poet, and radical of the Left-- just the sort of man that I ought to take most seriously and credit most readily! And here, after he takes the unusual step of locating angling as a branch of hunting, declares it the most "uncouth" form of hunting to boot! What am I to think? What can I make of this scathing denigration of what is so dear to me?

Of course, I have clearly in mind the conventional image of the solitary Parisian fisherman of the Seine, sitting there motionless for endless hours with never so much as a bite. Is this the fisherman of Romains' indictment? Perhaps. But still I wonder if there really may be something inherently inferior about fishing when contrasted with hunting larger, land-living animals....

I was stuck by Ortega's remarkable discussion of how in the process of our social evolution we have found that oppressive, spirit dulling, time destroying work takes from us what Ibsen called the "Joy of Life." Ortega speaks of how aristocrats, those liberated from the drudgery of daily subsistence work, to cultivate that joy, chose to fill their days:

Now this greatly liberated man, the aristocrat, has always done the same things: raced horses, or competed in physical exercises, gathered at parties, the feature of which is usually dancing and in conversation. But before any of those, and consistently more important than all of them has been... hunting. (p.31)

He goes on to make hunting the primary diversion of nobles and kings, but notes that all of the social classes have wanted the same privileged activity and that we can therefore "divide the felicitous occupations of the normal man into four categories: hunting, dancing, racing, and conversing." (*Ibid.*)

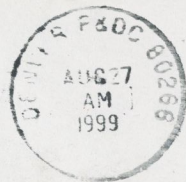
Romains would consign rod fishermen to the bottom of the heap of hunters. Why? Is it the absence of risk, of danger in fishing that lowers it in the general esteem? Is it what many people imagine as the sedentary character of fishing that diminishes it? Is fishing too passive? Isn't it *wild* enough? Could fish be too far removed from us psychologically for them to be worthy opponents in the life and death struggle of hunting?

Izaak Walton characterized angling as "the contemplative man's recreation." Ortega described hunting as the human being at maximum alert in contest with a worthy animal adversary, only a little less worthy than himself. And so, would it be fair to say that angling focuses the reflective angler more gently inward while more conventional hunting focuses the violent hunter on a keener excitement in the outer world of contest? If angling is contemplation, may it not sometimes result in a lassitude that actually dulls the spirit....?

In my meditations I reflect on my contentment and pleasure in fishing close to home here along Colorado's Front Range. Am I *too* content? Ought I to be braving more, pushing farther and harder? Does my easy acceptance of the comforts of home suggest a spiritual complaisance or lethargy-- the sort that earned Romains' bitter criticism of rod fishermen, the least of the hunters?

717 words

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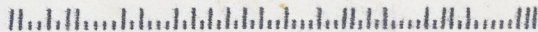


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GORDON M. WICKSTROM  
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September 3, 1999

Dear Professor Behnke,

Thanks a whole lot for your last note and enclosures. I'm glad to have read the La Chat essay on pain and the fish. I was surprised that at the end he thumped so hard on GENESIS, but we must forgive him his training, I suppose. Anyway, he certainly helps to clear the air.

I should say that you are sending me back to my mss. to see what exactly I have said here and there, to see how it squares with the modulations that you have wrought in my thinking of late. In the essay on killing trout that has been published and republished a couple times over the past 20 or so years, I looked closely at how I used the term "blood sport." I argued that we must accept the fact that fishing is such. Now I find that as I still think that occasional killing of fish is allowable even desirable, I have to stick to my guns and admit that fishing is a blood sport. Not very bloody, mind you, but bloody. I don't see how we can get around the fact that we discomfit the fish we catch, using them for our pleasure. Only this morning, in spite of my great care, I dropped a ten inch rainbow onto the rocks, stunning him.

Can't bear the idea of giving the "antis" the consolation of driving me back from my belief in the blood sports, generally, moral and ethical niceties notwithstanding. I'm not a good enough person to give them up. Shaw said that it's not killing and dying that degrades us but accepting the wages and profits of degradation.

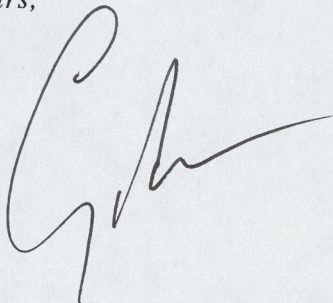
Good Grief! And I had all this time have read Schwiebert for substance while his style repelled me! His posturing around with his fine wines and finer friends is too much to bear. Regarding his information, I have had to rely on his reputation-- which is high, you must admit--to back up what I cannot easily fault.

In the matter of Romains' "ideology." That's a tough matter: ideology. One man's ideology is another's staunchly held beliefs. Another's intellectual integrity. Ideology is pervasive throughout our lives. Fortunately the dialectic arbitrates between them and rescues us for the possibility of a decent evolution after all.

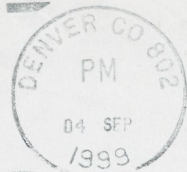
What's more ideologically driven, for instance, than our own TU! It's downright Inquisitorial. If ever they get their hands on your poor colleague Harold Hagen..... look out! Into the fire with him!

Tonight I shall go see Shaw's great old play MAJOR BARBARA and witness tough old, mean-assed ideas coming at one another dead on, promising disaster. But, thank heaven, people are usually superior to what they believe and will come to their senses. That's what comedy is all about. That's our only hope.

I'm yours,

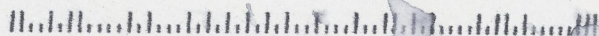


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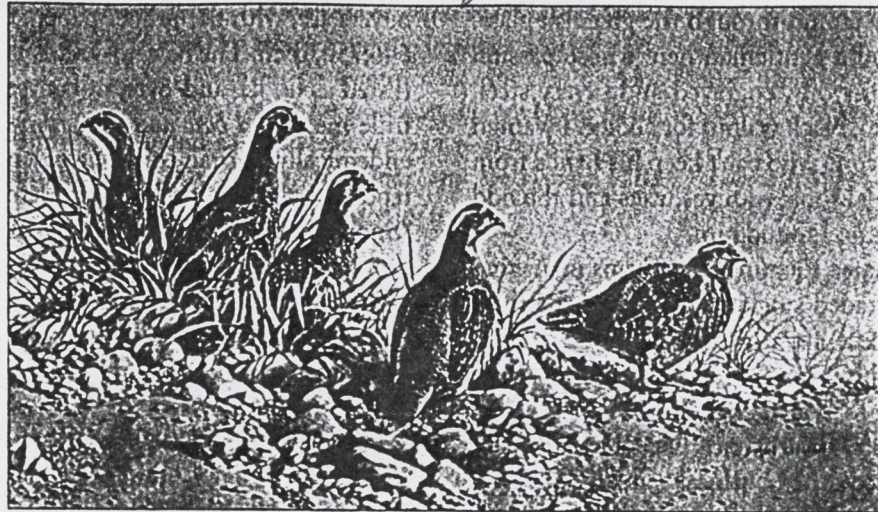
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Wonderful articles. After the Hyde Park protest rally, no one has heard the politician mention abolishing blood sports in the UK, including Tony Blair!



