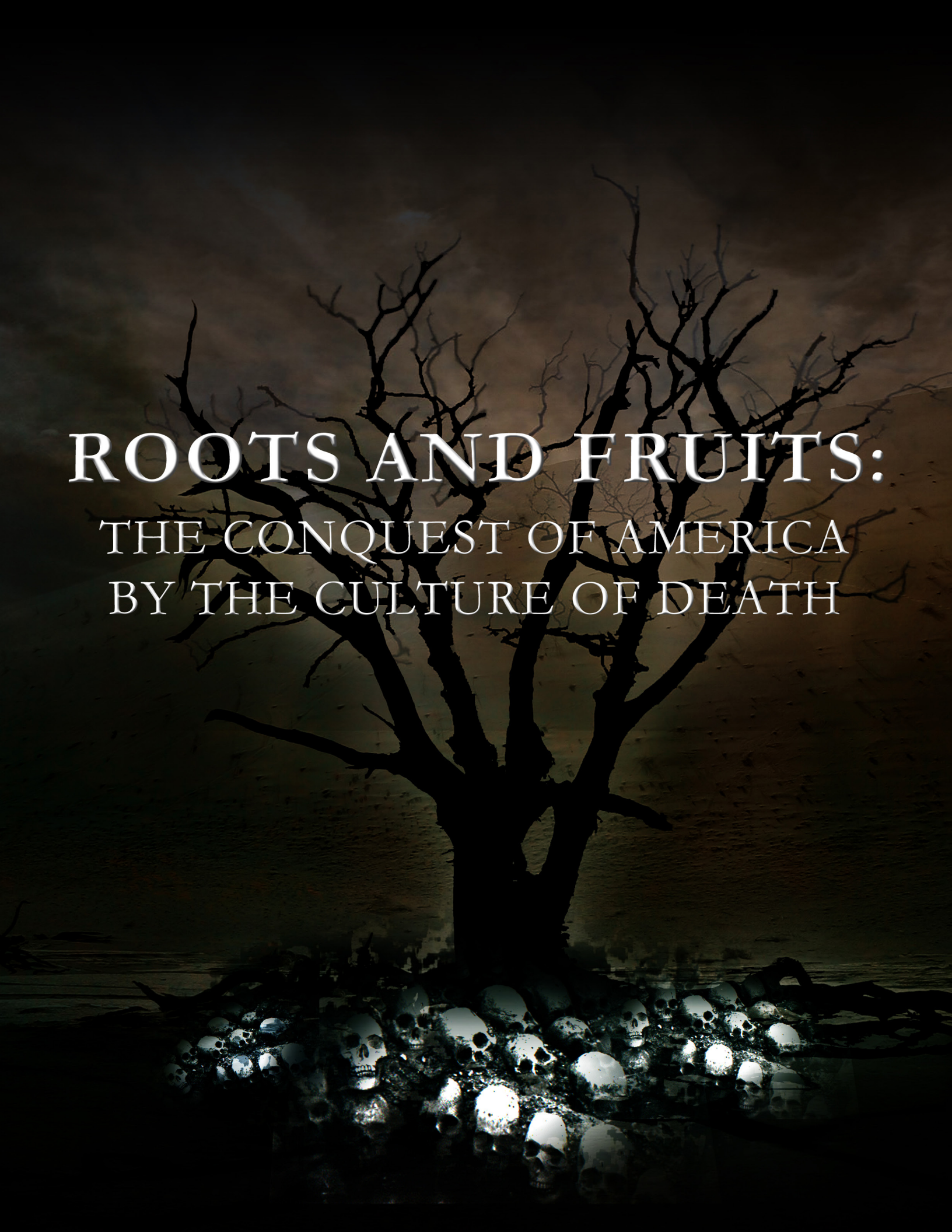

ROOTS AND FRUITS:

THE CONQUEST OF AMERICA BY THE CULTURE OF DEATH

ROOTS AND FRUITS:
THE CONQUEST OF AMERICA BY THE CULTURE OF DEATH

“*There is a way that seems right to a man,*
but in the end it leads to death.”

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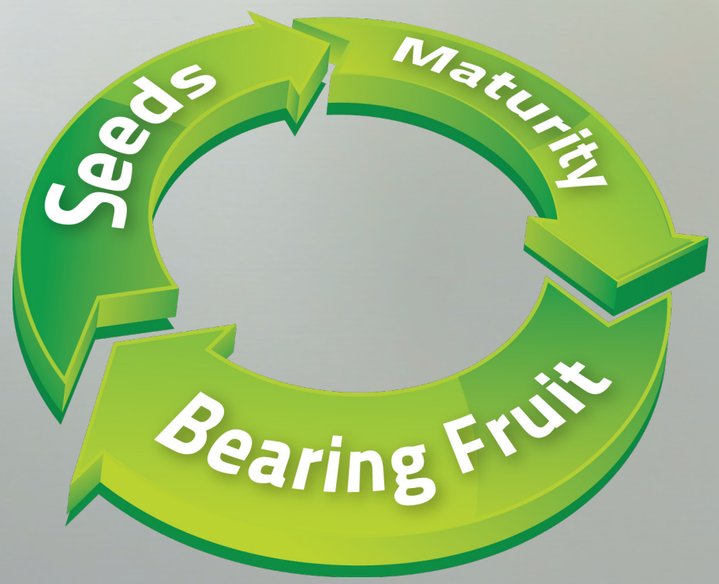
Life Cycle of an Ideology



> “A man reaps what he sows.”
>
> ***From the Christian Scriptures, Galatians 6:7***

Have you ever wondered how it was possible that a large number of people could have ever come to accept the idea that it was all right for one set of men to enslave another set of men? Have you ever wondered how a society came to accept the mass extermination of the Jews? Fewer than a hundred years ago, doctors were doing experiments on people while they were still alive. Compulsory sterilization laws were on the books—in the United States—into the early 1980s. These are not events of the distant past. They occurred in our lifetimes, or the lifetimes of our parents, or grandparents. How did people come to not merely tolerate such things, but openly promote them, and even carry them out?

One thing is for sure: it didn't happen over night. It happened slowly, over time, as particular societies adopted certain assumptions and then contemplated the implications of those assumptions, until such time that someone—or someones—decided there was no point in thinking certain things were true if you weren't going to act on them.

