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Rebellion grows against Maastricht Treaty  
Heads roll in Moscow, as Chechen war rages  
The British Empire's 'Great Ape Project'

**LaRouche in dialogue with  
east European intelligentsia**



# 'Jury' votes equal rights for apes

*Mark Burdman reports on the outrageous findings of a panel of Prince Philip's minions on the so-called "Great Ape Project."*

The British Establishment has now made it official: They regard themselves as monkeys. Shortly before Christmas 1995, a panel of British influentials met as a self-constituted "jury," to debate the question of whether apes should receive rights equivalent to those of humans. The jury voted, in a majority so large that it surprised observers of the proceedings, that there is no fundamental difference between man and apes, and, therefore, these "equal rights" should be granted. Throughout Christmas week, in evident mockery of those British citizens who are Christians and were commemorating the Incarnation of the Son of God as *man*, the British media were filled with accounts of this monkey-business.

Under the title, "Peer Urges New Rights for Apes," the Dec. 24 London *Sunday Telegraph* reported that the panel was led by Baroness Mary Warnock. She is a notorious immoralist, and expert on "existentialism," who has frequented Oxford University for the past several years. Her brother, A.D. Wilson, is a biographer of Vuk Karadzic, a 19th-century progenitor of the "Greater Serbia" movement, and an ancestor of Bosnian Serb mass-murderer Radovan Karadzic. Wilson was part of the postwar British occupation forces in Germany, and later, in the 1960s, became British ambassador to Yugoslavia.

The panel the baroness presided over was described by the *Sunday Telegraph* as a "committee of public figures," who voted overwhelmingly that apes should be accepted into a "community of equals." Apes should be accorded the human right to "life, liberty and freedom from torture," they proclaimed.

The "lawyer for the defense" of this notion, Robert Allen, presented "evidence," supposedly from DNA tests, that the "biological gap" between apes and humans is far smaller than previously thought. One evolutionary biologist, Robin Dunbar, stated: "Humans and chimps are more closely related than chimps and gorillas. Chimps, instead of being our cousins, are our sisters."

The only dissenting jury member was Cristina Odone, editor of the *Catholic Herald*, who argued, "We are not big non-hairy apes, we have this God-given free will, which makes us choose between good and evil."

## Friends of Prince Philip go ape

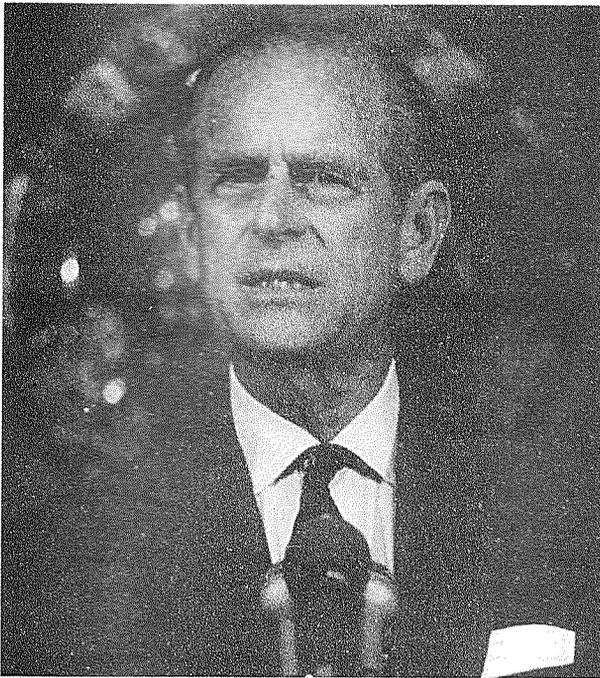
The action by these "public figures" represents a new phase in the campaign of the co-thinkers of British Royal Consort Prince Philip, the ideological godfather of this group of professed man-apes, and his World Wide Fund for Nature (WWF), to reduce the human race to the equivalent of "wildlife." Readers of *EIR*'s widely circulated Oct. 28, 1994 *Special Report*, "The Coming Fall of the House of Windsor," will recall his perverse declarations, reducing man to the status of a beast or "natural" object. As that report documents, there is an explicitly genocidal strategy behind such proclamations from the British royal family.

From any standpoint of the reality of human history, the "jury" decision is insane. An ape, or man-ape, lacks precisely that *specifically human quality of creativity*, that has allowed the human race to increase its potential population density from a few millions, to the potential of 25 billion today, were available "frontier" technologies to be fully exploited. This point has been made by Lyndon LaRouche in a number of speeches and published locations (see box; and also especially, *EIR*, Jan. 1, 1996). As that reality should be obvious to educated people, even in Great Britain, the decision of Baroness Warnock's jury must be viewed as a deliberate provocation, part of a broader agenda aimed at justifying the new phase of mass reduction of the human population that they are planning. This new phase must, necessarily, involve reducing man to the level of an animal, and bringing out the worst bestiality imaginable. As we will see below, the architects of this campaign do not shrink from welcoming the possible extinction of the human race.