## A Year Afield in London

*The journal of an unrepentant predator.*

by Richard Yatzeck

OCTOBER  
WM. EVANS LTD., GUN AND RIFLE MAKERS

ALTHOUGH I LIKE TO SAY that I work only enough to buy the nine 20-gauge light loads I need to scratch down one ruffed grouse, six years of elucidating Turgenev's *Sportsman's Sketches* would-be Russian experts have bought me a year in London. Theater, concerts, used-book shops: culture. I like this, too. Still, yesterday morning I saw the shadow of a fox cross Coombe Lane, scoping out the Monday garbage bags. When any wild thing surfaces here, even a mouse in the closet, I think, "I have missed a Wisconsin October, and there aren't many left." I needed hunter (killer?) talk.

For lack of a small-town barbershop, I thought, *Purdey? Holland & Holland?* and then

*pretty tony, pretty big.* I'd visited those sacred precincts on other homesick days, hadn't had the guts to try a conversation. I wanted something more the size of Dan's Classic Barber Shop in Clintonville, Wisconsin. I headed for William Evans Ltd., Gun and Rifle Makers, 67 St. James Street, just off Piccadilly and across from an old pillared pile that used to be a Lloyd's Bank. Lacking, as I then thought, international cachet, the mauling of the common or uncommon mouth (glamour?), old Bill might be able to help me interpret a London fox with a plastic sandwich box in its mouth. I liked this small shop because it displayed leather and brass things in the window, accouterments so supple, quietly reflective, solid and untheoretical that you can

*"Covey of Partridge," an original pencil on paper, 10 x 18 inches, by Simon Gudgeon.*

smell the oaky tannin through the greenish glass. I hoped to find a gentleman here whose passion was fine, slightly oily, engraved and silvery steel, and wood grain, black walnut for choice. I wanted to talk to someone who can't keep his hands from the heft of good tools—knives, axes and the odd \$45,000 shotgun. I found him.

Michael Gates Fleming, the Evans managing director, has traded stockbrokering and the thrill of the big deal for the manufacture of fine weapons. On his way to a gun show in Las Vegas, he took time to deliver a lesson in history and cottage industry that went like this: William Evans founded the business in 1886. He'd apprenticed for 11 years with Purdey, then Holland & Holland, still perhaps the best-known purveyors of *bespoke* or made-to-order guns. Daybooks in heavy leather ring the shop, recording every gun made, every client served. The company still repairs and makes parts for guns "bespoke" in 1883. The grandsons and great-grandsons of the army officers who were William's first customers, who took his sporting hardware along when they departed to manage, or perhaps mismanage, the empire, still "shop" here.

The point is to provide a weapon fitted precisely to the client. The fitting—with expandable try gun and lots of powder and shot expended at clays and an infinity of fine body measurement—is a tad beyond painstaking. The results, shining smokily in the cases that ring the gun room downstairs, are hard to judge because each gun is made for a single unique individual. What is clear is that these weapons are handsome.

The making is still a genuine cottage industry. Barrel maker, actioner, stocker, case hardener, engraver and finisher (rubbed oil and final fine tuning—*regulation*—of the action), take, together, two years to complete a gun, each working in his own small shop. A London Proof House maintained by gun makers since 1868 tests and proof marks the results. Michael Gates Fleming, my tutor here, finds black walnut near Bordeaux and sometimes in Turkey. Time permitting, he is a keen shooter. His vocation and avocation fit together, just as Robert Frost advised.

Twenty-seven thousand five hundred pounds plus 17.5 percent value-added tax (to which foreign

buyers are, with the proper paperwork, immune): \$46,750, then. The new-to-Evans Ltd. over-under (listed as under-and-over, of course) costs a large trifle more. *Just how does one justify such a toy?* my endemically Puritan conscience demands. I partly repeat, partly imagine Michael Fleming's response: "Snobbery, perhaps: the display of unusual economic clout implicit in any such purchase." Isn't that the root of all shopping beyond the purchase of bread and cheese? Prince Charles, stars of stage and screen and boardroom, oil sheiks and probably, soon, the Russian mafiosi who now infest London engross such guns as they would buy Picassos (a mistake, in my view.) But it is possible that even such clients have other ends in mind.

There are, of course, many human beings pleased to own anything that few can afford. But there may be just as many who delight in the approach to a perfect fit, a singing balance. I have a Swedish hatchet, hafted by a friend, that eats wood. I have heard "Once in Royal David's City" sung fittingly by a boy in King's College Chapel. I once made an adequate translation of Rilke's poem "Archaic Torso of Apollo." All of these things witness a human need: *perfection*, or anyway its pursuit. The client—the buyer of a bespoke gun—buys fit, buys balance, in his pursuit of the perfection implicit in this kind of gun manufacture. Only if he is dull does he buy what he has no hope of understanding.

At least for a time after my conversation with Michael Gates Fleming, London didn't seem all that far from Wisconsin, my October not altogether lost, my fox a kind of portent. Whether the portent was divine or satanic must depend on your view of blood sport.

## NOVEMBER BOOK HUNTS IN LONDON

Lacking 20-bore and brush acreage here, I've returned to my childhood habit of reading longingly about hunting. Yesterday's *Times* quoted Robert Surtees:

*'Unting is all that's worth living for. ... All time is wasted what is not spent (Continued on page 75)*

# A Year Afield

(Continued from page 28) in 'unting—it is like the hair we breathe—if we have it not we die. It's the sport of Kings, the image of war without its guilt and only five and twenty percent of its danger. (Hadley Cross).

Surtees wrote—and wrote and wrote—about fox hunting. Only fox hunting and deer stalking are called "hunting" here. The rest is "shooting." Our U.S. shotgunners the Brits call "rough shooting," with maybe a slight hint of class-consciousness. Still, for gentlemen and roughs, it is "the hair we breathe." That air is to be found also in the darkest corners of the used-book shops in Charing Cross Road.

As this is the United Kingdom, the books tend to fall into the two categories of aristocratic and rough shooting. The gentlemen's books are about fox hunting, deer stalking in the Highlands and the formal driven sports of red grouse, gray partridge (or Hungarians) and pheasant. The general tone of this latter material rings as follows:

*High living and high birds never did together. ... Eat the buttered toast, allow the tea, drink the champagne, distill the port ... make love to the prettiest man, tell all the best stories and sing the best songs, smoke the largest regalia and to bed last ... but don't for the love of heaven go out shooting. And who knows that you may enjoy your week, and be great an acquisition to your host and mistress as the most serious gunner of us all?*  
—I.J. Stuart-Wortley, *The Partridge*

The opposite swampy corners of the basements near Trafalgar Square are clogged with the annals of our "rough" shooting. Here, reading chronological-ly, Richard Jefferies was perhaps the most famous bard of such sport. He knows the hunting air breathed by the illies who drove (and still drive) the birds toward the guns, the poachers who abstracted the birds before the guns rose in the morning, the under-reepers who waged bitter war against the poachers. The essential Jefferies, though, is caught in his hymn to a matchlock gun:

*There could be no greater pleasure to me than to wander with a matchlock through one of the great forests or wild tracts that still remain in England. A hare a day, a brace of partridges, or a wild duck would be ample in the way of actual shooting. ... An imperfect weapon—yes; but the imperfect weapon would accord with the great oaks, the beech trees full of knot-holes, the mysterious thickets, the tall fern, the silence and the solitude. (The Amateur Poacher)*

A fine contemporary outdoor writer-rough is Colin Willock, who only sometimes guesses the course of the evening flight across the kale fields of a friendly farmer. He does, however, successfully ambush the voracious Trafalgar Square pigeons come to raid suburban rye fields. Like those pigeons, Willock wasn't born to the country:

