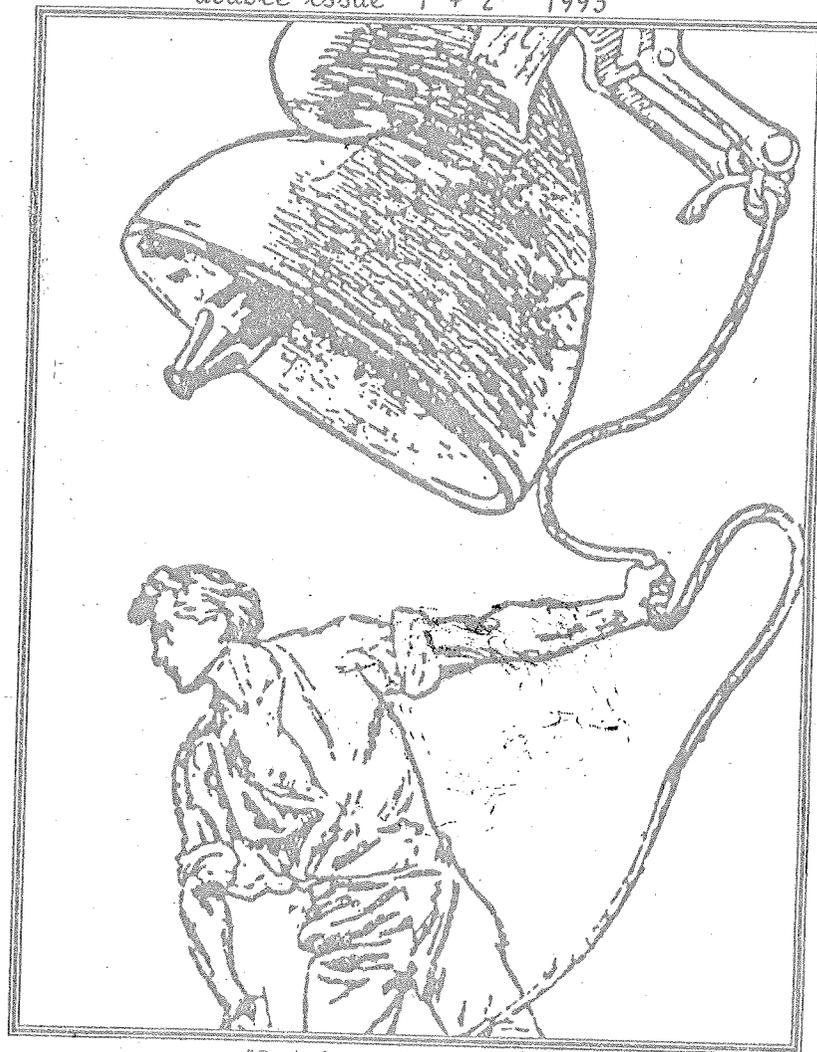


# VANGUARD

double issue 1 + 2 1993



"On the front line for earth liberation"

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# VANGUARD

This is the first highly organized revolutionary struggle to be built around, and fighting for, the equality of all life and its survival, compared to the many battles fought (some lost, some won) by various groups throughout time who have been driven to the point of revolution by their oppressors, having to pick up a gun or a stone to do what words had failed to achieve, and that was to gain the liberation of their people (be that based on ethnic, class, religious, or national lines) from the grasp of another people who saw fit to exploit them.

Although many of these insurrections, rebellions, and revolutions may have been fighting for some of the same things we are, the difference is, their primary concern was self-preservation and empowerment of their people (which was already a defined sector of society) where as we, as such, have no "people"; no segment of society with which we align ourselves because of shared ancestry, economic positions, cultural heritage or similar concepts of God. Rather, our movement is built on the unity of those from all walks of life who share a well defined belief that all life is equal and in need of liberation.

Obviously, the numbers of those who already take such an approach, and those who will come to embrace that line of thinking, will never be as great a number as those who would like to attain better working conditions and wages, or of the many people of color who seek to liberate themselves from an oppressive societies racism. For, although our whole world view encompasses such struggles, and a victory for a Hardline revolution would be a victory for all downtrodden segments of society - the reality is that most people will only fight against the oppression that comes down directly upon their heads or on those whom they share an affinity with. Thus we must realize, ours will not be a movement with mass support.

Accepting this reality, we must take a course of action that can achieve victory without popular support. We must focus our energies on building a revolutionary vanguard whose strength and perseverance will be so great that none can stand in our way.

It is with this in mind that we bring to you VANGUARD - a magazine whose purpose will be to present the Hardline Ideology/ philosophy/ way of life and action in a definitive manner to ensure cohesion of thought amongst the Hardline movement; further educating our members to all aspects of, and realms which pertain to, our struggle - while providing a forum for discussion on new revelations, concepts and approaches within the Hardline - creating an avenue for the networking, correspondence, mutual aid, and unified action that will make this force the well-tuned machine that it will need to be if we are to fulfill our destiny and achieve real revolutionary change on a global scale.

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## Inhalt / content

4	time has come
5	philosophy I
6	balance of the things
7	hardline - our cause
8 - 9	hardline - looking ahead
9	a letter from Sean
10 - 11	the hard life
12	spirituality
13	hardline womyn
14	the way it is
15 - 16	animal liberation
17 - 18	natural law
19 - 20	know your enemy
21 - 22	revolutionaries
23	book review: eco defense
24	vegan recipes
25	pesticides / hidden products
26 - 38	radical environmentalism
39	hardline chapters nearest you





The time has come for an ideology and for a movement, that is both physically and morally strong enough, to do battle against the forces of evil that are destroying the earth (and all life upon it). One that cannot be bought, nor lead astray by temptation. A movement free of the vices that sedate the mind and weaken the body. An ideology that is pure and righteous, without contradictions or inconsistencies. One that judges all things by one standard and emphasizes personal responsibility and accountability above all else. An overall view on life that not only deals with the external, but also the internal—realizing that a physical entity of oppression, such as the capitalist system (where all life is deemed an expendable resource), is merely an outward manifestation of the warped values held by the people who run the institutions that control our lives, influence our culture and destroy the earth.

It must also recognize the intrinsic flaw of single issue causes, where the concept of justice is always a selective one (with each special interest group fighting for the rights of those that fall under their personal concern, while neglecting, or in some cases, opposing those rights for others) —moving beyond such failed approaches—to a logical and all encompassing system of thought and program of action, which can and will succeed.

That ideology, that movement, is Hardline. A belief system, and a way of life that lives by one ethic—that all innocent life is sacred, and must have the right to live out its natural state of existence in peace, without interference. This single ethic ensures that all life, from a foetus or a grown human (black, white, male or female), to an animal, or its habitat, is guaranteed equal rights, with liberty for all, regardless of someone's personal bias against them. Under the principles of the Hardline ideology, all shall be permitted to do as they please as long as their actions do not harm, in any way, the rights of others. Any action that does interfere with such rights shall not be considered a "right" in itself, and therefore shall not be tolerated. Those who hurt or destroy life around them, or create a situation in which that life or the quality of it is threatened shall from then on no longer be considered innocent life, and in turn will no longer have rights.

Adherents to the hardline will abide by these principles in daily life. They shall live at one with the laws of the nature, and shall not forsake them for the desire of pleasure—from deviant sexual acts and/or abortion, to drug use of any kind (and all other cases where one harms all life around them under the pretext that they are just harming themselves). And, in following with the belief that one shall not infringe on an innocent's life—no animal product shall be consumed (be it flesh, milk or egg). Along with this purity of everyday life, the true hardliner must strive to liberate the rest of the world from its chains—saving life in some cases, and in others, dealing out justice to those guilty of destroying it.

Only with this dedication, and conviction—living a life that is in harmony with our stated goals and beliefs, gaining strength from our purity of body and mind, while actively opposing those who are destroying this world with their poisonous thoughts, deeds and pollution, can we be victorious in the struggle.

Our position allows us to choose when and where (and if) we wage the struggle. The danger which comes to us, is the danger we place ourselves in. Others are not so lucky. In South America, indigenous peoples are massacred because they try to continue living in their tribal homeland - the jungle, which ranchers want for beef production. Peasants of third world countries are enslaved to grow cash crops - from sugar and coffee to heroin, pot and cocaine.

These people don't decide to become revolutionaries. The WAR comes to them. Either they resist or they die. Likewise, animals don't volunteer themselves to be martyrs. They don't place themselves at the hands of vivisectioners, so alcohol and drugs can be tested on them. They don't choose to be factory farmed. Violence comes to them. They have no choice of an easy life.

The very fact that we have a choice and that most others do not, should keep us constantly aware that things are seriously wrong in the world, and that it is our responsibility to do the right thing.

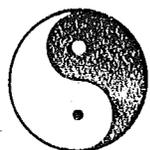
Yes, it would be easier if we toned things down and changed our agenda. Perhaps if we accepted homosexuality more people would accept Hardline. Perhaps if we permitted drug use from our members it would make their life in the struggle easier. Perhaps if we weren't so firm in our stance against abortion we could get more people into veganism. Maybe if we didn't stress veganism so much, we could get more people into environmentalism. And perhaps if we didn't stress any issue, we could gain more friends and in time they'd learn.

And perhaps suicide is the only answer for those who can't live on their feet and stand by what they believe.

The right thing is rarely the easy thing. Hardline will not change and could not even if we all wanted it to. The Hardline has existed since the dawn of time. It is the true way and path that springs forth from the root of creation. Either one walks that path and is Hardline or they do not and are not.

There is one hope for this planet. It does not lie in veganism. Nor in environmentalism. Neither does it lie in any political or social movement. Our future depends on our past. We must re-establish the rule of the natural order, regain our instinctual knowledge and once again live in SUBMISSION to the force of energy that gives this planet life.

Only the pure of heart and mind will reach that destiny. Only those living the Hardline.



THE  
BALANCE  
OF  
THINGS

One of the areas in which there has been the greatest misconceptions about the Hardline way of life (both from adherents and detractors of the movement - caused by misinterpretation in some cases and miscommunication of beliefs in others) is regarding its attitude towards SEX - with most on the outside and many on the inside believing the Hardline stance to be one of negation and self-denial. In order to clear up these misconceptions, the official Hardline view on sexuality is here laid forth.

