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2007 was the third full year of operations at the North American Animal Liberation Press Office, which has had the good fortune to see acts of animal liberation continue to increase, and succeeded in increasing the visibility of that struggle and its victims. With the support of thousands of activists and benefactors, Press Officers completed more than 70 interviews last year with the mainstream media, provided the animals' side of the story in dozens of news articles and accounts, delivered inspirational and informative talks all over the world, and hopefully inspired many more people to join the struggle against those who abuse, exploit, torture, and murder non-human animals.

There were at least 53 claimed actions by the animal liberation underground in North America in 2007, almost twice the number from the year before - and there are undoubtedly many more actions that went unclaimed. From amongst these acts of liberation and sabotage, we were able to document and publicize numerous successes on behalf of animals in 2007, including:

* POM Wonderful juice company pledged to stop all animal testing after the Animal Rights Militia claimed to have tampered with their product on east coast store shelves (January 17)

Press Office Directive: The North American Animal Liberation Press Office (NAALPO) was founded to communicate the actions, strategies, and philosophy of the animal liberation movement to the media and the public. Many of these actions are illegal under a current societal structure that fails to recognize the rights of non-human animals to live free of suffering, but validates and promotes the "right" of industries to do whatever they want to animals for profit or research. Within these conditions, those in the underground working for animal liberation often cannot speak out directly. Nevertheless, their actions and message is urgent and deserve to be heard and understood. Since animal liberation actions either go unreported in the media or are uncritically vilified as "violent" with no attention paid to the violence that industries and individuals gratuitously inflict on animals, NAALPO seeks to clarify the motivation and nature of actions taken in defense of animals.

The Press Office also provides a historical, social, and philosophical context for an objective understanding of the nature and motivation of illegal direct actions taken on behalf of captive animals.

- * Animal Liberationist Peter Young was freed from prison, rejoining the movement to inspire activists to take on animal abusers (February 1)
 - * Eco-warrior Jeff Leurs had his 23 year prison sentence for burning SUV tires overturned. (February 15)
 - * 20 rabbits saw freedom in South Carolina as a result of an ALF liberation. (February 28)
 - * UCLA, UCSD and OHSU vivisectioners come under increased attack; no more business-as-usual torturing animals in California and Oregon. (June, July, August, October, November, December)
 - * 8 fishing boats were disabled on the US east coast, unable to participate in tournament designed to kill fish for amusement (August 22)
 - * A Norwegian whaling ship was sunk in its harbor. (September 16)
 - * 6000 wild mink were set free from their prison by activists in Newfoundland. (September 18)
 - * Wachovia Securities and AXA Group cut their ties to HLS after ALF attacks. (November 17)
 - * 102 hens go free from Utah farm when ALF raids their facility. (November 23)
- There were regrettably also some losses for animals during the year - most notably, the imprisonment of warriors from the Pacific Northwest who were victims of snitches, snitches like Jacob Ferguson, Stan Meyerhoff, Jen Kolar, Lacey Philabaum, Suzanne Savoie, Chelsea Gerlach, Darren Thurston, Kevin Tubbs, Kendall Tankersly, Lauren Weiner, Ryan Lewis and Zach Jensen. As a result, our movement added new prisoners Jonathan Paul, Daniel McGowan, Joyanna Zacher, Nathan Block, and Eric McDavid. These prisoners of the state need and deserve our support. To learn more, visit <http://www.animalliberationpressoffice.org/prisoners.htm>

To all those liberationists and liberationists-to-be, you have our eternal thanks and never-ending support. To those who cannot or will not join their ranks, help out by supporting the Press Office instead of wasting your money sending it to national organizations that pay six-figure salaries and wallow in expensive office buildings. And to those who exploit, abuse, torture, and murder our non-human brethren: May you feel the heat in more ways than one in 2008!
For the animals:

This newsletter is published quarterly, and is free of charge. Please note NEW ADDRESS!

6320 Canoga Avenue, Suite 1500
Woodland Hills, CA 91367
(818) 227-5022
Press@animalliberationpressoffice.org

12 Myths About Direct Action by anonymous

Direct action, "that is, any kind of action that bypasses established political channels to accomplish objectives directly", has a long and rich heritage in North America, extending back to the Boston Tea Party and beyond. Despite this, there are many misunderstandings about it, in part due to the ways it has been misrepresented in the corporate media.

1. Direct action is terrorism.

Terrorism is calculated to intimidate and thus paralyze people. Direct action, on the other hand, is intended to inspire and thus motivate people by demonstrating the power individuals have to accomplish goals themselves. While terrorism is the domain of a specialized class that seeks to acquire power for itself alone, direct action demonstrates possibilities that others can make use of, empowering people to take control of their own lives. At most, a given direct action may obstruct the activities of a corporation or institution that activists perceive to be committing an injustice, but this is simply a form of civil disobedience, not terrorism.

2. Direct action is violent.

To say that it is violent to destroy the machinery of a slaughterhouse or to



12 Myths of Direct Action (continued)

break windows belonging to a party that promotes war is to prioritize property over human and animal life. This objection subtly validates violence against living creatures by focusing all attention on property rights and away from more fundamental issues.

3. Direct action is not political expression, but criminal activity.

Unfortunately, whether or not an action is illegal is a poor measure of whether or not it is just. The Jim Crow laws were, after all, laws. To object to an action on the grounds that it is illegal is to sidestep the more important question of whether or not it is ethical. To argue that we must always obey laws, even when we consider them to be unethical or to enforce unethical conditions, is to suggest that the arbitrary pronouncements of the legal establishment possess a higher moral authority than our own consciences, and to demand complicity in the face of injustice. When laws protect injustice, illegal activity is no vice, and law-abiding docility is no virtue.

4. Direct action is unnecessary where people have freedom of speech.

In a society dominated by an increasingly narrowly focused corporate media, it can be almost impossible to initiate a public dialogue on a subject unless something occurs that brings attention to it. Under such conditions, direct action can be a means of nurturing free speech, not squelching it. Likewise, when people who would otherwise oppose an injustice have accepted that it is inevitable, it is not enough simply to talk about it: one must demonstrate that it is possible to do something about it.

5. Direct action is alienating.

On the contrary, many people who find traditional party politics alienating are inspired and motivated by direct action. Different people find different approaches fulfilling; a movement that is to be broad-based must include a wide range of options. Sometimes people who share the goals of those who practice direct action while objecting to their means spend all their energy decrying an action that has been carried out. In doing so, they snatch defeat from the jaws of victory: they would do better to seize the opportunity to focus all attention on the issues raised by the action.

6. People who practice direct action should work through the established political channels instead.

Many people who practice direct action also work within the system. A commitment to making use of every institutional means of solving problems does not necessarily preclude an equal commitment to picking up where such means leave off.

7. Direct action is exclusive.

Some forms of direct action are not open to all, but this does not necessarily mean they are without worth. Everyone has different preferences and capabilities, and should be free to act according to them. The important question is how the differing approaches of individuals and groups that share the same long-term goals can be integrated in such a way that they complement each other.

8. Direct action is cowardly.

This accusation is almost always made by those who have the privilege of speaking and acting in public without fearing repercussions: that is to say, those who have power in this society, and those who obediently accept their power. Should the heroes of the French Resistance have demonstrated their courage and accountability by acting against the Nazi occupying army in the full light of day, thus dooming themselves to defeat? For that matter, in a nation increasingly terrorized by police and federal surveillance of just about everyone, is it any wonder that those who express dissent might want to protect their privacy while doing so?

9. Direct action is practiced only by college students/privileged rich kids/desperate poor people/etc.

This allegation is almost always made without reference to concrete facts, as a smear. In fact, direct action is and long has been practiced in a variety of forms by people of all walks of life. The only possible exception to this would be members of the wealthiest and most powerful classes, who

who have no need to practice any kind of illegal or controversial action because, as if by coincidence, the established political channels are perfectly suited to their needs.

10. Direct action is the work of agents provocateurs.

This is another speculation generally made from a distance, without concrete evidence. To allege that direct action is always the work of police agent provocateurs is disempowering: it rules out the possibility that activists could do such things themselves, overestimating the powers of police intelligence and reinforcing the illusion that the State is omnipotent. Likewise, it preemptively dismisses the value and reality of a diversity of tactics. When people feel entitled to make unfounded claims that every tactic of which they disapprove is a police provocation, this obstructs the very possibility of constructive dialogue about appropriate tactics.

11. Direct action is dangerous and can have negative repercussions for others.

Direct action can be dangerous in a repressive political climate, and it is important that those who practice it make every effort not to endanger others. This is not necessarily an objection to it, however--on the contrary, when it becomes dangerous to act outside established political channels, it becomes all the more important to do so. Authorities may use direct actions as excuses to terrorize innocents, as Hitler did when the Reichstag was set afire, but those in power are the ones who must answer for the injustices they commit in so doing, not those who oppose them. Likewise, though people who practice direct action may indeed run risks, in the face of an insufferable injustice it can be more dangerous and irresponsible to leave it uncontested.

12. Direct action never accomplishes anything.

Every effective political movement throughout history, has made use of some form of direct action. Direct action can complement other forms of political activity in a variety of ways. If nothing else, it highlights the necessity for institutional reforms, giving those who push for them more bargaining chips; but it can go beyond this supporting role to suggest the possibility of an entirely different organization of human life, in which power is distributed equally and all people have an equal and direct say in all matters that affect them.

You believe in violence, well we do too.

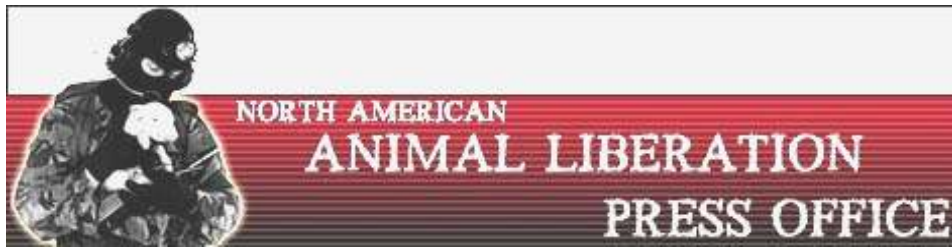
Moral Primitivism Anyone? A Satirical Examination of an Apologia for Industrialized Torture

by Jason Miller

"Again, if PETA is putting something out, I will always have my doubts - they see things one way and one way only. Theirs. In many ways the activists in this country are terrorists of a kind..." [Excerpt from an email written by a heavily indoctrinated and reactionary US American]

For a year now I have been an ethical vegetarian. Last Thanksgiving, I made what I thought was an enlightened moral decision to stop eating meat and to severely restrict my egg and dairy consumption. However, an email recently hit my inbox that presents such a powerful argument justifying the wanton torture and slaughter of animals (so we can please our palates) that my moral sensibilities and capacity to reason have been utterly disarmed. Signed with a cryptic "JC," this missive pummeled me with points I had not even considered when I made what I now rightly view as my ridiculous decision to go "meatless."

In fact, rarely a day goes by that I don't catch scent of the pungent aroma of the famous Kansas City barbeque I still crave—one can barely travel a mile or two in KC without finding oneself in olfactory range of restaurants that prepare extraordinarily delicious servings of non-human animal flesh.



Moral Primitivism Anyone? (continued)

I fully admit that I miss devouring tender, succulent sauce-drenched ribs, burnt ends, sliced beef, brisket....As I write this, I'm salivating like one of Pavlov's dogs tethered to the Cathedral Tower in Limerick on a Sunday morning....

What an extraordinary dilemma JC has created for me. At times I am still consumed by an almost overwhelming temptation to indulge myself in the consumption of one of my fellow animals. Feasting on sentient beings that had endured tortured, miserable existences (existences that were mere warm-ups for the sheer savagery that awaited them in the slaughterhouse) was one of my favorite pastimes.

So the question is, do I continue denying myself the sublime pleasure of dining on animal tissue in order to appease my conscience, or do I embrace JC's brilliant justification of meat consumption and satiate my hunger with a thick rare burger drowned in Heinz?

Allow me to examine and dissect some of JC's eloquent and illuminating conclusions:

JC: "I can't be held responsible for how turkeys or any animals are slaughtered. I'm never going to give up meat or fish or fowl, as our diet does require us to have protein and other nutrients that we receive from these products and I and many others enjoy eating them."

So forget the notion of the banality of evil. As a consumer, even if I eat meat I am absolved of ALL responsibility for the unimaginable horrors the producers inflict upon factory-farmed animals from "cradle to grave."

For Christ's sake! I've been subsisting for over a year without said "protein and other nutrients" from meat! I am a miracle of modern science!

And I find it nearly impossible to disagree with JC's statement that "I and many others enjoy eating them." (The "them" being animals of course—I would be lying if I said I didn't enjoy eating meat). As I was growing up my mother frequently confronted me with the question, "If everyone else jumped off a bridge would you do it too?" Obviously the "correct" response was "no." Sorry, Mom, but JC's lemming logic is a hell of a lot more enticing than going against the grain and "doing the right thing." Screw that—I'll have the porterhouse, please!

JC: "People have to eat and the bulk of their protein comes from animal sources. They have been doing it since the cave man and it isn't going to stop anytime soon. Tofu just doesn't cut it for most people as a meat substitute, nor those grotesque meat imitations made from veggie products and then shaped into meat like looking products."

Now that is a truly impenetrable Maginot Line of reasoning. I can't begin to argue with the assertion that people have to eat. And the bulk of my protein did indeed come from animal sources for about 39 years of my life. JC is a tough nut to crack! And to think I've actually been eating tofu and "those grotesque meat imitations made from veggie products and then shaped into meat like looking products." I cannot imagine what I've been thinking. Hunks of blood-saturated animal flesh, fat, and muscle that at some point in the production process were commingled with various organs, hooves, fur, and shit—forget those "grotesque meat imitations." I can really wrap my appetite around mutilated and raw animal parts that quickly rot if they aren't refrigerated.

Sorry Bossy, Wilbur and feathered friends. Since we human animals don't find "meat like looking products" to be delectable, we're going to continue confining you in dark, cramped quarters throughout your rueful lives, pumping you full of a toxic stew of antibiotics and growth hormones, causing you to grow so rapidly that you become crippled, performing surgery on you with no anesthetic, ripping out your teeth and clipping off your beaks so that when you go insane from the conditions we keep you under you can attack your fellow victims without damaging our product, loading you into severely over-crowded trucks in which you will do without

food or water for several days, and ultimately hanging you by your hind legs, slitting your throats, crushing your skulls, and boiling you to death.