Death has always been with us. So, too, has human cruelty. Still, recent history suggests something unique. This, we will call, the 'culture of death.' A culture that sees death as a positive good will inevitably act on that principle. This document will show how, beginning in the early 1800s, death began being seen as not merely a positive 'good', but a creative mechanism. Much as a sculptor starts with a block of marble, eliminating material until the beautiful form has been revealed, social-sculptors saw that the elimination of certain members of our society would result in a Beautiful Society.

Why did they think that? How did they come by this philosophy?

What this document will show is that beliefs have consequences: always... eventually. A belief that is not acted on is no belief at all. But that doesn't mean that it is acted on right away. Sometimes it is not immediately clear what actions the beliefs call for. Sometimes it

takes several generations for the implications of an ideology to sink in... or, it takes several generations for people to have the audacity to act on that ideology.

There isn't much difference between the ideology of the Nazis and the early eugenicists of the mid-1800s. The main difference is that the Nazis had the audacity to act, and the levers of power to do so, which previous generations or societies did not.

If only the principles that distinguish the 'culture of death' from the 'average' cruelty seen in human history were a mere artifact of that history! Alas, those principles are still with us today. The core premises still exist. Only their implementation is different... for now. We can find men and women openly discussing such nightmarish proposals such as 'aborting' born children, or using the parts of aborted fetuses to finance one's way through college, or even the sterilization of the whole human race!

Beliefs have consequences. The seeds planted *will* take root. The new plant *will* bear fruit. From the 'culture of death' plant, you will get 'culture of death' fruit. As you will soon see, the principles that led to the horrors of the 20th century are still very much with us today. Only, we have lost our horror. And that is the next step towards the next horror.

Wouldn't it make sense to uproot the 'plant' once and for all?



Thomas Malthus

In 1798, Rev. Thomas Malthus published his *An Essay on the Principle of Population* which argued that virtually all human calamities were the result of there being... too many humans. Malthus argued that there were scarce resources and humans were in constant competition for them: only the strongest would acquire them. Charles Darwin credits Malthus' book as the inspiration for his idea of 'natural selection'.

Charles Darwin

"In October 1838, that is, fifteen months after I had begun my systematic inquiry, I happened to read for amusement Malthus on Population, and being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances favourable variations would tend to be preserved, and unfavourable ones to be destroyed. The results of this would be the formation of a new species. Here, then I had at last got a theory by which to work."

~*Charles Darwin's Autobiography*, 1876

Immediately, Darwin's theory was applied to the human race and the subgroups within it. Indeed, the original title of his book was *On the Origin of Species by Means of Natural Selection*, or ***the Preservation of Favoured Races*** *in the Struggle for Life.*

A series of fundamental principles that lead to a 'culture of death' are established and acted on before the ink is dry on Darwin's book:

1. Scarce Resources

The amount of natural resources are scarce and finite (the pie is only so big).

2. Death is a Creative Power

Death, that is 'selection,' is a creative force, that led to the emergence of all life on the planet. As such, it is a friend and ally of progress.

3. We Can Take Our Evolution into Our Own Hands

Evolutionary processes are manifestations of impersonal, physical forces, and as such can be manipulated just as other forces can be, such as gravity and acceleration.

4. Humans Are Not Special

Humans are not fundamentally different than animals or anything else. 'Human Exceptionalism' is an artificial construct. We are just 'stuff,' or 'meat machines.'

5. The Only Consideration: "Can They Suffer?"

Since humans have no special value, just as animals have no special value, ethics does not revolve around the intrinsic worth of the individual, but rather the capacity of a creature to suffer; so long as we do not cause suffering in whatever we do, we are acting ethically. Similarly, the highest ethic is to reduce or eliminate suffering.

These five principles served as an intellectual blueprint for the holocausts that were to come, but at this stage they could almost safely remain abstractions. A sixth principle would have to be added: a moral impetus. The ground needed some fertilization, and Darwin's cousin, Sir Francis Galton, among others, would help provide it:

6. We *Ought* to Use Science to Perfect Society

Concerned citizens who understand the real nature of the human beast and understand the principles of natural selection have a moral duty to use those principles towards the betterment of society, the state, and future generations.

Principle 1:
Scarce Resources

Thomas Malthus

An Essay on the Principle of Population

"All children born, beyond what would be required to keep up the population to a desired level, must necessarily perish, unless room is made for them by the deaths of grown persons. We should facilitate, instead of foolishly and vainly endeavoring to impede, the operations of nature in producing this mortality."

That was *then*...

This is *now*...

Paul Ehrlich

in the prologue of his 1968 book, "The Population Bomb."

"Our position requires that we take immediate action at home and promote effective action worldwide. We must have population control at home, hopefully through a system of incentives and penalties, but by compulsion if voluntary methods fail. We must use our political power to push other countries into programs which combine agricultural development and population control. And while this is being done we must take action to reverse the deterioration of our environment before population pressure permanently ruins our planet. The birth rate must be brought into balance with the death rate or mankind will breed itself into oblivion. We can no longer afford merely to treat the symptoms of the cancer of population growth; the cancer itself must be cut out. Population control is the only answer."

Principle 2:
Death is a Creative Power

Friedrich Nietzsche

Ecce Homo, 1888. Translated by Anthony Ludovici, 1911.

"Let us look a century ahead, and let us suppose that my attempt to destroy two millenniums of hostility to Nature and of the violation of humanity be crowned with success. that new party of life-advocates, which will undertake the greatest of all tasks, the elevation and perfection of mankind, as well as the relentless destruction of all degenerate and parasitical elements, will make that superabundance of life on earth once more possible, out of which the Dionysian state will perforce arise again."

Principle 3:
We Can Take Our Evolution into Our Own Hands

Francis Galton

Inquiries into Human Faculty and its Development, 1883.