*I'm a city slicker who managed to break partially out of the concrete sweatbox ... my talents ... with a rifle ... developed in a Finchley garden with a Diana airgun. (Landscape with Solitary Figure)*

As in Jefferies' ideal, this journal entry is a one-hare hunt. I've barely skimmed the bookshop basements. The regular Saturday meetings of anti-blood-sport sabotage groups, the promises of a hawering Labor Party to outlaw hunting and shooting, the fierce—and understandable—anti-gun sentiment aroused by the massacre of Scottish children in Dunblane are yet other aspects of the issue of shooting in today's England. Blood sports, "unting," are under threat in the U.K. as in the U.S. I'll close with a very recent defense of "the hair we breathe":

*"You will not kill the animals you eat. You expect someone else to do it for you. ... Will you be offended if I suggest that you are, in fact, a hypocrite?" (Lawrence Catlow, Confessions of a Shooting Fishing Man)*

## DECEMBER AND BEYOND BLOOD SPORT—IN BRITAIN AND IN GENERAL

As my deer stand is situated in the Royal Borough of Kensington and

Chelsea this season, I do much of my hunting by proxy in the print media. Here are some of my trophies:

*Tony Banks is one of Labour's most vociferous campaigners against [fox-] hunters whom [he] has variously described as sadists and perverts.*

Evening Standard, 30/12/96

*Labour MP Elliot Morley rides out determined to ban sports. ... people who enjoy killing things are suspect.*

The Daily Telegraph, 30/12/96

*HUNT SABOTAGE. Every Saturday and some weekdays. Phone the National SA Hotline on 01895813339 for your closest group and details.*

Time Out, 5/2/97

*Last weekend leading combatants in the battle over fieldsports met in secret over dinner at a Wiltshire farmhouse. Their aim was to hammer out a deal, which they see as the only hope of saving both hunting and foxes.*

Weekend Telegraph, 8/2/97

## GARDEN BIRDS EXPORTED AS GOURMET FOOD.

The Sunday Times, 9/2/97

*ANTI-HUNT ACTIVISTS GO ON RURAL RAMPAGE. The targets were not just foxhunts. ... More than a hundred protesters, wearing balaclavas [as masks], toured a 16-mile-square area of Cheshire in vans, terrorizing pigeon-shooters, smashing cars, attacking kennels and ransacking a turkey farm.*

The Times, 10/2/97

*LAMBS KILLED AND CROPS HIT BY 'A PLAGUE' OF WILD BOAR. [Farmers] ... allege that their neighbors, Sir Paul McCartney and his wife Linda, may be feeding and harboring wild boar on their land.*

The Times, 10/2/97

*IS THIS VOLTAIRE'S LAST HAL-LOO? I do not like hunting, but I will defend the right of countrymen to pursue their traditional sport.*

The Times, 15/2/97

*BEATRIX POTTER BOILED SQUIRRELS. Even Peter Rabbit was*

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*piebilled grebe ... Here ... only a few have been recorded, all of them birds which have been blown across the ocean. ...*

*On about its sixth dive it caught a fish almost half as long as itself, and swallowed it headfirst. With meals as easily obtainable as that, it was not surprising that it had taken up residence here. However, it is not likely ever to get a mate. ... [A]nother piebilled grebe is not likely to turn up in Norwood ... its life is likely to be a lonely one. ...*

Peter Brown's engravings, the prose of Derwent May and a certain DJM insist on seasonally unprofitable phenomena in the midst of the noisier struggle for life that *The Times* documents today with its list of "Britain's Wealthiest Thousand." These naturalists register the no less natural, more modest struggles of botanical and avian life in the odd corners where these continue—for a while. The hand-done engraving is worthy of the clean prose. May's account, with nothing to sell, leaves its reader free to add his own color. It forces no conclusions, though it accepts without demur the inevitable one: Our overt hunting days, our honestly feral days, are numbered. And in the low numbers, too.

Still, for this time, the plane trees—unaccountably proof against carbon monoxide—shade the city's many green parks, green lungs. The tufted ducks in St. James Park water offer fine, delicate images to apprentice engravers; the measured beat of the Canadas tolls over the handsome, stinking Thames. Though all edges dwindle, they somehow survive. Lately, *The Times* reported that mandarin ducks had been placed in the park at Buckingham Palace because foxes had wiped out the less wary flamingos. Though it is miles from his turf, I hoped that my Coombe Lane fox had been involved, had given up sandwiches,

*... went out on a summer's night,  
Prayed for the moon to give him light ...*

had, in fact, *done* the flamingos. "Long live the wild and the wilderness yet."

## MAY FRAMED HOUNDS

Arted out, this paid-up countryman walks the shady sides of a town

that in my youth was the biggest in the world. As is my wont—want—I pretend that I'm in ruffed-grouse cover. Metropolis that it is, London does offer cover: the ubiquitous plane tree, lots of white-candled horse chestnut (*Aesculus hippocastunum*), plum and almond and just now, at May's springing, bright yellow waterfalls of laburnum. And then, in flower boxes and two-by-four front areaways, even—no—especially the Cockney cultivates imaginary village roots: bluebells, daffodils, wisteria, daffodils, potted palms and pansies and tulips and real heather, though much thicker and richer than on the northern fells. And more daffodils.

All this greenery, though framed by concrete for the most part, is itself the frame, the landscape in which Londoners walk dogs. Little shovel in one hand, leash in the other, they dream themselves back under thatched roofs, mentally simplify a stressed, swift City life. Cavalier King Charles spaniels, mutts, Alsatians, white West Highland terriers parade my usual route, followed by scoop-bearing "masters," but also golden retrievers, Welsh springers (rangier than the English, but the huge spaniel feet are a dead giveaway), and then beagles and bassets and whippets and lurchers—genuine Gypsy hounds. Here and there I meet, on the best days, liver-and-white English springer spaniels—the only dog, the best of dogs. These last are, of course, all hunters, chasing or shooting dogs, though in Britain their tails may not be docked, for "humanitarian" reasons. And there's the catch.

My Wisconsin friend Dean, son of a photographer, would say that these Londoners choose to "frame" their nostalgia so that the pain and death endemic to all life, including the abandoned village, will be cropped, as the dogs' tails may not be. I have gotten both cold glares and laughter by asking a dog owner whether he hunted his whippet, say. Whippets, apparently, are designed to decorate Oriental rugs. A sub-headline in *The Times* asks whether it is "possible to train foxhounds to become obedient family pets or do they remain obsessed with hunting?" Louie, a lurcher cross, is loving but "can be boisterous and

over-excited." Well dammit I should hope so. Forbidden their hunting territory, the Quantock staghounds may have to be put down. An International Animal Rescue spokesman opines that the deer the hounds have traditionally chased "would be better off being shot out of existence than undergoing the horrendous suffering if hunting continued." As in a relatively recent police action, the village must be destroyed to save it. And the world?

