

## Preface

The painting for the cover of *In the Shadow of the Innocents*, titled *Abelard and Heloise*, was done by the artist Gabriel von Max. He was born in 1840 in Prague and died in Munich in 1915. Max studied in Prague, Vienna, and Munich. Internationally renowned and controversial in his day, he was both a Darwinist and a Theosophist occupied with science and the occult. In his paintings he explored themes of love, death, and religion. The Frye Art Museum in Seattle, Washington held a solo exhibition of his work in 2011.

Famed for paintings like *The Anatomist*, *Christian Martyr on the Cross*, and *The Vivisector*, Max was also renowned for his paintings of monkeys. He kept as many as 14 in his home and loved to paint them as humans such as the representation here of the legendary 12<sup>th</sup> century lovers Abelard and Heloise.

Max was active in European anti-vivisection campaigns and in 1883 expressed his opposition to animal research in his painting *The Vivisector*. In the painting, a beautiful, young woman, symbolizing virtue, holds a puppy she has rescued from the vivisector in one hand, and in the other a scale on which the human heart decisively outbalances the brain. The vivisector, an old man, looks on befuddled to have had the puppy taken from him by some unidentifiable source. About the painting, Max wrote the following:

It was a profound conviction that led me to paint *The Vivisector* in 1883...The painting depicts a modern, unfeeling physiologist who, as if enjoying a quiet Sunday afternoon, has just fettered a live spaniel to his "scientific torture rack" in order to cut through the nerves of its spinal cord and observe the animal's pain. However, the prodigy of compassion snatches away the fatally injured little dog from the astounded scholar and demonstrates with the scales that a golden heart carries more weight in the sight of God than a golden brain.

It is illuminating to observe that the conditions Max deplored in the *Vivisector* still endure more than a century later. Animal researchers continue to put animals on their torture racks and cut through the nerves of their spinal cords oblivious to the pain and suffering they cause their victims. We can only imagine what kind of painting Gabriel von Max might paint today were he to learn that the gruesome animal experiments which went on in his day and which he abhorred so much continue with almost no restraint in modern times. Would his painting be one of hope or a painting of despair?

Before starting his new painting, Max would want to know why the animal research he opposed has increased, not decreased. He would be shocked upon learning that it has evolved into a multi-billion dollar industry in which our universities are one of the biggest customers raking in billions of tax dollars for animal research every year. Surely he would lament and find it inconceivable to read that more than 100 million animals are killed in animal research laboratories annually. Fortunately, some good news would soften the blow upon hearing that millions of dedicated people around the world had joined together to oppose animal research by forming animal protection organizations such as PETA, IDA (In Defense of Animals), DDFA (Doris Day Animal Foundation), CAARE (Citizens for Alternatives to Animal Research and

Experimentation), Mercy for Animals, and many, many more around the world too numerous to name. It would please Max immensely to see that they engage in protests and civil disobedience when necessary, as well as undercover operations in combating animal research and animal cruelty whenever and wherever it is discovered.

But what would Max's reaction be upon learning about sadistic animal research projects dreamed up by the millions which have no rational basis other than to earn their inventors billions of citizen tax dollars forked over by the National Institutes of Health year after year after year? And how would he reply upon finding out about government laws such as the Animal Enterprise Terrorism Act which criminalize First Amendment rights to oppose corporation policies which profit from cruelty to animals?

Surely, if Gabriel von Max were to put his response to animal research on canvas in today's world, the painting would portray elements of shock, horror, anger, disgust, grief, revulsion, disbelief, sadness, fury, prayer, supplication and so much more. Above all, it would express pathos, love, devotion, and the desire to cradle and comfort all suffering creatures unfortunate enough to find themselves in the hands of animal researchers.

We can say with certainty that this is the kind of painting Gabriel von Max would paint because these are the same kinds of concerns that reside in the hearts and minds of millions of animal protection advocates, activists, and supporters around the world. They recognize like Max more than a century ago that " a golden heart carries more weight in the sight of God than a golden brain."

Can there be any question that a golden heart also means more to God than gold itself? It is time for our universities to rip up their Faustian contracts with animal cruelty and take up the flag of moral leadership on this important matter. It is time for our politicians to fulfill the will of the people not their sponsors and to rescind the unconstitutional Animal Enterprise Terrorism Act. It is time for the people to demand that the government stop giving their tax dollars to bogus animal research projects which accomplish nothing except to provide a lucrative career for the animal researchers who design them. Finally, it is time for animal researchers to acknowledge the voice of the people that for decades has been telling them loud and clear that any cruelty connected and associated with animals in even the most minimal way is not science. It is cruelty, plain and simple!

This is just the beginning of what animal researchers must now learn from the voice of the people. They have no right to subject the lives of sentient beings to their control just because they have the power to do it. The might makes right philosophy which they and so many others follow is leading the world to disaster.

Thoughtful and concerned people from all walks of life are beginning to recognize that the human species may not survive unless it changes its attitudes toward animals.. The facts of science itself reveals this to be true through global warming, a major part of which is composed of animal waste and gases from animals tortured and abused for the benefit of the human race. Moreover, an examination of the archaeological evidence compared with behavior patterns over time demonstrates that it is a temperament of cruelty in the human mind which is responsible for the unrelenting warfare, crime, and bloodshed to which we are heir in today's world. It originated when our prehistoric ancestors abandoned a life style of cooperation with other species in favor of a lifestyle based on might makes right. Accompanied by the development of language and technological advances in weaponry, we began killing nonhuman species with

reckless abandon and without mercy. Gradually, this became our permanent way of life. Fast forward a few millennia and a consciousness rooted in killing and the desire always for more overcame any resistance humans had maintained against killing each other. Now, not only killing other species was acceptable and commonplace, but killing other humans in warfare and to settle personal disputes also became a constant companion of our species. The process has never stopped since. What is apparent, however, is that cruelty and killing is not inherent, it is a choice our human species has made.

We know from studies of war veterans, besides being self-evident, that killing is addictive. This clarifies the task before us. When we stop killing animals we will begin to restore the compassion necessary for ending our addiction for killing one another. To exclude animals from our compassion is to exclude the possibility of ending the human addiction for killing. It is also to invite dangerously near the possibility of our species going extinct like the eighteen other species of humans which preceded our own have done. One of these, *Homo erectus*—thought possibly to be the direct ancestor of our own *Homo sapiens* species—lasted nearly two million years. *Homo sapiens* have thus far managed to survive a scant 200,000 years. The warning signs are clear for all to see.

Animal researchers have a major role to play in meeting the challenges the world needs to survive. That role is simply to be truthful. This can only lead to an end to all animal research. It is to this goal and purpose that *In the Shadow of the Innocents* is dedicated.