Besides, consuming animal flesh worked well for Neanderthals and a mere 50,000 years have passed. Don't rush us into making changes.

JC: "All the people that chose to eat vegetarian style to attempt to make a statement, can do so, but their numbers will never increase enough to make a difference in the amount of animals that are slaughtered. Its supply and demand and it appears that the demand is still there. I think a more riveting point in considering limiting human consumption of some of these products is to be more careful about the meat/fowl/fish one eats is because of all the contamination w/ e.coli, salmonella & mercury. That to me, is the real concern."

She's right. Every last one of us who "eat vegetarian style" just wants "to make a statement." It has NOTHING to do with ethics, moral or conscience. We're just showing off, carving out a niche and making a name for ourselves. And there are so damn few of us that the immutable laws of capitalism (which all good libertarians from Texas KNOW were handed down to Moses along with the Ten Commandments) will inevitably prevail. It is God's will that we adhere to the law of supply and demand as the chief guiding principle of humanity. So when JC so astutely observes, "it appears the demand is still there," who are we humble herbivores to argue?

And what self-respecting speciesist inflated with the hubris of humanity's inherent right to subjugate and exploit "lesser" beings wouldn't agree with this gem from JC?

"I think a more riveting point in considering limiting human consumption of some of these products is to be more careful about the meat/fowl/fish one eats is because of all the contamination w/ e.coli, salmonella & mercury. That to me, is the real concern."

Fuck the non-human animals. Humans are the REAL concern. Why didn't I think of that before I wasted 12 months of prime meat-eating time? Keep brutalizing the cows, pigs and chickens. Just take care not to get sick when you eat them.

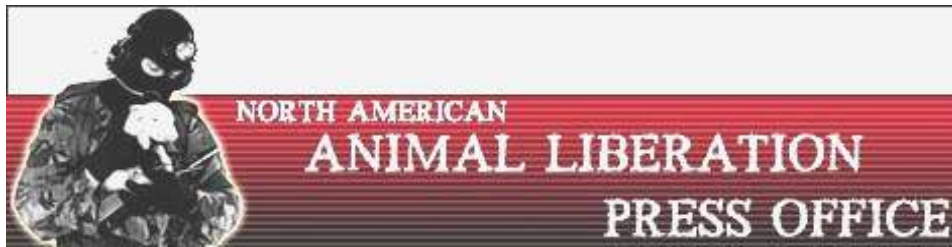
JC: "This is not one plight that I'm going to worry about - especially since it is an American tradition. If people want to eat plain lasagne for T-day or just a green bean casserole for any holiday they can certainly do so, but it isn't something that I would personally choose to do.

Inflicting unconscionable pain and abuse upon non-human animals so that we can eat them is an "American tradition." JC is right! And you don't fuck with traditions, especially American ones. Like bombing smaller countries into the Stone Age. Manifest destinying our way across the North American continent. Installing and supporting ruthless dictators who adhere to the Washington Consensus. Wielding our economic power like a cudgel to beat sovereign nations into submission. Lynching. Jim Crow. Slavery. Native American genocide. Just to name a few.

And I have to admit that there is something fundamentally flawed with anyone who would "want to eat plain lasagna for T-day or just a green bean casserole for any holiday." That is just plain un-American. Let's start carving that bird!

JC: "Again, if PETA is putting something out, I will always have my doubts - they see things one way and one way only. Theirs. In many ways the activists in this country are terrorists of a kind. They think they are more civilized in their behavior but they try to terrorize people "by educating them" to the extreme conditions some animals face and are unable to be reasoned with at all. Its their way or the highway."

"If PETA is putting something out, I will always have my doubts - they see things one way and one way only." Amen to that, JC. Simply examine



Moral Primitivism Anyone? (continued)

their name. Can you imagine a more arrogant, rigid group than the People for the Ethical Treatment of Animals? Thanks to JC's email, I too am beginning to harbor many doubts about them. Where the hell do Ingrid Newkirk and her band of "terrorists of a kind" get off thinking they are "more civilized in their behavior?" As human beings, don't we have the God-given right of dominion, which would mean we can abuse animals whenever we damn well please? And PETA members, don't you dare terrorize us with your knowledge. The reality is that we enjoy eating the flesh of dead animals and the more ignorant of their pain we remain, the better. So PETA, you can take OUR way or the highway. I think you know where the meat-eating population wants you to shove your ethics. We're broiling pork chops tonight!

So for a year now I have engaged in this rotten behavior known as vegetarianism. I have been depriving my body of protein, have been eating "grotesque" meat substitutes for no reason, have been violating sacred American traditions, have been "making a statement," have been engaging in a form of elitism, and have been a "terrorist of a kind." Somebody stop this bus! I want off!

Mea culpa!

And just how many pounds of meat must I consume before I am once again practicing the "American Way of Life" and reveling in its "non-negotiable" splendor?

Jason Miller is a recovering US American middle class suburbanite who strives to remain intellectually free. He is Cyrano's Journal Online's associate editor (<http://www.bestcyrano.org/>) and publishes Thomas Paine's Corner within Cyrano's at <http://www.bestcyrano.org/THOMASPAINE/>. You can reach him at JMiller@bestcyrano.com

Los Angeles Daily News Interview with Press Officer Lindy Greene

Patrick Range McDonald, reporter for the LA Weekly Magazine, asked Lindy Greene for an interview regarding the Stop The Killing campaign which focuses on the senseless killing in six Los Angeles municipal shelters. The article he subsequently published omitted virtually all of the pertinent information she provided and, instead, misquoted or quoted her out of context while claiming that activists were "terrorizing" and "making death threats" against Mayor Antonio Villaraigosa. If you have already read (or have access to) his report and compare it to the essay (see below) she sent to him, you will clearly observe his flagrant journalistic misconduct.

Interview with Patrick Range McDonald, Reporter for LA Weekly Magazine

The North American Animal Liberation Press Office (NAALPO) is an above-ground, legal entity that receives, releases to the media, and clarifies the anonymous communiqués it receives from underground activists who carry out illegal direct action in defence of abused and exploited nonhuman animals. The Press Officers do not participate in underground activities and do not know the identities of those who do. Neither can they (or any other above-ground activists) predict or control when, where, how, whom, or whether the underground will strike. Since we cannot communicate directly with the underground, the Press Officers do our best to construct a reasonable evaluation of why an action was taken - by speaking from the heart and drawing on perspectives gleaned from long-term commitment to the animal rights movement. I like to put it that we speak for those who cannot - and for those who dare not.

The Press Office is unable to guarantee in the strictest sense of the word the veracity of the details in the communiqués it receives; however, decades of effective underground actions reveal that animal liberationists are not inclined to fabrications that would obviously discredit their

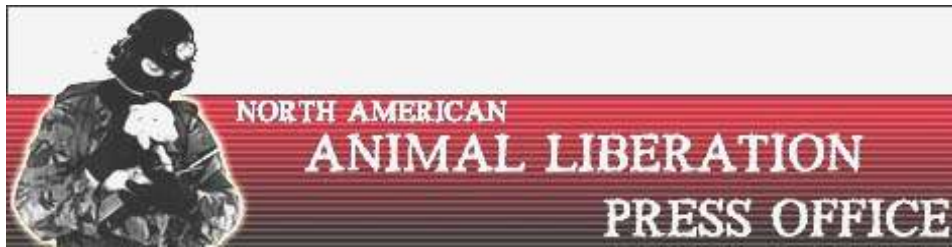
endeavors. The possibility of an agent-provocateur or an actual animal abuser submitting a false report always exists, but such ruse would be quickly exposed. It is the authorities, themselves, who have lied in order to make the underground look inept. Most notably, government agents in both the United States and England have claimed that actions were carried out at the wrong address. While any human beings are capable of making mistakes, the underground would likely be very confident of the locations it intended to strike.

The Stop the Killing educational campaign against Los Angeles Animal Services (LAAS) has been engaged in constitutionally-protected pickets for about three years. It obeys all local, state, and national laws governing demonstrations and seeks redress of grievances through totally legal channels. It focuses on the six Los Angeles municipal shelters currently overseen by General Manager Ed Boks. He was fired and asked to resign from the same positions in New York City and Maricopa County (AZ), respectively, for the identical complaints now levied against him in Los Angeles. These consist of allegedly "cooking the books," lying, and employing disingenuous means to appear to be lowering the kill rate. The latter is reputed to consist of manipulating figures by factoring out certain categories and allowing animals to linger until they die "on their own" from willfully untreated injuries and illnesses. Boks reportedly omits from the "euth" stats neonates, ferals, owner-surrenders, supposed "unsociables," and animals who die in-house. If the true kill rate is the percentage derived from the fraction whose denominator is the total number of animals impounded and whose numerator is the total number of animals dying (for any reason), my guess is that it would fall somewhere between 60 and 80 per cent. Ed Boks also refuses to implement the protocols, policies, procedures, and programs of NoKill Solutions proven to be saving lives at progressive shelters nationwide.

The Animal Liberation Front (ALF) is an underground group that removes animals directly from the clutches of - or inflicts economic sabotage on - their abusers. Liberations are difficult today, because of tightened and more sophisticated security - so the emphasis seems to be more on property damage. The motive for the former is self-explanatory, while that for the latter rests on the premise that money and material possessions are all that matter in the absence of conscience and compassion. The ALF adheres to a very strict guideline that no life - human or animal - be harmed during an action. Other groups - such as the Animal Rights Militia, Justice Department, and Revolutionary Cells - do not rule out violence against abusers as a morally justified tactic, although to date such has not (to my knowledge) been employed. In every social justice cause, there has been that element willing to "ratchet it up a notch" - and it is doubtful that movement objectives would have been achieved without it.

Property damage strives to completely shutter animal-abusing businesses or at least disable them to the point where recovery is extremely cumbersome and time-consuming. It consists usually of destroying equipment and data. Where individuals are concerned, cosmetic or mechanical insults to homes and vehicles "encourage" targets to pursue more ethical vocational endeavors. "Secondary" or "tertiary" targeting is a brilliant and effective strategy that goes after satellite businesses and clients servicing, supplying, and patronizing offensive central companies. The theory is that it's nearly impossible to conduct commerce when no one will underwrite an organization's insurance, do its banking, trade its stock, or even provide it with toilet paper. This is the situation for Huntingdon Life Sciences (HLS), a product-testing lab that poisons to death 500 animals a day and is the object of an ongoing international campaign across twenty-two countries. When aimed at family members and other associates of a disfavored individual, the logistic may seem to be "unfair" on the surface. But activists assign a certain degree of moral culpability to these indirect "accomplices" who enable the abusers by failing to hold them accountable for their atrocities against animals - and the intent of the underground actions is ostensibly to "persuade" them to exert pressure for reform on the perpetrators.

My speculation is that this last would be the reason behind the strikes



Lindy Greene Interview (cont.)

against Deborah Villar (sister of Los Angeles Mayor Antonio Villaraigosa) and Maria Teresa Blackman (ex-wife of Jimmy Blackman, mayoral Deputy Chief of Staff). They both are in a position to influence two men who have the power to make drastic beneficial changes for the innocent animals who are caught in the crosshairs between a pair of politicians whose continued dereliction of duty is costing tens of thousands of lives each year. The mayor refuses to fire the inept and uncaring Ed Boks and replace him with someone competent and dedicated. In fact, back in October 2005, the mayor and Jimmy Blackman promised the humane community that they were going to get the shelters on track by hiring Nathan Winograd (NoKill Solutions) as a consultant. But they reneged on that pledge.

And there may be people in the above-ground who disagree with some of the underground's targets, but they respect and support its choices. The few who have been caught reveal that those who elect to carry out illegal direct action are mature, bright, methodical individuals who just want the same thing the above-ground wants - for the killing to stop. And the way to get it to stop in the shelters is to implement the tenets of Nathan Winograd's No-Kill Equation.

I do not consider the statement in the communiqué© about "bumping" Mayor Villaraigosa a threat. Legally, a threat must comprise three elements: action, agent, and an imminent time frame. In other words, it must delineate what's going to happen, who's going to do it, and when it will occur. Every one of us, including you and me, has expressed - upon hearing of some heinous offense - the wish that the same would befall the perpetrator. It is not a threat or an advocacy, but simply an expression of moral outrage.

The UCLA Primate Freedom Project is a campaign against primate experimentation at the University of California at Los Angeles. The university squanders multiple millions of dollars studying methamphetamine addiction in monkeys. Substance abuse is an arena of inquiry that should lend itself admirably to clinical studies in which an investigation into the psychodynamic and socioeconomic parameters that contribute to a uniquely human problem would constitute a much more ethical and productive course than making "tweakers" of members of a species with no native inclination toward self-intoxication and no ability to communicate their experiences. UCLA also purports to "simulate" strabismus - commonly referred to as "lazy" or "crossed" eye - by injecting the paralytic drug Botox into the ocular musculature of restrained primates, when a simple and successful operation has already been known and practiced for at least six decades.

Underground activity is driven by pervasive animal abuse and is also a response to individuals and officials who consistently "thumb their noses" at above-ground activists and humane advocates. It also seems to escalate in the presence of law enforcement harassment and interference in the free exercise of First-Amendment rights. I personally have been cited and arrested for doing nothing more than peacefully protesting. I have also been raided twice by the FBI, who searched my apartment and confiscated two computers. I surmise that I was targeted because the authorities may see me as somewhat more "prominent" or "visible" - since I am a Press Officer, rather outspoken, and wont to use the bullhorn at demonstrations.

No one expects or demands perfection - but if LAAS would make a sincere, honest, and diligent effort to save animals' lives by hiring Nathan Winograd of NoKill Solutions to consult, it would doubtless find that the above-ground would take a hiatus and the humane community would rally behind it with support and assistance. Common sense would dictate that the underground would probably back off, as well. If all the killing and law enforcement attempts to quash civil liberties continue, I can only conjecture that both above-ground and underground campaigns will press onward - and possibly increase in frequency.

Lindy Greene
NAALPO Press Officer

Book Review: Charles Patterson's The Eternal Treblinka: Our Treatment of Animals and the Holocaust

New York: Lantern Books, 2002, 280 pp.