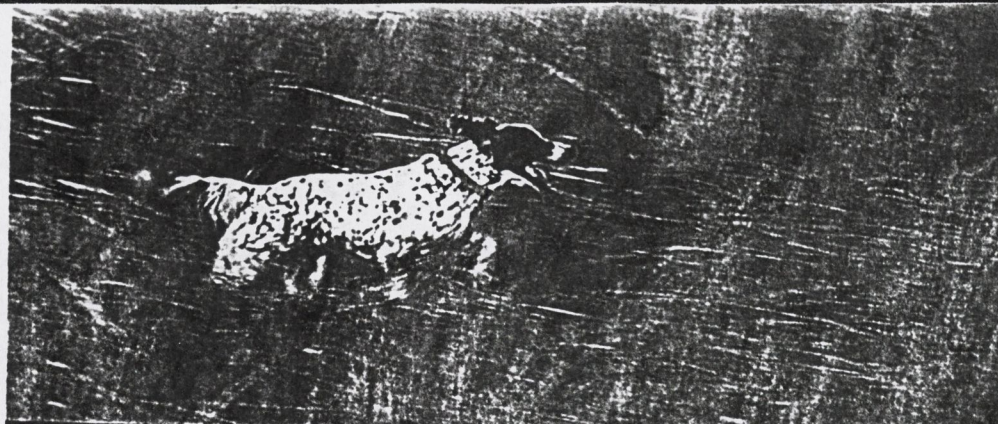
Well, the world wags on, even in Wimbledon, and when the "boisterous" partner in a team of tiny Shih Tzus, not addled with inbreeding but a real dog, choked his snarl on my running sock the other morning, I brushed aside the abject apologies of his pretty, wealthy mistress with a crude Yank "good for him." I do dearly wish she had understood me. She was a knockout!

## JUNE THE HUNTING HORN

It's almost July and I, at least, can taste autumn's approach. (In this England it's "the glorious twelfth" of August, opening of the season on red partridge, that sways like Salome beyond the City desk, beyond the London office window.) It's time, by St. Hubert, time.

This particular pot of message is, however, provoked by Paris, London's rival and London's great desire, too. My wife, Diane, wanted to go. For me, the language barrier added miles and eons to the felt distance from the Browning's heft, though the Browning was built not that far from Paris. Anyway, we went—zip—under the channel with Eurostar but only after I'd discovered in a dusty footnote of *Let's Go Paris* (Paris on the cheap) a reference to The Museum of Hunting and Nature. I thought that last noun a weak attempt at P.C., especially after Diane ran into a demonstration of animal righters outside a pet shop on the Seine. I was wrong, however. The whole title is original, in use since the museum's inauguration in 1967.

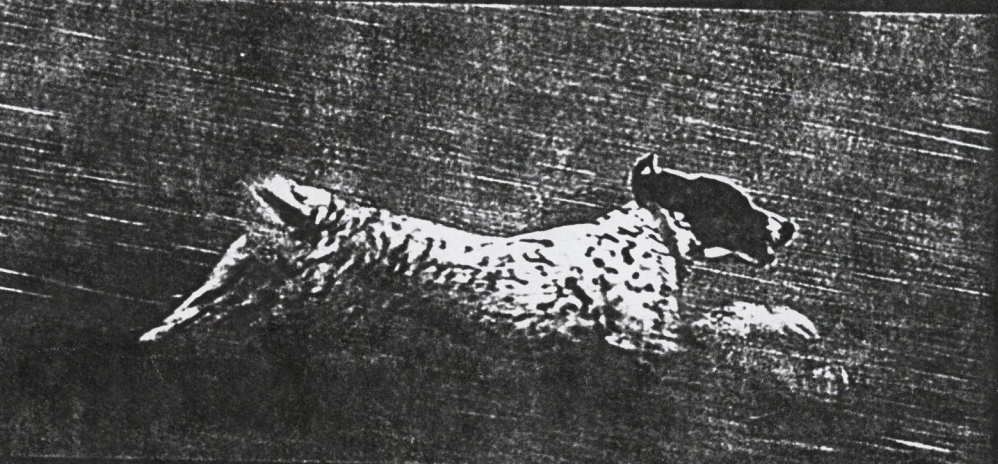
After the Louvre, then, where the hectic flashbulbs bounce from a glassed-in "Mona Lisa"-like summer



A few measly cockleburs won't slow him down.



Thickets of stinging nettles won't slow him down.



Heck, miles of running fences won't slow him down.



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The Sunday Times, 16/2/97

**AND THIS, THEY SAY, IS HOW TO KEEP A HEALTHY POPULATION OF HARES.** [Here follows a photograph of greyhounds coursing a hare] This hare does not have a healthy future—in fact, it has about 10 seconds to live before being torn apart by two pursuing greyhounds in front of a crowd of gaping spectators.

The Independent, 26/2/97

Hunting and shooting, then, are hot subjects here. How is one—Hell, how are we to defend our “traditional sport”?

The “anti’s” firmly believe that cruelty involved in hunting is a crime, a sin, even a perversion. The rights of animals are asserted by some; and more, having bought the message of Disney’s *Bambi*, or perhaps even having read Felix Salten’s book upon which that film was based, assume a superhuman innocence in the world of fauna. All seem convinced of the righteousness of their cause. The main issue, then, would seem to be cruelty, and cruelty is a sin to be eradicated.

It seems to me that animals cannot be innocent or have rights just because they live in a state of nature that pre-dates such conceptions. Foxes will prey, hares copulate, cuckoos crowd out young finches and cock pheasants employ their fighting spurs regardless of the Ten Commandments. *Bambi*, grown, will maim or kill a rival for some doe’s sometime acquiescence. Innocence, cruelty and shame are not in the faunal vocabulary.

And humans? Humans, Joseph Conrad thought, will abjure cruelty only when constrained by a corner policeman and supplied by a corner butcher. Our animal amorality can be controlled, sometimes, by community pressure. Let loose—in love, in war, in colonialism or even at home with the wife and kiddies—we just may revert. Our current worship of the free market is a tacit admission of our aggressive, self-aggrandizing, amoral—and animal—nature. The failure of socialism was a similar admission. We differ from most animals in one very important way: We prey, at times, upon our own species, as T.H. White nicely points out in *The Once and Future King*.

We prey upon each other, at intervals, with gun, lawsuit and tongue.

Blood sport is perhaps a recognition of the amorality of our origins and behavior. If you prefer, as “fallen” creatures we must hunt through the world, gain our sustenance in the sweat—and blood—of our faces. To utterly deny this is as blindly stupid as to deny the moments of peace, reflection and sympathy that distinguish us from our wilder kin. Whatever your understanding of the subjunctive case, should cannot deny is; i.e., like the air in a bladder, like the water in the fens, our amorality can only be displaced.

A favorite source, Rainer Maria Rilke, put it this way:

#### License

*Curse and confound us for clockwatchers and cash counters!*

*Take this morning afield: hot young baste with the hunters, horns, bugling bounds, granite ridge.*

*Here, in tag-alder and ash, dew-fall will drench and delight us, cutting and candid air, evergreen, new and nitrous, strike home with freshly ground edge.*

*Birthing bore us for this: the stoop and full-feathered arrival,*

*not for the blind stall; the steer’s night of denial, not for the ox yoke.*

*These are eternally true: the urgent, life-seeking and feral.*

*While they are vital and buck bounds; affirmed, mortal, vernal, straight for the death-sealing stroke.*

#### MARCH LONDON EDGES

People who agree with Surtees—“Unting is all that’s worth living for. ... All time is wasted what is not spent in ‘unting...”—are always, somehow or other, afield. At least they are always prowling the edges. There are two sorts of said edges for me just now. The first is the mile-long path between blind board fence and railroad verge that I walk each morning on the way to the Wimbledon tube station. A thumbnail slice of moon, rhododendron, forsythia, blackberry brush and plane trees along

a cricket pitch, flowering cherry and, just now, new grass. No motor vehicles, only the occasional quiet bike. “All that mighty heart,” as the poet said of London, “is lying still.”