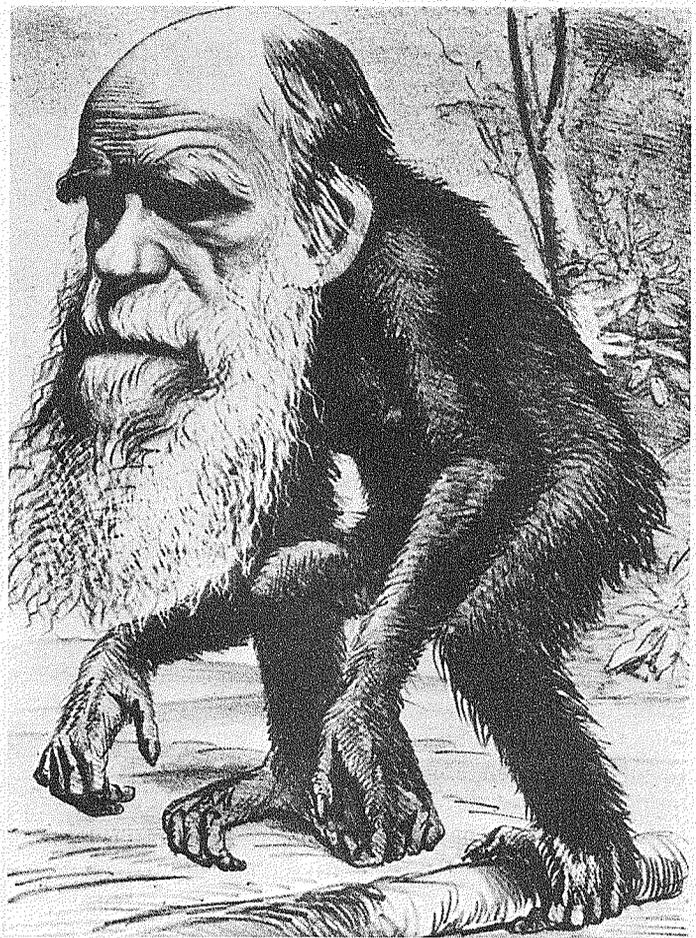
To this end, they are committed to polluting and destroying what is best in mankind, inclusively by their repeated attempts to liken their campaign for "liberation of apes" to the freedom won by emancipated African-American slaves and to the later civil rights movement in the United States.

## Apes, utilitarianism, and the Nazis

One of the jury members was Peter Singer, professor of "bioethics" at Monash University in Australia, and founder of the modern "animal liberation movement." In 1993, Singer had initiated the project that culminated in the December 1995



Left: Prince Philip, the patron of the Great Apes Project, speaking at Washington's National Press Club in May 1990, where he attacked the Abrahamic religions as responsible for degradation of the ecology. His "Great Ape" flunkies similarly fault the idea of man in the image of God as behind the "oppression" of apes. Right: Charles Darwin as pictured in *The Hornet*, March 22, 1871.



panel motion, when he and collaborators launched, the "Great Ape Project"; their ideas were elaborated in a book-length study, *The Great Ape Project: Equality beyond Humanity*, edited by Singer and Paola Cavalieri. It was heralded in the June 7, 1993 *London Times*, and the June 5, 1993 issue of *New Scientist* headlined its review, "Planet of the Free Apes?"

Singer himself is one of the more notorious figures among those who makes one wonder whether all the efforts put into the postwar Nuremberg trials of Nazi crimes against humanity were in vain. In a recent groundbreaking study of the Nazi euthanasia, mass-murder program, published under the title *Death and Deliverance*, British historian Michael Burleigh introduces the current controversy around Singer and what Burleigh identifies as Singer's "utilitarian practical ethics." Burleigh notes that Singer's goal is "equalizing the status of some animals and some humans, by re-drawing the circle around what constitutes a person," from which standpoint Singer has advocated not only euthanasia, but also infanticide under certain circumstances. Burleigh notes that Singer's "numerous German critics" draw links between his brand of utilitarianism and the views of the Nazis. Identifying Singer as in the tradition of Friedrich Nietzsche, Burleigh writes that the key theme in the former's thought "is that our present

attitudes toward the sanctity of human life stem from the coming of Christianity. . . . [H]e rejects what he calls speciesist distinctions between persons and non-human animals. . . . [H]e arrives at the same point as many of the intellectual progenitors of the Nazi 'euthanasia' program."

Burleigh quotes Singer: "Some members of other species are persons; some members of our own species are not. . . . So, it seems that killing, say, a chimpanzee is worse than the killing of a gravely defective human who is not a person." Coming directly to the point, Singer asserts: "The Nazis committed horrendous crimes, but this does not mean that everything the Nazis did was horrendous. We cannot condemn euthanasia just because the Nazis did it, any more than we can condemn the building of new roads for this reason."

Such is the pedigree of the man who is so concerned about "great apes"! Indeed, the entire project is a cynical fraud. From the inception, it was billed as a campaign against cruelty to gorillas and chimpanzees. But playing on the heartstrings with the "cruelty-to-apes" issue (itself presented with all sorts of dubious half-truths, lies, and fallacies of composition), is only a cynical instrument, as Burleigh indicates, to remove the distinction, first, between man and ape, and then between man and the animal kingdom more generally. In an interview

with the June 5, 1993 edition of *New Scientist*, Singer claimed: "We now have sufficient information about the [emotional and intellectual] capacities of chimpanzees, gorillas, and orangutans, to make it clear that the moral boundary we draw between us and them is indefensible."

The essays in Singer's *Great Ape Project* are introduced by "A Declaration on Great Apes." This document was characterized by the review in the London *Times*, ever eager to reverse the realities of 1776, as a "rousing Declaration . . . modelled on the American Declaration of Independence." In fact, philosophically, it is the *polar opposite* to the American Declaration.

### Apes, humans called a 'community of equals'

The declaration starts out: "We demand the extension of the community of equals to include all great apes: human beings, chimpanzees, gorillas, and orangutans." Next follow clauses asserting "The Right to Life," "The Protection of Individual Liberty," and "The Prohibition of Torture." Just to certify that they *are* insane, the authors argue, under the second of the three clauses: "Members of the community of equals are not to be arbitrarily deprived of their liberty; if they should be imprisoned without due legal process, they have the right to immediate release. . . . [M]embers of the community of equals must have the right of appeal, either directly, or, if they lack the relevant capacity, through an advocate, to a judicial tribunal."