Reviewed by Dr. Steven Best

Associate Professor, Departments of Humanities and Philosophy
University of Texas, El Paso

"True human goodness, in all its purity and freedom, can come to the fore only when its recipient has no power. Humanity's true moral test, its fundamental test (which lies deeply buried from view), consists of its attitude towards those who are at its mercy: animals. And in this respect humankind has suffered a fundamental debacle, a debacle so fundamental that all others stem from it." Milan Kundera, *The Unbearable Lightness of Being*

Since the nineteenth century, geographers have developed theories of "environmental determinism" that reject the humanist interpretation of history as constituted solely through human-to-human interactions. By contrast, they emphasized that environmental factors such as physical terrain and climate determined psychological outlooks and temperaments, cultural characteristics, social organization, and historical change. Once introduced into historiography as a crucial perspective mediated with other perspectives such as economics, class, technology, and culture in a non-reductionist manner that does not ignore the influence of social factors and the ability of humans to shape their environments as well, "environmental determinism" (read: "conditioning") greatly bolsters our abilities to understand biological evolution, social development, and human behavior.

While a welcome advance over the anthropocentric conceit that only humans shape human actions, the environmental determinism approach typically fails to emphasize the crucial role that *animals* play in human history, as well as how the human *exploitation of animals* is a key cause of hierarchy, social conflict, and environmental breakdown. A core thesis of what I call "animal standpoint theory" is that animals have been *key driving and shaping forces of human thought, psychology, moral and social life, and history* overall. More specifically, animal standpoint theory argues that *the oppression of human over human has deep roots in the oppression of human over animal*.

In this context, Charles Patterson's recent book, *The Eternal Treblinka: Our Treatment of Animals and the Holocaust*, articulates the animal standpoint in a powerful form with revolutionary implications. The main argument of *Eternal Treblinka* is that the human domination of animals, such as it emerged some ten thousand years ago with the rise of agricultural society, was the first hierarchical domination and laid the groundwork for patriarchy, slavery, warfare, genocide, and other systems of violence and power. A key implication of Patterson's theory is that human liberation is implausible if disconnected from animal liberation, and thus humanism -- a *speciesist* philosophy that constructs a hierarchal relationship privileging superior humans over inferior animals and reduces animals to resources for human use -- collapses under the weight of its logical contradictions.

Patterson lays out his complex holistic argument in three parts. In Part I, he demonstrates that animal exploitation and speciesism have direct and profound connections to slavery, colonialism, racism, and anti-Semitism. In Part II, he shows how these connections exist not only in the realm of ideology -- as conceptual systems of justifying and underpinning domination and hierarchy -- but also in systems of technology, such that the tools and techniques humans devised for the rationalized mass confinement and slaughter of animals were mobilized against human groups for the same ends. Finally, in the fascinating interviews and narratives of Part III, Patterson describes how personal experience with German Nazism prompted Jewish to take antithetical paths: whereas most retreated to an insular identity and dogmatic emphasis on the singularity of Nazi evil and its tragic experience, others recognized the profound similarities between how Nazis treated their human captives and how humanity as a whole treats other animals, an epiphany that led them to



Review: Eternal Treblinka (continued)

adopt vegetarianism, to become advocates for the animals, and develop a far broader and more inclusive ethic informed by universal compassion for all suffering and oppressed beings.

The Origins of Hierarchy

"As long as men massacre animals, they will kill each other" –Pythagoras

It is little understood that the first form of oppression, domination, and hierarchy involves human *domination over animals*. Patterson's thesis stands in bold contrast to the Marxist theory that the *domination over nature* is fundamental to the domination over other humans. It differs as well from the social ecology position of Murray Bookchin that *domination over humans* brings about alienation from the natural world, provokes hierarchical mindsets and institutions, and is the root of the long-standing western goal to "dominate" nature. In the case of Marxists, anarchists, and so many others, theorists typically don't even mention human domination of animals, let alone assign it causal primacy or significance. In Patterson's model, however, the human subjugation of animals is the first form of hierarchy and it paves the way for all other systems of domination such as include patriarchy, racism, colonialism, anti-Semitism, and the Holocaust. As he puts it, "the exploitation of animals was the model and inspiration for the atrocities people committed against each other, slavery and the Holocaust being but two of the more dramatic examples."

Hierarchy emerged with the rise of agricultural society some ten thousand years ago. In the shift from nomadic hunting and gathering bands to settled agricultural practices, humans began to establish their dominance over animals through "domestication." In animal domestication (often a euphemism disguising coercion and cruelty), humans began to exploit animals for purposes such as obtaining food, milk, clothing, plowing, and transportation. As they gained increasing control over the lives and labor power of animals, humans bred them for desired traits and controlled them in various ways, such as castrating males to make them more docile. To conquer, enslave, and claim animals as their own property, humans developed numerous technologies, such as pens, cages, collars, ropes, chains, and branding irons.

The domination of animals paved the way for the domination of humans. The sexual subjugation of women, Patterson suggests, was modeled after the domestication of animals, such that men began to control women's reproductive capacity, to enforce repressive sexual norms, and to rape them as they forced breeding in their animals. Not coincidentally, Patterson argues, slavery emerged in the same region of the Middle East that spawned agriculture, and, in fact, developed as an extension of animal domestication practices. In areas like Sumer, slaves were managed like livestock, and males were castrated and forced to work along with females.

In the fifteenth century, when Europeans began the colonization of Africa and Spain introduced the first international slave markets, the metaphors, models, and technologies used to exploit animal slaves were applied with equal cruelty and force to human slaves. Stealing Africans from their native environment and homeland, breaking up families who scream in anguish, wrapping chains around slaves' bodies, shipping them in cramped quarters across continents for weeks or months with no regard for their needs or suffering, branding their skin with a hot iron to mark them as property, auctioning them as servants, breeding them for service and labor, exploiting them for profit, beating them in rages of hatred and anger, and killing them in vast numbers – all these horrors and countless others inflicted on black slaves were developed and perfected centuries earlier through animal exploitation.

As the domestication of animals developed in agricultural society, humans lost the intimate connections they once had with animals. By the time of Aristotle, certainly, and with the bigoted assistance of medieval theologians such as St. Augustine and Thomas Aquinas, western humanity had developed an explicitly hierarchical worldview – that came to

be known as the "Great Chain of Being" – used to position humans as the end to which all other beings were mere means.

Patterson underscores the crucial point that the domination of human over human and its exercise through slavery, warfare, and genocide typically begins with the denigration of victims. But the means and methods of dehumanization are derivative, for *speciesism provided the conceptual paradigm that encouraged, sustained, and justified western brutality toward other peoples*. "Throughout the history of our ascent to dominance as the master species," Patterson writes, "our victimization of animals has served as the model and foundation for our victimization of each other. The study of human history reveals the pattern: first, humans exploit and slaughter animals; then, they treat other people like animals and do the same to them." Whether the conquerors are European imperialists, American colonialists, or German Nazis, western aggressors engaged in *wordplay before swordplay*, vilifying their victims – Africans, Native Americans, Filipinos, Japanese, Vietnamese, Iraqis, and other unfortunates – with opprobrious terms such as "rats," "pigs," "swine," "monkeys," "beasts," and "filthy animals."

Once perceived as brute beasts or sub-humans occupying a lower evolutionary rung than white westerners, subjugated peoples were treated accordingly; once characterized as animals, they could be hunted down like animals. The first exiles from the moral community, animals provided a convenient discard bin for oppressors to dispose of the oppressed. The connections are clear: "For a civilization built on the exploitation and slaughter of animals, the 'lower' and more degraded the human victims are, the easier it is to kill them." Thus, colonialism, as Patterson describes, was a "natural extension of human supremacy over the animal kingdom." For just as humans had subdued animals with their superior intelligence and technologies, so many Europeans believed that the white race had proven its superiority by bringing the "lower races" under its command.

There are important parallels between speciesism and sexism and racism in the elevation of white male rationality to the touchstone of moral worth. The arguments European colonialists used to legitimate exploiting Africans – that they were less than human and inferior to white Europeans in ability to reason – are the very same justifications humans use to trap, hunt, confine, and kill animals. Once western norms of rationality were defined as the essence of humanity and social normality, by first using non-human animals as the measure of alterity, it was a short step to begin viewing odd, different, exotic, and eccentric peoples and types as non- or sub-human. Thus, the same criterion created to exclude animals from humans was also used to ostracize blacks, women, and numerous other groups from "humanity." The oppression of blacks, women, and animals alike was grounded in an argument that biological inferiority predestined them for servitude. In the major strain of western thought, alleged rational beings (i.e., elite, white, western males) pronounce that the Other (i.e., women, people of color, animals) is deficient in rationality in ways crucial to their nature and status, and therefore are deemed and treated as inferior, subhuman, or nonhuman. Whereas the racist mindset creates a hierarchy of superior/inferior on the basis of skin color, and the sexist mentality splits men and women into greater and lower classes of beings, the speciesist outlook demeans and objectifies animals by dichotomizing the biological continuum into the antipodes of humans and animals. As racism stems from a hateful white supremacism, and sexism is the product of a bigoted male supremacism, so speciesism stems from and informs a violent *human supremacism* – namely, the arrogant belief that humans have a natural or God-given right to use animals for any purpose they devise or, more generously, within the moral boundaries of welfarism and stewardship, which however was Judaic moral baggage official Christianity left behind.

By the nineteenth century, exploiting a corrupt understanding of Darwin's natural selection theory, Social Darwinists promoted the pernicious ideology of "Might is Right" in order to frame class domination as something natural and inevitable rather than contingent and subject to change. A variant of Social Darwinism was used by Hitler and German Nazis to justify their genocidal campaigns'. Ultimately derived from speciesism, the Might is Right view continues to prop up human barbarity



Review: *Eternal Treblinka* (continued)

toward animals, and it has sedimented into a bland, unreflective “common sense” consent to human supremacism and the ongoing pogrom against animals.

Animal Breeding and Eugenics

“Human rule over the lower creatures provided the mental analogue in which many political and social arrangements were based.” Keith Thomas

After analyzing how the domination of animals provides the conceptual model for the domination of humans, Patterson turns, in Part II, to the task of identifying the linkages between animal breeding and eugenics measures such as sterilization, euthanasia killings. Still more provocatively, he unearths the hidden connections between the industrialized killing of animals in early twentieth century slaughterhouses and the bureaucratic and technological machinery used by the German Nazis during the Holocaust.

Some readers may be surprised to learn the full extent to which the US (most notably, the “educated” and “liberal” elite as well as the mainstream press) was poisoned by racist ideologies throughout the late nineteenth and early twentieth centuries. Certainly, a virulent racism initiated, perpetuated, and legitimated slavery and the genocidal war against the Native American nations, but racism also shaped the thinking of scientists and elites in a way that decisively influenced the thinking and policies of Hitler and German Nazism.

By the early nineteenth century, Patterson notes, western “sciences” often were little more than crude justifications for racism, colonialism, and Eurocentrism, as the facts of human nature were distorted to construct a hierarchy that extended from white Europeans at the top to dark-skinned peoples at the bottom. Appallingly, major scientists of the day, such as Charles Lyell and Georges Cuvier, trafficked in racist crudities. Cuvier, for instance, described Africans as “the most degraded of human races, whose form approaches that of the beast.” Ernst Haeckel, the esteemed German philosopher and biologist who coined the term “ecology,” averred that non-western races are “psychologically nearer to the mammals (apes and dogs) than to civilized Europeans.” With chilling implications, Haeckel concluded, “we must, therefore, assign a totally different value to their lives.” Paul Broca, a French pathologist and anthropologist, spawned the popular pseudo-science of “craniometry” which (mis)measured human skulls to support the thesis that brain size was related to intelligence; in a paradigmatic example of how politics and ideology can derail, betray, and literally deform the scientific enterprise, Broca and others employed crude and arbitrary methods to “prove” the presumption that white Europeans had the largest skull size, and so clearly were the highest specimens of humanity.

More insidiously still, eugenics became hugely influential in the late nineteenth and early twentieth centuries, especially in the US and Germany. The attempt to manipulate and “improve” the human gene stock originated in early agricultural society through attempts to breed the largest and strongest animals. The Nazi vilification of huge swaths of human society, including blacks, Jews, and those deemed intellectually and physically “unfit” or “inferior,” was dependent upon dehumanization by identifying them with animals. Eugenics had real consequences in the US, for by the 1920s tens of thousands of people had been sterilized. These campaigns were a direct and formidable influence on German Nazism. Hitler studied US policies and ultimately was inspired to surpass the pioneering lead of the US by pushing eugenics to its ultimate conclusions -- to the “final solution” realized in the massacre of millions of undesirables Hitler likened to animals, insects, and even bacteria.

A Tale of Two Holocausts

“We have been at war with the other creatures of this earth ever since the first human hunter set forth with spear into the primeval forest. Human imperialism has everywhere enslaved, oppressed, murdered, and

mutilated the animal peoples. All around us lie the slave camps we have built for our fellow creatures, factory farms and vivisection laboratories, Dachaus and Buchenwalds for the conquered species. We slaughter animals for our food, force them to perform silly tricks for our delectation, gun them down and stick hooks in them in the name of sport. We have torn up the wild places where once they made their homes. Speciesism is more deeply entrenched within us even than sexism, and that is deep enough.” Ronnie Lee, founder of the Animal Liberation Front

Patterson argues that the US roots of German Nazism grew not only through the widespread influence of eugenics, but also through the industrialized slaughter of animals. Both ideologically (racism and eugenics) and technologically (mass production/destruction models), Nazis took their inspiration from the US, such that “the road to Auschwitz traveled through America” and ultimately “begins at the slaughterhouse.”

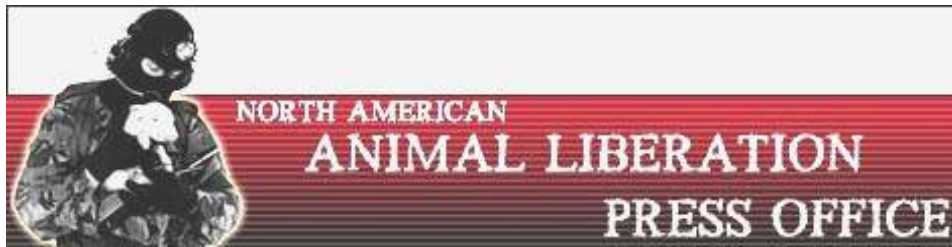
More than anyone else in the US, automobile mogul Henry Ford helped paved the way to Auschwitz and Dachau. Ford was a rabid anti-Semite who began in 1920 to publish screeds against the Jews through his weekly newspaper. Ford organized his columns as a book and *The International Jew* sold a half-million copies in the US and Europe and “became the bible of the postwar anti-Semitic movement.” Hitler extolled Ford’s book and disseminated it widely among officers and troops. Hitler regarded Ford as a pioneer, visionary, and comrade, declaring that “I regard Henry Ford as my inspiration” – so much so that he even kept a life-size portrait of Ford in his office. Ford proudly received the honors bestowed on him, and a Ford subsidiary company was a major supplier of vehicles for the German army.