The second covert is mental, an occasional break in the course of the work that brings money, a sudden caesura in the City day. Then, for some good, unknown reason, I remember the way the light took the bright amber feathers of the ruffed grouse we called “the Red Baron” as he placed a quivering poplar between us and himself—more than a few times. Both kinds of edges are effective, affective—like the blast of wind and rain that smashes a window back, insisting on natural reality for once.

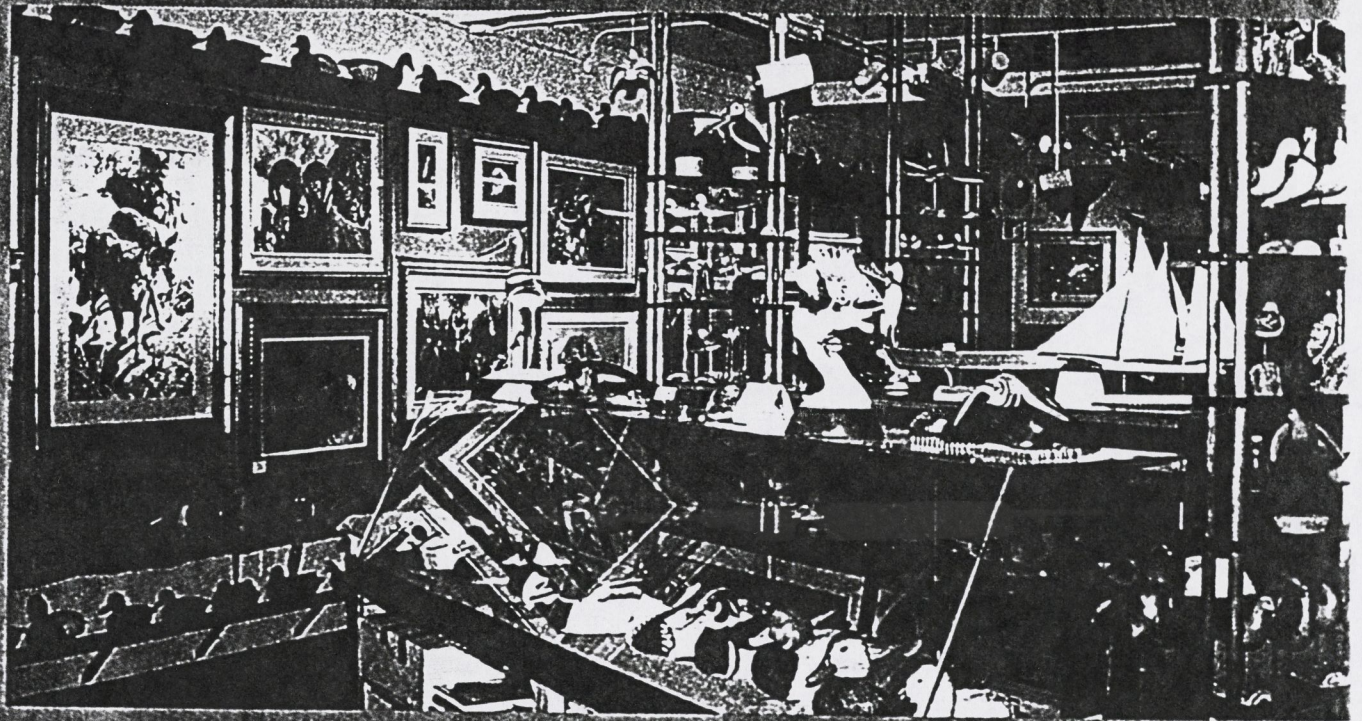
The railroad path at 5 a.m. is light now. It was nicer in the winter dark when everything was ear work. Ring doves sounding something like Wisconsin barred owls at first, orange-beaked blackbirds that are London’s morning chorus in winter, and very tuneful, too, even in lots of less than four and twenty. Just often enough to nourish hope, there is the heavy “whush—sawhush” of Canada goose wings. Canadas winter here on small, unfrozen ponds and, more fashionably, on the Serpentine in Hyde Park.

As at home, I wear shooting boots to work, pretending I’m on the way to real life. The Canadas help me almost as much as the dawn fox on Coombe Lane, though he seemed a bit nonchalant compared to the gray fox at home that I have seen twice in 20 years. I’ve never seen that quick creature carrying a plastic sandwich box.

It might just be here, where the genuine Wimbledon path is rather aluminum strewn and even the fresh grass quickly takes on the dusty color of money, that the mental edge becomes greener. *The Times*, a miserable Murdoch-shadow of its former haughtily innocent self, still helps to keep that mental hunting edge sharp. Every Monday there is an engraving of a woodcock on damp, curling leaves, the profile of an osprey or, as yesterday, an account of a stray American waterfowl:

*THE AMERICAN BLOWN  
ASHORE ON EASTER Sunday I saw ...  
[on] South Norwood Lake in London ... a*

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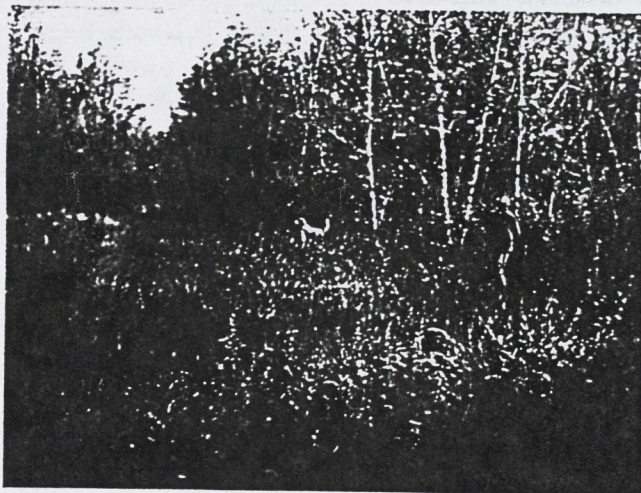
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lightning (though far more frequent), I sloped off to follow a modest set of blue signs to my museum. Unlike the Louvre, there was no quarter-mile queue.

In the sixteenth-century stone townhouse, built against a cobbled courtyard by the famous Mansard (you know, the roof/window guy), is an array of crossbows, wheel- and flintlocks, percussion and modern hunting arms. This artillery is nicely disposed among carvings in stone and wood, images in tapestry and porcelain and canvas, of our obsession: the chase. Heavy walnut beams, the glint of ivory, steel, polished bone and brass, of arms that were once the pride and joy of commoners and kings. Disposed skillfully to present the history of their development, the displays quite rightly honor the craftsmen who fashioned these weapons: tools and works of art at once. Besides arms, the museum embraces African and Asian art and trophies, the American buffalo and wolverine, jaguar and tapir and Audubon's celebrations of these. Not, then, a purely continental selection.

But it is French, most French, in its presentation of the hounds and horses and hunts of the kings. Artists, and fine ones, were hired to depict the monarch's favorite boarhounds and pointers and setters: Lise with her pups; Nonette pointing—without raised paw—a pheasant cock; Rufous spurned under by a red-eyed, sharp-tushed but curiously absent-minded boar. Even the irregular racks of *bizards*—nontypical heads—were delineated on canvas by artists like Corot. The *chasse* was clearly no minor pastime. Louis XVI—though it ultimately cost him his head—ignored the fall of the Bastille to register in his diary a skunking experienced on that day's hunt: "No game." Death, that familiar of the hunt, haunts this museum too, of course. Diana doesn't joke much. (Not my wife, though she doesn't either. Just then she was happily immersed in Monet's "Water Lilies." No, I mean the Diana who wears the horned moon in her hair, carries a recurved bow. The one who loses the greyhounds.)