The next section argues: "At present, only members of the species *Homo sapiens* are regarded as members of the community of equals. The inclusion, for the first time, of nonhuman animals into this community is an ambitious project. The chimpanzee (including in this term both *Pan troglodytes* and the pygmy chimpanzee, *Pan paniscus*), the gorilla, *Gorilla gorilla*, and the orangutan, *Pongo pygmaeus*, are the closest relatives of our species. They also have mental capacities and an emotional life sufficient to justify inclusion within the community of equals. To the objection that chimpanzees, gorillas, and orangutans will be unable to defend their own claims within the community, we respond that human guardians should safeguard their interests and rights, in the same ways as the interests of young or intellectually disabled members of our own species are safeguarded."

After having so glibly put chimps, gorillas, and orangutans on a par with children and "intellectually disabled" humans, the authors get to the insidious philosophical crux of their polemic: "Never before has our dominion over other animals been so pervasive and systematic. Yet this is also the moment when, within that very western civilization that has so inexorably extended that dominion, a rational ethic has emerged challenging the moral significance of membership of our own species. This challenge seeks equal consideration for the interests of all animals, human and nonhuman. It has given rise to a political movement, still fluid but growing."

The declaration goes on to proclaim that, in the future, the "community of equals" may yet be further "extended . . . to many other animals as well."

### An NGO for the apes?

In their summation, Singer and Cavalieri begin by quoting Aristotle's definition of slaves as "animated property." This allows them to come up with a wild, reductionist comparison of "human slavery" to "animal slavery," with the "common thread" being that "animals have suffered a total loss of control over their own lives."

Thence, they dare to liken their campaign to the freeing of African-American slaves and to the civil rights movements of the 1960s. Cavalieri and Singer write: "Readers will not need to be reminded that the liberation of the American slaves after the Civil War was not sufficient to achieve equal civil rights for them. Instead, a new set of obstacles to equality

## Philo: 'To crown all, He made man'

The philosophical premises of Prince Philip's World Wide Fund for Nature and the "Great Ape Project" advocates were thoroughly refuted 2,000 years ago, by the great Mosaic Jewish philosopher Philo of Alexandria. Philo lived from approximately 20 B.C. to the middle of the first century A.D. His life and his activities overlapped those of Saints Paul and Peter, in his fights against the brutal oppression of the Roman Empire. Philo's writings brought together the philosophy of Socrates and Plato from Greece, with the conceptions of Mosaic Judaism. His ideas influenced centuries of Christian and Mosaic philosophers. Below we excerpt his work *On the Account of the World's Creation Given by Moses*.

An essential idea in Moses' account of the God's creation, Philo writes, is: "To crown all He made man."

Philo explains: "[W]hen the Creator determined to form living creatures, those first in order were inferior, if we may so speak, namely fishes, while those that came last in order were best, namely men; and coming between the two extremes, better than those that preceded them, but inferior to the others, were the rest, namely land creatures and birds of the air.

"After all the rest, as I have said, Moses tells us that man was created after the image of God and after His likeness (Gen. 1:26). Right well does he say this, for nothing earth-born is more like God than man. Let no one

arose, some of which were overcome only by the civil rights movement of the 1960s, while others remain a problem today.”

They conclude: “For the idea of providing a restitution of orangutans, gorillas, and chimpanzees to their lands of origin, in particular, we can even identify a precise historical antecedent: the creation in Africa of the state of Liberia, which the American colonization movement dreamt would be a new homeland for those humans who had been enslaved and transported across the ocean by other members of their species.” Unable to avoid the fact that this “homeland” has now been rent asunder by the worst bestiality imaginable, they dismiss this as “related to typically human questions.”

They call for the United Nations to be brought in to help achieve “rights for great apes,” given its experience as a “protector of non-autonomous human regions, known as United Nations Trust Territories. It is to an international body of

this kind, that the defense of the first nonhuman independent territories and a role in the regulation of mixed human and nonhuman territories could be entrusted.” The great apes’ “status,” as well as “the protection to be afforded them,” could be just the same as that which we grant to “non-autonomous beings of our own species,” such as “children and the intellectually disabled,” for whom “specially appointed guardians” are designated.

Finally, they call for the creation of a “non-governmental organization” for the “rights of apes,” similar to Amnesty International today, and, earlier, to the Anti-Slavery Society for the Protection of Human Rights or the International Federation for the Rights of Man, “created after the Dreyfus affair.” Chimps and gorillas are suddenly elevated to the position of modern-day Captain Dreyfuses!

Letting the cat—or, in this case, gorilla—out of the bag, they acknowledge that the usefulness of such an “internation-

represent the likeness as one to a bodily form: for neither is God in human form, nor is the human body God-like. No, it is in respect of the Mind, the sovereign element of the soul, that the word ‘image’ is used; for after the pattern of a single Mind, even the Mind of the Universe as an archetype, the mind in each of those who successively came into being was moulded.”

In discussing why it is that the Bible recounts how man was “created after all things,” Philo beautifully expands: “Those, then, who have studied more deeply than others the laws of Moses and who examine their contents with all possible minuteness, maintain that God, when He made man partaker of kinship with Himself in mind and reason best of all gifts, did not begrudge him the other gifts either, but made ready for him beforehand all things in the world, as for a living being dearest and closest to Himself, since it was His will that when man came into existence he should be at a loss for none of the means of living and living well. . . .

“God, being minded to unite in intimate and loving fellowship the beginning and end of created things, made heaven the beginning and man the end, the one the most perfect of imperishable objects of sense, the other the noblest of things earthborn and perishable, being, in very truth, a miniature heaven. He bears about within himself, like holy images, endowments of nature that correspond to the constellations. He has capacities for science and art, for knowledge, and for the noble lore of the several virtues. . . .