In addition to his virulent anti-Semitism, Ford helped to incubate German Nazism in another key way through the development of industrial technology methods. The same techniques that Ford pioneered for the mass production of automobiles were used by Nazis for the administration of mass killing. A crucial but little-known fact, however, is that these techniques were *first developed in the slaughterhouses* for the kind of streamlined killing and disassembly of animal bodies such as were required to satisfy growing consumer demand for meat. In 1865, amidst the colossal stockyards of Chicago, meatpackers introduced the conveyor belt to increase the speed and efficiency of the killing. Slaughterhouses pioneered the division of labor techniques – whereby a grisly team of “knockers,” “splitters,” “boners,” and “trimmers” specialized in different tasks --used for all subsequent forms of mass production.

Ford’s visit to a Chicago slaughterhouse inspired his adaptation of assembly line and division of labor techniques to churn out an endless procession of identical automobiles. But the technological grafting did not end there. “As the twentieth century would demonstrate,” Patterson observes, “it was but one step from the industrialized killing of American slaughterhouses to Nazi Germany’s assembly-line mass murder.” Thus, historians should look not to Henry Ford as the innovator of mass production, but rather to meatpacking giants Gustavus Swift and Philip Armour.

To facilitate their brutal butchery, Nazis aimed to make killing people seem like slaughtering animals. The “Might is Right” ideology that humans employ to justify their brutality against animals was central to Nazi ideology, for, as Hitler stated: “Man owes everything that is of importance of the principle of struggle and to one race [Aryan race] which has carried itself forward successfully. Take away the Nordic Germans and nothing remains but the dance of apes.” Hitler’s basic outlook was that nature is ruled by the law of struggle, and he summarized his worldview in this way: “He who does not possess power loses the right to life.”

In the rationalized production systems of Chicago and Auschwitz, the goal is speed, efficiency, and maximized killing, and the process unfolds through a division of labor with workers specializing in different tasks. Similarly, from transportation to gassing, by way of a gigantic social production line, Nazis tried to keep the movement of prisoners constant, such that as quickly and smoothly as possible one group followed another to their doom. As with slaughterhouses, the sick and lame were cleared away. Both animals and humans were crammed together and transported



Review: *Eternal Treblinka* (continued)

in mass in rail cars to their final destination. The Nazis shipped Jews to their death in cattle cars, they temporarily unloaded them in slaughterhouses where they were confined in animal pens, and then dispatched them to their death through the same rail lines paths used to transport and slaughter animals.

Lessons Learned, Lessons Lost

"At the moment our human world is based on the suffering and destruction of millions of non-humans. To perceive this and to do something to change it in personal and public ways is to undergo a change of perception akin to a religious conversion. Nothing can ever be seen in quite the same way again because once you have admitted the terror and pain of other species you will, unless you resist conversion, be always aware of the endless permutations of suffering that support our society." Arthur Conan Doyle

"The vast majority of Holocaust survivors are carnivores, no more concerned about animals' suffering than were the Germans concerned about Jews' suffering. What does it all mean? I will tell you. It means that we have learned nothing from the Holocaust." Arthur Kaplan

By this point in Patterson's narrative, many readers may be offended by the audacity of comparing the suffering of animals and human beings, but Patterson disarms this speciesist objection quite effectively in the third section of *Eternal Treblinka*. Here, often using original research and interviews, he discusses the experiences of numerous Holocaust survivors and Jewish people currently living in Germany and Austria, many of whom lost family members to Nazi terror. While many Jews scarred by the human Holocaust never made the connection to the animal Holocaust, and remained speciesists and carnivores, numerous Jewish activists, artists, and intellectuals did, as their experiences of Nazism and concentration camps gave them a greater empathy for all oppressed life and, logically, led them to vegetarianism. As beautifully stated by Edgar Kupfer-Koberwitz, a prisoner in Dachau (1940-1945), "I eat no animals because I don't want to live on the suffering and death of other creatures. I have suffered so much myself that I can feel other creatures' suffering by virtue of my own."

Through a series of compelling narratives, Patterson discusses the lives and moral epiphanies of many distinguished Jewish people who learned to connect the important dots, including Alex Hershaf, founder and president of the Farm Animal Reform Movement (FARM); Peter Singer, ethicist and author of *Animal Liberation*; and Henry Spira, noted animal rights activist. Another notable Jewish figure Patterson describes is Isaac Bashevis Singer, the 1978 Nobel Prize winner in Literature. Many of the characters in Singer's short stories and novels are vegetarians as well as proponents of a universal ethics of compassion that extends beyond human society to include animals. Singer denounces the hypocrisy of those who speak against bloodshed while themselves causing it in their daily food choices, and he spoke through his characters in poignant statements such as:

"You cannot be gentle while you're killing a creature, you cannot be for justice while you take a creature who is weaker than you and slaughter it, and torture it."

"People should live in such a way that they did not build their happiness on the misfortune of others."

"The man who eats meat ... upholds with every bite ... that might is right."

Singer draws broad connections between the violence humans inflict on animals and the cruelties they heap upon one another, and criticized the "Might is Right" ideology as a fascist ideology at its core. "The smugness with which man could do with other species as he pleased," Singer writes, "exemplified the most extreme racist theories, the principle that might is right." For Singer, "There is only one little step from killing animals to creating gas chambers a la Hitler and concentration camps a la Stalin ...

There will be no justice as long as man will stand with a knife or with a gun and destroy those who are weaker than he is." Singer insists that "what the Nazis had done to the Jews, man was doing to the animals." Most famously, in his short story, "The Letter Writer," Singer drew an apt analogy between the violence German Nazis used against human victims and the tyranny humans throughout the globe impose on animals: "What do they know -- all these scholars, all these philosophers, all the leaders of the world? They have convinced themselves that man, the worst transgressor of all the species, is the crown of creation. All other creatures were created merely to provide him with food, pelts, to be tormented, exterminated. In relation to them, all people are Nazis; for the animals it is an eternal Treblinka."

The ideology of speciesism -- or human supremacism -- has buttressed systems of domination over animals for over ten thousand years. In his own astute grasp of the links in the gigantic chain of violence, Dachau survivor Koberwitz wrote, "I believe as long as man torture and kills animals, he will torture and kill humans as well---and wars will be waged---for killing must be practices and learned on a small scale." In addition to compelling characters such as Koberwitz, Patterson chronicles the life and thought of Dr. Helmut Kaplan. In a protest outside of a giant pharmaceutical firm in Frankfurt, Kaplan enjoined German citizens to recognize that in addition to the revisionist lie that concentration camps never existed, there is a *second lie* that death camps no longer exist, that society is civilized and no longer rooted in violence and barbarism. With Isaac Bashevis Singer, Kaplan argues that "Everything the Nazis did to Jews we are today practicing on animals," and that what is happening to them "is exactly analogous to the Holocaust of the Nazis." Just like the Holocaust, people do not want to know what is happening to animals and are in denial; the "good Germans" who went about their business while the smoke of cremated humans drifted through the air has its analogue in the "good humans" who feign moral goodness and compassion, but ultimately are prejudiced hypocrites whose food choices perpetuate the ongoing Holocaust against animals.

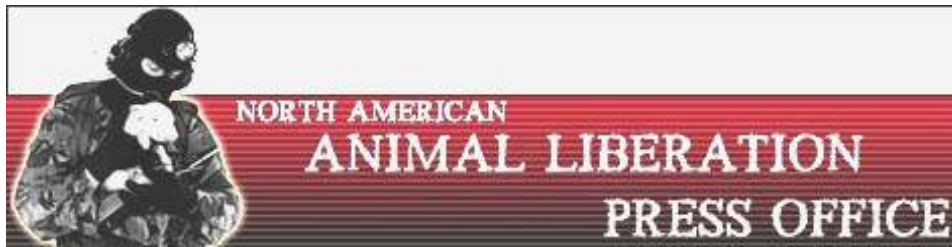
The "Holocaust on Your Plate" Controversy

"Auschwitz begins wherever someone looks at a slaughterhouse and thinks: they're only animals." Theodor Adorno

"As long as there are slaughterhouses, there will be battlefields." Tolstoy

Aware of the deep continuities between the animal and human holocaust, and inspired by Patterson's book and the words of some progressive Jewish scholars, in February 2002, the People for the Ethical Treatment of Animals (PETA) launched a new exhibit which was to travel to over 100 American and foreign cities. The "Holocaust on Your Plate" exhibit consisted of "eight 60-square-foot panels that juxtaposed photos of suffering and death in factory farms and slaughterhouses alongside parallel images of scenes of the horrors of Nazi concentration camps." Employing its usual method shock tactics to disrupt complacency and provoke thought, PETA hoped that the exhibit would "stimulate contemplation of how the victimization of Jews, Gypsies, homosexuals, and others characterized as 'life unworthy of life' during the Holocaust parallels the way that modern society abuses and justifies the slaughter of animals." According to PETA, the photos "graphically depicts the point that Singer made when he wrote, 'In relation to [animals], all people are Nazis.'" Newkirk explained the rationale behind the exhibit in this way: "The 'Holocaust on Your Plate' Campaign was designed to desensitize [people] to different forms of systematic degradation and exploitation, and [to show that] the logic and methods employed in factory farms and slaughterhouses are analogous to those used in concentration camps. We understand both systems to be based on a moral equation indicating that 'might makes right' and premised on a concept of other cultures or other species as deficient and thus disposable. Each has its own unique mechanisms and purposes, but both result in immeasurable, unnecessary suffering for those who are innocent and unable to defend themselves."

The controversial exhibit offended many Jewish and non-Jewish people



Review: Eternal Treblinka (continued)

with its graphic equation of factory farms and concentration camps. Chairman of the Anti-Defamation League, Abraham Foxman, said that the exhibition, was "outrageous, offensive and takeschutzpah to new heights ... The effort by Peta to compare the deliberate systematic murder of millions of Jews to the issue of animal rights is abhorrent." Similarly, Stuart Bender, legal counsel for the United States Holocaust Memorial Museum, wrote an angry missive to PETA asking them to "cease and desist this reprehensible misuse of Holocaust materials."

Yet Patterson shows that it is by no means inappropriate to draw analogies between animal and human slavery or between the animal and human holocaust and that visceral reactions to such comparisons, while understandable on many levels, is morally myopic, exhibits the same type and structure of hierarchy and devaluation Nazis used against Jews, and failed to understand the larger meanings of the human Holocaust.

First, Patterson provides a powerful argument that the human holocaust *built on* the animal holocaust in significant ways, both ideologically and technologically, and thus there *are* important and relevant analogies to be made. In both cases, groups of beings are branded as inferior, separated from their families and homes, shipped and processed in rationalized bureaucratic ways, reduced to slave labor and often to experimental subjects of "science," and ultimately murdered and disposed when their existence was no longer useful or convenient. There *is* a significant parallel between animals and humans confined in cages or cells, sick and scrawny, crammed into trucks or railcars on the way to slaughter, forced to labor unto death, and killed in gas chamber rooms (or meeting *worse fates* in the case of animals, such as being sliced apart while still conscious).

Second, as demonstrated throughout the third section of Patterson's book, many Jewish people and Nazi victims themselves urge the importance of grasping the relationship between the animal and human holocaust, in both thought and practice, so why is it necessarily insensitive or anti-Semitic if non-Jewish people do the same. Here it is important to note that the PETA exhibit was inspired by Jewish writer, Charles Patterson; that it relied extensively on quotes by Jewish Holocaust victims and survivors; that it was funded by an anonymous Jewish philanthropist; and that it was put together by Matt Prescott, a PETA activist who lost several relatives in the Holocaust. The point of the exhibit was not to ignore obvious differences between the animals and humans, as well as between their respective holocausts, but rather to underscore the profound similarities. Here, in reference to the shared nature of oppressed animals and humans, the bottom line is that *pain is pain and suffering is suffering*, that all species live in psychological and physical torment stripped from their environment and families, when isolated and confined in small cages, when forced to labor until exhaustion or death, when experimented on, when living in fear and anxiety before finally being murdered.

This said, it is nonetheless crucial to understand the concerns of oppressed human groups when being compared to animals, not only because they often feel their experience is being exploited for the purposes of another group, however sincere or valid (and most critics did not feel the intentions of PETA were honorable or respectful), but also because a key cause of their oppression was being likened to animals in the first place. But the comparisons done by PETA, Patterson, and a host of Jewish writers and activists are hardly the same as those made by racists, anti-Semites, and Nazis, as PETA (as true of animal rights people in general) is not ideologically reactionary but rather wants to overcome all forms of hierarchy, domination, exploitation, bias, prejudice, and violence to develop a more, not less, comprehensive ethic and principle of equality (as based on sentience, not arbitrary, circular, and self-serving human appeals to human reason).

Moreover, the point of the exhibit – as true of Patterson's book – is not to reduce humans to animals, but rather to raise animals up into humans in the sense that they are accorded respect, granted their proper intrinsic value, and endowed with the rights relevant for them to lead lives based on freedom from pain and suffering and freedom to happiness and pleasure.

Finally, whether critics acknowledge it or not, there simply *are* commonalities among modes of oppression, they *do* co-constitute and reinforce one another, and these *need* to be analyzed as one holistic complex of hierarchy, domination, and oppression, one that, as argued all along, has important roots in the domination of animals. As Matt Prescott eloquently explains: "The very same mindset that made the Holocaust possible - that we can do anything we want to those we decide are 'different or inferior' - is what allows us to commit atrocities against animals every single day. ... The fact is, all animals feel pain, fear and loneliness. We're asking people to recognize that what Jews and others went through in the Holocaust is what animals go through every day in factory farms."