"...we find ourselves face to face with two great and indisputable facts that everywhere force themselves on the attention and compel consideration. The one is that the whole of the living world moves steadily and continuously towards the evolution of races that are progressively more and more adapted to their complicated mutual needs and to their external circumstances. The other is that the process of evolution has been hitherto apparently carried out with, what we should reckon in our ways of carrying out projects, great waste of opportunity and of life, and with little if any consideration for individual mischance. Measured by our criterion of intelligence and mercy [...], the process of evolution on this earth, so far as we can judge, has been carried out neither with intelligence nor ruth, but entirely through the routine of various sequences, commonly called "laws," established or necessitated we know not how.
[...] Now that this new animal, man, finds himself somehow in existence, endowed with a little power and intelligence, he ought, I submit, to awake to a ***fuller knowledge of his relatively great position, and begin to assume a deliberate part in furthering the great work of evolution.***"

That was *then*...

That was *then*...

This is *now*...

"Screening embryos like this is illegal at present, but isn't rational design something we should welcome? If we have the power to intervene in the nature of our offspring—rather than consigning them to the natural lottery—then we should. Surely trying to ensure that your children have the best, or a good enough, opportunity for a great life is responsible parenting?

Some people believe that babies are a gift, of God or nature, and that we shouldn't mess with their genetic make-up. But most of us already implicitly reject this view.

Modern eugenics, from testing for diseases to deciding whether you want a girl or boy, is voluntary. So where genetic selection aims to bring out a trait that clearly benefits an individual and society, we should allow parents the choice. To do otherwise is to consign those who come after us to the ball and chain of our squeamishness and irrationality.

[...]

Indeed, when it comes to screening out personality flaws, such as potential alcoholism, psychopathy and dispositions to violence, you could argue that people have a moral obligation to select ethically better children. They are, after all, less likely to harm themselves and others. That doesn't necessarily imply that people should be coerced into making a choice, but we should encourage them.

The announcement this summer of the very first whole-genome sequencing of a foetus means that within the next five years we may be able to screen for every gene that determines who we are physically and psychologically. Whether we like it or not, the future of humanity is in our hands now. Rather than fearing genetics, we should embrace it. We can do better than chance."

Julian Savulescu

editor of "The Journal of Medical Ethics", in a Reader's Digest article published in the UK in September 2012.

Ernst Haeckel

The Riddle of the Universe at the Close of the Nineteenth Century. 1900

"It seems to me that these modern discoveries as to the periodic decay and re-birth of cosmic bodies, which we owe to the most recent advance of physics and astronomy, associated with the law of substance, are especially important in giving us a clear insight into the universal cosmic process of evolution. In their light our earth shrinks into the slender proportions of a "mote in the sunbeam," of which unnumbered millions chase each other through the vast depths of space. Our own "human nature," which exalted itself into an image of God in its anthropistic illusion, sinks to the level of a placental mammal, which has no more value for the universe at large than the ant, the fly of a summer's day, the micro-scopic infusorium, or the smallest bacillus. Humanity is but a transitory phase of the evolution of an eternal substance, a particular phenomenal form of matter and energy, the true proportions of which we soon perceive when we set it on the background of infinite space and eternal time."

That was *then*...

This is *now*...

"Now that's a heresy, and should be even more distressing to people than our denial of gods. There is no immortal, constant part of any of us that will survive after death — our minds are the product of a material brain. We are literally soulless machines made of meat, honed by millions of years of ruthless, pitiless evolution. And so is everyone else.

When we die, there is no paradise, no hell, not even a grim gray afterlife of darkness and regret…we are just gone. Everyone who has ever lived has or will simply end, and become nonexistent.

[...]

[Atheists] do have hope for the future, too. Think for a moment about your community a century from now. Does it make you feel good to think that there will still be people living there then? That they will be talking about things that you find interesting, that they will be doing activities you also enjoy? Do you hope that life will be better for them? Even though we will be gone, we can still aspire to perpetuate our culture, and find satisfaction while we are alive in advancing that cause."

University of Minnesota professor

P.Z. Myers

in an article titled "Sunday Sacrilege: That other thing we don't believe in" posted on his blog on April 11, 2010. (emphasis his)

Principle 5:
The Only Consideration: "Can They Suffer?"

Jeremy Bentham – Utilitarianism

Introduction to the Principles of Morals and Legislation – 1823

"What else is it that should trace the insuperable line [between humans and animals]? Is it the faculty of reason or perhaps the faculty of discourse? But a full-grown horse or dog, is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day or a week or even a month, old. But suppose the case were otherwise, what would it avail? The question is not, Can they reason? nor, Can they talk? but, Can they suffer?"

That was *then*...

'Ethicist' Jacob Appel

in an article titled "Mandatory Genetic Testing isn't Eugenics, it's Smart Science."

"The most obvious advantage of mandatory screening is that it will reduce the long-term suffering of the children who are spared disease. At the same time, preventing future cancers will certainly save tax dollars. These savings could be redirected toward researching new therapies and providing quality care for current patients. The money might also help to defer the enormous public costs of fertility therapy, coverage for which a growing number of states now require of private insurance plans.

[...]

Child welfare laws certainly prevent a mother from intentionally exposing her daughter to an environmental toxin that produces an 80% risk of future cancer. Our society would view this act as child abuse, and rightly so. Similarly, American courts consistently compel pediatric cancer therapy, even when parents object. Yet once one accepts the right of the government to elevate the best interests of the child over the parents' private wishes, as we do in our society, the distinction between mandating pre-implantation screening and requiring post-birth care appears to be both arbitrary and indefensible."

This is *now*...

'Ethicist' Peter Singer

in a June 6, 2010, NY Times Opinion piece titled "Should This Be the Last Generation?"

"[Benatar argues that] few of us would think it right to inflict severe suffering on an innocent child, even if that were the only way in which we could bring many other children into the world. Yet everyone will suffer to some extent, and if our species continues to reproduce, we can be sure that some future children will suffer severely. Hence continued reproduction will harm some children severely, and benefit none.

Benatar also argues that human lives are, in general, much less good than we think they are. We spend most of our lives with unfulfilled desires, and the occasional satisfactions that are all most of us can achieve are insufficient to outweigh these prolonged negative states. If we think that this is a tolerable state of affairs it is because we are, in Benatar's view, victims of the illusion of pollyannaism. This illusion may have evolved because it helped our ancestors survive, but it is an illusion nonetheless. If we could see our lives objectively, we would see that they are not something we should inflict on anyone.

[...] So why don't we make ourselves the last generation on earth? If we would all agree to have ourselves sterilized then no sacrifices would be required — we could party our way into extinction!