Intercourse exists for procreation. That is to say it came into being for that purpose alone. The pleasurable component of sex, the natural attraction between man and woman and the instinctual drive to engage in sexual activity, are to ensure the continuing cycle of life. Sexual attraction to other species of animals, prepubescent children and the same sex are obvious deviations from that natural order of things where sex exists within a framework of the lifecycle.

So too deviated, is the obsessive, addictive and domination oriented qualities of much heterosexual sex, where the incessant drive to engage in intercourse is not rooted in the instinctual urge to reproduce and the internal drive pushing one to achieve union and oneness (completing the balance of energy) with their natural counterpart, but rather, is based upon self centered desire where each partner sees the other as merely a tool for their own gratification - having no real connection to each other and no place in the grand scale of things.

In order to break away for the sexual discordia that permeates our society, and purge the effects of such an atmosphere from our own behavior and outlook, celibacy can be a useful tool where an individual can remove themselves from the momentum of habit, so that they may see clearly and discover the way in which their sexuality fits into a harmonious balance with the natural order of being.

## Hardline

This section of the magazine concerns the Hardline philosophy and movement as a whole, while the others go into the individual issues.

**Our cause.** Throughout modern history, groups have come about to address issues which they have seen as the greatest societal ills. These single issue groups have failed to acknowledge the root causes of the various evils which they have fought against. Most have been grossly inconsistent in their outlook as a whole and others have been held back from creating change because of substance abuse (hippies, etc.) and preoccupation with gossip, idol worship and fashion.

Humans seem to have an inherent weakness which has led to the corruption of modern day civilization. Most people are more concerned with sense gratification than the rights of those whom their actions affect. Rather than abide by nature's laws, mankind has tried to control her. We have lost our place in the natural order and in our efforts to control nature, we are destroying our selves.

Equal rights for developed humans has found a good bit of acceptance (though that battle is far from being won), but people still ignore the rights of other innocent, sentient beings such as unborn human babies and non-human animals. People still eat the flesh of other species in spite of the fact that the production of animal products is disastrous for the environment and that the consumption of meat, milk and eggs has been proven to be detrimental to human health. People still murder the unborn in the name of convenience, for life has little value to modern day humans. Most would refute that statement while poisoning those around them with second hand smoke or while consuming cash crops like marijuana which peasants were enslaved and impoverished to grow. The only way that equal rights can work is if that idea is accepted across the board, for every living being. So long as one form of domination is accepted (humans over animals), people will take things a little further and try to rationalize other forms of domination (race over race, gender over gender, etc.).

While in pursuit of profit, sense gratification, and fulfillment of the ego, mankind has wrecked the ecology of this planet. The world is almost, if not already, on an irreversible path towards destruction which affects everyone, guilty or innocent. All the while people still support the large industrial polluters with only moderate protest.

For these reasons, the HARDLINE movement has evolved and organized. We live by the consistent ethic of equal consideration for all sentient living beings. We are vegan (abstain from all animal products and by products), anti-abortion, etc. We oppose this current governmental system, as well as communism and all other human centered governments because of all the oppression they have wrought. We fight for the protection of this planet and all of its downtrodden inhabitants regardless of their race, sex, age or species, and oppose all acts which go against nature's laws, including deviant sexual acts such as same sex attraction or attraction to young children or animals. We are straight for various reasons, with the main one being that drug use breeds apathy. Most of all, we will use any means necessary to defend innocent life and this planet, and towards this goal we exercise, recruit new members, and strengthen our connections with one another. Unlike past movements which have failed to be all encompassing, disciplined and stress cohesion of thought and action among its members by allowing their stated philosophies to be changed and debated (this is not to say Hardline is not open to new revelations, for that is one purpose of Vanguard) HARDLINE can and must succeed in its goal of vegan revolution. If we fail, we will at least have saved some innocent lives and we shall die trying to save them all. This is it, LET'S GO TO WAR!!!

Looking ahead. As weak links fall from the chain the time is right for the pure and righteous who remain to strengthen ourselves and prepare for the future. We can not let "friendships" and "hanging out" slow us down. Hardline is the dedication to progress- when we fall into societies trap of "cliques" and "crews", etc. we lose track of our goals. The innocent animals and this entire planet can not wait while people worry about who's going out with who and what dance club is the coolest. We're not saying "don't have fun." But when someone lets their mind be more concerned with the trivial little vices of teenage or young adult life the true goal is pushed aside as thousands of animals die while you play teeny bopper. So as you sip from your alcoholic drink (that you swear is not tested on animals- yeah right) think of the animals that suffer and perish while you waste your time pursuing sense gratification. Time is running out fast- we can not allow ourselves to stagnate and be destroyed- progress is the only answer and edification is the key to progress.

We must also rely on diversity. Hardline can not be just a part of hardcore music. We must spread throughout all reaches of society- building our numbers with only those truly ready to fight for the liberation of the earth.

For the immediate future we must lay low and stay underground as we grow and prepare. As seen in Memphis by the numerous intimidation arrests of Hardliners by police, society is not at all ready for us.

So we must spread our word quietly and mainly to those who will remain true. Remember that quality is by far better than quantity. So onward to the future- continue to strengthen mind and body.

Society is crumbling. Look at the former Soviet republics, look at the recent L. A. riots. Things are only getting worse and hopefully they will continue to do so, to cause more unrest, to provide a better atmosphere for us to further our agenda. Soon other groups, ranging from white or black power advocates to gay liberationists will rise up violently for the cause they feel is most important. Either the government will be completely overthrown or a government police state will be imposed.

There will need to be a group that can come out of the chaos and be able to restructure society into a sane population that lives by natural law. These people must realize that all things are interconnected and that no innocent beings nor the Earth itself should be harmed for the sake of human convenience. These people are the Hardline.

In the next ten years or so, as decadance continues to spread and people become more discontent we must continue to recruit active, outspoken people to the Hardline cause. These people must live by strict morals, such as veganism and abstinence from environmentally destructive acts and live a lifestyle free from drug use. Think how the '60's could have turned out if the government had not increased the drug flow and if people had been more militant in their tactics towards achieving their goals.

Presently, Hardline is growing but a lot of maturity is needed. If Hardline is not

discussed and defended by intelligent people then it will stagnate and die. There are still far too many people calling themselves Hardline who would rather hang out and be social than promote our cause. Some even break down and poison their bodies with drugs and then expect our forgiveness. Dedication, conviction and sacrifice are essential for revolutionary change. If you are not even willing to debate non-Hardliners about the issues how do you expect to be valuable to us in the future when you will be asked to give up your family ties and homes and risk your lives for the struggle? Examine yourself and decide whether or not you're in it for the long haul.

We need a mass education campaign and acts of sabotage to both inform the people and slow down the forces of darkness destroying this Earth and her creatures. Soon, certain individuals (political leaders, heads of environmentally destructive companies, animal abusers) must be taken out. You can interpret that as you see fit but remember that several innocent lives can be saved at the expense of one guilty party.

**NO COMPROMISE WILL BE ACCEPTED ANY LONGER.** From the outside, NOR from our own members. We have laid out the plan. Be sure you are truly willing to take part.

*Matt/Memphis Hardline*  
*J. P./Memphis Hardline*  
*Ryan/Indpls. Hardline*

To the Hardline-

Over the last few years of Hardline's existence, change has been constant within our movement. Cadres come and go, the old replace the new. Some burn out, some sell out, others just move on- all the while new blood is constantly pouring in; replenishing what is lost- bringing renewed energy and increased action to our movement.

Through all of this and the external turbulence of the struggle, the one thing that never changed and the one thing which the Hardline activist could depend on was my presence. Not only as an articulate spokesman for our movement and as an organizer, but also as an information source for those within the movement.

Therefore, in these times as perilous and as urgent as ever, where the Hardline movement is more relevant than it ever has been, I feel I owe you all an explanation as to why I will no longer be that anchor and why my active involvement within the Hardline movement is over for the time being.

Ten years ago I began my journey along the road of resistance, not as a spokesman for a movement, nor as a singer in a band, but as a nameless face- be it in a crowd of demonstrators or alone doing action that can't be mentioned. That is where I was most content. The unknown revolutionary.

I never wanted acknowledgement for my actions. Never wanted fame or notoriety. My outspokenness arose, not from a desire of attention, but rather, grew from the frustration that no other had the guts to speak the truth. I felt I had a responsibility to share the knowledge I had gained- and that is what I've done for the last six years of those ten- again and again finding myself at the center of controversy, in one movement or another, speaking painful truths which no one wanted to hear (truths that would be the basis for what was to become the Hardline movement).

Looking back on those ten years, there is a lot of satisfac-

tion, knowing that I played an important role, not only as an individual activist concerning many of the decades most pressing issues, but also in the role of a teacher- sharing some of the credit for the increased awareness and action that exists in the animal liberation and environmental struggles. But even with that success and the great fortune I've had to be able to work with the most dedicated and sincere people on the face of the planet- there are still failures in those years. Relationships I let slide. Goals I did not pursue. Loved ones taken for granted- always too busy with "the struggle." Right or wrong, these things tear away at me- and it has come time for me to deal with them. My personal life has been on hold for ten years and until I deal with myself I will no longer be able to effectively deal with others.

In retrospect, if I had been more balanced, it would not have gotten to this point where I have to choose one or the other, but then again, if I wasn't so focused and all consumed I would have never accomplished as much for the struggle in those years. So there are no regrets. Only an understanding that I've reached a point in my life where my involvement in the revolution needs to go back to being that of just a nameless face, and the rest of my life apart from those moments of action, need to become my own- to pursue my music and martial arts studies and to find the personal peace and spiritual harmony that I'm going to need if I plan on being around for another ten years of resistance.

Hopefully any void I leave will be quickly filled by any one of the many Hardline activists across the globe. I have no doubt that I'm leaving my responsibilities in good hands, so there is no reason why Hardline shouldn't grow stronger than it ever has been.

Take care and be victorious.

Scar



Living one's life according to a rigid code of behavior, with no room for error, is not an easy thing to do - especially when that code is not enforced by society, culture, and tradition, and instead, opposes the mainstream morality; relying on personal conviction to ensure adherence to self proclaimed guidelines. In this case there is no penalty for perjury. No punishment for non- obedience. When the mind weakens enough to break the law it laid forth, all it has to do is justify the crime.

To have the choice of right and wrong rest solely on an individuals shoulders, to be the only gatekeeper of their own morality, is a heavy responsibility.