To give Dr. Martin Luther King a significantly broader reading that extends beyond the narrow limits of the human community to include all sentience life: "*No one can be free until all are free.*" There is a moral hypocrisy and speciesist double-standard informing heated attacks on PETA's attempts to draw parallels between animal and human suffering, one that desperately needs to be transcended in favor of a broader ethic. For while groups such as the NAACP and the Anti-Defamation League ask PETA to be sensitive to human oppression, understanding that Blacks and Jews often accused PETA of barging into communities with their display and not appreciating how oppressed peoples might feel used or exploited to make moral arguments on behalf of animals. While these criticisms no doubt were valid in many cases, it must also be said that there were few attempts by oppressed people to make the effort from their side to try to *sympathize with and understand animal oppression*. While PETA may use images of Jewish and Black exploitation in ways they object to, it is more to the point to note that they eat animals in their private lives and groups functions, a considerable more grievous offense than a well-intended, possible misappropriation of images of suffering to expand the moral community. Indeed, the NAACP's shameless public defense of serial dog torturer and killer Michael Vick was despicable and displayed a grotesque lack of moral sympathy to non-human animals, not fundamentally different from the detachment (if not pleasure) white racists showed toward those Blacks victimized by their violence

Too many people with pretences to ethics, compassion, decency, justice, love, and other stellar values of humanity at its finest resist the profound analogies between animal and human slavery and animal and human holocausts, in order to devalue or trivialize animal suffering and avoid the responsibility of the weighty moral issues confronting them. The moral myopia of humanism is blatantly evident when people who have been victimized by violence and oppression decry the fact that they "were treated like animals" – *as if it is acceptable to brutalize animal, but not humans*.

If there is a salient disanalogy or discontinuity between the tyrannical pogroms launched against animals and humans, it lies not in the fallacious assumption that animals do not suffer physical and mental pain similar to humans, but rather that animals suffer *more* than humans, both quantitatively (the intensity of their torture, such as they endure in fur farms, factory farms, and experimental laboratories) and qualitatively (the number of those who suffer and die). And while few oppressed human groups lack moral backing, sometimes on an international scale, one finds not mass solidarity with animals but rather mass consumption of them. As another Nobel Prize writer in Literature, South African novelist writer J. M. Coetzee, forcefully stated: "Let me say it openly: we are surrounded by an enterprise of degradation, cruelty, and killing which rivals anything the Third Reich was capable of, indeed dwarfs it, in that ours is an enterprise without end, self-regenerating, bringing rabbits, rats, poultry, livestock ceaselessly into the world for the purpose of killing them."

Every year, throughout the world, over 45 billion farmed animals currently are killed for food consumption. This staggering number is nearly eight times the present human population. In the US alone, over 10 billion animals are killed each year for food consumption – *27 million each day, nearly 19,000 per minute*. Of the 10 billion land animals killed each year in the US, over 9 billion are chickens; *every day in the US, 23 million chickens are killed for human consumption, 269 per second*. In addition to



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the billions of land animals consumed, humans also kill and consume 85 billion marine animals (17 billion in the US). Billions more animals die in the name of science, entertainment, sport, or fashion (i.e., the leather, fur, and wool industries), or on highways as victims of cars and trucks. Moreover, ever more animal species vanish from the earth as we enter the sixth great extinction crisis in the planet's history, this one caused by human not natural events, the last one occurring 65 million years ago with the demise of the dinosaurs and 90% of all species on the planet.

It is thus appropriate to recall the saying by English clergyman and writer, William Ralph Inge, to the effect that: "We have enslaved the rest of the animal creation, and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the Devil in human form."

Commonalities of Oppression

"Compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself to humankind." Albert Schweitzer

"The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for white, or women created for men." Alice Walker

The construction of industrial stockyards, the total objectification of nonhuman animals, and the mechanized murder of innocent beings should have sounded a loud warning to humanity that such a process might one day be applied to them, as it was in Nazi Germany. If humans had not exploited animals, moreover, they might not have exploited humans, or, at the very least, they would not have had handy conceptual models and technologies for enforcing domination over others. "A better understanding of these connections," Patterson states, "should help make our planet a more humane and livable place for all of us – people and animals alike, A new awareness is essential for the survival of our endangered planet."

The most important objective of the book, indeed, is to promote a new ethics and mode of perception. *Eternal Treblinka* affects a radical shift in the way we understand oppression, domination, power, and hierarchy. It is both an effect of these changes, and, hopefully, a catalyst to deepen political resistance to corporate domination and hierarchy in all forms. Given its broad framing that highlights the crucial importance of human domination over animals for slavery, racism, colonialism, and anti-Semitism, *Eternal Treblinka* could and should revolutionize fields such as Holocaust studies, colonial and postcolonial studies, and African American studies. But this can happen only if, to be blunt, humanists, "radicals," and "progressives" in academia and society in general remove their speciesist blinders in order to grasp the enormity of animal suffering, its monumental moral wrong in needless and unjustifiable exploitation of animals, and the larger structural matrix in which human-over-human domination and human-over-animal domination emerge from the same prejudiced, power-oriented, and pathological violent mindset. Political resistance in western nations, above all, will advance a quantum leap when enough people recognize that the movements for human liberation, animal liberation, and earth liberation are so deeply interconnected that no one objective is possible without the realization of the others.

A truly revolutionary social theory and movement seeks to emancipate members of one species from oppression, but rather all species and the earth itself from the grip of human domination and colonization. A future "revolutionary movement" worthy of the name will grasp the ancient roots of hierarchy, such as took shape with the emergence of agricultural societies, and incorporate a new ethics of nature that overcomes instrumentalism and hierarchies of all forms. Humanism is a form of prejudice, bias, bigotry, and destructive supremacism; it is a stale, antiquated, immature, and dysfunction dogma; it is a form of *fundamentalism*, derived from the Church of "Reason" and, in comparison with the vast living web of life still humming and interacting, however

tattered and damaged, it is, writ large, a *tribal morality* – in which killing a member of your own "tribe" is wrong but any barbarity unleashed on another tribe is acceptable if not laudable. Ultimately, humanism is pseudo-universalism, a Kantian quackery, a hypocritical pretense to ethics, a dysfunctional human identity and cosmological map helping to drive us ever-deeper into an evolutionary cul-de-sac.

The profound value of Patterson's book is to raise the animal standpoint – analytically and ethically – and to show in clear and decisive ways its pivotal importance to the entire spectrum of human interests and politics. Yet while I endorse and share Patterson's attempt to root hierarchy in the domination of humans over animals, and his goal to clarify the immense consequences of animal exploitation for human existence itself, I want to raise two critical points. First, Patterson's attempt to root all forms of oppression in one primal source betrays an essentialist theory and metaphysical longing for clear origins and unambiguous beginnings. While there is no doubt that the domination of animals is fundamental to the domination of humans, as his book brilliantly and convincingly shows, perhaps the mythical "first" hierarchy came out of a more complex social matrix within which other proto- or early forms of hierarchy were stirring, coalescing, and taking shape. It could be the case, for instance, that speciesism and patriarchy emerged together and were coeval, or that an even more complex and varied system of power arose whose details remain shrouded in the mists of prehistoric time. Second, Patterson's linkages between the oppression of animals and the oppression of humans often are too simplistic and unmediated, such that he ignores the forceful overdetermination of many forms of hierarchy. There is, for example, an important connection between speciesism and colonialism which Patterson draws out, but there are other conditioning factors responsible for bringing about and sustaining colonialism, such as stem from the fundamental logic of capitalism, which he fails to engage. Similarly, while Patterson brilliantly explores the relation between slaughterhouses and Nazi death camps, he fails to provide a more complex and multidimensional analysis that would ground the origins of Nazism in the rise of modernism, its hostile anti-modernism, and its opportunistic pursuit of the very capitalist values it condemned (while all the time being propped up in one way or another by numerous US corporations). When Patterson claims that "it was but one step from the industrialized killing of American slaughterhouses to Nazi Germany's assembly-line mass murder" one detects a linear and simplistic logic.

With such theoretical deficits, one wonders what political shortcomings follow as a consequence. In fact, Patterson paints himself in an idealist and subjectivist dead-end, as evident in his barely one-page asocial "Afterword" that looks to "end to our cruel and violent way of life" without any mention of its current institutional underpinnings. Similar to the subjectivist biases of many deep ecology approaches, Patterson seeks psychological changes, not socio-institutional changes, but the former can lead to nothing but vegetarian pot-lucks, animal prayer services, and a lifestyle advocacy that is completely coopted by capitalist consumerism and markets. Patterson's inattention to political economy and capitalism is symptomatic of the mainstream animal advocacy movement as a whole, whereby the predominant political approach is single-issue and focused on winning reforms through legislative changes in the state.

Given that Patterson's theory suggests that human liberation is inseparable from animal liberation, it is unfortunate he did not theorize these relations beyond the moral-psychological level. While animal liberation is a necessary condition for the realization of other liberation movements, it is not a sufficient condition. Whereas the animal advocacy movement tends to be single-issue in its mindset and tactics, it is important to frame the struggle for animal liberation as part of the global struggle against capitalism – for today animal slavery is driven by capitalist growth and profit imperatives which themselves must be eliminated – which no "new awareness" alone can accomplish without tactics, politics, social movements, and alliance politics. Although speciesism (as well as racism and sexism) obviously predates capitalism and has far deeper roots than modernity, the state, and class systems as a whole, capitalism reinforces speciesism (as well as racism and sexism) in numerous ways. These range from capitalist commodification, profit,



Review: Eternal Treblinka (continued)

and growth imperatives to its mechanistic-instrumental worldview and the system of private property that extends from land and animals to DNA itself (in the current regime of biopiracy and the postmodern gene rush to create and patent new forms of life). Animal liberation can never be fully realized within a global capitalist system spiraling out of control, and thus must be part and parcel of a larger struggle against class domination and hierarchies of all kinds.

The crisis in the natural world reflects a crisis in the social world, whereby corporate elites and their servants in government have centralized power, monopolized wealth, destroyed democratic institutions, and unleashed a brutal and violent war against dissent. Corporate destruction of nature is enabled by asymmetrical and hierarchical social relations, whereby capitalist powers commandeer the political, legal, and military system to perpetuate and defend their exploitation of the social and natural worlds. To the extent that the animal and earth exploitation problems stem from or relate to social problems, they thereby require social and politics solutions that bring out deep structural transformation and radical democratization processes. One cannot change destructive policies without changing the institutions and power systems that cause, benefit from, and sustain them. An effective struggle for animal liberation, then, means tackling issues such as poverty, class, political corruption, and ultimately the inequalities created by transnational corporations and globalization.

Still, to spin the dialectical wheel back again, social change cannot take the first step in the right direction without a "new awareness" of how human liberation is impossible without animal liberation, without recognition that enlightenment, democracy, and moral progress are impossible without dismantling speciesism in favor of a truly non-violent, egalitarian, and inclusive community.

actually performing revolutionary acts...

The crux of Churchill's argument—pretty hard to refute—is that mainstream liberals, and a sizeable contingent of self-defined "Leftists" (read here mostly social democrats) will do anything except assume actual risk in opposing the system...and that, being mostly interested in practicing "comfort zone" politics, they will almost invariably indulge in essentially worthless "cathartic" posturizing instead of solid opposition, all the while vociferously denouncing and browbeating those who would dare suggest more confrontational tactics, including general strikes, active resistance, and so on. Thus the core of his polemic comprises two arguments: (1) That American pacifism has insinuated itself as the only and pre-eminent choice for social change and for oppositional strategies to the empire, and (2) that such a strategy invariably leads to the cul-de-sac of liberalism:

"American pacifism seeks to project itself as a revolutionary alternative to the status quo. Of course, such a movement or perspective can hardly acknowledge that its track record in forcing substantive change upon the state has been an approximate zero. [Hence]...a chronicle of significant success must be offered, even where none exists.<...> For proponents of the hegemony of nonviolent political action within the American opposition, time-honored fables such as the success of Gandhi's methods (in and of themselves) and even the legacy of Martin Luther King no longer retain the freshness and vitality required to achieve the necessary result. As this has become increasingly apparent, and as the potential to bring a number of emergently dissident elements (e.g., "freezers," antinukers, environmentalists, opponents to saber-rattling in Central America and the Mideast, and so on) into some sort of centralized mass movement became greater in the mid-80s, a freshly packaged pacifist "history" of its role in opposing the Vietnam war began to be peddled with escalating frequency and insistence." (pp 65-6)

Seeking to drive a stake through the heart of middle-class pacifism, Churchill goes on to detail (and rebuke) some of the main claims made by the peaceful legions, particularly the almost universally accepted notion that it was the protests and demonstrations in the US that finally forced US policymakers to order a withdrawal from Vietnam. Churchill refutes this conceit by noting that the war was lost in the field, which is undeniable, as the humiliating images of Americans escaping Saigon from the rooftop of the US embassy amply demonstrated, and that, therefore it was first and above all a military defeat inflicted on the imperial armies (and their puppets) by the Vietnamese people that created the necessary conditions for a "pragmatic rethinking of the war" by its architects back in the imperial capital. Haven't we seen this terrible movie before?

The reason for the book thus lies in the utterly deformed political landscape presented by contemporary America, where the left, unlike any other in the developed capitalist world (except for the anglo-cultural zone nations that resemble it) has apparently adopted pacifism as the one and only method of "opposing" the empire. Consistent with the pervasiveness of this view, and to justify such narrow policy, many US progressives have embraced a literal idolatry of nonviolence, elevating the tactics and accomplishments of figures such as Ghandi and Dr. King to near infallibility, and believing (wrongly in the eyes of the author and this writer) that moral suasion alone is capable of liquidating well-entrenched institutionalized violence and inequality. Churchill believes that such extrapolations between entirely different cultures and historical epochs are wrong, ab principio, since they fail to take account of the role played by defensive and revolutionary violence in history—"the people in arms"—in both protecting the masses and their leaders from the establishment's repression, or in securing its prompt departure from the scene once the tipping point has been reached.