[...]

In my judgment, for most people, life is worth living. Even if that is not yet the case, I am enough of an optimist to believe that, should humans survive for another century or two, we will learn from our past mistakes and bring about a world in which there is far less suffering than there is now. But justifying that choice forces us to reconsider the deep issues with which I began. Is life worth living? Are the interests of a future child a reason for bringing that child into existence? And is the continuance of our species justifiable in the face of our knowledge that it will certainly bring suffering to innocent future human beings?"

Barack Obama

in a March 9, 2009, statement reinstating federal funding for embryonic stem cell research.

"As a person of faith, I believe we are called to care for each other and work to ease human suffering."

Conditions Right — Fertilizer Added

While Malthus and Darwin were laying the philosophical justification for devaluing human life, many of the world's citizens had already been acting as though human life had no value for a period of centuries. In the United States, the framers of the US Constitution had failed to eject slavery from the nation's founding. This surely counts as a grotesque 'seed' in its own right, and the first half of the 1800s gave clear indications of what kind of fruit this 'planting' would bear. The timing was unfortunate. Just as the earliest evolutionists were refining their eugenic outlook, there was suddenly a great influx of people of—allegedly—inferior genetic quality into the general population. These were the slaves, newly emancipated, and set free by the victory of the Union.

Having been denied the right to learn how to read or gain an education, and trained only for menial labor, these men and women found themselves ill-equipped for a life of freedom. The eugenicists confused this 'ill-equipping' as prima facie evidence of genetic inferiority. In their minds, the 'negros' were perfect illustrations of the need for eugenics programs.

To be fair to the eugenicists, while the newly emancipated slaves were one of their primary targets, anyone who was considered 'feeble-minded', no matter what their skin color, was deemed to have an inferior genome. Nonetheless, many of the efforts of the eugenicists from that point up to the modern day were directed at black people in particular. This attitude was not confined to southerners, but was universally held by men and women of influence throughout western civilization.

Sir Francis Galton is the one who coined the term, 'eugenics,' in 1883, but he had already been busily applying eugenic principles for several decades. In 1869, he penned the influential *Hereditary Genius*, which includes these introductory remarks:

Principle 6:
We *Ought* to Use Science to Perfect Society

> "I propose to show in this book that a man's natural abilities are derived by inheritance, under exactly the same limitations as are the form and physical features of the whole organic world. Consequently, as it is easy, notwithstanding those limitations, to obtain by careful selection a permanent breed of dogs or horses gifted with peculiar powers of running, or of doing anything else, so it would be quite practicable to produce a highly-gifted race of men by judicious marriages during several consecutive generations. I shall show that social agencies of an ordinary character, whose influences are little suspected, are at this moment working towards the degradation of human nature, and that others are working towards its improvement. I conclude that each generation has enormous power over the natural gifts of those that follow, and maintain that it is a duty we owe to humanity to investigate the range of that power, ***and to exercise it in a way that, without being unwise towards ourselves, shall be most advantageous to future inhabitants of the earth***."

That was *then*...

This is *now*...

In this quote, and the emphasized portion in particular, we see in action that sixth principle. Without this sense of 'duty', it is doubtful that the world would have had to witness the horrific fruit to come.

Sir Francis Galton became the father of eugenics. He is briefly treated here, but in fact his influence on future eugenicists cannot be underestimated. Most later eugenicists would point to Sir Francis Galton as their inspiration, if not their mentor.

Throughout the end of the 1800s and into the 1900s, there was widespread acceptance of the idea that the truth of Darwinian evolution necessitated viewing humans in materialistic terms. There were two basic conclusions drawn from this acceptance that, by appearances, contradicted each other, but in fact were from the same root. First of all, one could decide that humans and animals were the same kind of thing, and so we should ascribe to animals the same value as humans, and ascribe to them the same rights that humans have, 'raising' animals to our 'level.' Alternatively, one could decide that humans and animals were the same kind of thing, and so we could regard humans the same as we regard animals. On this latter view, if we treat humans as cattle, that is quite all right. In the quotes in this publication, one can see these different perspectives reflected and sometimes even combined.

In the period in question, the predominant bent was towards viewing the human species as if it was a 'herd' to be managed.

Perhaps this would have been a passing fad if it weren't for the fact that this view was framed as though it were *science*. To frame a proposition, *any* proposition, as scientific, is to endow it with unassailable authority in most minds. That was true then, and it is true now.

> "This Order is an important step in advancing the cause of science in America. [...] It is about ensuring that scientific data is never distorted or concealed to serve a political agenda – and that we make scientific decisions based on facts, not ideology.
>
> By doing this, we will ensure America's continued global leadership in scientific discoveries and technological breakthroughs. That is essential not only for our economic prosperity, but for the progress of all humanity.
>
> That is why today, I am also signing a Presidential Memorandum directing the head of the White House Office of Science and Technology Policy to [...] ensure that in this new Administration, we base our public policies on the soundest science; that we appoint scientific advisors based on their credentials and experience, not their politics or ideology; and that we are open and honest with the American people about the science behind our decisions. That is how we will harness the power of science to achieve our goals – to preserve our environment and protect our national security; to create the jobs of the future, and live longer, healthier lives."

Barack Obama
in a March 9, 2009, statement reinstating federal funding for embryonic stem cell research.

Karl Pearson epitomized this perspective. Thoroughly taken in by the arguments of Sir Francis Galton's application of Darwinian theory, Pearson became a prominent advocate of the view that evolutionary principles should be applied at all levels, including at the level of the nation-state.

As one example, in his 1901 book, *National Life*, he says:

> "if we once realize that this law of inheritance is as inevitable as the law of gravity, we shall cease to struggle against it. This does not mean a fatal resignation to the presence of bad stock, but a conscious attempt to modify the percentage of it in our own community and in the world at large."

What is the 'bad stock'? He tells us: "What I have said about bad stock seems to me to hold for the lower races of man. How many centuries, how many thousands of years, have the Kaffir and the Negro held large districts in Africa undisturbed by the white man? Yet their inter-tribal struggles have not yet produced a civilization in the least comparable with the Aryan."

It should not surprise anyone that Mr. Pearson spent much of his early life in Germany and was well regarded there throughout his life.