When such belief in and dedication to such a rigid value system brings nothing but hatred and rejection from former friends, family members and society at large; when living by an ideology of action poses the risk of imprisonment, even the safety of that individuals life; when society is constantly tempting that individual with promises of acceptance, comfort and stability - it is easy to see, how easy it would be for some to give up on their beliefs, give in and submit - choosing happiness (false though it may be) over a life of struggle.

But no one ever said walking the Hard Line would be easy. No one should have thought it would be. Hardline is a hard way of life. It has to be. These times necessitate it. Never before has brutality reached such a level, on such a mass scale - and never before has the fate of ALL life been in such peril.

Living in middle class America, it may be easy for some to forget about or lose touch with the reality that faces those whom they're fighting for. But that reality does never the less exist. And it is that reality which keeps those of us who feel it - or continue to empathize with it - holding firm to our beliefs, abiding by our rigid code of behavior and actively partaking in the struggle.

Revolution must come. If it does not then ALL is lost. Those of us who care about the fate of the earth, and all life upon it, must not ever underplay that reality. Though it may sometimes seem almost too hard to bare and the easy life may seem more and more attractive - we must never forget that our troubles, our personal struggles and our pain, can never compare to those with no choice and no rights. -

That said, one must beware the tendency, once celibate, to regard that discipline as superior to even healthy sexual activity, thus making it a permanent situation rather than a short term cleansing process.

The sexual drive, the physical attraction between man and woman, and the resulting sexual activity, are completely natural feelings and activities which are found in all animals. When unadulterated by society, the sexual drive is one of the purest instincts we have left. To subdue that or to deny it would be an attempt to ignore or conquer nature. To permanently suppress such feelings in oneself would be to become an unnatural being.

Hardline is not about false human perception of law and morality. It is about living by the natural law - where morality means abiding by the natural order of things - maintaining the balance.

Hardline is about life. Our struggle against the enemies of life. Not only is that against the external forces of oppression whom we fight in the hopes of achieving a future world free of oppression - it is also against the darkness that lurks within the human psyche. The fear of living that leads many to find comfort in negation and self denial.

Our abstinence from certain behavior is not based on abstinence for the sake of itself. Hardline rejects deviant behavior, not because it may hold pleasure for some. It rejects it on the grounds that it is unnatural, unhealthy and self destructive. Pleasurable activity which is natural and is healthy - we embrace.

Discipline is only of worth when it helps one walk free of the harmful ways of the enemy. To let that discipline deny to us even that which is normal and good, would be to let the enemy win - for in our battle for a better world, we would have stopped living ourselves.

Therefore Hardline is not against sex. It is against certain deviations of that act and some contexts in which it occurs. The pure attraction between woman and man, and that which will occur between them, should not be restricted for it is the natural way.

# Spirituality

**Just what do we think?** The article "The Way it is" (Vanguard No. 1) touched briefly upon a topic I and several others feel needs a little more exploration within Hardline: spirituality and how it applies to our struggle.

The Hardline view, as it has been laid forth thus far, acknowledges that there is a certain energy, conscious of itself or not, which gives everything balance and order. It also accepts that some may choose to call it God and worship/communicate with it in their own fashion while others are free to be atheists and still be Hardline.

Obviously, adherents to the Hardline, atheist or not, can not endorse any organized religion entirely, although each may have some good points, due to the numerous atrocities committed in the names of said religions and the fact that all religions today are products of human centered thinking in some manner.

However, a belief in God and a spirituality within our movement is entirely feasible. By spirituality we mean a general attempt to understand further ourselves and our role in nature.

It is apparent by observation that the Earth contains a delicate, self sustaining ecosystem which supports its inhabitants in a continual process. The workings of what we call nature is often beyond our capacity to understand. The communion with nature that the Hardline movement seeks, that of fulfilling coexistence for each, is much like that sought after by many spiritual texts when interpreted with a non anthropocentric view.

It is hard, almost ludicrous to imagine that something as immaculate as the Earth's ecosystem just "happened" as some believe- it makes considerable more sense that it was created, or brought into being by something beyond our capacity to understand yet to close to all of us who seek to liberate it from its current chains.

Not everyone in Hardline believes in God as a personality or physical "being" so to speak, such as the typical depiction of the Eastern gods of Western bearded man, but all share a common belief in the forces of good and evil, absolute wrong and absolute right and that we are most definitely on the side of the right.

It is indisputable that any kind, loving God or eco-system is also on the side of the right, on the side of innocent beings in dire need such as food animals and fetuses.

Our struggle is not only for ourselves or a specific group but for the Earth and the forces of nature itself; God or our idea of God is what we are fighting for and therefore can also be considered an ally.

This section will explore these questions through interviews concerning spirituality with various Hardline activists or perhaps just essays or stories of a time when one felt a "religious experience" or something. We are not doing this to be corny as silly as that last sentence just read. This is a topic a lot of us strongly feel should be dealt with. If you disagree, don't read this section anymore....

Ryan/Indpls. Hardline

# Hardline Women

This section deals with women's issues such as female health and sexism. It serves as a forum for Hardline women to communicate with one another and to express their complaints and demands to the male members of our movement. In no way does this section seek to divide our numbers. In the past, several movements who sought to steer clear of sexism failed to do so because the issue was never discussed and the women in question were never asked what they thought. This will not happen to Hardline.

**Hardline-From a Woman.** Why am I Hardline? The answer to that question is simple and obvious. First of all, I want to make it clear that every single person on this earth should be Hardline! What I'm saying is that everyone has to change their complacent lifestyles or else the earth will die!

Another matter I want to clear up is all the misunderstandings about Hardline being sexist. This is ludicrous. In no way whatsoever does Hardline advocate sexism. I have not yet encountered a sexist in Hardline. Yes, occasionally the word "guys" might come out of a male when there is a female present. However I think anyone who thinks this is being sexist is just plain being stupid. Please, pick a real cause to care about. Of course sexism is a real problem prevalent in much of modern society, but some people are just looking for something to complain about.

There is no special reason why I am Hardline just because I am a woman. I am Hardline for the same reasons as any male. If you were really interested in knowing why I am Hardline, you would read our literature. However since you "feminists" will not listen to anything a man has to say about certain issues (abortion), I will convey it to you (since I am a woman). Abortion—murder! the two go hand in hand. There is no difference. I know, rape, incest these are two isolated instances. The statistics show, however, that in a lot of rape cases the woman is so upset she either does not get pregnant or she aborts it naturally. Statistics also show that the number of abortions done because of rape and incest are minimal compared to "convenience" abortions. It is sad that women can be so cruel and kill their own flesh and blood because it is not convenient to have the baby. The fact is plain and simple: if you did not want to get pregnant you should not have had sex- and don't cry if contraception failed you. No one ever said it was 100% effective.

There are many more issues I could talk about, but if you are interested you can read our literature. Do you honestly think I as a woman would participate in a movement that discriminated against me? If you think I am the only woman in Hardline then you should pick up some future issues of Vanguard, which will feature a section entirely by women dealing with women's issues (Some women somehow even find this idea sexist.) What I think is sexist is how a lot of people assume I got into Hardline because of my boyfriend. Why can't they assume my boyfriend is Hardline because of me? If you want to know the truth we got into Hardline *together*. Amazing, huh? Tiffany/Indianapolis Hardline

# THE WAY IT IS

Hardline is not a loose coalition of individuals who share similar beliefs or goals. It is not a banner under which those who embrace only certain aspects of the hard line may march. Nor is the ideology of Hardline open to debate or change from those within its ranks. Hardline is what it is and that is the way it is. One either believes in Hardline as a whole or they do not. Those who do not are not Hardline.

Abstinence from animal products and drugs does not in itself make one Hardline. The belief system of Hardline is much more complex and involved than merely having a healthy diet and sobriety. Hardline is a philosophy which addresses all aspects of human existence and it's relation to the world around it - from political and social, to ethical and spiritual.

Hardline views all life as equal participants in a grandeur order of things and demands that All be permitted to live out their natural lives fulfilling their destiny as a part of that whole. Therefore, Hardline fights against all doctrine and action, based on false human perception, which, for it's own imagined gain, seeks to subjugate and dominate other life, and/or remove itself from the natural course it was meant to take.

In order to prevent any variance of interpretation of this statement and of Hardline, we will put it into specifics. Hardline is nothing less than these - but it is definitely more. Hardline is an over all approach, not merely a list of segmented rules. There will be issues not mentioned here. This does not indicate our lack of a position on them. The key is to understand the underlying theme of Hardline and apply it to all situations.

Hardline condemns both Capitalism and communism which both see nature to be nothing more than a mass of resources for human consumption and exploitation. We denounce this modern society which was built on genocide, slavery and ecoterrorism and perpetuates racism, sexism, and speciesism. We do not believe that any political ideology which has its roots in, and has risen from, the dominant western-culture, be it left or right, offers any solutions to this world's problems.

We support the Black Liberation and Indigenous people's resistance movements and fight along side them in their struggle to reclaim their dignity as a people, restore their rights and lay claim to what they've been denied.

As a movement made up of both men and women, we are unified in a struggle for equality between the sexes - working to end the reign of those who exploit existing differences to an unfair advantage, so as to gain domination over another.

All at one time living within the womb of our mother, we have an affinity with and obligation to those yet unborn, to not only ensure their right to be born as we were (so that they may continue their lives as we have), but also to make the world a safe and stable place for them to live. Therefore, we actively oppose those who fill our children's minds with falsehoods in attempt to perpetuate continuing deviations.

As humans, we declare War (on behalf of defenseless animals and the environment) against human society which has brutalized both throughout the ages.

For the liberation of ALL life, we shall use any means necessary. With the knowledge that man was meant to be an herbivore; with the importance of this reality proven by the drastic consequences to the environment man's meat based diet has caused; and with respect to the animals who must be left unhindered, without obstruction, to live out their natural existence - we do not consume any animal product, be it meat, bone, or blood, an animals egg or their offsprings food - such as milk and honey. This abstinence is observed to the finest detail - down to by-product ingredients, and including the manner of processing.

All of these beliefs and our whole world view comes from an understanding that there is a better way to live. That beyond human subjectivity exists an objective truth that is the path on which man was meant to follow.