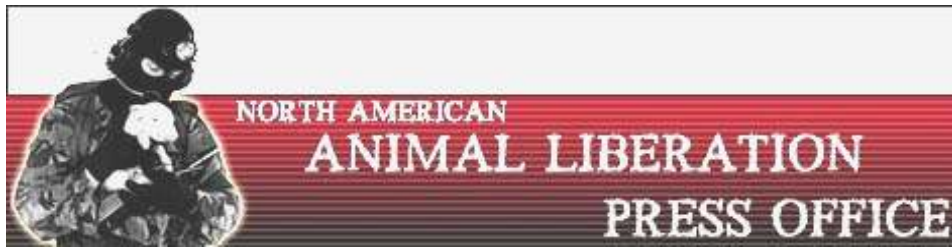
That nonviolence is not a formula to be applied in a robotic absolutistic fashion is abundantly borne out by events in the last 50 years. The Iranian revolution (1979) was far from a nonviolent process: the Shah had been opposed for decades by above ground and underground groups, several of which practiced armed struggle and paid a horrific price for it, while the last month of his rule saw masses of people in most Iranian cities, but



Book Review: Churchill's Pacifism as Pathology

Arbeiter Ring Publishing, 1998 , paper, 176 pp
Reviewed by Patrice Greanville

This is a small but indispensable volume for anyone seriously interested in social change, and who sooner or later may have to consider the place of violence in the general scheme of things. As the title implies, and wasting little time in preparing the audience for what will surely be a disturbing argument to many, the author lays out his case against white progressives—or, to be precise, the liberal/social democratic complacent legions of mostly well-educated middle and upper middle class activists—who are deemed "delusional" not only in the ineffectual tactics and strategies they pursue (which the ruling elites are only too happy to accommodate as per a well-scripted minuet), but in the belief that they are



Review: Pacifism as Pathology (continued)

especially Tehran, literally storming strong points and tanks in the streets with their bare chests and being mowed down...until more and more soldiers simply gave up and melted away or switched sides. As for the collapse of the USSR (1991), Poland and most of the so-called "Eastern Bloc"—that came about as a result of complex processes that did not involve invested CLASS PRIVILEGES (as we have in the US and in other corporate-dominated nations), were set in motion by members of the ruling stratum itself (i.e., Gorbachev) and therefore did not necessitate huge and protracted armed struggles to resolve. An analogous process took place in China where the Maoism—regardless of flaws—was betrayed and overthrown from within, only to be replaced by an authoritarian-capitalist nation where the formal restoration of capitalism—for reasons of regime legitimization—continues to be denied.

As for South Africa, the end of apartheid did not issue from a nonviolent process. Decades-long protests against the fascist legislation escalated until 1958 when the tragedy of Sharpeville occurred. Soon thereafter the government tried to suppress opposition through the sledgehammer approach of bannings and systematic "targeted repression". The first to be hit were the ANC and the PAC, but such bannings merely caused the organisations to go underground and become even more militant. The "armed struggle" therefore began in earnest in 1958 and by 1970 was beginning to affect the South African economy as greater and greater manpower was required to maintain an ever increasing army. Thus, Mandela's organization, the ANC had both a civil and a military arm, even if the latter developed only after all roads to a peaceful elimination of Apartheid had proved futile, and long after the beneficiaries of the status quo had demonstrated through unrelenting savagery that only armed struggle would move history forward. The case of South Africa is of course far from unique. Other nations in sub-Saharan Africa also practiced armed insurgency to attain independence or "regime change" and they included Kenya, Uganda, Zimbabwe, Namibia, Angola and Mozambique.

Liberal illusions, liberal complicities

It's not an accident that from time to time certain "apostles of change" are anointed by the corporate media and recognized as such by the affluent liberal brigades. Of late, the much revered Arundhati Roy seems to have come to occupy this position in the pantheon, a fact that has afforded her the bullhorn to make some pretty seductive statements. I do not doubt for a minute that she means well, but I think she got it egregiously wrong in her brave iconic speech in New York, where she adduced "that there is no way to defeat the Empire by force and that its component parts must be isolated and paralyzed one by one."

Sounds eminently sensible, until we examine the idea up close, and realize that it also contains, in practice, a glaring contradiction. For how does Ms. Roy and her well-heeled admirers propose to paralyze the vital "component parts" of the most heavily armed, cynical, and ruthless class privilege system in history without some form of REAL confrontation? With 2-hour candlelight vigils and some symbolic arrests which, by the way, may or may not be reported by the corporate-owned media? If THAT were all that was required to get rid of an immoral, deeply rooted capitalist system, a Nazi terror regime, a vicious landowning oligarchy in El Salvador, and so on, humanity would have moved past these filthy horrors decades if not centuries ago. As Churchill points out in his book, Nazi Germany was defeated by the massive application of force; the racist American South was similarly juridically defeated in the 1860s by massive military force, by organized all-out violence, (I say juridically because in practice it took 100 more years of struggle that saw innumerable crimes before African Americans could begin to take their rightful place among their fellow citizens)...Fact is, there is not a single case in history where a deeply entrenched system of colonial, class or racial exploitation was overthrown by moral suasion and symbolic protests alone...If real change came about it was because force, serious disturbances, were being applied somewhere else alongside the nonviolent tracks...That's the point that Churchill and others are making in this book. It's a discomfiting point, but I'm afraid it's a point that can't be ignored.

Indeed, one of the things that make this volume especially provocative (and valuable) is that the question of violence vs. nonviolence is not only debated by Churchill, an academic, but also by Ed Mead, who wrote the book's introduction, and who was himself a participant in what was at the time an attempt at armed struggle.

Edward Allen Mead was one of the young political activists of the 1960s and 1970s whose frustration and rage drove them to resort to violence. He joined the George Jackson Brigade, a guerrilla group that blew up supermarkets, car dealerships, a power station, and other symbols of the system it was bent on destroying. To finance its operations, the Brigade robbed banks. A 1976 bank robbery in Tukwila, Washington, culminated in a shootout in which Mead and another Brigade member were captured. A third member was killed, and a fourth escaped but was later apprehended. Mead received a thirty-year Federal sentence for bank robbery and a forty-year state sentence for first-degree assault on a police officer, though neither of the officers in the shootout was hit.

Mead never abandoned his radical politics, but he did decide that violence was not the way to bring about change at that particular juncture. With the benefit of hindsight he told a reporter for the Seattle Post-Intelligencer, "I really know how wrong it was to do what I did. Not because it's legally wrong, but because it was just a great political mistake. You want things to happen so bad that you throw yourself into it. Today, I do it with a pen and a computer. . . .It's about what works."

While time may have mellowed Mead a bit, he remains quite lucid (and some would say adamant) about the options facing the younger generations of would-be world-changers.

"I think that we can agree that the exploited are everywhere and that they are angry. The question of violence and our own direct experience of it is something we will not be able to avoid when the righteous rage of the oppressed manifests itself in increasingly focused and violent forms [this was said in 1997]. When this time comes, it is likely that white pacifists will be the ruling class' first line of defense."

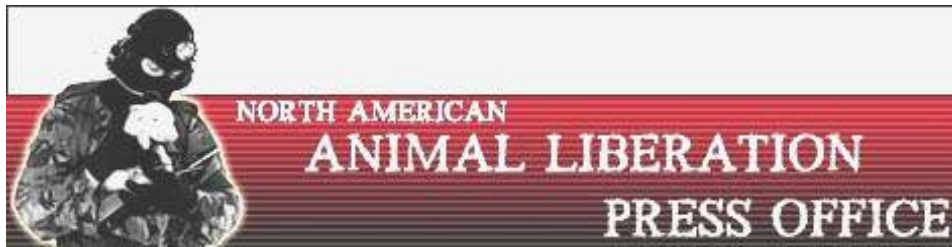
Later, zeroing in on his main contention, that the use or non-use of violence is a tactic, not a rigid article of faith good for all seasons, Mead declares:

"I have talked about violence in connection with political struggle for a long time and I've engaged in it. I see myself as one who incorrectly applied the tool of revolutionary violence during a period when its use was not appropriate. In doing so, my associates and I paid a terrible price...I served nearly two decades behind bars as a result of armed actions conducted by the George Jackson Brigade. During those years I studied and restudied the mechanics and applicability of both violence and nonviolence to political struggle. I've had plenty of time to learn how to step back and take a look at the larger picture. And, however badly I may represent that picture today, I still find one conclusion inescapable: Pacifism as a strategy of achieving social, political and economic change can only lead to the dead end of liberalism."

Reflecting the difficulties implied in choosing violence or nonviolence, and if so, when, George Jackson himself had this to say about Martin Luther King's pacifism:

"M.L.K. organized his thoughts much in the same manner as you have organized yours. If you really knew and fully understood his platform you would never have expressed such sentiments as you did in your last letter. I am sure you are acquainted with the fact that he was opposed to violence and war; he was indeed a devout pacifist. It is very odd, almost unbelievable, that so violent and tumultuous a setting as this can still produce such men. He was out of place, out of season, too naive, too innocent, too cultured, too civil for these times. That is why his end was so predictable."

Violence in its various forms he opposed, but this did not mean that he



Review: Pacifism as Pathology (continued)

was passive. He knew that nature allows no such imbalances to exist for long. He was perceptive enough to see that the men of color across the world were on the march and their example would soon influence those in the U.S. to also stand up and stop trembling. So he attempted to direct the emotions and the movement in general along lines that he thought best suited to our unique situation: nonviolent civil disobedience, political and economic in character. I was beginning to warm somewhat to him because of his new ideas concerning U.S. foreign wars against colored peoples. I am certain that he was sincere in his stated purpose to 'feed the hungry, clothe the naked, comfort those in prisons, and trying to love somebody'. I really never disliked him as a man. As a man I accorded him the respect that he sincerely deserved.

It is just as a leader of black thought that I disagreed with him. The concept of nonviolence is a false ideal. It presupposes the existence of compassion and a sense of justice on the part of one's adversary. When this adversary has everything to lose and nothing to gain by exercising justice and compassion, his reaction can only be negative.

The symbol of the male here in North America has always been the gun, the knife, the club. Violence is extolled at every exchange: the TV, the motion pictures, the best-seller lists. The newspapers that sell best are those that carry the boldest, bloodiest headlines and most sports coverage. To die for king and country is to die a hero. The Kings, Wilkinses and Youngs exhort us in King's words to 'put away the knives, put away your arms and clothe yourselves in the breastplate of righteousness' and 'turn the other cheek to prove our capacity to endure, to love'. Well, that is good for them perhaps but I most certainly need both sides of my head."

Social change does not come cheap. Social change—real social change—is not a tidy affair, a "black-tie dinner" as Mao suggested, and yes, at this stage of our moral evolution as a species, power still issues from the barrel of the gun. In the process things get messy, they get out of hand, awful mistakes are made on all sides, and eventually, if humanity is lucky, a good outcome claws its way to the surface—the result of irrepressible forces clashing in millions of places at once, and acting out their contradictions until a new social synthesis is obtained. And, in what some may regard as the ultimate irony, much of this process may escape the conscious choices made by the main actors.

In a grotesquely imperfect world riddled with hypocrisy, institutionalized violence, and the abuse of power—not to mention the monopoly of power—defensive force cannot be ruled out a priori as a rectification tool, especially since, as history (most recently in Iraq) has repeatedly shown, the abusers, those who would rape a country or a society for their own gain, have no qualms in applying torrential amounts of violence on often defenseless populations. And, a point that is often lost on rigid pacifists: the violence of the oppressed is not the moral equivalent of the violence of the oppressor. Aggressor and victim are not in the same category, and even though when engaged in combat they may be superficially similar, they inhabit different universes. Wrap your mind around that, if you can, and some of the death grip, the self-inflicted paralysis attending this topic, may begin to relax.

I could go on, but if you're a liberal I'm afraid the lessons of history will matter far less than attachment to convenient fantasies. —P.G.

P. Greenville is Cyrano's Journal Online's editor.

Animal Extremists Get Personal

by Greg Miller, writing in *Science Magazine*

<http://www.sciencemag.org>

Science. 21 December 2007: Vol. 318. no. 5858, pp. 1856-1858

As animal-rights extremism wanes in the United Kingdom, U.S.

researchers have faced increasing threats and harassment Early one Sunday morning last June, Arthur Rosenbaum was getting ready to go to a yoga class when his doorbell rang. A neighbor had noticed a suspicious bundle under Rosenbaum's white BMW sedan. The two walked out to the car, which was parked on the street of their leafy neighborhood near the campus of the University of California, Los Angeles (UCLA), where Rosenbaum is chief of pediatric ophthalmology and strabismus at the Jules Stein Eye Institute. Under the right front wheel was a plastic container full of an orangish liquid with a rag sticking out of a nozzle at one end. On the curb was a matchbook with a half-smoked cigarette woven through the matches. Rosenbaum thought it was a prank.

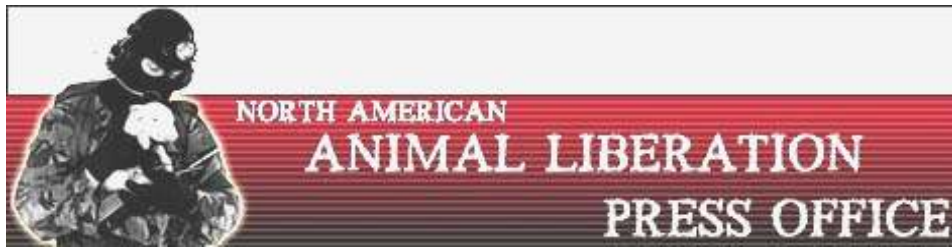
It turned out to be a crude incendiary device. At his neighbor's urging, Rosenbaum called the police, who quickly called in the bomb squad. By midmorning, Rosenbaum's block had been evacuated, and investigators told Rosenbaum that the device could have destroyed his car if it had gone off as intended. They suspected it was the work of animal-rights extremists, who have targeted several UCLA researchers in the past year and a half.

Rosenbaum says that at the time he didn't believe it. After all, he is primarily a surgeon, operating hundreds of times a year to correct the vision of children with eye muscle disorders. He has ties to only one animal-research project, a pilot study to test an electrical stimulator that could bring paralyzed eye muscles back to life.

The Justice Department



Putting a little bang in your nightcap



Getting Personal (continued)

That one project turned out to be enough to put Rosenbaum on the hit list of a group calling itself the Animal Liberation Brigade, which claimed responsibility for the incident 3 days later in an online communiqué on 27 June. In the subsequent months, Rosenbaum says, anti-animal research activists have staged several protests at his home, sometimes at night, concealing their faces with bandanas and ski masks and using bullhorns to shout insults in "the most obnoxious, vile language." Neighbors within twoblocks of Rosenbaum's house have received graphic pamphlets condemning his "imprisonment, torture, and murder of innocent primates," and his wife received a letter stuffed with razor blades and threatening physical harm unless she convinced Rosenbaum to stop his animal research.

Vandalized.

This summer, ALF sprayed graffiti on the home of one researcher at Oregon Health and Science University; a colleague received similar treatment earlier this month. Animal researchers in the United Kingdom have long endured such personal threats and harassment. In the United States, however, research facilities, not individuals, have been the most frequent targets--until recently. U.S. researchers have seen a spate of recent attacks by groups that consider destruction of private property and threats of personal violence to be justifiable tools in their fight to end animal research. And although recent legislation has helped U.K. police crack down on animal-rights extremists, fewer such measures exist in the United States, leaving universities struggling to come up with ways to safeguard their researchers.