. . . Man was bound to arise after all created things, in order that coming last and suddenly appearing to the other animals he might produce consternation in them; for they

were sure, as soon as they saw him, to be amazed and do homage to him as a born ruler or master; and so on beholding him they were all tamed through all their kinds, those who were most savage in their nature at the first sight of him becoming at once most manageable, displaying their untamed pugnacity one against another, but to man and man alone showing gentleness and docility. On this account too the Father when he had brought him into existence as a living being naturally adapted for sovereignty, not only in fact but by express mandate appointed him king of all creatures under the moon, those that move on land and swim in the sea and fly in the air. . . .”

Philo then presents “the clearest proof” pointing to the fact that shepherds, cowherds, and goatherds, “quite ordinary” men, unarmed and unprotected, and even often not “strong and lusty in body,” nonetheless lead “vast numbers” of cattle, goats or kine.

“The fact of having been the last to come into existence does not involve an inferiority corresponding to his place in the series. Drivers and pilots are evidence of this. The former, though they come after their team and have their appointed place behind them, keep hold of the reins and drive them just as they wish, now letting them sharp trot, now pulling them up should they go with more speed than is necessary. Pilots again, taking their way to the stern, the hindmost place in the ship, are, one may say, superior to all on board, for they hold in their hands the safety of the ship and those on board it. So the Creator made man after all things, as a sort of driver and pilot, to drive and steer the things on earth, and charged him with the care of animals and plants, like a governor subordinate to the chief and great King.”

## LaRouche refutes 'Great Apes' theory

*In an unpublished piece, written on Dec. 30, 1994, Lyndon LaRouche wrote, under the heading, "The Keystone of Physical Economy":*

The science of physical economy depends upon the demonstrable fact, that the characteristic feature of the existence of the human species sets mankind absolutely apart from, and above all other forms of life.

Were mankind a higher ape, the potential population-density of the human species would never have exceeded several million living individuals. . . .

The earliest surviving record which shows explicit human knowledge of the nature of this superiority of mankind over other species, is found in the first chapter of the first book of Moses. As Philo ("Judaeus") of Alexandria read those verses, man is in "the image of God the Creator," not

according to some notion of bodily image, but, rather, in respect to an efficient creative power of the individual human intellect. By aid of the development of this distinctive faculty, absent in the beasts, mankind can discover valid, higher principles of nature, and this to such effect that mankind's intellect, so informed, can create new states of nature never before existing in the universe, new states of nature expressed as a measurable increase of mankind's power over nature, per capita, per family household, and per square kilometer of land-area in use. . . .

For introductory classroom instruction, the behavior potentials of a beast can be compared to a formal euclidean geometry. Certain axioms and postulates are given, as if on blind faith (as if "self-evident"). Many different theorems are possible in this geometry, but each and all propositions acceptable as theorems must be consistent with each and all of the original set of axioms and postulates. For this purpose, consistency is defined by deductive logic. An ape is capable of "insight," but not willful acts of creative reason. There is no creativity in a deductive logic, nor can creativity be represented in any mathematics which copies the principles of a deductive logic. . . .

al body" would only secondarily be the "immediate practical value" it would have for apes. "Perhaps even more significant . . . will be its symbolic value as a concrete representation of the first breach in the species barrier," they write.

And this co-authored by the man castigated in leading German circles, today, as an intellectual descendant of the Nazis!

### The phony DNA argument

Following the introductory "Declaration," there is a contribution by Jane Goodall, entitled "Chimpanzees—Bridging the Gap." Goodall's claim to international prominence, is that she spent some 30 years co-habiting with apes. She writes: "We come up, again and again, against that non-existent barrier that is, for so many, so real—the barrier between 'man' and 'beast.'" Goodall, echoing Prince Philip, attacks "anthropomorphism," citing alleged findings that the DNA of man and ape differs "by only just over 1%." From that standpoint, "who are we to say that the suffering of a human being is more terrible than the suffering of a nonhuman being, or that it matters more?"

(Of course, the argument against Goodall, that an ape could never reproduce the mental functions necessary for writing as she does, is double-edged: Apes, to their credit, could never produce such drivel as she does.)

Goodall has been attacked by even some of her professional colleagues involved in "great ape" work. Ronald Nad-

ler works at the Yerkes Primate Center, in Georgia, a place known for some bizarre projects in recent years. Having studied great apes both in the wild and in captivity, he charged, in a mid-1993 statement, that Goodall has "exaggerated the intellectual nature of the animal and also exaggerated the negative aspect of the conditions in which we keep them." He derided her claim that conditions for apes in laboratory are "like a concentration camp," and insisted that she is "neglecting the real benefits to mankind which derive from research" on apes.

(Goodall herself, meanwhile, seems to have had second thoughts about all this. She is quoted in the Jan. 14, 1996 London *Sunday Telegraph*, saying that she has now come to realize that apes behave in "awful" ways, and are therefore no better, and maybe worse, than humans.)

One of the "big guns" pulled out by the Great Apes gang is Oxford University Prof. Richard Dawkins, collaborator of Prince Philip and follower of the late Lord Bertrand Russell. He spends a good deal of his time simulating "Darwinian evolution" on his computer, and coming up with oddball proofs on the "randomness" of the human race. Dawkins epitomizes biological, or bio-genetic reductionism run wild. The July 29, 1995 London *Guardian* wrote of him: "The discovery of DNA, he says, means that Darwinism can be retold digitally; there is no need for any other explanation of the universe beyond that of the selfishness of the gene. . . . Dawkins attended church as a child but rejected it in his teens, when he

discovered Darwinism." The paper quoted him, that there is "no design, no purpose, no evil and good, nothing but blind pitiless indifference. . . . DNA neither knows nor cares. DNA just is. And we dance to its music."