Hardline recognizes that what is born is born to another, and that the life on earth and the natural order around which it's meant to revolve, springs forth from the root of a higher power. With that acknowledgement, we also understand that each people, according to their situation and experiences will have different conceptualizations of what that power is. Some may call it God, others a Lifeforce, and others still, perhaps just life or nature. Some may proscribe to it a consciousness, others may not. Cultural diversity promotes religious diversity and we accept peoples inclination to search for truth through the customs and traditions they can relate to (provided they are not used as an excuse for brutality). However, Hardline sees our natural state to be pre-civilization and pre-culture, and thus we do not ascribe to any man made religion, as they cannot help but be weighed down by cultural baggage and inevitably clouded by their surrounding societies garbage. Rather, we embrace truth wherever it reveals itself (be it in certain passages from the writing of religious or philosophical texts to great artistic masterpieces) and we strive for it wherever it can be found in the beautiful workings of nature, the miracle of life that surrounds us all (making that higher power self evident to any who can truly see). Lastly, and just as importantly - we look within, where the road map to life on the true path lies, where our instinctual knowledge which has been dormant for so many years (on the human calendar of chaos and destruction) is still to be found.

Through purity of body and mind - gained by an abstinence of animal products, caffeine, nicotine, alcohol and all drugs, chemically refined and processed foods such as white flour, white rice, sugar and artificial colors, flavors and preservatives; through exercise, right thoughts and right deeds we can achieve a oneness with that natural order, and live the way we're meant to

Through this personal healing we gather the strength to fight against those who refuse to see - the infidels who force their discord on we the righteous followers of the true path.

This is our solution. Not only for ourselves, but for the world. Only those who live life to fulfill their destiny will have the strength to fight against wickedness and iniquity. And only will a world that accepts this reality and lives accordingly, ever have peace and harmony.

There can be no compromise. We must go back to our original state. No more poisonous medicines and vaccines. No more chemical and hormonal birth control. An end to the death camps for the unborn and all scientific atrocity. No more excuses for unnatural activity. The world is choking on it's sins. It's time to set it free.

Back to our roots. The roots of the land. Man and woman in union with each other and their surroundings - the way it must be.

## Animal Liberation

The liberation of non human animals is just as an important aspect of Hardline as the liberation of all oppressed people and the liberation of the Earth itself.

Virtue Humankind methodically and thoughtlessly gears any and all life systems to satiate or attain whatever desire or goal we deem necessary for our well being (physical, mental, financial, etc.). The drive to gratify has obscured the true path to such an extent as to render it unwalkable or even insane (due to its denial of so much that humans see as worthy or fulfilling). The true path is not derived from some subjective view of what is intrinsically worthy, but from objective, empirical wisdom regarding the nefarious transgressions of humankind and the results of these, such as self inflicted disease, suffering and death. Embracement of transgressive vices must be destroyed as they ultimately defy nature's strict mandates for biospheric survival.

This appears difficult, for our species founded much of our society on the belief that innocent life is an expendable commodity. The base culprit is the wasting of human mental capacity, a gift (or curse) of evolutionary chance, on the self defeating pursuit to alienate ourselves from the rights and justices of nature-attempting to escape from its perils or inconveniences while at the same time raping the earth and her other sentient offspring incessantly. The blind

devotion to this pursuit has fostered indoctrination of the anthropocentric outlook on life - an outlook laden with specieism which keeps us blind to that which can free us all - the strict adherence to the ethic of reverence for all sentient life and the right of the innocent to live in accordance to their domains (something which, as far as we know, only humans are capable of transgressing) and with their sovereignty observed and respected. Until this is recognized, all attempts to reverse or cure human societal ills such as racism, classism, sexism, etc. are but spit in the face of true justice and harmony on earth. Rectification begins with the realization that the forces destroying the earth and chances for true happiness are fed purely by conscious decisions - based on ideas such as specieism.

Specieism is the insidious doctrine governing our relationship to non-human animals. It has been used to maintain complete subjugation of non-human animals. Though its manifestations grasp most of humanity with the help of lies, greed and ignorance, it must be abolished if we are to achieve global salvation. We must eliminate:

1) Ingestion of animal prod-

ucts; which is evil encouraged by cultural/traditional/religious facets of human society; when coupled with government endorsed industry lies people lose their senses and become virtual addicts to the acceptance and comfort that following and participating in the murdering status quo provides. This evil is responsible for the annual genocide of billions of innocent sentient beings, besides the fact that human beings are not designed to digest meat (flesh, milk or eggs) besides insects (which our "higher thinking" should tell us not to do) as our rightful place is as herbivores with the rest of the higher primates. In addition, the earth simply can not sustain the abuses of the livestock industry on its land and water.

2) "Scientific" animal testing, the infliction of our own diseases or injuries on non-human animals, which is misguided and selfish. They are seen as physiologically similar enough to us to help lead to a cure of our plaques, yet physiologically remote enough to be free of the sensation of pain... this is absolute insanity! Regardless of our own problems, the non-human animals are guilty of none of them. To torture them in our name is intolerable. Three animals dead every second at

the hands of vivisectionists is nothing short of holocaust.

3) Hunting, and hunters, driven by Schadenfreude (delight in the spectacle of pain), are yet another proponent of slavery and arch enemies of biospheric healing as they embrace specieism to a very extreme degree.

4) Adornment of animal prod-

ucts, justified only by those with specieist outlooks, the breeding of non-human animals to slice their skins and furs off is cruel and completely unjustifiable as alternatives exist.

This is a call to those who understand that healing of earth is necessary for healing of human; to opposers of

slavery and believers in freedom for all innocents; and to those who realize the necessity to adhere to the mandates of the true path- Punishment follows transgression, whether it comes in the form of earth's final asphyxiation on human sin and death of all, disease and death due to suicidal indulgences, or Hardline justice.

*Dave/Madison Hardline.*

# ACTION SPEAKS LOUDER



# THAN WORDS HARDLINE

## Natural Law

This section deals with human sexuality and maintaining body free from harmful drugs.

The Hardline view on abortion, in the form of a letter addressed to anti-authoritarians everywhere.

Do you ever think about the positions you take and the words that you speak, or do you just quote from grand liberal handbook? I ask, because, if you ever did sit down and examine all the facts and take a look at the big picture, you'd see that your pro choice stance concerning abortion is inconsistent with your overall "live and let live" ideology and that such inconsistency totally invalidates anything you might say regarding other issues such as apartheid, animal liberation, women's rights, etc. For how can you argue against someone who's using their biased viewpoint (that they're superior over say blacks, women or animals) to justify their belief that they have a right to enslave, oppress or kill said groups, when at the same time YOU use the very same principle (of selective justice based on whom you feel is worthy or unworthy of rights, freedoms, etc.) to justify the murder of another group? It's just so irrational. You're using the same argument that vivisectionists, racists and chauvinists use (that someone has a right to do as they wish to those they deem inferior) to justify your pro abortion stance (which is all a pro choice stance means, as it strives to let such an atrocity continue).

If it's just that you are so much the true anti-statist that you don't think morality should be legislated, then at least be consistent. Stand up for a murderer's right to kill, a paedophile's right to molest, a vivisectionist's right to torture and a klansman's right to lynch blacks. But if you won't stand up for these things, once again, be consistent and don't make exceptions to your ideas of freedom.

Abortion is not a "right", just as murder is not a "right." A true "live and let live" ideology would be that everyone's allowed to do their own thing and live as they please as long as they hurt no one (be it a foetus, an older human, an animal or the earth). No one should have a right to kill anything else unless in defense of themselves and their liberty or someone else and their liberty. Even then, that doesn't mean violence is always justified as long as it's saving your life. For if that were the case, you could create a situation where your life is in danger- say knowingly driving a car without breaks and then under the justification of "saving your life" you could stop your car by driving into a crowd of people, killing them. Obviously that is no justification. Defense implies protecting against unwarranted attack- not something that results from one's own actions.

Obviously, in the extremely rare cases where pregnancy occurs from rape, the mother would be justified in defending herself from further trauma, as she bears no re-

sponsibility for the situation she has been placed in. But institutionalized abortion, done for convenience sake, just has no place in a society that you supposedly strive for- where all rights are valued. Also, by being pro-abortion you champion the very same industrialized technological state that has brought us far away from the harmony of nature (which so many "anti-authoritarians" supposedly want to go back to) and instead, to a place in time where nature is subservient to man and thus on the brink of destruction.

Despite what sex has become, it doesn't change the fact that intercourse originally came into existence for the purpose of procreation. The pleasurable aspect of the act, the sexual drive, is nature's way of getting people to reproduce. It's not the other way around, pleasure is not the main purpose, with reproduction just being a secondary thing that just "happens" to occur, thus luckily saving the human race from extinction. It's obvious the reason sex feels good is so that the species will continue. If it didn't feel good there would be no incentive to engage in intercourse and the human race would die out. It's the same with all animals.

Anyway, what we have now is a situation where modern man decides to overcome nature and harness the sexual act for purely its pleasurable aspect (with birth control made from chemicals and hormones). Then, when such things fail and nature triumphs despite man's best attempts to suppress it- mankind again tries to circumvent nature by using it's techno-medical industry to snuff out the unwanted byproduct of sex: the child.

That's really at one with nature, that's really taking a stand against modern society (by supporting its nature suppressing technology). What hypocrisy!

Even if you don't think the foetus has a life until it's born (which most mothers would disagree with you on, as babies in the womb respond negatively and positively to different situations, such as the mother's voice, which calms the baby, or loud music, or a tumultuous situation, which makes the baby become restless and move about) it doesn't change the fact that abortion is typical of most modern medical treatments, in that it's quite harsh on the body (as well as the mind). You pro choicers talk about "back alley abortions" being a result of illegalization, but what about all the women who have died

because of getting a legal abortion that the clinic counselor said was completely safe? What about the psychological trauma? If you want to blame pro-lifers for back alley abortions, then you should at least take responsibility for all the women damaged and killed by legal abortions. Every woman I've spoken with who's had an abortion said they regretted it later (both due to mental anguish over losing a child, and physical damage incurred from the procedure).

Since you have a problem banning abortion, do you also have a problem with the illegalization of other dangerous medical practices that have been outlawed? Do you think that bleeding people (an archaic medical practice) to cure disease should still be legal, so that some poor uneducated person, without any medical knowledge, can go to some quack that promises a cure, even though it does not work and will kill them? If not, then why should abortion be legal? Why should it be a matter of choice? Do you think a 15 year old girl who was either too irresponsible, or just uneducated (or both) to either use birth control, or abstain from sex, is going to have the responsibility to make the right choice regarding the fate of her child? How do you know that there won't be psychological trauma after she has an abortion and then realizes what he's done? Do you think that someone uninformed about birth control (natural or otherwise) is going to be highly informed about the risks an abortion presents to their health - and in fact, about the risks to their life? The fact of the matter is, they're not going to be.