UCLA, which has had more than its share of disturbing incidents, is leading the way. After being criticized for what some considered an anemic response to earlier threats and harassment, the university crafted a plan to protect its researchers that now draws praise from many quarters. "UCLA is showing some genuine leadership," says Norka Ruiz Bravo, deputy director for extramural research at the National Institutes of Health (NIH) in Bethesda, Maryland.

But that's not enough, say some researchers who have been targeted. They and others want to see scientific societies and funding agencies take a more active role. Change is needed on the legal and law enforcement fronts, too. Despite the recent incidents, there's little sense of urgency in the scientific community, says Robert Palazzo, president of the Federation of American Societies for Experimental Biology in Bethesda. "Where's the noise on this?" he asks.

An ugly turn of events

Overall numbers of illegal incidents by U.S. animal-extremist groups are up sharply in recent years, according to figures from the National Association for Biomedical Research (see graphic, p. 1858). Anecdotal evidence suggests that personal threats and home vandalism have risen as well. "It used to be that most of the activities centered around breaking into laboratories. ... [but now] the animal activists have decided to go after the homes and families of scientists, which has ratcheted up the anxiety and danger," says Jeffrey Kordower, a neurobiologist at Rush University Medical Center in Chicago, Illinois, and chair of the Society for Neuroscience's Committee on Animals in Research.

The troubles that had been simmering below the surface at UCLA began to boil over the night of 30 June 2006, when an incendiary device was delivered to a home in nearby Bel Air. The device was intended for Lynn Fairbanks, who studies primate genetics and behavior at the UCLA Neuropsychiatric Institute, but instead was left on the doorstep of a 70-year-old neighbor. If it had gone off, investigators concluded, the house and any inhabitants could have been engulfed in flames. On 11 July 2006, the Animal Liberation Front (ALF) claimed responsibility for planting the device.

Shortly after that incident, UCLA neurobiologist Dario Ringach announced

that he was giving up his research with nonhuman primates. "Please don't bother my family any more," Ringach wrote in an e-mail to animal activists dated 6 August 2006. The subject line read simply: "You win." Ringach declined to comment for this article, but colleagues say he feared for the safety of his two young children, who had been frightened by masked protesters who came to his home on several occasions, sometimes banging on the children's bedroom window at night. The Fairbanks incident may have been the last straw. Colleagues say Ringach now conducts his research entirely with human volunteers and has not been harassed further.

In the most recent incident, on 20 October, vandals flooded the Beverly Hills home of UCLA neuropharmacologist Edythe London, breaking a first-floor window and inserting a running garden hose. Not at home that night, London and her husband discovered the damage the following day. They expect the repairs to cost about \$30,000. In a communiqué dated 25 October, ALF activists wrote that if not for the fear of starting a brushfire, arson would have been their first choice. "It would have been just as easy to burn your house down, Edythe. As you slosh around your flooded house consider yourself fortunate this time."

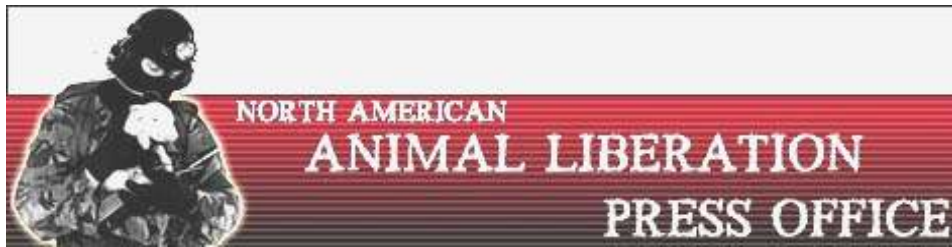
Unlike many targeted researchers, London spoke out. In a 1 November editorial in the Los Angeles Times, she wrote that her research on the biological basis of addiction--which focuses on human brain imaging but also involves some work with primates--was motivated in part by the death of her father, a chronic smoker. "We are also testing potential treatments, and all of our studies comply with federal laws designed to ensure humane care" of animals, she wrote. The letter elicited a variety of responses, some supportive, some not. One writer compared London, the daughter of a Holocaust survivor, to Nazis who experimented on concentration camp prisoners, a common theme on Web sites and blogs of extremist groups. "They honestly and truly believe that animals are equal to Jews in the Holocaust, and they are fighting to liberate them," says one targeted researcher.

Learning from the past

In the aftermath of the 2006 attack on Fairbanks and Ringach's decision to give up his animal research, UCLA was sharply criticized for reacting too slowly and without sufficient force. An editorial by Science Editor-in-Chief Donald Kennedy noted that then-acting Chancellor of UCLA Norman Abrams waited several weeks before condemning the attacks in a public statement (Science, 15 September 2006, p. 1541). Fifteen faculty members in Ringach's department signed a 28 August 2006 letter lamenting the "apathetic" response of the UCLA community.

In mid-September, Abrams appointed a task force to look into what the university should be doing. The task force, chaired by law school professor Jonathan Varat, delivered its report in December 2006. The document argues that the university has an obligation to protect its faculty members not just on campus but at their residences as well. Many of its recommendations have been put into place, says Roberto Peccei, UCLA's vice chancellor for research. For one, the university appointed a high-level point person for all issues related to animal activism who is on call 24/7 to coordinate the response to any incidents. Under new agreements with police in surrounding communities, UCLA campus police now respond to incidents at faculty members' homes and patrol some neighborhoods previously outside their jurisdiction. The university has paid for various security measures at some faculty members' homes. Reaching out to nonviolent student groups that have animal welfare concerns is also part of the plan.

This year, when ALF claimed responsibility for the device left under Rosenbaum's car, Abrams issued a statement immediately condemning the "criminal and deplorable tactics" and reaffirming the university's commitment to protecting its faculty members and their families. UCLA's new chancellor, Gene Block, who took over from Abrams on 1 August, issued a similarly forceful statement after London's home was vandalized.



Getting Personal (continued)

She and Rosenbaum say that they're grateful for the university's support. "There was a lot of criticism [of the response to the 2006 incidents], and I think the university took that to heart," says Rosenbaum. Spurred by the attack on Rosenbaum, UCLA also decided not to comply with requests for animal protocols and other research-related materials made via the Freedom of Information Act (FOIA). This and other public-record laws are intended to give private citizens access to information held by public agencies, and animal activists use them to gain access to research records. (The Web site of the Primate Freedom Project, for example, contains a fill-in-the-blanks FOIA request letter for research animal records, along with the addresses of several major primate centers.)

In December 2006, the university received a California Public Records Act request for animal protocols for all primate researchers from Jeremy Beckham of Salt Lake City, Utah, says UCLA campus counsel Patricia Jasper. Researchers at the University of Utah say Beckham has been an active animal-rights campaigner on campus. In response, UCLA provided redacted documents, with some names and details omitted, in April 2007, 2 months before the attack on Rosenbaum. These documents are posted in their entirety on the Animal Liberation Press Office Web site, along with a link to Rosenbaum's research project in NIH's CRISP database. That was the deciding factor, says Peccei. "I presume that this path will eventually lead us to court," Peccei says. "But we have taken the position that at this moment our researchers are in danger, and we are not willing to release these records."

Now what?

Already, the UCLA plan is being used as a model. At the University of Utah in Salt Lake City, where several researchers have been recent targets, faculty members used the UCLA plan as a guide for developing their own, says Jeffrey Botkin, chair of the university's research animals committee. The Society for Neuroscience drew on the UCLA plan for its document, Best Practices for Protecting Researchers and Research, scheduled for release early next year, says society president Eve Marder. She hopes that institutions will use the document to prepare before extremists strike "so that they're never blindsided by anything that happens."

Some universities are taking additional proactive steps. The Salt Lake City Council, at the university's urging, passed a law in July that bans protests within 100 feet (30 meters) of private homes. The ordinance was modeled on similar ones in other states that have been used successfully to limit harassment of doctors who perform abortions, Botkin says. At a workshop on animals in research at the recent Society for Neuroscience annual meeting in San Diego, California, researchers expressed frustration that NIH and other agencies aren't doing more to help protect the scientists they fund. Some, for example, would like to see NIH remove investigators' names and certain key words from the CRISP database to make it harder for animal-rights groups to find them. NIH's Ruiz Bravo balks at that idea: "We have to balance transparency in government with those kinds of genuine concerns." Others at the workshop argued that scientific societies should do more to raise public awareness of the benefits of animal research--for veterinary as well as human medicine--and to counter the assertion that researchers have no concern for animal welfare.

At the end of the day, however, scientists can do only so much, says Simon Festing, director of the Research Defence Society, an advocacy group based in London. "Animal-rights extremism is a criminal matter, and ... we have to look to government and police to stop illegal activity." In the United Kingdom, attacks on researchers have declined sharply in recent years, largely as a result of better policing, Festing says. In 2004, for example, the United Kingdom formed a National Extremism Tactical Coordination Unit to advise local police about how to deal with extremists and prevent attacks. The unit helped coordinate a 2-year investigation involving more than 700 police, culminating in May with raids in the United Kingdom, the Netherlands, and Belgium and the arrest of 30 suspected extremists. So far, 19 have been charged with crimes including theft and blackmail.

Legal changes have helped as well, Festing says. The 2005 Serious Organised Crime and Police Act gave police more power to go after extremists who wage an organized campaign of intimidation and violence against a university or some other institution. Amendments to existing laws, such as beefed-up "antisocial behaviour ordinances" that outlaw protests at individual homes that a reasonable person would view as intimidating, have helped close loopholes exploited by animal-rights extremists, Festing says.

Aid for U.S. researchers may eventually come from the federal Animal Enterprise Terrorism Act, signed into law in November 2006. That law expands previous protections for "animal enterprises" such as research centers to include associated individuals and businesses. Under the law, threats and harassment at a researcher's home can now be prosecuted as acts of terrorism. (Peaceful demonstrations and other activities protected by the First Amendment to the Constitution are not affected.) The new law has not yet been used to prosecute anyone because no arrests have been made in appropriate cases, says Janice Fedarcyk, special agent in charge of counterterrorism in the Los Angeles office of the FBI. Fedarcyk says that it's possible the new law could be used to prosecute those behind the UCLA incidents--if and when they are caught.

Big Headache for Big Pharma by Will Hall, originally at Adbusters Magazine

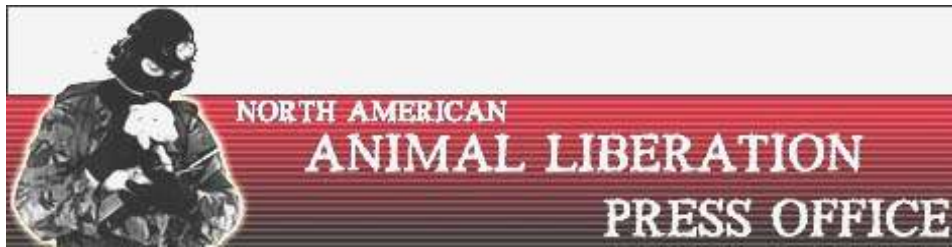
Eli Lilly CEO Sydney Taurel received a 5-year \$37-million compensation package for heading a company whose ethical standards are indistinguishable from those of a common criminal.

For pharmaceutical giant Eli Lilly, death and injury are just a cost of doing business. When Zyprexa, Lilly's drug to treat schizophrenia and bipolar disorder, hit the marketplace in 1996, it was hailed as an "atypical" -- a "safe, gentle psychotropic," more effective than older drugs like Thorazine and Trilafon, without the dangerous side effects. Sales skyrocketed. The hype soon gave way to reality, as Lilly faced waves of lawsuits by patients suffering from diabetes, massive weight gain, pancreatitis and cardiac problems. Lilly responded with the cozy arrangement that worked with Prozac, another blockbuster plagued with problems: quietly settle suits out of court, with proceedings sealed and secret under a gag order. Anything embarrassing -- or illegal -- that Lilly is doing behind closed doors would remain hidden from public view.

Even though the payout is enormous -- more than a billion dollars in settlements to tens of thousands of plaintiffs -- Lilly can afford it: atypicals sell for ten times more than older drugs, and Lilly's marketing machine made Zyprexa its biggest profit maker, with more than 20 million customers worldwide and sales topping \$4 billion annually. So Lilly writes a check, buys the silence of the people harmed by its products, and then turns around and passes the cost along to the consumer at inflated drugstore prices. All perfectly legal.

What Lilly didn't count on was a whistleblower, a lawyer and hackers taking matters into their own hands. Just as Lilly's legal muscle was lax during Christmas holidays, one of the expert witnesses in the Zyprexa litigation contacted human rights attorney Jim Gottstein, who used a combination of clever subpoena wizardry and fast action to get hundreds of secret documents out from under the court seal. Gottstein turned the memos over to The New York Times before Lilly could plug the leak. The memos, emails and correspondence reveal how Lilly's marketing strategy bent and broke the law, hid unfavorable risk studies and pushed Zyprexa for unapproved use on the elderly and children. The Times ran repeated front page stories, and Lilly's stock took a nose dive.

Claiming "trade secrets" and proprietary "merchandising techniques," Lilly lawyers swooped down on Gottstein, seizing emails and voice mail records. They convinced the court to order an injunction forbidding further distribution of the files, but Gottstein had already sent out disks loaded with



Big Headache (continued)

Scanned copies to a dozen activists and journalists around the country. Lilly tracked the disks down, trying to halt the escalating crisis.

And this is where the hackers come in. Someone – still not identified by Lilly – got a copy, but any distribution traced back to them could lead to contempt of court and serious legal consequences. So they turned to software called Tor, set up by the Electronic Frontier Foundation. Tor is an anonymous server privacy tool EFF created to help dissidents in totalitarian regimes like China slip past state censors. It was perfect to help the whistle-blowers evade Lilly's surveillance. The file – zyprexakills.tar.gz – found its way into cyberspace, and the court finally ruled that Lilly couldn't block websites from hosting the file once it was freely available online. The leak finally went public.

The Zyprexa documents are a disturbing glimpse into the marketing mind of one of the biggest companies in the world, a firm with close ties to the Bush Administration (Lilly CEO Sidney Taurel sits on the Homeland Security Council). When a study showed three times the risk of diabetes over other drugs, Lilly simply hid it from the Food and Drug Administration's scrutiny. Lilly aimed sales to dementia patients – without approval – in a campaign called "Viva Zyprexa." They instructed product representatives to downplay drug risks, and targeted children, who Zyprexa has never been tested on. Emails discussed the strategy of indemnifying doctors who prescribe Zyprexa against any legal action: "Our experience with Prozac," the memo said, "confirms the impact and goodwill of such an initiative." The memos reveal callous indifference to the diabetes risk Zyprexa causes, perhaps because Lilly's other top selling drugs include – you guessed it – diabetes medications.

