

'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

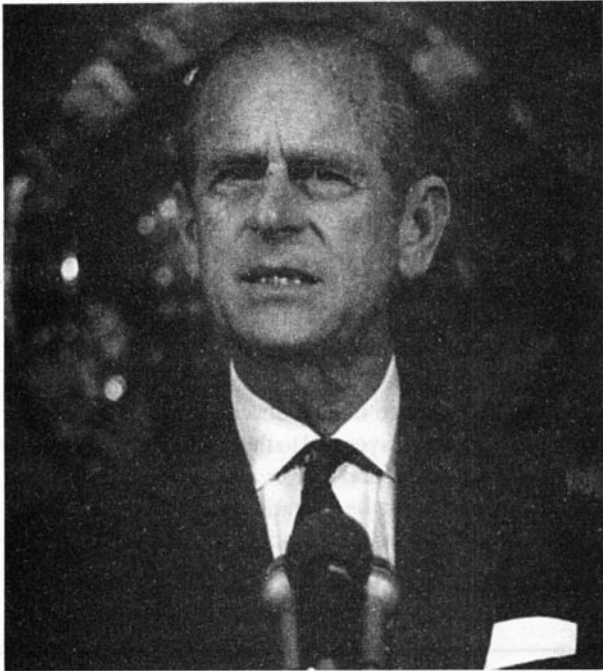
The action by these "public figures" represents a new phase in the campaign of the co-thinkers of British Royal Consort Prince Philip, the ideological godfather of this group of professed man-apes, and his World Wide Fund for Nature (WWF), to reduce the human race to the equivalent of "wildlife." Readers 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.

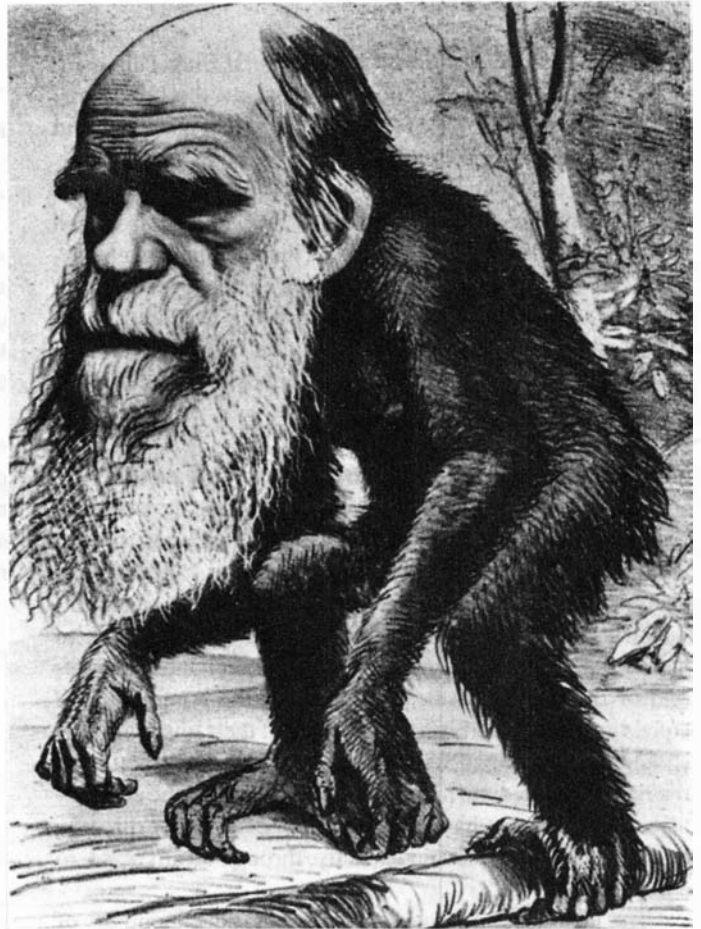
To this end, they are committed to polluting and destroying what is best in mankind, inclusively by their repeated attempts to liken their campaign for "liberation of apes" to the freedom won by emancipated African-American slaves and to the later civil rights movement in the United States.

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 continue: “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.

Book Reviews

Conceptual origins of the Great Ape Project

by Mark Burdman

Huxley: The Devil's Disciple

by Adrian Desmond

Michael Joseph, London, 1994

475 pages, hardbound, £20

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