To bring another life into this world is one of the greatest, most natural things someone can do. To suppress that because one doesn't want to take time off work, look unattractive or be inconvenienced in any way is to validate the whole image conscious, selfish me generation capitalist "value" system which you're supposed to be fighting against.

The time has come for you to admit where you stand. Do you believe in freedom for all, as a true anti-authoritarian would, or do you just want your personal freedoms at the expense of others, as if it were just one more commodity in the amoral marketplace of the modern world? If you believe in freedom for all, then on this particular issue, it is obvious that there can be no other stance than for the illegalization of abortion. For, to be against abortion, yet still maintain that it should be a choice, is to leave that choice in the hands of a society that has shown itself, at best, to be amoral, and irresponsible, and at worst completely immoral, and even calculating about their wrong doings.

No, that is, no choice that a true believer in freedom can live with. Abortion must be made illegal! And in conjunction with that, there must be a massive educational program dealing with abstinence and birth control (hopefully emphasizing more natural methods that aren't so destructive to one's health) combined with socialized medicine for the poor to cover hospital bills, and improving the adoption programs to ensure safe homes and loving families for all. With these steps taken the abolition of abortion would hurt no one. Inconvenience? Yes, it would. But convenience weighed against a life just doesn't cut it. For those who don't accept the responsibility when accidents occur, they shouldn't take the chance to start with.

In the longer term, it's obvious that society needs a major transformation. One where sex isn't looked upon as a completely separate entity from its role in nature. We need to move away from the idea that "getting laid" is somehow the most important thing in life. Boys shouldn't be taught it's what makes them a man, and girls shouldn't be taught that they're only here on earth to satisfy man's desire. I'm not saying that we need to do away with sex except for reproduction - what I am saying is there needs to be a balance between the two. We need to take responsibility for the actions we do, including when those actions sometimes create unpleasant situations.

As to the assertion that a man is selfish by being pro-life, and that he basically should have no say in the matter... wouldn't the selfish thing to do be taking the pro-abortion stance, so males could always have an easy way out - and never worry that their actions will bind them to a commitment? As far as men having no say in the matter, that is as ridiculous as saying that throughout life, only the mother should have a say as to how the child is treated. The offspring of two people is half of each of them. Each has as much a right in the decision as the other. And beyond that - this isn't about parent's rights. It's about the rights of a child - and no one has the right to infringe on them. For your argument that a foetus is just some sort of tumor or something, it's ludicrous. If you do not kill it, it continues to grow. That means it is living. Just because it is kept alive by the nutrients the mother's body supplies, does not mean that she has a right to terminate that life anymore than when she keeps it alive after birth, by breast feeding it. For, if connection gives one that right, then that would mean one siamese twin would have the right to end their sibling's life and that obviously makes no sense. Your arguments just fail to stand up under scrutiny.

This is not a man versus woman issue and has nothing to do with taking away "rights" and "keeping a woman down" (in fact, most of those involved in the anti-abortion movement are women). No, this is about giving rights. And if you can't see that you should stop calling yourself an anti-authoritarian. Because you don't believe in freedom across the board - you just want what's best for you, and that's nothing but selfish ultra individualism. -Sean/Vegan Reich/Hardline Records  
For further information contact: **INDPLS. HARDLINE P.O. BOX 17681, INDIANAPOLIS, IN 46217 U.S.A.**

## Know Your Enemy

Our enemies on all fronts outnumber us in size and resources. This is why we must become their betters not only in morality but in knowledge as well. Each issue, this section concentrates on one adversary and informs what one should do when confronted with such a person in a verbal situation.

**The Fur Trade.** The weakest link in the chain of animal abusers is the fur industry. Once they are eliminated resources will be freed up and we will be able to take on the meat and dairy industries more effectively. This is a crucial year in our war for the liberation of fur bearing animals and we must put all of our time and energy into the struggle. The fur farm market has crumbled and 50% of them have gone out of business. However, with production down, they feel that they may be able to turn the market around and survive.

I am going to analyze pro-fur arguments so that you will be better equipped to handle confrontations with fur wearers. Yes, confrontation. We must confront and shame every person we see wearing a fur coat. They wear those stolen skins out of vanity and when the glamour is gone, so is the fur. Also, the fur industry is extremely scared of A. L. F. actions. They have even denied that certain actions were done by animal rightists, even when the A. L. F. took credit for them. The fur farmers are the most worried about A. L. F. actions. If a group of animals were released into the wild it would shut the farm down. The animals, if taken past the mandatory fence, would survive for they have not been genetically broken to the point of domestication. They know this and fear a well co-ordinated direct action campaign.

Of course we do not promote illegal activity but rather public exposure to the cruelty perpetuated by these animal Auschwitzs. If you would like to investigate and photograph a fur farm, write to Memphis Hardline at P. O. Box 241532, Memphis, Tn. 38124 for a copy of our fur farm list. If possible enclose a dollar for printing and postage costs.

The following are various pro-fur arguments with the proper responses.

**Myth:** Fur is a natural, biodegradable alternative to synthetic coats.

**Fact:** First of all, a fur coat is not biodegradable. Carcinogenic chemicals are used to process fur pelts which ensure that they *do not* biodegrade. Two fur processing plants were fined a total of \$900,000 last year due to the potency of the chemicals they used. So much for environmental sanity.

Also, it requires 20 times more energy to produce a real fur as opposed to a synthetic fur. This is because fossil fuels are needed to produce either traps or cages (whether wild or ranched fur), transport feed to the farms, drive to the trapiines, ship the pelts to auction, etc.

**Myth:** Fur farm animals are well cared for and are killed humanely.

**Fact:** All throughout fur oriented publications there are ads for vaccinations to fight off disease on fur farms. Three labs conduct vivisection to fight off the various ailments ranched animals face. Ten percent die prematurely due heat, infection, stress, etc. These animals are treated so badly that the stress weakens their immune systems and these diseases and deaths are the result. Also, the animals move in sporadic patterns which is a sign of extreme tension. This is due to the fact that they are raised in intensive confinement their entire lives.

Finally death by electrocution or gassing does not sound humane to me. Others are injected with magnesium sulphate or curauiform and die through paralysis. Even if a painless method of killing were adopted, however, the quality of these beings lives is so low that the abolition of the fur trade would be the only reasonable answer.

**Myth:** Trapping controls wild animal populations and reduces starvation, crop damage and road kill.

**Fact:** When a large number of animals is taken away from a given population at once, there is a great reduction in competition for food and habitat. This results in less stress on the remaining animals, hence a higher birth rate. Therefore, trapping actually contributes to overpopulation and all the problems they claim to solve.

Also, trappers trap the species which will bring the highest pelt price, not those which are causing "crop damage." After all, grackles cause the most damage to corn fields but how often does one hear about the grackle trapping business?!

**Myth:** Trapping controls diseases such as rabies by destroying the diseased animals.

**Fact:** Diseased animals seek isolation and are not attracted by the trapper's sex lures. Therefore, only the healthy animals are taken and this reduces the genetic strength of

the animal population, helping disease to spread. Also, the main carriers of disease, bats and skunks, are rarely, if ever trapped. Foxes, who control skunk populations, are widely trapped resulting in more skunks. So much for disease control and wildlife management.

**Myth:** It is a crime to put people out of work during hard economic times.

**Fact:** Very, very few trappers do this horrible act for a living. Most fur farmers raise plant crops and furriers are capable of selling, manufacturing, etc. other types of clothing. Some branch off into the jewelry trade, etc. I do not see this as legitimate concern. Of course, if saving a life means putting a murderer out of work, then so be it. Life comes before profit. Period.

*J. P. /Memphis Hardline*

### Throw this at 'em!

Number of trappers in 1981: 840,000

Number of trappers in 1991: 135,000

Number of licensed trappers in Idaho, 1980: 3,119

Number of licensed trappers in Idaho, 1990: 636

Price of bobcat pelts, 1980: \$230 each

Price of bobcat pelts, 1990: \$75 each

Amount world fur prices have fallen since 1989: 40%

Amount U. S. fur prices have fallen since 1989: 25%

U. S. fur retail sales in 1987: \$1.85 billion

U. S. fur retail sales in 1991: \$1 billion

Number of animals trapped for fur in 1981: 45 million

Number of animals trapped for fur in 1991: 3.3 million

Number of animals ranched for fur in 1981: 6 million

Number of animals ranched for fur in 1991: 3.5 million

## Revolutionaries

There is much to be gained by studying the revolutionary groups of the past and present. We should learn from both their successes and their failures.

**The ALF.** Never in this section will there be too much time spent examining the beliefs of whichever particular group or individual under study. While this holds true for this issue, it should be noted that the Animal Liberation Front, whose history and tactics we will be talking about, is fighting for one of the same goals as us. But even they, with their "harm no living being" credo are different than us in their thinking (see Hardline Section). But again, beliefs are not the important issue in these studies, only history, tactics and the like.

The Animal Liberation Front, commonly referred to as "ALF" or "the A. L. F. ", is a loosely organized group whose independent "cells" have been active for several years in the United Kingdom and today in the U. S. A. , Australia, Italy, France, Germany, Canada, New Zealand, Austria, Denmark, Japan, the Netherlands, Spain and Sweden. The A. L. F. began with the Hunt Saboteurs Association in the sixties and with the Band of Mercy in seventies. After the arrests of Ronnie Lee and Cliff Goodman in 1975, the A. L. F. began.

ALF has no centralized leadership and its statements are made anonymously (and untraceably- from pay phones, or a letter typed while wearing gloves at a public typewriter and sealed with a damp sponge rather than saliva) through trusted animal rights organizations or trusted members of the press. Their actions never harm people or animals but instead are aimed at buildings, property and animal abusing equipment. Their raids on vivisection laboratories consistently give the plight of animals some news attention while saving some lives, through an "underground railroad" much like the days when African Americans were in the place of animals, and costing the murderer's money and ego.

An estimated fifteen ALF actions a week take place in Great Britain alone, whether its in the form of a shattered meat market window or a torched fur farm. In the last ten years, the number of ALF actions in the U. S. have decreased in frequency while increasing in intensity.