Rich, magnificently presented, curious—and various. I should have been

utterly pleased. But it was a museum after all, not the living Wisconsin covert I longed for.

Then—then the hair on the back of my neck rose, long before I grasped the cause. The brazen "aroint thee" of horns, of many hunting horns, routed the quiet of the dreaming collection. "The St. Hubert," "The Memory of the Trumpet," "The Forest of Amboise," "The Halali" resounded in the cobbled courtyard of the museum. The painted hounds and prey seemed to bristle; the painted boar paused in his murder. Through windows thrown wide the very essence—rush and thrust and bittersweet "got 'im," the death of the hart—inundated the still, high halls. Eight hunt musicians, booted and black jacketed, gripping great, circular, valveless horns, painted the chase and the view and the *Mort*, the death, in galloping and triumphant and finally sad notes. Then I felt quite at home for the first time all year, in my favorite landscape, though far from Bear Creek.

The eight musicians, the Sons of St. Hubertus, were serendipitously presenting their Midsummer's Day concert. I found, then, that all Paris celebrates the sun's turning. With music. Whatever can be blown, scraped, pounded or plucked appears in the streets June 21 at high noon and rejoices. For my part, like St. Hubertus, though not by the agency of a crucifix-crowned stag, I learned again in the sonorous teaching of the "Sons" of that worthy—the vibrancy and the cost of my obsession.

I'm pretty unlikely to get sainthood. I do not expect any other world to replace this joyous, bloody one. I will, however, continue to venerate my quarry, stand a moment over the buck, look—as my buddy, Pete, always does—into the eye of the fallen grouse. And endure, like the game, a bright, quick life and a sudden or slow death, and accept, as a human, that life, that end, as my heritage. Perhaps this is the teaching of the hunt: *ochota* in Russian. Desire.

JULY  
THE COUNTRYSIDE RALLY—HYDE  
PARK, LONDON

I wasn't asked to cover the protest against the proposed abolition of

## RIMADYL

(carprofen)  
Caplets/Chewable Tablets

Non-steroidal anti-inflammatory drug

For oral use in dogs only

CAUTION: Federal law restricts this drug to use by or on the order of a licensed veterinarian.

DESCRIPTION: Rimadyl (carprofen) is a non-steroidal anti-inflammatory drug (NSAID) of the propionic acid class that includes ibuprofen, naproxen, and ketoprofen.

INDICATIONS: Rimadyl is indicated for the relief of pain and inflammation associated with osteoarthritis in dogs.

CONTRAINDICATIONS: Rimadyl should not be used in dogs exhibiting previous hypersensitivity to carprofen.

PRECAUTIONS: As a class, cyclo-oxygenase inhibitory NSAIDs may be associated with gastrointestinal and renal toxicity. Effects may result from decreased prostaglandin production and inhibition of the enzyme cyclo-oxygenase which is responsible for the formation of prostaglandins from arachidonic acid. When NSAIDs inhibit prostaglandins that cause inflammation they may also inhibit those prostaglandins which maintain normal homeostatic function. These anti-prostaglandin effects may result in clinically significant disease in patients with underlying or pre-existing disease more often than in healthy patients. NSAID therapy could unmask occult disease which has previously been undiagnosed due to the absence of apparent clinical signs. Patients with underlying renal disease for example, may experience exacerbation or decompensation of their renal disease while on NSAID therapy.

Carprofen is an NSAID, and as with others in that class, adverse reactions may occur with its use. The most frequently reported effects have been gastrointestinal signs. Events involving suspected renal, hematologic, neurologic, dermatologic, and hepatic effects have also been reported. Patients at greatest risk for renal toxicity are those that are dehydrated, on concomitant diuretic therapy, or those with renal, cardiovascular, and/or hepatic dysfunction. Since many NSAIDs possess the potential to induce gastrointestinal ulceration, concomitant use of Rimadyl with other anti-inflammatory drugs, such as corticosteroids and NSAIDs, should be avoided or very closely monitored. Sensitivity to drug-associated adverse reactions varies with the individual patient. For example, Rimadyl treatment was not associated with renal toxicity or gastrointestinal ulceration in well-controlled safety studies of up to ten times the dose in dogs.

Rimadyl is not recommended for use in dogs with bleeding disorders (e.g., Von Willebrand's disease), as safety has not been established in dogs with these disorders. The safe use of Rimadyl in pregnant dogs, dogs used for breeding purposes, or in lactating bitches has not been established. Studies to determine the activity of Rimadyl when administered concomitantly with other protein-bound drugs have not been conducted. Drug compatibility should be monitored closely in patients requiring additional therapy.

Due to the palatable nature of Rimadyl chewable tablets, store out of reach of dogs in a secured location. Severe adverse reactions may occur if large quantities of tablets are ingested. If you suspect your dog has consumed Rimadyl chewable tablets above the labeled dose, please call your veterinarian for immediate assistance and notify Pfizer Animal Health (1-800-366-5288).

### INFORMATION FOR DOG OWNERS:

Rimadyl, like other drugs of its class, is not free from adverse reactions. Owners should be advised of the potential for adverse reactions and be informed of the clinical signs associated with drug intolerance. Adverse reactions may include decreased appetite, vomiting, diarrhea, dark or tarry stools, increased water consumption, increased urination, pale gums due to anemia, yellowing of gums, skin or whites of the eye due to jaundice, lethargy, incoordination, seizure, or behavioral changes. Serious adverse reactions associated with this drug class can occur without warning and in rare situations result in death (see Adverse Reactions). Owners should be advised to discontinue Rimadyl therapy and contact their veterinarian immediately if signs of intolerance are observed. The vast majority of patients with drug related adverse reactions have recovered when the signs are recognized, the drug is withdrawn, and veterinary care, if appropriate, is initiated. Owners should be advised of the importance of periodic follow-up for all dogs during administration of any NSAID.

WARNINGS: Keep out of reach of children. Not for human use. Consult a physician in cases of accidental ingestion by humans. For use in dogs only. Do not use in cats.

All dogs should undergo a thorough history and physical examination before initiation of NSAID therapy. Appropriate laboratory tests to establish hematological and serum biochemical baseline data prior to, and periodically during, administration of any NSAID should be considered. Owners should be advised to observe for signs of potential drug toxicity (see Information for Dog Owners and Adverse Reactions).

ADVERSE REACTIONS: During investigational studies for the caplet formulation, no clinically significant adverse reactions were reported. Some clinical signs were observed during field studies (n=27) which were similar for carprofen caplet- and placebo-treated dogs. Incidences of the following were observed in both groups: vomiting (4%), diarrhea (4%), changes in appetite (3%), lethargy (1.4%), behavioral changes (1%), and constipation (0.3%). The product vehicle served as control. During investigational studies for the chewable tablet formulation, gastrointestinal signs were observed in some dogs. These signs included vomiting and soft stools.

Post-Approval Experience: Although not all adverse reactions are reported, the following adverse reactions are based on voluntary post-approval adverse drug experience reporting. The categories of adverse reactions are listed in decreasing order of frequency by body system.

