

ior. It shares features with many other religions, but most closely resembles Hinduism, which has the ideal of *ahimsa* (respect for life) and demands that its Brahmins be vegetarians.

Thus, by all means, there should be no laws that require antivivisectionists or animal rightists to dissect animals, do research with them, eat meat, use products derived from animals or tested on animals, hunt animals, own pets, attend rodeos, horse races and zoos, or in any other way violate their beliefs.

The separation of church and state, however, also works in the other direction. There also should be no laws that impose the code of the antivivisection religion on the rest of society.

Imagine the public outcry if Brahmins declared that various aspects of American life were immoral according to their religion and successfully pressured Congress to make laws forcing Americans to obey parts of the ethical code of Hinduism. Nevertheless, according to J. F. Rodriguez-Sierra (Letters, 15 Jan., p. 245), "pressures of animal rights activists on some selected congressmen" motivated the new Public Health Service animal guidelines that impose parts of the antivivisection religion. And as the letter

from N. D. Barnard (15 Jan., p. 245) illustrates, "the pendulum has only begun to swing the other way" and the animal rightists are now working for a law that would prohibit "even routine research" with animals.

I respect the right of the animal rightists to practice their religion and preach that animals are equal with humans, but I object to any group attempting to get laws to impose its religion on everyone else.

JOHN DAVID SINCLAIR  
Alko Research Laboratories,  
Alko, Ltd.,  
The Finnish State Alcohol Company,  
Post Office Box 350,  
SF-00101 Helsinki, Finland

#### REFERENCES

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#### "Macho" Hours

The letter from Carl Djerassi (Letters, 1 Jan., p. 10) and the letters in response (5 Feb., p. 543) really all speak the truth. There is no doubt, as Djerassi points out, that not just adequate, but quality child care as well

as domestic help would be great assets to female (and male) assistant professors with children. There is also no doubt that it would be elitist to single out academic women as recipients of government grants to assist in raising families, and that quality institutionalized day care is a desirable goal. Both Djerassi and the letters in response, however, suggest that the "60- to 80-hour macho workweek" is a large component of the reason why it is extremely difficult for female assistant professors to provide adequate attention to their families as well as to their demanding profession. What no one seems to point out is that regardless of profession and gender, to succeed in one's chosen field, whether it is owning a restaurant, law, academic or corporate science, other areas of the corporate world, or any type of business, long hours are necessary to achieve success. Scientists do not really have a monopoly on a 60- to 80-hour macho workweek. That type of effort is what it takes to get somewhere, and no amount of government funding is going to change that.

ALINA C. LOPO  
Division of Biomedical Sciences,  
University of California,  
Riverside, CA 92521-0121

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toll-free (0800) 3433297