Few members of the ALF have ever been caught. This is because ALF members abide by a strict code of secrecy and because they shy away from animal rights groups or any public activity for animals which would draw attention to them. ALF members live totally "normal" lives- they are housewives, businessmen, etc. who avoid being outspoken on animal issues when possible. There are five convicted ALF prisoners in Europe and although no one has been caught in the U. S. A. , the F. B. I. considers the A. L. F. a dangerous domestic terrorist group and futile efforts to make arrests have been stepped

up, resulting in witch hunts to corner any animal activist who has ever even heard of the A. L. F. (see Animal Liberation News and Vegan P. O. W. s). In August of 1992, President George Bush signed into law the Animal Enterprises Protection Act, which "provides stiff penalties, . . . for perpetrators of 'animal rights' terrorism", according to a press release from Putting People First, a pro animal exploitation group, who credits themselves with helping along the passage of the law.

The number of laboratory raids and smaller ALF actions which have and are taking place are far too numerous to list.

Further reading:

Free the Animals by Ingrid Newkirk. The untold story of the U. S. ALF. At your local bookstore or from PETA (for address, see Animal Lib. News.)

An Animal Liberation Primer \$2ppd from your nearest Hardline chapter. Tactics, for information only.

Animal Liberation News from England. Details ALF actions for a recent ten month period in Britain. \$2ppd. from your nearest Hardline chapter.

Interviews with ALF activists \$1 ppd from your nearest Hardline chapter.

Also, there was a six page article on "Valerie" in a January issue of *People* magazine, available from most newsstands and libraries.



#### FOR INFORMATION ONLY.

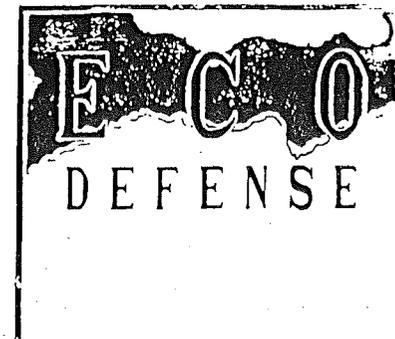
As millions of acres of trees are clear-cut each year, and total environmental destruction looms nearer and nearer, the time for moderation and compromise has run out and direct action against those who destroy this precious planet has become a necessity. Ecotage is the last line of defense for the Earth and until those who destroy her back down, it will continue.

One of the most basic forms of monkey wrenching is tree spiking. This is carried out by placing a large spike (preferably a 16 penny nail) into each tree of a stand that is going to be put up for sale, thus discouraging buyers because of the difficulty of removing the spikes and the danger that the spikes represent to the very expensive logging equipment and saws. (One spike can cause tens of thousands of dollars of damage to a saw mill blade).

The easiest way to go about spiking a stand of trees is to go as a group (only those who you are certain you can trust) carrying with you a heavy hammer, a light weight hammer, plenty of spikes, glue, bolt cutters, binoculars and anything else you might need. It is best to try and appear like hikers or even hunters so that you will look less suspicious.)

Go into the area that you have chosen (after scoping it out of course) and go from tree to tree hammering a spike as high as possible (to make removing it more difficult) with the heavy hammer. Have another person follow cutting the heads of the spikes with the bolt cutters. Then use the light hammer and an extra spike to hammer the nail as deeply as possible. Then use the glue to stick a piece of bark over the hole. It is imperative to warn the lumber companies (through the mail or over the phone using *all* security precautions- a sponge to wet the stamp, a public typewriter, gloves at all times, pay phones, disguised voices, etc.) that the trees have been spiked. This will assure that they will remain standing.

Another very easy way to disrupt those who rape this planet is to continually pull up survey stakes in future development sites. This greatly obstructs their "progress" and if done often enough could actually halt a project. All one really has to do



is pull up the stake (always wear gloves), throw it out of sight and fill the hole where the stake was. It is very expensive for engineers to lay out the spikes so pulling them up is quite an effective form of deterrence.

If logging or construction has already begun in an area it is possible to stop it through ecotage. In this situation the vehicles should be the main target. An easy way to stop the logging or building equipment is to place some form of abrasive (sand, dirt, metal shavings, etc.) into the lubrication system. This will cause the engine to seize, meaning that they will have to replace the engine, costing thousands of dollars and hundreds of hours of downtime. It is also effective to cut any wires or hoses you can reach. If time is going to be tight it is possible to cause extensive damage to lighter vehicles by taking a canister of muriatic or hydrochloric acid (available from pool supply stores) to the site and pouring it onto the engine. The acid will eat through the rubber hoses and wires and even some of the metal causing an immense amount of damage.

There are many other forms of ecodefense and we will discuss them in future issues and in greater detail in the radical environmentalism section. Remember to *always wear gloves* and keep an eye out for "big brother." The earth can not wait any longer so get out there and do your part. See ya in the woods. *Matt/Memphis Hardline.*

## Maple Syrup is God's gift to vegans!!! -Chris/Mpls. Hardline

Recipies contributed by Chris/Mpls. and Mike/Memphis Hardline.

### Rad French Toast

- 1/2 lb. tofu
- 1/4 cup soy milk
- 3 tablespoons arrowroot powder <sup>SPEK</sup>
- 2 tablespoons maple syrup
- 1 teaspoon vanilla
- 1 teaspoon cinnamon <sup>SKORICE</sup>
- 1/4 teaspoon nutmeg <sup>NUŠEK OR</sup>

blend it all together, add some more soymilk, brush it on bread, fry and enjoy.

### Righteous Pancakes (makes a lot)

- 1 cup maple syrup
- 1 cup tahini
- 1/2 lb. tofu
- 3 and 1/2 cups of water or soy milk
- 1 cup of almond meal <sup>MANDLOVA MOUKA</sup>
- 1 and 1/2 cups of brown rice flour <sup>PRAŠEK</sup>
- 2 cups of blue or yellow cornmeal
- 2 tablespoons of baking powder
- 1 teaspoon salt
- 1 teaspoon baking soda
- 1 teaspoon cinnamon

Blend tofu, water/soymilk together. Add syrup and tahini then blend some more. Mix the dry ingredients and add to the liquid. <sup>UBRA</sup> Decrease soy milk/ water if too runny.

### Whipped Cream

- Pound of tofu
  - 1/2 cup of maple syrup
  - 2 teaspoons of vanilla
  - pinch of salt
  - vanilla soymilk
- blend it up and scarf it up

Pesticides. Sure, everyone knows that they are bad, but how much do we really know about them?

Each year, there are around 500 to 1,000 new drugs, pesticides, cosmetic ingredients, industrial chemicals, food additives and other chemicals that must be reviewed by the Environmental Protection Agency (EPA). The testing of each chemical, according to Dr. Neal Barnard, takes up to ten years, spends \$1 million dollars and kills over 600 rats and mice. Usually, while all that's going on, the chemical is already on the marketplace

Animal testing is of course not only ethically and morally wrong but grossly inaccurate. According to a 1988 article in Nature magazine, test results with rats only match up with mice about 70% of the time. One can imagine how large the difference between humans and rodents are, when such similar animals as rats and mice barely compare with one another. So, we as Hardliners should most definitely make a conscious move away from food additives and pesticides. If the moral reasons do not convince you, perhaps this example will-

In California, a woman gave birth to a baby with no arms or legs after working in fields with the fungicide Captan, while pregnant. A teaspoon of Captan on human skin can be fatal yet it is still being sprayed on apples, cherries, raspberries and eggplants!

What's the solution? Dr. Barnard says we should use cheaper, non-animal tests such as the Ames test, which uses salmonella bacteria. But as Hardliners, this should not be enough. We simply can not wait around for these tests to be brought into common use. A better solution would be to buy produce from local natural foods markets and to stay away from foods containing unnecessary additives and preservatives.

Ryan/Inpls. Hardline

**Hidden Products.** Stearic acid in rubber bicycle and car tires, which can come from vegetables but usually does not. Animal glue in non leather shoes. Dyes in t-shirts poured into animal eyes on occasion, sometimes even coming from animals themselves.

We all do what we can. When we buy our vegan groceries, our money goes to the clerk who may use his salary to buy meat. When we earn a salary, our tax money supports all sorts of evil stuff. But we must eat, we must work, we must drive cars, make fliers and wear clothes if we are to participate in this society to the degree that is necessary to effect a change within it. The records we sell (while not containing animal products as once rumored by an ill researched *Vegetarian Times* article -we found out for ourselves) are still petroleum products nonetheless. But like flyers they are necessary in educating people to stop more destructive things like eating animal products. And we must ride bikes or drive cars to distribute them and talk up the issues.

Yes, there is a new shoe company who promises that their shoes are 100% vegan. But which is more ethical in the end- spending ten dollars on canvas shoes which *might* contain animal products and using fifty more to effect change against the meat industry, or spending the entire sixty dollars on one pair of "vegan" shoes which for all we know came off an assembly line powered by a leather belt? You be the judge.

Don't let some milk drinker or animal tested cosmetic user tell you they are your equal because you drive a car- that is simply not true. In all of these instances, we have to decide when the ends justify the means and when they do not.

Ryan/Indianapolis Hardline

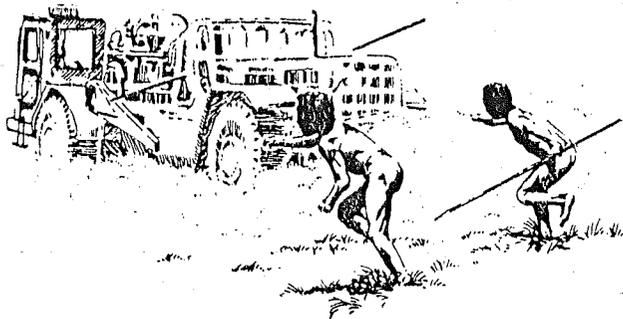
# Radical Environmentalism

This section discusses our rapidly depleting environment and offers militant solutions.

**Deforestation.** Much of Western society has come to understand the negative effects of widespread rainforest depletion. Tropical rainforests regulate the earth's climate, act as buffers of storms and retain the topsoil of the rainforests, help to slow the rate at which carbon dioxide pollutes the atmosphere (unless cut and burned, an event which causes half of the emissions known), and serve as homes to millions of species (fewer than 1% of which have been studied for their uses) including humans (Lewis, 1990). We say "why don't they wake up and realize what they are doing by destroying the forest?", but western fingers may end up pointing at the mirror when the socioeconomic truths behind rainforest depletion are examined. The combination of capitalists fundings and demands with social predicaments in the third world perpetuate the economic benefice of exploitation.