In 1992, Dawkins delivered a speech affirming that belief in God is nothing more than a virus, similar to the virus that affects computers, that passes down from parents to the next generations! In response, Lyndon LaRouche wrote his paper "On the Subject of God," ruthlessly demolishing Dawkins's insane arguments (see *Fidelio*, Spring 1993).

In 1994, not surprisingly, Dawkins was active in organizing for the United Nations conference on global depopulation in Cairo, Egypt. He is a vice-president of Population Concern, the leading malthusian advocacy organization in the U.K., whose "official patron" is Prince Philip. One of Dawkins's pet ideas, circulated to friends during 1994, was that Pope John Paul II should be taken to court, because of the latter's efforts to rally the major world religions against malthusianism!

In his contribution to "The Great Ape Project" (republished in the June 5, 1993 *New Scientist*), Dawkins attacks the "unthinking nature of the speciesist double standard. To many people, it is simply self-evident, *without any discussion*, that humans are entitled to special treatment" (emphasis in original).

Dawkins continues: "The word 'apes' usually means chimpanzees, gorillas, orangutans, gibbons and siamangs. We admit that we are like apes, but we seldom realize we *are* apes" (emphasis in original). He follows this with a chart, including humans under "African apes," with the caption, "In truth, not only are we apes, we are African apes. The category 'African apes,' if you don't arbitrarily exclude humans, is a natural one." Dawkins sermonizes: "Molecular evidence suggests that our common ancestor with chimpanzees lived, in Africa, between 5 and 7 million years ago, say half a million generations ago. This is not long by evolutionary standards."

Dawkins's obsession is to yearn for a so-called "intermediate" type, and to agitate for the "breeding" of a hybrid man-ape species, which would shatter, once and for all, the fabric of civilization as we know it.

What would be the implication for "morality," Dawkins asks, "if a clutch of intermediate types had survived, enough to link us to modern chimpanzees by a chain? . . . We can't (quite) interbreed with modern chimpanzees, but we'd need only a handful of intermediate types to be able to sing, 'I've bred with a man, who's bred with a girl, who's bred with a chimpanzee.' It's sheer luck that this handful of intermediaries no longer exists. ('Luck' from some points of view: for myself, I should love to meet them.) But for this chance, our laws and our morals would be very different. We need only discover a single survivor, say a relict *Australopithecus* in the Budongo Forest, and our precious system of norms and ethics would come crashing about our ears. The boundaries with

which we segregate our world would be all shot to pieces. Racism would blur with speciesism in obdurate and vicious confusion. Apartheid, for those that believe in it, would assume a new and perhaps a more urgent import. . . . But the melancholy fact is that, at present, society's moral attitudes are almost entirely on the discontinuous, speciesist imperative."

Dawkins's contribution concludes with a photograph, of a hominid-like man, with the caption: "Hypothetical computer-generated image of what an intermediate between a human and a chimpanzee face might look like." He writes: "This arresting picture is hypothetical. But I can assert, without fear of contradiction, that if somebody succeeded in breeding a chimpanzee/human hybrid, the news would be earth-shattering. . . . Politics would never be the same again, nor would theology, sociology, psychology or most branches of philosophy. The world that would be so shaken, by such an incidental event as a hybridization, is a speciesist world indeed, dominated by the discontinuous mind."

A Dawkins co-thinker, James Rachels of the University of Alabama in Birmingham, is the author of a book *Created from Animal: The Moral Implications of Darwinism*. In Singer's *The Great Ape Project*, under the title, "Why Darwinism Should Support Equal Treatment for Other Great Apes," he writes:

"Before Darwin, the essential moral equality of the great apes—a category that, of course, includes us as well as the chimps, gorillas, and orangutans, would have been a surprising claim, difficult to defend. But after Darwin, it is no more than we should expect, if we think carefully about what he taught us. Every educated person has now learned Darwin's lesson about the origins of human life and its connections with nonhuman life. What remains is that we take its moral implications equally seriously."

### **Praise for human extinction**

The contribution of Dale Jamieson, professor of philosophy at the University of Colorado at Boulder, echoes the May 18, 1990 speech by Prince Philip in Washington, D.C., attacking the monotheistic religions as responsible for ecological problems, and stating his preference for the "pagan religions" practiced by the American Indians, Polynesians, and Australian Aborigines, as expressing "realism in terms of conservation ethics." Also in line with his Royal Consort's stated wish to be reincarnated as a deadly virus in order to reduce world population, Jamieson heralds the possible future extinction of the human species!

Jamieson writes: "Perhaps the deepest source of human resistance is that claims of equality among the great apes involve a fundamental conflict with the inherited Middle Eastern cultural and religious world view of most western societies. Judaism, Christianity and Islam all grant humans a special place in nature. In orthodox Christian views, humans are

so special that God even took the form of a human; it would be unthinkable that he would have taken the form of a chimpanzee, gorilla or orangutan. Even unbelievers live with the legacy of these traditions. The specialness of humans in nature is part of the background of our belief and action. Yet . . . this picture in which human uniqueness plays such an important role is being undermined by the emerging world view of science and philosophy. A secular picture which takes evolutionary theory seriously provides no support for human privilege. On this view, humans are seen as one species among many, rather than one species over many; in the long run, humans are destined to go the way of other extinct species, and there is nothing that directly supports the idea that this would be a loss.

All of this gets various authors on bizarre tracks, of a "practical" nature. Prof. Gary Francione of Rutgers University argues: "Even the most conservative understanding of the concept of equal protection requires that all great apes be regarded as 'persons' under the law." Francione's precedent? "Slaves in the United States and elsewhere were clearly human, but did not enjoy legal personhood; they were regarded as property in much the same way that nonhuman animals are regarded today."