Gastrointestinal: Vomiting, diarrhea, inappetence, melena, hematemesis, gastrointestinal ulceration, gastrointestinal bleeding, pancreatitis.  
Hepatic: Inappetence, vomiting, jaundice, acute hepatic toxicity, hepatic enzyme elevation, abnormal liver function test(s), hyperbilirubinemia, hyperbilirubinemia, hypoalbuminemia. Approximately one-fourth of hepatic reports were in Labrador Retrievers.

Neurologic: Ataxia, paresis, paralysis, seizures, vestibular signs, disorientation.  
Urinary: Hematuria, polyuria, polydipsia, urinary incontinence, urinary tract infection, azotemia, acute renal failure, tubular abnormalities including acute tubular necrosis, renal tubular acidosis, glucosuria.

Behavioral: Sedation, lethargy, hyperactivity, restlessness, aggressiveness.  
Hematologic: Immune-mediated hemolytic anemia, immune-mediated thrombocytopenia, blood loss anemia, epistaxis.

Dermatologic: Pruritus, increased shedding, alopecia, pyoderma, moist dermatitis (hot spots), necrotizing panniculitis/vasculitis, ventral ecchymosis.  
Immunologic or hypersensitivity: Facial swelling, hives, erythema.

In rare situations, death has been associated with some of the adverse reactions listed above.

For a copy of the Manufacturers Safety Data Sheet (MSDS) or to report a suspected adverse reaction call Pfizer Animal Health at 1-800-366-5288.

NADA #141-111, Approved by FDA. NADA #141-052, Approved by FDA.



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mammal hunting with hounds; I took it upon myself. I think this protest relevant to hunting issues in the State indeed, relevant everywhere.

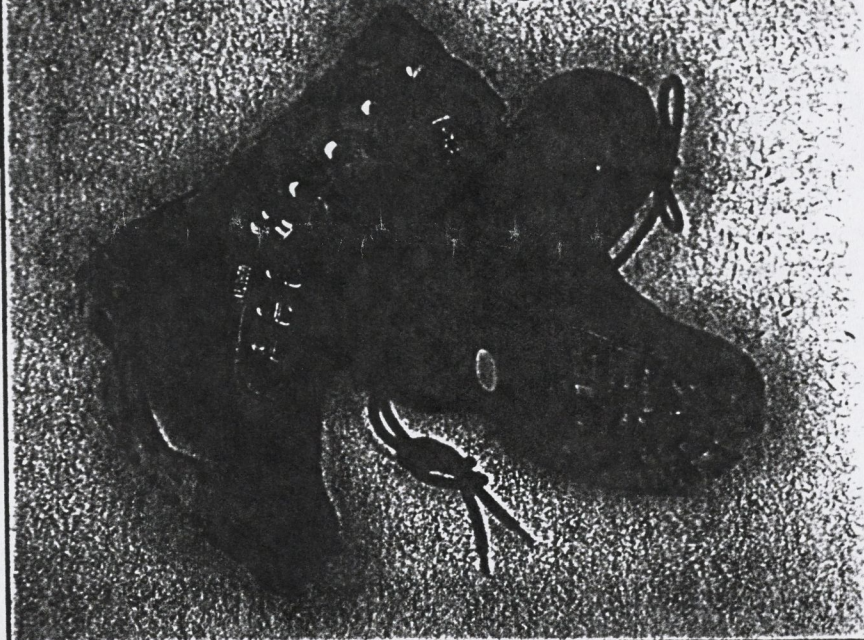
For the last month, supporters of "field sports"—here, any kind hunting with hounds (although shooting and angling are usually meant too)—have been mounting a march on London. This march culminated today, 10 July 1997, in a rally in Hyde Park, at the traditional Speakers' Corner. Conservatively estimated, 100,000 ruralites appeared before 10 a.m. to protest the Wild Mammals (Hunting with Dogs) Bill, proposed long since by Labor M.P. Michael Foster and supported in *The Times* and other newspapers and yesterday by the newly elected Labor Prime Minister Tony Blair. Animal rights means votes in urban areas—there aren't that many rural ones. As usual, most people, Wisconsin even, are indifferent.

I, born-again countryman and although incompetent grouse hunter, was on the ground—"Watson, t



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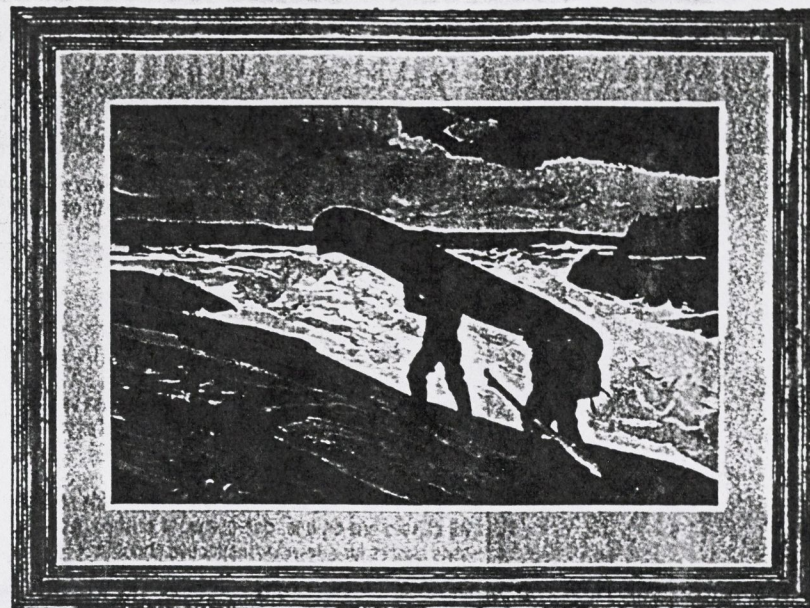


game is afoot!"—by 8:30, three and one-half hours before the official beginning of the rally. I claimed to be a genuine representative of *Shooter's Gazette* and got a press card on a chain, a copy of "John Peel" to sing with the approaching throng and a schedule of the day's events. It was my purpose, being a convinced small-bore type, to find one older Dorset farmer, a spittin' image of my friend Willard at home, and discover the truth of matters from him.

I didn't find a Willard, but I found a few other people. A Dutchwoman who ran lurchers in Yorkshire. A mink hunter who ran part-otter hounds. A free-run-chicken raiser who wanted foxes controlled. One hundred and forty-odd of this crowd walked for a month, from Scotland, Cumberland, Cornwall and Wales, from all the ends of the U.K., to protest the anti-hound bill in particular, the ignorant urban interference in general. "Knobs" who fox hunt and run stags were much fewer among them than farriers, gamekeepers, even the odd farmer. Old and young.

There are economic interests involved: £170,000,000 spent yearly in the job-poor countryside by the houndpersons. Further, from 14,000 to 60,000 people earn their livelihoods in some way from the sport of mammal hunting—the statistics differ depending upon your attitude. There are also ecological interests: Should one poison the foxes that eat the lambs or attempt to keep them in check by hunting? (The foxes, I think, would vote for hunting.) But mostly, in the speeches that overfilled the day, it was the note of freedom, anger at being legislated into obedience by ignorant urbanites, that was struck. Most of the 100,000—a huge number in tiny Britain—neither rode to the hounds nor kept horses. They had come to support the liberty that country life is supposed to guarantee.