Deforestation in the tropics typically occurs in a three step pattern. First highways are built to provide routes for the logging industry. Then come the settlers with hopes of finding a new life in the fresh zone. The last step is the slashing/burning of the forests for cattle ranches or agriculture. The 200 million slash and burn farmers destroy over 200,000 square kilometers annually, making theirs the most destructive of agriculture practices in the third world (Mersen, 1980). Erosion, nutrient leaching, and the release of carbon dioxide, methane and nitrogen oxide are negative consequences (Lewis, 1990). Although slash and burn farmers are responsible for massive deforestation, the very real incentive of survival tends to overshadow the wrongness. Contrary to the assertions of John S. Spears, the forestry advisor for the world bank, financial monsters like his play a much more negative role than the slash and burn farmers (Mersen, 1980).

In the 1970's a very unhealthy relationship formed as the third world began borrowing from stable western banks known as MDB's (Multi-Development Banks) in hopes of advancing beyond third world status. MDB "greenspeak" (pro-environmental rhetoric) has been implemented to quell



the recent resurgence of western environmentalism; but they in fact continue to cultivate a cycle in which they capitalize on the 1.3 trillion dollar debt (Head, 1990). The influence and funding of MNCs (Multi-National Corporations) by MDBs has lead to the third world's adoption of the Bonanza model of resource development characterized by: 1) an abundance of resources in the given territory; 2) the depletion of resources with positive investments but with a non-sustainable yield, including long-term irreversible damage; and 3) long term ecological costs of resource exhaustion offsetting benefits from the conversion of natural resources to product resources (Leonard, 1989). The third world is borrowing thirty billion a year in efforts to maintain its economy and mitigate its rate of debt accumulation. This process translates to perpetual destruction of the rainforests through "developmental" programs such as the timber and cattle industries, agriculture, energy development, and relocation projects. Although the MDBs are not the sole funders of these projects, they are the major ones. The following examines MDBs' and others' roles in the funding and carrying out of deforestation.

The timber industry was insignificant in the third world until the 1950s when the United Nations' Food and Agriculture Organization encouraged exploitation of forests to attain "freedom from want". This paved the way for readily accepted intervening of financial institutions. The logging industry of the Phillipines has seen the most MDB assistance. In the 1940's this nation decided to use forest resources to generate foreign exchange and finance its development program. By the 1960's domestic hardwood firms were buying imported wood as domestic supplies declined and their prices rose. Despite this, the World Bank continues to fund a plan involving the harvesing of 10 million cubic meters annually (Factorn, 1990). This is being continued even though it is understood that only 10% of the rainforests in the Phillipines remain; at at present rates there will be no more in 7 years-a time period that is optimistic according to the Forestry Department of the University of the Phillipines College of Forestry (Factorn, 1990). These practices are not even necessarily financially wise. It was found by a logging firm in Palaman that over 11 million dollars was lost due to their exaggerated conversion of forests (Lewis, 1990).

Indonesia, the world's leading exporter of hardwoods and second biggest borrower from the MDBs, gets one half of its annual income (3

billion) from the timber industry despite the fact that their forests are disappearing at a rate that will see them gone in 25 years (Lewis, 1990). This will inevitably lead to problems on the scale of Africa's or Thailand's. Africa was once the leader of hardwood production. Through massive exploitation 80% of the Ghana and Ivory Coasts' forests have vanished. Attempts to slow the rate are powerless compared to the momentum that the local logging companies have generated. Bolivian natives engaged in a brutal fight to get the rights to their homeland forests. Their government eventually handed these rights over, but at the same time gave the rights to the trees themselves to the logging industries. In 1988 a flood caused by the lack of forests to absorb the rains killed hundreds in Thailand and prompted the government to declare a nationwide ban on logging. This ban is easily avoided by loggers who now cut the timber in Thailand, ship the wood to nearby Myanmar or Laos, and then bring it back into Thailand in a not-so-secret operation which is now dwindling the nations remaining 20% of its original rainforests (Lewis, 1990).

Earnest attempts have been made to slow or halt deforestation due to the logging industry as countries realize that it has had long term negative effects on the economy (such as loss of income from declining tourism). Attempts at selective logging, the removing of only a few of a certain species of trees in a given area, have also come into play. This usually fails because the removal of only one or two large trees out of a 100m<sup>2</sup> area can result in the death of 50% of that canopy, which is needed to keep sunlight from drying out the soil (Kaufman, 1991). And still, as loggers drag these trees out of the forest they leave a path of destruction. Conservational progress is typically outweighed by the increased destruction caused by processing advances. One such advance is a chipping machine that can reduce a 150 foot tree to a pile of chips in minutes. These have led countries like Papua New Guinea, which in 1974 exported no chips and now export over 15 million cubic feet annually, to increase the pace down the path of destruction. (Lewis, 1990).

The highly destructive beef industry has continuously been financed by organizations such as the MDBs. Between 1966 and 1983 25 million acres of Amazonian forests were converted to pasture (Seymour, 1987). The year 1985 marked the destruction of 2/3 of Central America's rainforests for ranch lands (Lewis, 1990). The connection between western nations and this

exploitive industry is known as the "cattle connection". Much of this beef goes to western fast food stores; one of their 1/4 pound hamburgers is equivalent to the destruction of 55ft<sup>2</sup> of rainforest (Lewis, 1990). The complexity of this issue lies in the fact that those nations absolutely depend on the income provided by this industry to survive. In recent years health concerns have lowered the demand for beef. The third world has consequentially lost income. In addition to this, the trampling of land by cattle renders this land unsuitable for rainforest regeneration. One further complication of this problem is that it pushes small farmers further into the forest where they must then clear more trees to make room for their new farms. This will continue as long as the underlying problem of debt exists, which brings us back to the MDBs.

Simplification of the structure of the MDBs sheds light on why their conduct in relation to the third world is so poor. These huge banks, like any other, operate to make enough money of its lending to expand. Each member nation of a MDB (which includes any nation that loans or borrows) has a representative. However, the voting power of each member is based on the financial contribution of their respective country (Caufield, 1984). As a result, western nations dominate the course the banks take. An objection on the part of the rationally concerned director of a country experiencing deforestation will be overruled by the representative of a developed nation who is motivated by the reality that the loan will bring in more commerce for his nation. The real bind is that most loans will be inevitably approved because the bank wants to collect on its debts. The only way it is going to do this is through lending money to the country to develop more in hopes of getting the return.

Over the past twenty years the very large scale loans in Latin and South America have been "[some] of the most wasteful and least suitable conceivable development alternatives for tropical forest regions" (Head, 1990, p. 121). In the 70's 4 billion was given in subsidies by the World Bank (Caufield, 1984). The grossest failures of the MDBs are their colonization projects, the most famous being Polonroeste (the Brazil Northwest Development program). Polonroeste was designed to provide routes to travel to a cleared areas for colonization. \$1.6 billion has been loaned between 1981 and 1989 (Head, 1990). In 1985 the World Bank suspended disbursements, but only until another plan with similar ramifications (the clearing of 300 miles

of forest for roads) was drawn up. So far Polonroeste has amounted to more deforestation than any relocation project, having already cleared an area 3/4 the size of France (Head, 1990). It has caused irreversible damage, threatened the lives of over ten thousand indigenous peoples, and added another rope to the knot between third world payoff obligation and the first world's profitable cultivation of debt. The only "positive" effects have been increases in migrant income. In the late 1980's the World Bank committed \$560 million to the transmigration of Indonesia (Head, 1990). Accommodations for half a million people were prepared. The half million migrated spontaneously, but then came an additional 4.5 million who stretched the borders of the original 200 million acre area (Head, 1990). The problem of having many more people move than anticipated is typical of migration projects.

Recolonization projects are not the only ones that have had unanticipated results. A MDB loan of 3 billion dollars was granted for the Grand Carajas mining program, one of the most expensive and destructive projects (Lewis, 1990). Designed to exploit Brazil's vast mineral deposits of nickel, copper, iron, and nickel, it involves the immediate destruction of 300,000mi<sup>2</sup> of forest and the continuous destruction of one acre of forests (in the form of charcoal) every two hours per smelter. This project has already destroyed 2/3 of the trees in the state of Minas Gerais (Lewis, 1990). Another area of loans is in energy sector lending, especially the hydroelectric projects funded by the MDBs. These lead to direct inundation and the opening of areas around the dams for immediate clearing by peoples looking to settle. Over 1 billion was lent to Brazil's state electric-utility (Electrobras) for the construction of 136 new dams along the Amazon, 82 of which will be built in underdeveloped regions (Lewis, 1990). The adverse effects of the MDBs have been long reaching and in most cases irreversible. Their loans have resulted directly in the destruction of 1/2 of the rainforest in Latin America and 1/3 of Brazil's (Lewis, 1990). Even more alarming, the two countries that contain half the earth's remaining rainforest, Brazil and Indonesia, are the largest two cumulative borrowers from the MDBs (Head, 1990). In late 1985 congress did suggest for the MDBs to work on reaching reforms, but nothing has been done to and even the blueprints have been altered (Head, 1990). "In many cases, deforestation would not occur without MDB loans" (Head, 1990, p. 120). Two factors make this especially

disturbing : 1) These countries depend on the income from their exploits for survival of their inhabitants, so even if the west were to alter its buying habits, the money would still be needed; 2) the attitudes of those with the power to make financial decisions do nothing but foster exploitation.

Western institutions that make the financial policies of the third world have little or no motive other than profit. The standard defense has been that they are attacking poverty by helping these countries develop their resources (Mersen, 1980), when they are actually approaching the cutting of the rainforests with a "cut and run" attitude (Leonard, 1989). The most important component of this attitude is the strict adherence to the "time value of money" theory which states that revenues from the exploitation of tropical resources are worth more now than their benefits in the future (Leonard, 1989). The following criteria was outlined by a leader amongst these organizations: 1) it must yield satisfactory return on the investment, usually in less than three years; 2) it must operate under stable finance and politics; 3) the cost burden must not be outweighed by the detrimental effects to ecology, government, or environment-(in other words, as long as you make enough money, any project is alright regardless of the consequences, as long as the "cost burden" is not outweighed) (Mersen, 1980). The criterium that is lacking is that of an ethical approach to finance. How can it be judged how much damage is done and if the cost burden is surpassed by it? In many cases the third criterium is ignored. Heyerhaeuser Far East was built on the infrastructure of a 20 year growing cycle, while most build on a thirty year cycle. What is astonishing is that it is well known that plantation forests require a 70 year cycle (Mersen, 1980).