Lilly now faces a snowballing scandal. The Times compared Zyprexa to Vioxx, Merck's painkiller withdrawn from the market after leaked documents showed the company hid heart attack risks. FDA scientist Dr. David Graham, who blew the whistle on Vioxx, testified to Congress that atypicals like Zyprexa kill some 62,000 people a year in unapproved uses. A study in the Archives of General Psychiatry concluded atypicals were no more effective than older, cheaper drugs, and five state governments, with enormous budgets for atypicals, initiated investigations. And last month, four-year-old Rebecca Riley died from drugs prescribed by a psychiatrist, including an atypical, raising concerns about the approximately 30,000 children under five who take these drugs, despite no study on drug safety for children.

Lilly objected to its secret memos going public because they might "cause unwarranted fear among patients that will cause them to stop taking their medication." Yet this gets to the heart of Lilly's corruption. Beyond hiding drug risks and marketing illegally, Big Pharma doesn't trust its customers to make informed decisions about their health care. Growing numbers of people are turning off the TV pill ads and exploring other ways to deal with their suffering. A New York Times article last year broke the story of the many people with a schizophrenia diagnosis who do well with non-medication treatments. Maybe the solution isn't to be found in a pill after all?

Now that would bring down Big Pharma faster than any scandal.

Will Hall is co-founder of the Freedom Center, and is a member of the Icarus Project.

Science Park Developer Quits After Animal Activist Threat Dutch News

Threats by animal rights activists have led to a developer pulling out of plans to build a science park in the Limburg town of Venray.

In a statement issued on Monday afternoon, developer Van der Looy said
6320 Canoga Avenue Suite 1500 Woodland Hills, CA 91367

it would not go ahead with the project due to the 'unacceptably threatening attitude' of certain groups.

On Christmas Eve the houses of several project managers were daubed with paint. 'We decided immediately to stop,' the company said on its website. The action has been claimed by the Animal Liberation Front (DBF) which said in a letter to Van der Looy that its next action would not be so 'friendly'.

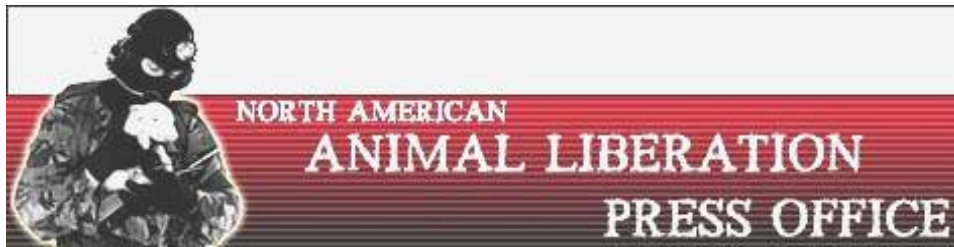
The controversial €60m Science Link is intended as a technology centre housing life science companies and is set to create 400 high-quality jobs. The DBF claims companies planning to locate in the science park would carry out animal experiments for the chemical and pharmaceutical sectors.

News agency ANP says that Venray council will meet on Tuesday to discuss the case, adding that no companies had yet signed up for the place on the site.

A spokesman told the NRC Handelsblad that another company would now be sought to take over the project. Christian Democrat MP Sybrand van Haersma Buma urged ministers to give their full support to Venray council, saying he was surprised that animal rights activists could so easily terrorise entrepreneurs.



"One can only empathise with individuals, motivated by a sincere desire for reform, who join ecology groups, consumer organizations and alternative political parties. In any of these groups these individuals are directed by a firmly entrenched leadership through a maze of politically motivated compromises to an end that is sadly predictable: the indefinite postponement of profound social transformation, the enrichment of the careers of a few bureaucrats and the permanent disillusion of a number of intelligent individuals." --from Call It Sleep, Cronin/Seltzer



Direct Action Since Our Last Newsletter

Many more anonymous communiques have been received by the North American Animal Liberation Press Office in the last few weeks, including those signaling support for jailed animal liberation prisoners. Below are selected excerpts from the messages received :



November 19, 2007

On the night of Monday November the 12 we hit the house of Deborah Villar. If the name sounds familiar its cause shes the sister of the mayor of Los Angeles, California. We spent the last couple months doing some recon at the department of Los Angeles animal shelters. We even saw places like the rooms they bump off animals. What haunted us most were the wide eyes, wide eyes with the most terrified expressions we ever saw. The stl web site has a video that doesn't show the half of it.

Sorry if you take this the wrong way but we read about a protest at Deborah's house. But we know that in order to change the behavior of a mental case like Antonio Villaraigosa and make him do what's right for these wide-eyed animals who still haunt us is to hit him harder and harder. The mayor is the person who has bloody hands who appointed the dirt bag Boks. The mayor is the person who can make the killing come to an end. This is why we covered Deborah's black SUV with tons of stripper and poured red paint all over the steps, walkway and fancy ornamental light fixtures at thirty-four twelve Castleford Place in Rowland Heights, California. Villaraigosa deserves to be bumped off like the dogs and cats we witnessed with their eyes wide, terrified before they were bumped off. He got off way too easy. --cat and dog liberation army

December 7, 2007

In the dark morning fog of December 6, 2007, the Animal Liberation Front set its sights on the home of OHSU researcher Miles Joseph Novy, 3107 Southwest Nottingham Drive in Portland, Oregon, desecrating his cars with graffiti and paint stripper. Novy's reproductive research on primates has resulted in this senseless torture of one of nature's most magnificent creatures.

This blatant disregard for the earth, animals and its resources shall not go unseen by the ever-watching eyes of the ALF. No longer shall be the treatment of life as a commodity and ideologies based on material greed. It's time to fight back. The only reason why people like Miles Novy sleep at night is because we let them. --ALF

December 24, 2007

Today, on Christmas Eve, a fur-selling Brooklyn boutique was visited by the ALF at their peak shopping hours. One activist distributed liberal amounts of Liquid Ass, a product that, when sprayed, is the noxious and overpowering stench of rotting shit.

Fur stinks and your entire store, the carpets, the clothing, and especially the fur and fur-trimmed items, were sprayed with the Liquid Ass and all smelled like the inside of an asshole in minutes.

Victory was already beginning as leaving the disgusting fur-filled store, a pair of potential customers walked in, visibly gagged on the rotting, putrid stench and promptly left. It's sure that they're not the only customers who went elsewhere to do their last-minute shopping.

A message to anyone who sells fur in Brooklyn: This was only a calling card. STOP SELLING FUR! Next time you might find your locks glued, your windows broken, or worse...Happy Holidays, --ALF

December 24, 2007

On December 24, the Animal Liberation Front - Mexico (FLAM) painted on a circus where they have imprisoned our brothers and humiliated and tortured them physically and psychologically. NO MORE CIRCUSES WITH ANIMALS was what appeared on the big top and cars of circus speciests. No more speciesism, long live the FLAM!

Spanish:

el pasado 24 de diciembre, el Frente de Liberacion Animal Mexico (FLAM) hizo pintas en un circo en donde tienen a nuestros hermanos presos de la humillacion y de la toruta fisica y psicologica, NO MAS CIRCOS CON ANIMALES fue lo que aparecio en la carpa y autos de especistas circunques. no mas especismo, viva el FLAM!

January 4, 2008

Attack on fur business in Mexico: The Animal Liberation Front has attacked a fur business, the cruelest, most despicable business that could exist against our animal brothers and sisters, apart from experimentation. 'FUR = MURDER' and 'Animal Liberation Front' were some of the slogans painted on the building. THERE IS NO EXCUSE NOT TO FIGHT! TAKE WHAT YOU HAVE AT HAND AND THROW IT AT THE SPECIESTS

January 4, 2008

In the early morning of January 4, the Animal Liberation Front-Green Black Commando (FLA-CVN), infiltrated a farm located in Mexico State, rescuing and releasing 2 sister doves and 1 small brother turkey, who were detained and imprisoned in a cage. We wanted to release more animals but to be safe we had to leave the farm, but not without first opening the cage of another turkey. NO MORE ANIMAL PRISONS! FLA-CVN MEXICO

January 11, 2008

Seeing that our brother animals were victims of torture and their torturers were exploiting them to earn more and more money, the Animal Liberation Front - Commando Green Black attacked Rolan's Circo, a circus that uses dogs and sea lions in its 'shows.' Tired of this situation we decided to paint slogans on circus trucks, on the tent, and on walls. Passivity makes you complicit, use direct action and declare war on speciesism!

Spanish:

Al ver que nuestros hermanos animales estaban siendo victimas de la tortura y que sus verdugos los explotan para ganar mas y mas dinero, el Frente de Liberacion Animal - Comando Verde Negro llevo un ataque a Rolan's Circo, circo que utiliza a perros y lobos marinos en sus 'shows'; cansados de esta situacion decidimos ir y realizar diferentes pintas en el transporte de propaganda del circo, en su carpa, en su fachada y lo hicimos!

La pasividad te hace complice, utilicemos la Accion Directa y declaremosle la guerra al especismo! FLA-CVN

January 17, 2008

Two turkeys liberated from a Louis Rich grow-out barn in South Carolina.

"In this sick culture, we know that every day the sick, the stupid, and the EVIL bully and destroy those who are far their better. Every lab, farm and fur animal; every poisoned wild bird; every beaten child, every raped woman knows this." --ALF



Prisoners Update

" If they haven't got prisoners, we have stopped fighting. If our prisoners are forgotten about, they have beaten us ."

-Keith Mann, ALF activist and former prisoner

**Jonathan Paul #07167-085
FCI Phoenix
Federal Correctional Institution
37910 N 45th Ave.
Phoenix, AZ 85086**

Jonathan was jailed October 31, 2007 after sentencing in August 2007 to 4 years and 3 months imprisonment for role in 1997 fire that destroyed the Cavel West horsemeat packing plant in Redmond, Oregon.

**Daniel McGowan #63794-053
Unit I, FCI Sandstone
P.O. Box 1000
Sandstone, MN 55072**

Daniel McGowan is an environmental and social justice activist from New York City. He was charged in federal court on counts of arson, property destruction and conspiracy, all relating to two actions in Oregon in 2001. Daniel was sentenced to 7 years in prison on June 4, 2007.

**Jeffrey "Free" Luers # 1306729
Lane County Adult Corrections
101 West 5th Ave
Eugene, OR 97401-2695**

In June 2001, 23 year-old forest defense activist Jeffrey "Free" Luers was sentenced to 22 years and 8 months in prison for the burning of three Sport Utility Vehicles (SUV's) in Eugene, Oregon. To make a statement about global warming, Jeff and his codefendant, Craig 'Critter' Marshall, set fire to 3 Sport Utility Vehicles at a Eugene car dealership. Pending re-sentencing!

**Joyanna "Sadie" Zacher #36360-086
FCI Dublin
5701 8th Street- Camp Parks- Unit F
Dublin, CA 94568**

**Nathan "Exile" Block #36359-086
FCI Lompoc
3600 Guard Road
Lompoc, CA 93436**

Unrepentant eco-warriors convicted for the arsons of a SUV dealership and a genetic engineering tree farm in Oregon under the banner of ELF. Betrayed by all but 2 of their co-defendants, both are currently serving 7 years 8 months and are scheduled for release in 2012.

**Justin Uribe #T-29257
C-5/236 up
Pleasant Valley State Prison
PO Box 8503
Coalinga, CA 93210**

Serving the final years of a 6-year term for arson. These actions were not animal or environmentally motivated, but Justin is an avowed animal liberationist, scheduled for release within a year.

The SHAC 7 are six individuals--Lauren Gazzola, Kevin Kjonaas, Jake Conroy, Josh Harper, Andrew Stepanian, and Darius Fullmer--and the organization Stop Huntingdon Animal Cruelty (USA). They are all serving lengthy prison sentences for simply speaking out! They were found guilty on all charges on March 2nd, and are were sentenced on September 12th in Trenton, NJ. They received the following sentences:

JACOB CONROY- 48 months
93501-011
FCI VICTORVILLE MEDIUM I
FEDERAL CORRECTIONAL INSTITUTION
P.O. BOX 5300
ADELANTO, CA 92301

DARIUS FULLMER- Released!

LAUREN GAZZOLA- 52 months
93497-011
FCI DANBURY
FEDERAL CORRECTIONAL INSTITUTION
ROUTE #37
DANBURY, CT 06811

JOSHUA HARPER- 36 months
29429-086
FCI SHERIDAN
FEDERAL CORRECTIONAL INSTITUTION
P.O. BOX 5000
SHERIDAN, OR 97378

KEVIN KJONAAS- 72 months
93502-011
FCI SANDSTONE
P.O. BOX 1000
SANDSTONE, MN 55072

ANDREW STEPANIAN - 36 months
26399-050
FCI BUTNER MEDIUM II
FEDERAL CORRECTIONAL INSTITUTION
P.O. BOX 1500
BUTNER, NC 27509

**Chris McIntosh #30512-013
USP Hazelton PO Box 2000
Bruceton Mills, WV 26525**

Chris is currently in his 3rd year of an 8 year sentence for arson at a McDonalds in Seattle.

**Eric McDavid X-2972521 4E 231A
Sacramento County Main Jail
651 "I" Street
Sacramento, CA 95814**

Conspiracy to destroy property by means of fire or explosives, facing up to 20 years imprisonment. Lauren Weiner and Zach Jensen, Eric's two co-defendants, are cooperating witnesses against Eric.

Things to remember when writing to prisoners:

1. Don't discuss any illegal activity (ALL mail is read by prison officials).
2. Each prison has its own mail restrictions.
3. Do not put any stickers inside or outside the card/letter (including Air Mail/Par Avion stickers, if writing from overseas)
4. Do not include any paperclips, staples or anything extra in your letter.
5. Write your address on the envelope AND inside the letter, since prisoners often are not given the envelope.
6. Do not send money to the prison address (please contact activist's support groups to financially support prisoners).
7. Prisoners appreciate books, but they must be paperback, and must ship directly from the publisher or from online retailers like Amazon.com.
8. Your letters are appreciated , even if you don't receive a response (prisoners are only allowed a limited amount of paper, envelopes and stamps, making it difficult to respond to every letter).