Jamieson takes these "practical" matters one step further. First, like Singer and Francione, he cannot refrain from making degrading comparisons between the great apes and African-Americans: "Would we be required to establish affirmative action programs, to compensate for millennia of injustices? . . . A world without slavery was unfathomable to many white southerners prior to the American Civil War. . . . [I]t is interesting to note that perception of difference often shifts once moral equality is recognized. Before emancipation (and still among some confirmed racists), American blacks were often perceived as more like apes or monkeys than like Caucasian humans. Once moral equality was admitted, perceptions of identity and difference began to change. Increasingly blacks came to be viewed as part of the 'human family,' all of whose members are regarded as qualitatively different from 'mere animals.' Perhaps some day, we will reach a stage in which the similarities among the great apes will be salient for us, and the differences among them will be dismissed as trivial and unimportant, or perhaps even enriching."

He then comments: "One source of our resistance may be this: we are unsure what recognizing our equality with the other great apes would mean for our individual behavior and our social institutions. Would they be allowed to run for political office?"

Observers of the recent monkey-shines among Newt Gingrich's pals on Capitol Hill would surely conclude that that question is no longer hypothetical. The "Prince Philip lobby" seems to believe it has the unlimited right to turn us all into a bunch of monkeys. We require a reinvigorated "Human Race Project" to protect us from this breed.

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## Book Reviews

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# Conceptual origins of the Great Ape Project

by Mark Burdman

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### **Huxley: The Devil's Disciple**

by Adrian Desmond

Michael Joseph, London, 1994

475 pages, hardbound, £20

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My working men stick by me wonderfully. By next Friday morning, they will all be convinced that they are monkeys.—Thomas Henry Huxley, letter to his wife, March 22, 1861

This new biography of biologist Thomas Henry Huxley, grandfather to the 20th century's Julian and Aldous, provides useful insights into what raised that family to the upper ranks of British imperial servants and policy-propagators for the Crown. Patriarch Thomas, known as "Darwin's bulldog" for his leadership in smashing the opposition to Darwinism in the 1860s and '70s, was a cynical, manipulative, philosophical bankrupt, who hated Judeo-Christian civilization with a passion, particularly the conception that the individual human mind was capable of true creativity and hence a living image of God the Creator. Progress, for T.H. Huxley, was the suppression of any economic development that might challenge English supremacy, and obliteration of any peoples that might take up that challenge. By bending nominally "scientific" issues to these unabashed political and social objectives, he laid the foundations for all the pseudoscientific justifications of such policies from the 1860s to the present.

One finds T.H. Huxley's spoor in the modern-day movements of "ecologism," fabian social-engineering, and eugenicist "bio-genetic" Darwinism, as well as among such Great Apes as Oxford University's Prof. Richard Dawkins.

Adrian Desmond, who has also written a biography of Darwin, and devotes much fawning prose to this duo, nonetheless provides the useful characterization of Huxley in the book's title: "the devil's disciple." Huxley's war against the Judeo-Christian outlook, in the name of a radical-positivist fanaticism that he labelled "science," fully earns him this

sobriquet. Indeed, he has to rank as one of the more noxious figures of the past century and a half, who militantly agitated to bring British philosophical radicalism to a new low of bestialism. From Huxley, to Prince Philip's World Wildlife Fund, and to the Great Apes' propagation of the idea that there is no fundamental difference between man and ape, is a relatively small step.

Ironically, Huxley had bitterly denounced theories of evolution, not much more than a decade before Darwin came on the scene. The idea of species transformations was not original with Darwin, which was original, was the amalgamation of that idea, with the Malthusian version of Thomas Hobbes's war of each against all. Prior to Darwin, the word "evolution" explicitly meant development, progress, unfolding of higher orders of existence—and was castigated by the British establishment for that reason. "Evolution"—widely bruited in European continental circles—was understood to be the *opposite* of Malthusianism. Huxley understood immediately what a coup Darwin had pulled off. Henceforth, species transformation—as was becoming obvious to biologists must occur, in some form—would no longer imply progress in the biosphere, but would be redefined as an English nobleman's form of "descent": Your nature is not to be found in what you are becoming, or might become, but rather in what you *were*. The stage was set for the diversionary battle between the "radical" Huxley, and the nominally "Christian" Church of England establishment.

Huxley's philosophy was the equivalent of a virus that has mutated to a more virulent stage. Whereas the main current of British philosophy since the 17th century's Hobbes, which itself derived from Venice's Paolo Sarpi, is defined by the notion that there is no fundamental difference between man and beast, now, with Darwin and Huxley, the next step could be taken: the mobilization of supposedly "scientific" proof, that man is not only descended from apes, but *is* himself an ape, maybe of a somewhat higher variety.

### Marx and the 'monkey book'

The Huxley-Darwin offensive, beginning in the late 1850s, was one particular expression of a broader radical-positivist, empiricist insurgency of the mid-19th century. It was linked to British Foreign Secretary Lord Palmerston's promotion, via his agent Giuseppe Mazzini, of radical political movements throughout Europe (see *EIR*, April 15, 1994, "Lord Palmerston's Multicultural Human Zoo"). Among Huxley's intimates and/or patrons, one finds senior British East India Company intelligence operative John Stuart Mill, British intelligence agent Sir John Bowring, romanticist historian Thomas Carlyle, "evolutionist" Herbert Spencer, and other important figures in the British imperialist policymaking and/or secret service structure. They were the Empire's "radicals," who portrayed themselves as "Dissenters," "rationalists," and "secularists," and promoted such "reform" movements as Chartism. They promoted free trade, as a "lib-

eral" alternative to the more ham-handed methods of the British Empire, but, in reality, as a more devious way of reinforcing imperial rule. Their mouthpiece was the *Westminster Review*, launched in the earlier 19th century by British secret service coordinator Jeremy Bentham, the bestialist philosopher of the "pleasure-pain principle," and by Mill.