Mendelian principles have no doubt long been followed by professional animal breeders in an empirical way, but only within recent years have enough data been accumulated to show that they apply with equal force to human beings. We know enough about the laws of heredity, we have enough statistics from insane asylums and prisons, we have enough genealogies, to show that, although we may not be able directly to improve the human race as we improve the breed of guinea pigs, rabbits or cows, because of the rebellious spirit of mankind, yet the time has come when the lawmaker should join hands with the scientist, and at least check the propagation of the unfit. Prizes have been offered to crack trotters for beating their own record, $10,000 for a fifth of a second, all for the purpose of evolving a precious two-minute horse. Yet we hear of no prizes which are offered for that much worthier object, the physically and intellectually perfect man. Fortunately the need of intelligent legislation on the subject is being driven home by scientific men and Eugenic associations here and abroad. The Eugenics laboratory founded by Sir Francis Galton and the American Breeders' Association have done much to clear away the popular prejudices inevitably encountered in such educational work and to prepare the ground for legislative action. Some States have already passed laws that show an appreciation of the situation.

"The Science of Breeding Better Men"

1911 editorial published by the magazine, Scientif ic American

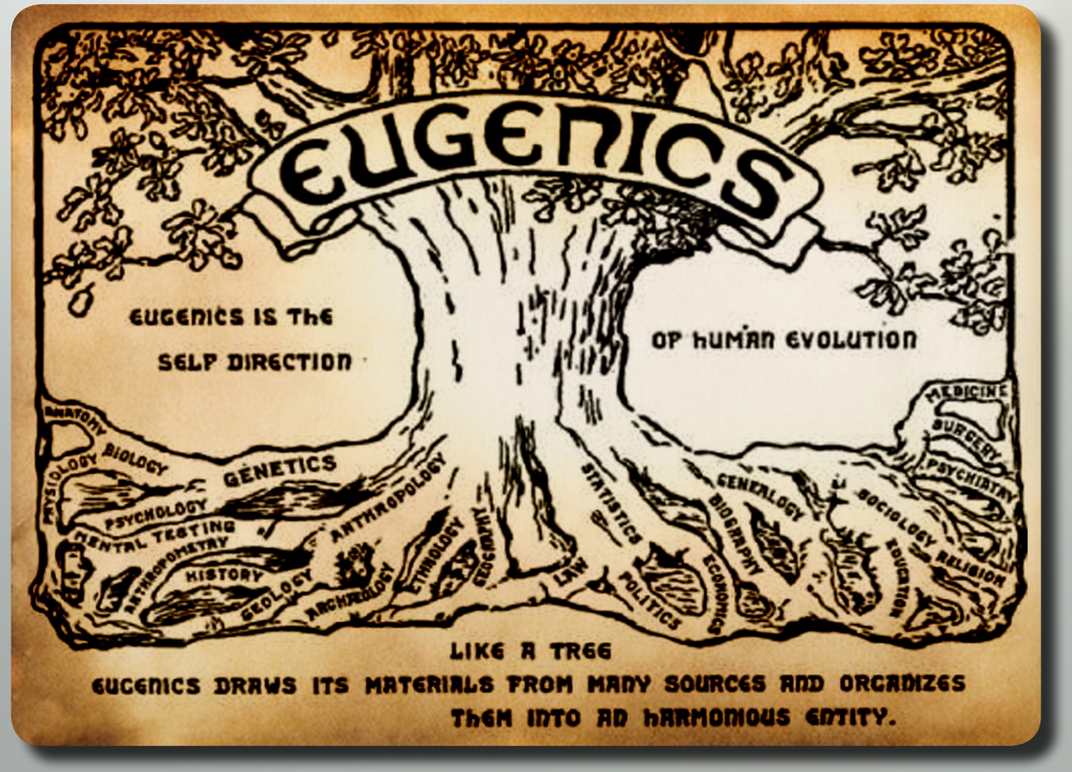
Many progressives actually viewed 'charity' with disdain. Margaret Sanger, who is quoted below, has a whole chapter in that very same book titled "The Cruelty of Charity." And charity is cruel because it allows the dysgenic to survive to reproduce, when in fact what is necessary for the State and society is that they die. About charity, she says, "Its very success, its very efficiency, its very necessity to the social order, are themselves the most unanswerable indictment. Organized charity itself is the symptom of a malignant social disease."

Margaret Sanger

The Pivot of Civilization, 1922

> "...the most urgent problem today is how to limit and discourage the over-fertility of the mentally and physically defective. Possibly drastic and Spartan methods may be forced upon American society if it continues complacently to encourage the chance and chaotic breeding that has resulted from our stupid, cruel sentimentalism.
>
> To effect the salvation of the generations of the future—nay, of the generations of today—our greatest need, first of all, is the ability to face the situation without flinching; to cooperate in the formation of a code of sexual ethics based upon a thorough biological and psychological understanding of human nature; and then to answer the questions and the needs of the people with all the intelligence and honesty at our command. If we can summon the bravery to do this, we shall best be serving the pivotal interests of civilization.
>
> ... My interest in Birth Control was awakened by experience. Research and investigation have followed. Our effort has been to raise our program from the plane of the emotional to the plane of the scientific. Any social progress, it is my belief, must purge itself of sentimentalism and pass through the crucible of science. We are willing to submit Birth Control to this test. It is part of the purpose of this book to appeal to the scientist for aid, to arouse that interest which will result in widespread research and investigation. I believe that my personal experience with this idea must be that of the race at large. We must temper our emotion and enthusiasm with the impersonal determination of science. We must unite in the task of creating an instrument of steel, strong but supple, if we are to triumph finally in the war for human emancipation."

By the mid-twenties, eugenic thinking framed as scientific fact with obvious implications (for those courageous enough to notice), was fully embedded in western civilization. On the next page are excerpts from the science text book at the heart of the Scopes Monkey Trial. Young children throughout the land were not just learning that 'evolution was a fact,' but that certain conclusions necessarily followed... and these were facts, too.



Logo from the Second International Eugenics Congress, 1921

From George William Hunter's text book 'Civic Biology' in 1914

The science text book at the heart of the 'Scopes Monkey Trial.'

