Editorial

Between the Species has its origin in fiction, the name of a journal mentioned by one of the characters in George Abbe's unpublished novel, Negavit.

Martin Buber wrote about the way in which humanity arises in the space between persons, in that realm that is the realm of dialogue, of moving to meet that which is moving to meet us. In politics the philosophy of co-existence, as set forth, for example, by Gemma Corradi in her Philosophy and Co-existence (1966), is surely one of the most beautiful expressions of the promise of life.

The distinction between human life and other life is a false one. The theory of evolution establishes connections of relationship with the natural world, requiring us to recognize our common nature with other species.

Between the species, and among them, is the space in which a humanity not limited by the species bounds of Homo sapiens arises. So, Between the Species is a journal in which, so far as possible, is carried on the dialogue requisite for the arising of such a humanity, neither wrongly anthropomorphizing animals and the natural world nor wrongly animalizing our own species. Between the Species is a journal of ethical thought.

Peter Singer has founded his ethical philosophy upon the principle of "equal considera-

sideration of interests," saying in Animal Liberation (1975) that "the fundamental moral principle of equality of consideration of interests ... ought to govern our relations with all beings." So, Between the Species is also a journal in which, in thought and proposal, that equal consideration to other animals' interests can be given, in so far as Homo sapiens can know or imagine what those interests are. Certain interests of other species can be easily known. The interests residing in habitat through living (perhaps based on an argument akin to Locke's concerning the interest in property arising through use or work), in life itself, in freedom from pain and suffering at the hands of our species, and so on, are obvious interests equal to ours. Practical thought will give atten-

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The logo of BETWEEN THE SPECIES was designed by Mary Starin.
The status recognized in animals and the quality of their treatment are of supreme importance for the condition of culture. The way back to civilization, which Schweitzer said lies through Reverence for Life, is also a way forward created through caring.

The way back to civilization is an activity which is broadly philosophical, artistic, and scientific. In so far as this activity is carried on in *Between the Species*, this journal might be subtitled "Explorations in the Philosophy and Science of Reverence for Life."

I hope that readers will participate as we time and again seek to express and contribute to better relations between those of us who read and write and the many species and nature. *Between the Species* is intended as a forum for a free-wheeling dialogue on the issues of animal rights and liberation. Social analysis is appropriate when in the writer's view there is substantial bearing upon such issues. We seek an international readership and participation. The editors invite philosophers, poets, scientists, and scholars and writers of all types to contribute articles, poems, stories, interviews, letters, and reviews for publication.

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One last note. The reader's attention is called to James Hillman's essay, "The Animal Kingdom in the Human Dream," *Kranos Yearbook* (1982). It is of critical importance for those concerned to establish a better relation between humanity and nature. The spring issue of *Between the Species* will contain an exchange of letters with Professor Hillman.

John Stockwell
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