This gets us back to the introductory quote above. Not only does it affirm Huxley's devotion to what we would today identify as the Prince Philip variety of man-ape, but it betrays the special operation he and his "radical" circle were involved in: to build a "workingman's" movement, premised inclusively on the idea that man is descended from the ape. This was put forward, with fiery passion, by Huxley, as a "liberating" and "revolutionary" idea, because it was demagogically counterposed to an encrusted, class-centered Church of England which supported a supposedly "divine order" in which man's place was fixed, and, thereby, the position of Britain's lower classes eternally preserved. Before the Great Ape Project, there was the Huxley-Darwin "Man-Ape Liberation Front"!

For a complex of reasons in the mid-19th century, the British had to make some adjustments in imperial strategy. They were facing a number of threats, including the development of the Abraham Lincoln-centered political movement in the United States and the agro-industrial development of the United States brought about by Lincoln's allies and co-thinkers; the progression in Russia toward the liberation of the serfs by Czar Alexander I in the 1860s; and the industrial development of Germany under the influence of the "national economy" policies of the German-American Friedrich List. The post-1815 repressive order of the Congress of Vienna and Holy Alliance had outlived its usefulness, and had to give way, by the 1840s-1850s, to something more "flexible." There had to be some degree of industrial development promoted in Britain, which meant the emergence of some kind of industrial working class. But that working class had to be engineered into an instrument of the Empire, as well as an insurgent force against Judeo-Christian Western civilization, under the banner of an ostensibly "rationalist" "scientific materialism." The "working-class radicalism" promoted by the imperialist circle to which Huxley belonged, was molded as a counterforce to the Christian social doctrine that began to develop in the 19th century, and which was to reach its culmination with the publication of the papal encyclical *Rerum Novarum* later in the century.

It is not surprising, from this standpoint, that Palmerston would sponsor the radical movements of Giuseppe Mazzini and the International Workingman's Association. In fact, the circles around Mazzini, and those of Huxley, as he became more prominent in the 1850s and 1860s, broadly overlap, in the personages of Mill, Bowring, and others. Also not surprising, is that, in 1863, when Huxley published a tract entitled *Evidence as to Man's Place in Nature*, Friedrich Engels wrote a letter to Karl Marx, recommending the book as "very good"; indeed, Marx himself was only following in the footsteps of

British mentors and patrons, in his own promotion of “scientific materialism.”

Desmond writes that the purpose of the 1863 *Evidence* tract was to “move man from the center of creation.” On receiving it, Darwin exulted, “Hurrah the monkey book has come!”

Note that the Huxley statement cited at the beginning of this article was made in 1861. This has obvious relevance to attempts by the British to counter the threat that Abraham Lincoln’s war against the British-backed southern Confederacy represented. That Huxley proclaimed himself to be “anti-slavery” at the time, only underscores how devious he and his lot were. This is just like today’s Great Ape Project proponent’s disgusting insistence on likening the “liberation of apes,” to the emancipation of African-American slaves.

### Huxley looks into the mirror

Huxley’s overriding passion, beyond making monkeys out of workers, was to break down the “species barrier” between man and animal.

In an 1858 lecture entitled “The Distinctive Characters of Man,” Huxley had proclaimed: “Now I am quite sure that if we had these three creatures [humans, gorillas, and baboons] fossilized and preserved in spirits for comparison, and were quite unprejudiced judges, we should at once admit that there is very little greater interval as animals between the gorilla and the man, than exists between the gorilla and the baboon.”

Desmond interjects this comment: “Skeleton or cerebrum, it made no difference. The devil dared him, and he proclaimed in public what Darwin thought in practice.” Desmond continues the quote from Huxley: “Nay more. I believe that the animal and moral faculties are essentially and fundamentally the same in kind in animals and ourselves. I can draw no line of demarcation between an instinctive and a reasonable action. . . . To the very root and foundation of his nature, man is one with the rest of the organic world.”

In 1860, he wrote *On the Zoological Relations of Man with the Lower Animals*, where he scorned “theologians and moralists” who are “impressed by a sense of the infinite responsibilities of mankind, awed by a just prevision of the great destinies in store for the only earthy being of practically unlimited powers,” and who “have always tended to conceive of their kind as something apart, separated by a great and impassable barrier.” By contrast, anatomists “discovering as complete a system of law and order in the microcosm as in the macrocosm . . . have no less steadily gravitated towards the opposite opinion, and, as knowledge has advanced, have more and more distinctly admitted the closeness of the bond which unites man with his humbler fellows.”

According to Desmond, Huxley seems to have had something of an identity crisis about all this. The biographer writes: “He peered into the chimpanzees’ cage and came ‘face to face with these blurred’ mirror images. The apes forced a sudden ‘mistrust of time-honored theories’ about our own vaunted place. ‘It is as if nature herself had foreseen the arrogance

of man.’ ”

Meanwhile, “radical” publications linked to Huxley and friends were “shattering the ‘man and beast’ dichotomy.”

### Agnosticism and the war against science

What Huxley became most famous, or infamous, for, was his attack on religion and theology. It is he who coined the term “agnostic,” to define his views. But he was certainly not anti-*religious* in his fervor; he was part of an organized movement, with significant allies on the European continent around Frenchman August Comte’s positivists, to create a new religion, or cult, based on a perverted concept of “science.” Science, for the Huxleys and their ilk, was no longer a process of fundamental discovery about the laws of the universe and how man might change these, but a radical empiricism that, in practice, amounted to gangsterism against anybody who might object to a radical Aristotelian approach to man’s relationship to the universe. It was the mentality of inquisitorial orthodoxy, which one sees today, against anybody who objects to the “ozone hole” and “global warming” hoaxes, or of Huxley-Darwinian epigone and Great Ape Dawkins, in insisting that belief in God is a “virus” passed down through the generations. The connection between then and now is also institutional: In 1870, Huxley became president of the British Association for the Advancement of Science, a command-center for today’s inquisition.