Eugenics. When people marry there are certain things that the individual as well as the race should demand. The most important of these is freedom from germ diseases which might be handed down to the offspring. Tuberculosis, that dread white plague which is still responsible for almost one seventh of all deaths, epilepsy, and feeblemindedness are handicaps which it is not only unfair but criminal to hand down to posterity. The science of being well born is called eugenics.

Parasitism and its Cost to Society. Hundreds of families such as those described above exist today, spreading disease, immorality, and crime to all parts of this country. The cost to society of such families is severe. Just as certain animals or plants become parasitic on other plants or animals these families have become parasitic on society. They not only do harm to others by corrupting, stealing, or spreading disease, but they are actually protected and cared for by the state out of public money. Largely for them the poorhouse and the asylum exist. They take from society but give nothing in return. They are true parasites.

The Remedy. If such people were lower animals we would probably kill them off to prevent them from spreading. Humanity won't allow this, but we do have the remedy of separating the sexes in asylums or other places and in various ways preventing intermarriage and the possibilities of perpetuating such a low and degenerate race. Remedies of this sort have been tried successfully in Europe and are now meeting with success in this country.

The First Harvest

Progressives and Nazis: Hand in Hand

The progressive policies of American eugenicists were readily welcomed in Germany, because in Germany the same premises and arguments were being made. G. K. Chesterton, in his 1917 book *Eugenics and Other Evils*, argues that it was precisely these philosophies that led the world into the first world war. In his conclusion he says:

> *There was a province of Europe which had carried nearer to perfection than any other the type of order and foresight that are the subject of this book. It had long been the model State of all those more rational moralists who saw in science the ordered salvation of society. It was admittedly ahead of all other States in social reform. All the systematic social reforms were professedly and proudly borrowed from it. Therefore when this province of Prussia found it convenient to extend its imperial system to the neighbouring and neutral State of Belgium, all these scientific enthusiasts had a privilege not always granted to mere theorists. They had the gratification of seeing their great Utopia at work, on a grand scale and very close at hand. They had not to wait, like other evolutionary idealists, for the slow approach of something nearer to their dreams; or to leave it merely as a promise to posterity. They had not to wait for it as for a distant thing like the vision of a future state; but in the flesh they had seen their Paradise. And they were very silent for five years.*

No one could imagine a war greater than the Great War, but the seeds of a worse war were already sown. Germany's humiliation at the Treaty of Versailles, combined with the still prevailing sentiment that the Aryans were a superior race, led many Germans to conclude that their downfall lay in the fact that there were genetic impurities in their midst. When Adolf Hitler argued that the Jewish race were the culprits in Germany's loss in World War I, Germany, like the rest of the 'civilized' world, was primed to think in precisely those terms. In Germany, it was the Jews; in America, the blacks.

Otherwise, the arguments, philosophies, and proposals were virtually the same.

> The minister's work is also important and he should be trained, perhaps by the Federation as to our ideals and the goal that we hope to reach. **We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.**

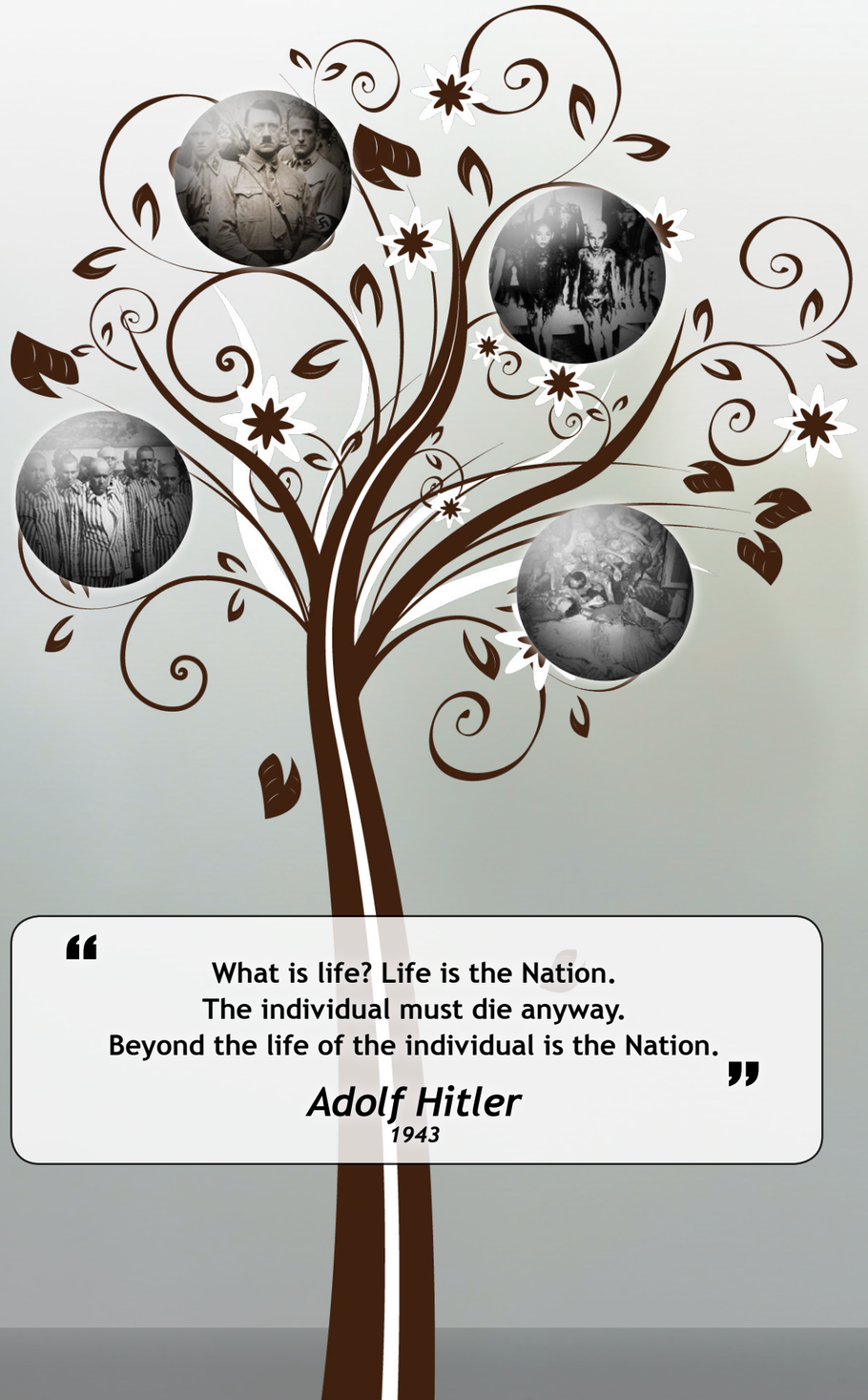
Margaret Sanger

on the 'Negro Project' Letter to Clarence Gamble, December 10, 1939

Madison Grant

Trustee of the American Museum of Natural History, in his 1916 The Passing of the Great Race