Recklessness and the Bonanza model are characteristics of most undeveloped nations economies. The business firms usually have little trouble gaining support from local government and industry which feel that if they can get a little money now, then they can invest in future programs which will deliver them from debt. Another way that these leaders justify their policies is by saying that the problem of conservation is not in funding, but in the lack of investment opportunities which would have a positive impact (Webb and Kikkawa, 1990). Much of this problem stems from the fact that there has been very little research done on alternatives to destructive

industry. The third world must realize that the international market's capacity to absorb third world traditional commodity exports is limited (Leonard, 1989). Diversification is a must. Saturation of the markets is inevitable as the growing populations of the third world make more and more people dependent on exploitive jobs.

The main social reason for deforestation is the third world's staggering population swell, a rate which is currently as high as 3.5% per annum (Leonard, 1989). In fact, "the human carrying capacity of tropical lands has now become the dominant problem in land management" (Webb and Kikkawa, 1990, p.130). Not only have improvements in medicine and better migration plans allowed healthier people to migrate en masse, but the governments only way to secure survival is to endorse exploitive practices. To answer the question "Why they do it?", one must look at the cultural reasons as well as the economic. Large agrarian societies have traditionally mandated fecundity to increase a families population and control of farmland, which in the rural third world is the greatest indicator of power and security (Head, 1990). Big families also generally lead to greater status in communities. Most of the third world is very uneducated, tradition bound, and conservative-when faced with the options of producing more children to clear or cultivate land for more income or poverty and death, they will invariably and naturally choose the former.

The problem of third world society and deforestation is compounded by the cultural attitudes of the inhabitants and the self detrimental practices of their government. Resentment is the third world's general reaction to notions of preservation. "A rigid western view of pure reservation is likely to remain as irrelevant as faith in the benefice of multi-national corporations doing well" (Mersen, 1990, p. 197). There is a very gross gap between western conservationist ideology and the reality of the economic situations in the tropics. In Africa the notion of preservation is one that is totally foreign and an "invention of their former oppressors". (Head, 1990, p. 90). Judeo-Christian ethics simply do not apply in the context of the third world (Hile et al, 1972).

Politics of the third world have been marred continuously by wide acceptance and condoning of exploitive practices, which are usually mandates for office. Regardless of the rightness of a protection plan, people will revolt if they cannot make enough money to feed themselves. Politics

have especially been characterized by illicit deals which lead to exploitation. In the 60's and the 70's licenses to cut timber became part of the spoils system in the Phillipines (Factom, 1990). In the third world where legal institutions are still relatively unimportant, peasants can usually bribe politicians for land that is supposed to be protected. This practice is so common in Indonesia that the amount of annual illegal sales of hardwood is equal to that of legal (Leonard, 1989). Through well publicised campaigns promising free land and tax incentives to those willing to slash and burn and raise cattle, the governments of the third world, and especially in South America, have fed more fuel to the flame of deforestation. Even legitimate programs have been soured by deforestation. African and Southeast Asian forestry is organized by the concession system, which translates to vast plots of land being handed over for exploitation. 60% of African and Southeast Asian forestry programs are run by their former colonial masters (Head, 1990). These agencies have indiscriminately recommended the deforestation for profit for decades (Lindahl, 1972).

So who is really to blame more than anyone else? Western influence and its "cowboy" economy (which emphasizes production, consumption, and waste) is being integrated into the third world with catastrophic results (Ehrlich, 1989). The U.S. and other developed nations have sought the satiation of their market economy needs in the third world where "western imperialism's techniques have been adopted by many a local regime, and the imperial foolishness of powerful humans has subdued, domesticated and over simplified tropical nature" (Head, 1990, p. 52). The western market economy is currently incompatible with the insufficient technology of the third world, and this is what has led to most of the destruction in a combination of debt, ignorance, and basic capitalistic greed.

Exploitation of the rainforest began 500 years ago when capitalism spread from Northwest Europe. A statement by a historian of the United Fruit Company adequately summarizes the value put on the forest by its original exploiters; "it is a splendid victory, over nature, the stern but fair giantness who enforces the decree that the soil of this earth shall yield treasures only to those who battle with her" (Head, 1990, p. 40). Since Europe's conquest the third world has experienced severe economic

stagnation and regressive policies. It has reached the point where that hindering economic development, the survival of the people, and payback of loans is destroyed-including governments. Pressures from western economists have made third world aspirations unreasonable. The end is one of money and escape from turmoil while the mean supplied is exploitation. These demands are what have led to those conditions westerners blame them for, i.e. bad politics, overpopulation, bad agricultural practices, and unqualified professionals-but as shown, expedience has become tantamount to survival when funded by the market system.

Despite the "success" of democratization/capitalization in Eastern Europe, which has not yet been proven, the market economy is not always the best economic system for a nation. In Africa the key problem is not the growing population, but the expanding market economy which has shifted farmers to poorer land. Practically all of the remaining forests there have been bought up and their destruction is inevitable (Head, 1990). Huge demands for things like hardwoods for nice furniture have provided demand. Western influence has also manifested itself in the use of military to secure those states which will be favorable to our economy. Since the 1950's the U.S. has had large scale involvement in destruction. It supports military agro-export economies which operates as follows: 1) crops are subsidized by North American corporations; 2) the military is used to push people off the land; 3) these people are forced to cut down the forests they were pushed into and cut these down to cultivate the land. Annual U.S. aid to military enforcement of the agro-expo economy in Coasta Rica is 895 million per year (Head, 1990). The single most destructive policy the U.S. ever implemented in Central America was the Alliance for Progress. This involved expanding the range of agricultural export crops in Central America. The U.S. government payed for and utilized military force to move the inhabitants. It is a wonder that the environmental movement has not made government compliance with the destruction the main target of their fight rather than the destruction itself.

Very few attempts to mitigate or reverse the damage have had positive results. As already discussed, selective logging is far from being a solution. Even small patch clear cutting, once considered promising, has meant failure. This is a practice in which a small patch is cleared for farming and

the surrounding forest life slowly fills up the patch. According to the ITTO (International Tropical Timber Organization), sustainable small patch farming has succeeded on less than 1/8% of all forest projects (Lewis, 1990). Piloted by the U.N., Agro-forestry is an alternative which has experienced some positive results. This procedure involves planting crops with indigenous species, especially leguminous trees which fix nitrogen in the soil and restore its fertility (Head, 1990). It provides timber, fuel, fruits and nuts, food for cattle, fertilizer, shelter from the weather, and prevention of erosion. Agro-forestry is currently underway in 100 countries (Lewis, 1990). The most common form is the Taungya system which aims at equitable social and legal contracts through which the owner of the land permits farmers to cultivate food in exchange for simultaneous planting and early maintenance of desirable tree crops (Mersen, 1980). The problem with agro-forestry is that it is very hard to convince the slash and burn farmers to use it (Head, 1990).

Some success has been achieved by pressure groups. In 1979 the U.S. Government Interagency Task Force on tropical Rainforests was created in response to pressure. Its policy was to develop public interest in tropical rainforests and to implement U.S. strategy within the framework of a broader international effort (Mersen, 1980). So far American pressure groups have achieved the preservation of twelve reserves totalling 5 million acres (Manes, 1990). In 1988 they got the world bank to force Brazil to cancel a loan for \$500 million that was to be used for the development of nuclear power (Manes, 1990). In 1989 pressure from Sri-Lankan and the U.S. environmental groups culminated in the reform of a \$20 million loan from the World Wank for further energy resource development (Lewis, 1990).

Efforts to ameliorate deforestation fall into two categories. The first is composed of pro-environmental actions by non-government organizations. The second includes the actions taken by governments/industries which involve compromise between maintenance of income with some preservation. These include selective logging and agro-farming. There are positive prospective plans as well. The "polluter plays principle" states that the polluter must meet the cost of pollution control and prevention measures regardless of means of collection. This includes preventative measures, restoration, or a combination of both. (OECD, 1975). Another promising possibility is the use of nationalistic pride to promote forest conservation

(Leonard, 1985). It is thought that the establishment of parks or national historic sites will bring about respect for the environment by "manipulating" the self respect of the nation's people. The shame a nation may experience when its visitors leave in disgust is hoped to inspire care for the forests as well. On a personal level, ownership of forest resources is possible. One can plant a tree in their name on Hawaii for \$10; and an acre of Brazilian rainforests can be adopted for \$30 (Head, 1990).

A general trend of environmental concern among the world's policymaking nations gives additional impetus for optimism. On a very broad level it is accepted that economic and social requirements of the third world must be met and that decisions made must be done in accordance with the fact that forests are sensitive. "In order to manage and conserve forests successfully we have to understand the resilience and recuperative properties of the rainforests in the face of disturbance and change" (Webb and Kikkawa, 1990, p. 40). However, the suggested means to achieve these goals vary. The U.N. suggests that the solution lies in the satisfying of social needs through the institutionalization of enhanced welfare practices into governmental frameworks (Factorn, 1990); others advocate increased scientific research and the applications of their results to ecological educational policies in efforts to develop alternative uses for the forest resources that are not destructive (i.e. agro-forestry, forest plantations, energy alternatives) (Mersen, 1980); some fixate on agricultural revolutionizing through agro-forestry and an isolationists approach to meeting needs (Leonard, 1989).

Only 3.4 million of the original 8 million square miles of the rainforests exist today. Rates of depletion have doubled in the past ten years, rising to the current rate of 245,000km<sup>2</sup> gone a year (Mersen, 1980). Because governments in the third world must use the profits they make to care for the prolific population, they stay in debt. Yet they rely on the huge population to help them produce the items born of exploitation the west demands. An altering of buying habits by the west is not going to solve the problem, for the third world will still need the income they provide. Decreases in birth rate might help, but they are bound by cultural and economic mandates for fecundity. One solution to the problem would be to forgive all debts-but how likely is this? The cycle is truly vicious and solutions are unfortunately ambiguous.

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In an effort to make Hardline become a more seriously organized movement and to avoid the danger of it becoming just another one of the many factions within the underground music scene, Hardline records is being phased out as the center for the Hardline movement, being replaced by a more decentralized structure of chapters across the globe. Hardline chapters are individuals or groups of individuals who live by the Hardline philosophy, distribute Hardline materials and material on related issues such as animal liberation, militancy, etc. and answer all questions on the Hardline philosophy. For information or materials, please write the Hardline chapter nearest you.

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