Although Desmond doesn’t mention this point, Huxley’s activity was extremely intense, at precisely the time when Bernhard Riemann and his collaborators in Germany were promoting a scientific method based rigorously on the Socratic method of Plato, and fully in accordance with the Golden Renaissance tradition of Nicholas of Cusa, Leonardo da Vinci, Johannes Kepler, Gottfried Leibniz, and so forth. It can be no accident, for anybody familiar with the British Empire’s methods of epistemological warfare, that Huxley came into prominence in the early- to mid 1850s, leading up to the 1859 publication of Darwin’s *On the Origin of Species*, just as Riemann was publishing his habilitation thesis, *On the Hypotheses Which Underlie Geometry*. Huxley had contacts in Germany; he cultivated exactly the opposite “scientific” trends to those of Riemann et al. One of his most intimate collaborators and supporters internationally, for many years, was Ernst Haeckel, the German “bio-geneticist” and “organist” who is the conceptual father of the modern-day “ecologist” movement.

Huxley brought the attack against the Judeo-Christian tradition, and against belief in God, to a point beyond that dared even by such earlier British bestialists as Hobbes, John Locke, and David Hume. As Desmond writes of Huxley’s views: “Reason could not reveal God, because it could not tear aside the veil of phenomena. Huxley realized that the human mind was trapped by the limitations of thought and language, and hemmed in by physical evidence. . . . He refused to treat the Divine *outside the reach of the senses* as anything but an ungraspable dream” (emphasis added).

The Book of *Genesis* he dismissed contemptuously as “theology”—a curse-word in the Huxley lexicon almost as often used as “Platonism.” After the release of Darwin’s *Origin of Species*, Huxley wrote a review for the *Westminster Review* in April 1881, in which he defended Darwin against his detractors, whom he denounced as “bigots.” Huxley lamented that “three-fourths of the civilized world” still held the “cosmogony of the semi-barbarous Hebrew” and the “coeval imaginations current among the rude inhabitants of Palestine” as “the authoritative standard of fact.”

Similarly, he blasted those paleontologists and geologists who believed in an idea of “progressive development” from lower forms of life to higher. Huxley’s “deconsecrated paleontology,” writes Desmond, “was deeply nihilistic and defiantly anti-Creative: no progress, no meaning to fossil life, no Christian comfort. For Huxley, almost uniquely, man was no ‘modulus and standard of the creation,’ no end point, merely an ‘aberrant modification.’”

As indicated, this was all promoted with a fervor suited to a religious fundamentalist cult. Huxley’s fanatical approach was variously described, by his contemporaries, as “Scientific Calvinism,” “Puritan evangelicalism,” or “romantic pantheism.”

But Huxley himself would be most proud of characterizing himself by his invented word “agnostic.” Desmond writes ironically, that Huxley was the “Infallible Head of the Church Agnostic,” to the extent that the magazine *Spectator* dubbed him “Pope Huxley.” And how did he come to the word “agnostic”? According to Desmond, he was trying to distance himself from some of the rhetorical and organizational excesses of the positivists associated with Auguste Comte; Huxley labelled their *modus operandi* as “Catholicism without Christianity.” One evening in 1869, he attended a dinner, at which “a cacophony of voices proclaimed that they ‘had attained a certain ‘gnosis,’ like the second-century gnostics who professed sparks of divine knowledge. That night, he came up with ‘Agnostic.’”

That Huxley was an imperialist and genocidalist, even his enthusiastic biographer acknowledges. As a 25-year-old, he expressed his views on Australia’s aborigines, in part to attack Christian missionaries and other “philanthropic evangelicals” who were trying to help them. He denounced the aborigines as “hopelessly irreclaimable savages,” and wrote: “Their ‘elimination’ . . . from the earth’s surface can be viewed only with satisfaction, as the removal of a great blot from the escutcheon of our common humanity, by all those who know them as they are, and are not to be misled by the maudlin philanthropy of ‘aborigines friends.’”

Desmond writes: “Australia’s nomads were blind to the Victorian ideals of private property, free-trade and Piccadilly fashion.” Describing Huxley’s “final solution” as “smugly horrifying,” Desmond comments: “Genocide and progress were ugly bedfellows.”

His great loyalty, of course, was to the Empire. In 1858, he wrote, “I firmly believe in the advent of an English epoch

in science and art.”

But he was sympathetic to imperialism more generally. In 1854, Huxley was assigned to write about the Caucasus wars for the *Westminster Review*, which pit the forces of the Russian czar against the Islamic guerrilla war leader Sultan Schamyl (a figure whose fanaticism Huxley greatly admired). Writes Desmond, interspersing quotes from the piece in the *Review*: “Huxley was not against Russian imperialism. Indeed, ‘the aggression of a nation of higher social organization upon those of lower grade’ was one of the ‘conditions of human progress.’ That was a bloody ethic of the age, soon to be sanctified in Darwin’s work. The point was to redirect the Russian bear’s gaze towards the Asian ‘wastes where his claws may find exercise advantageous to humanity.’”

This was fully in line with the views of Herbert Spencer, the man who, according to Desmond, drew Huxley “into a web of radical friendships” in the early 1850s. In 1866, Spencer wrote: “The continuance of the old predatory instinct . . . has subserved civilization, by clearing the earth of inferior races of men. The forces which are working out the great scheme of perfect happiness, taking no account of incidental suffering, exterminate such sections of mankind as stand in their way, with the same sternness that they exterminate beasts of prey and herds of useless ruminants.”

Prince Philip could not have stated the oligarchy’s intentions better!

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