> Mistaken regard for what are believed to be divine laws and a sentimental belief in the sanctity of human life tend to prevent both the elimination of defective infants and the sterilization of such adults as are themselves of no value to the community. The laws of nature requires the obliteration of the unfit, and human life is valuable only when it is of use to the community or race.



> What is life? Life is the Nation.
> The individual must die anyway.
> Beyond the life of the individual is the Nation.
>
> ***Adolf Hitler***
> ***1943***

The Nazi T-4 Euthanasia Program

What the Nazis did to the Jews is well known. What they did to other genetically 'inferior' people is less well known. The Nazis had concluded, along with many other European and American intellectuals, that the State had the duty to protect and preserve itself, both in terms of racial purity and economic resources. A 'dysgenic' person not only fouled up the human gene pool, but they also cost the State huge amounts of money. Progressives, socialists, communists, and Nazis all agreed that the State was an end in itself, and experts were the ones to manage it.

The T-4 Program carried on Germany's efforts to reduce or eliminate the 'unfit' from society. Being an 'Aryan' was not enough to save you: the 'feeble-minded', handicapped, insane, and terminally ill, were all euthanized in secret. They were taken from medical and mental institutions to killing centers, where they quietly 'disappeared.' Of course, if you fit into the category of 'life unworthy of life,' there is no harm in first doing experiments on you, even if you are still alive. So concluded the Nazis, who performed experiments on thousands of people. Somewhere between 100,000 and 400,000 people were killed through the T-4 Program. It officially came to a stop after public outcry—in Germany! However, it carried on in secret.

In the United States, as elsewhere, experimentation on living humans—vivisection—was being carried out on convicted criminals, the 'insane,' and others 'unworthy of life.' In the name of Science, of course: "To whomsoever in the cause of Science, the agony of a dying rabbit is of no consequence, it is likely that the old or worthless man will soon be a thing which in the cause of learning may well be sacrificed."—Judge A. N. Waterman, quoted in Human Vivisection, 1899.

Bertrand Russell
in his 1929 ***Marriage and Morals.***

> The idea of allowing science to interfere with our intimate personal impulses is undoubtedly repugnant. But the interference involved would be much less than that which has been tolerated for ages on the part of religion. Science is new in the world, and has not yet that authority due to tradition and early influences that religion has over most of us, but it is perfectly capable of acquiring the same authority and of being submitted to with the same degree off acquiescence that has characterized men's attitude toward religious precepts. ... Religion has existed since before the dawn of history, while science has existed for at most four centuries; but when science has become old and venerable it will control our lives as much as religion has ever done. I foresee the time when all who care for the freedom of the human spirit will have to rebel against a scientific tyranny. Nevertheless, if there is to be a tyranny, it is better that it should be scientific.

Was the Plant Destroyed?

American eugenicists, who had been advocating for exactly what the Nazis were carrying out, became increasingly horrified by what they saw. Even before World War II broke out, they were trying to distance themselves from the implementation of their own ideas, and looking for a way to distinguish their goals and methods from Hitler's. They quietly began changing the names of their organizations to reflect the growing disdain that eugenics and 'state control' were receiving.

Obvious Questions to Ask:

? Their names changed, but did their core goals change? Do they pursue the same vision, but by different methods?

- The American Birth Control League was founded by Margaret Sanger in 1921. In 1942, it changed its name to Planned Parenthood. It is heavily subsidized by public tax dollars.
- Eugenics Quarterly, a journal co-founded by Frederick Osborn in 1954, changed its name to Social Biology in 1970. It is currently published by Duke University.
- The American Eugenics Society was established in 1922. In 1972, it changed its name to "Society for the Study of Social Biology." According to their website: "The society is in the process of renaming itself to the 'Society of Biodemography and Social Biology.'" It is currently published by the University of Southern California.
- Dramatically illustrating how these organizations change their names to hide their shifting agendas, consider the Sterilization League of New Jersey, which was established in 1937 with such notable members as H.L. Menken and eugenicist Paul Popenoe.

  The League happily supported eugenics policies, including compulsory sterilization. Then World War II happened. It was renamed the "Sterilization League for Human Betterment" and then changed is name to Birthright, with the aim of promoting "all reliable and scientific means for improving the biological stock of the human race." In 1950, it was renamed to the "Human Betterment Association of America. In 1962, it was re-named yet again to "Human Betterment Association for Voluntary Sterilization." In 1965 it became the" Association for Voluntary Sterilization." In 1984 it was the "Association for Voluntary Surgical Contraception". In 1994 it became "AVSC International." Finally, in 2001, it became "EngenderHealth." It receives financing from the Bill and Melinda Gates Foundation and is heavily funded by government agencies at both the Federal and State levels.

Or Did the Roots Just Go Deeper?

> "...there is no important distinction between research in "pure" genetics and research in "applied" genetics such as eugenics. Our present day use of the term "human genetics" instead of "eugenics" may be financially and politically expedient but there is no great philosophical difference between them."
>
> **Sheldon C. Reed**
> ***in an essay in The American Journal of Human Genetics titled The Local Eugenics Society Vol 9, No. 1, March 1957***

> The Society's activities in crypto-eugenics should be pursued vigorously, and specifically that the Society should increase its monetary support of the FPA [Family Planning Association, the English branch of Planned Parenthood] and the IPPF [International Planned Parenthood Federation] and should make contact with the Society for the Study of Human Biology, which already has a strong and active membership, to find out if any relevant projects are contemplated with which the Eugenics Society could assist.
>
> **Carlos Paton Blacker**
> ***(Chair, Eugenics Society - 1960)***

> People will accept the idea of a specific hereditary defect. [...]. But they won't accept the idea that they are in general second rate. We must rely on other motivation. [...] Let's stop telling anyone that they have a generally inferior genetic quality, for they will never agree. Let's base our proposals on the desirability of having children born in homes where they will get affectionate and responsible care, and perhaps our proposals will be accepted. [...] Given the right circumstances, people will have children in proportion to their ability to care for them. [...] On such a base it is surely possible to build a system of voluntary unconscious selection.
>
> Major General **Frederick Osborn**
> ***1956 Eugenics Speech***

Does Consent Matter?