I listened at length to the Yorkshire Dutchwoman who augments the family income by controlling rabbits. She is responsible for a number of farms and for two national nature preserves. She works with two lurchers—large, bony rabbit hounds—and a couple of ferrets. The ferrets



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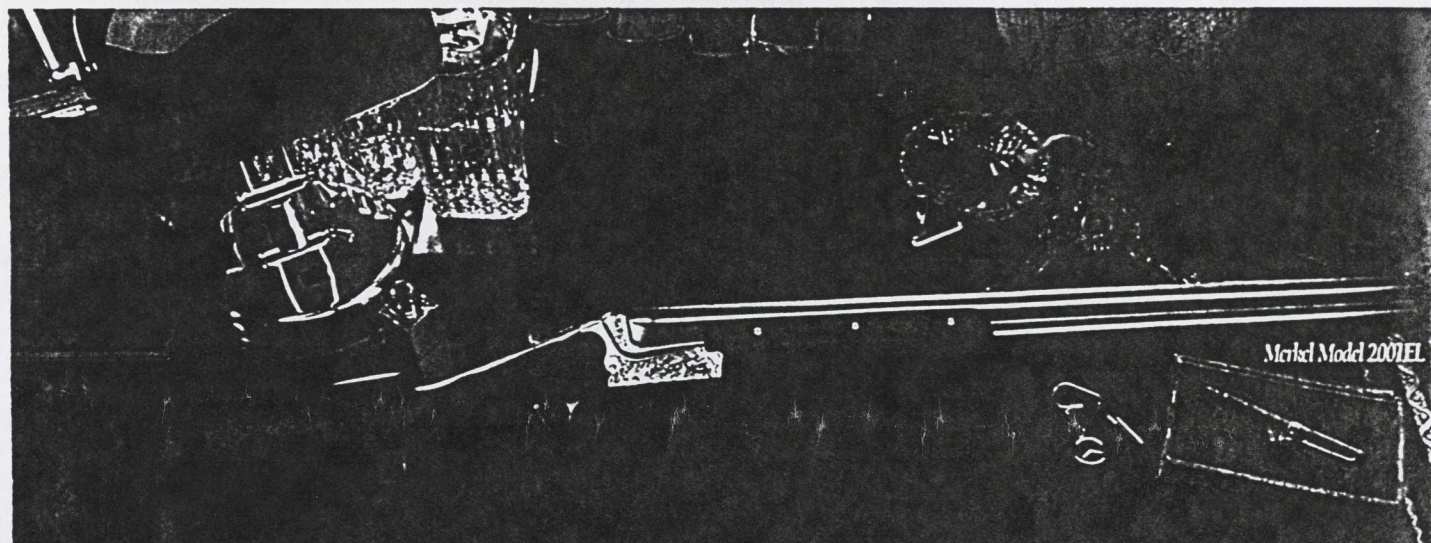
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drive the rabbits from their warrens. Those that escape the nets at the exits are pursued, and by no means always secured, by the lurchers. She prefers to operate in sand country—in rocky ground it is difficult to dig out recalcitrant, expensive ferrets. The farmers, and the government, if they could not hire her dogs, would simply fill the warrens with carbon monoxide fumes and suffocate the rabbits. Nevertheless, she seemed as interested in common sense and freedom as she was in income. The anti-hound people were defending "nice, cute, Disney" rabbits in a Peaceable Kingdom that exists only in paintings and plastic films.

There were blemishes on the rally day. The 50 young animal rights enthusiasts who appeared, against the published orders of their organization, had their lettered bedsheets, "Stop Ripping Up Wildlife. Be Nice," trashed by two exceptional brutes. They responded with a new sign: "Sooner or Later the Hound of Heaven



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will NAIL You!" Worst, though, was the TV personality, Robin Page—no demonstration can do without “personalities”—who played the homophobe card and followed it with religious and racial ones: “Oughtn’t we, country people, have as much clout with the new Labour government as the gay-Muslim-Brixton [black] constituencies?” This is to say that the rally was tarnished by that same ignorance—that same lack of information and imagination—that distinguishes its urban, liberal opponents.

Damn it! I want countrymen to be blameless. Like my son David, I want Long John Silver to be either a good guy or a bad guy. That is, I want them to be as nice as Bambi. I am, and remain, a fool.

We are ... We are predators, competitive and cruel, with just a gleaming edge—for Joseph Conrad, the snowy foam on the dark wave—of ethics, of order. Most of the miraculous rally day, most of these decent and rapacious people, seemed to exemplify the balance of selfishness and fair-mindedness that makes up the puzzle and glory of mankind, of our life here in the night and sunlight. I should be grateful, amazed, glad that the demonstration passed so red-cheeked and laughingly.

OK. I was pleased.

And so I wrote a letter.

To the Editor of The Times

Dear Sir:

I write to support the July 10 demonstration, in Hyde Park, against the proposed ban on fox hunting. I oppose the anti-hunting legislation because I believe that it rests upon a misunderstanding of hunting, and, indeed, of life. I will try to explain this misunderstanding in what follows.

Life on earth is inseparable from action and reaction, force and counterforce: competition. This is as true for organic as for inorganic matter. There is, indeed, no free lunch. Londoners, great gardeners and pet lovers that they are, are certainly aware of this when they weed and feed daffodils, when they engage to control the violent proclivities of their King Charles spaniels, when they poison

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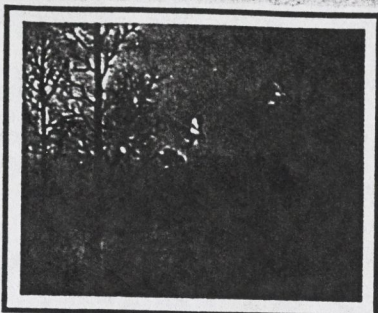


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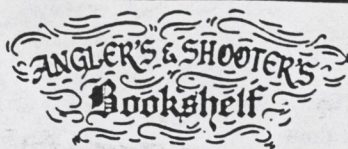
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rats. Nature is not a Peaceable Kingdom. This struggle, which we call life, goes on in the attempt to establish family harmony or to survive in traffic or blue collar job or office as well. Spouses and children and other drivers and pedestrians and co-workers and bosses are not always and uniformly "nice," i.e. controlled and benevolent. You and I aren't either.

The animal rights movement seems to me wrongheaded in its assumption that Reynard and Bambi and Peter Cottontail are exceptions to the all-too-obvious structures set out above. Life on the fells—as in the City—is a war of all against all, a war that has survival as its goal. Human attempt—and with some success, some of the time—to order, to cushion this struggle. We do this by formal or informal legislation. Legislation against hunting, however, can have no effect because it is a meaningless assertion that the struggle ought not to exist.

Hunting, with its ancient rules, is an attempt to order—that is, humanize—the pendulum swing between self-assertion and self-restraint, between life and death, which is the very pulse of our being, the condition upon which our lives are granted. We are, all of us and without exception, both predators and prey. Human institutions are a glorious attempt to order and thus ameliorate a universal struggle. Joseph Conrad saw these institutions—laws, mores, ethics—as the luminous white foam on the dark wave of existence. We can, then, light a candle. To utterly abolish the darkness—the teeming, fecund struggle—would be to abolish ourselves.

Yours truly,

Richard Yatzeck  
Professor of Russian Literature ... and  
Hunter ■

Richard Yatzeck's *Hunting the Edges* has just been published by The University of Wisconsin Press.