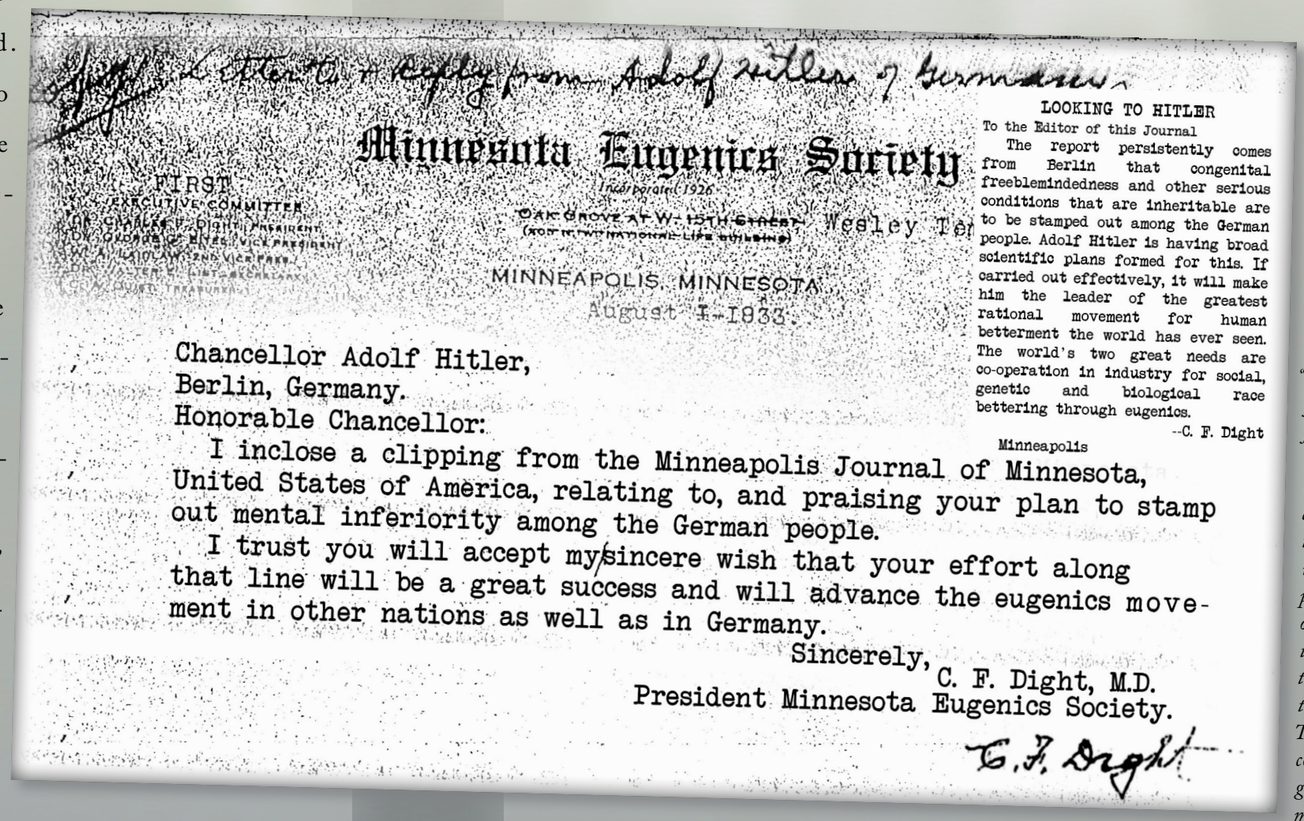
Having been forced to couch their objectives in other terms, and even to change the names of their organizations, eugenicists did not abandon their core philosophies and values. Progressives and liberals may have found that their principles had been pushed to horrific limits, but they believed that only the application had been flawed: the basic beliefs about reality, about the nature and value of life, and the State as an end in itself, did not go away.

'Consent' had emerged as a new guiding moral principle, but they did not think it wrong to *manufacture* that 'consent.' Still, 'consent' could only be viable up to a point. If the magnitude of the problem was sufficient enough, 'consent' could be revoked. Preferably, though, you could manipulate people into adopting positions 'voluntarily' and avoid extreme measures. This could be accomplished by 'engineering consent.'

Many of the rationales for 'family planning' were gone by the 1950s—or at least, one could not publicly espouse some of them—but they were not to be deterred. A new rationale would be needed. Eugenicists were already working on the problem: the new basis for old proposals would be... 'over-population.' Professor Paul Ehrlich's book *The Population Bomb*, written in 1968, was an example of the hysterics put forward justifying state-sponsored population control measures. It predicted that mass starvation was imminent, and the only solution was the reduction of the number of people on the globe. Voluntary action was preferred, but...

> *Our position requires that we take immediate action at home and promote effective action worldwide. We must have population control at home, hopefully through changes in our value system, but by compulsion if voluntary methods fail.*

There you have it. 'Voluntary' is great, but compulsion is acceptable. In the meantime, hope on making 'changes in our value system.'



Minnesota Eugenics Society

Incorporated 1926

OAK GROVE AT W. 15TH STREET (TOP FLOOR, THE NATIONAL LIFE BUILDING)

MINNEAPOLIS, MINNESOTA

August 1, 1933.

FIRST EXECUTIVE COMMITTEE

Chancellor Adolf Hitler,
Berlin, Germany.
Honorable Chancellor:

I inclose a clipping from the Minneapolis Journal of Minnesota, United States of America, relating to, and praising your plan to stamp out mental inferiority among the German people.

I trust you will accept my sincere wish that your effort along that line will be a great success and will advance the eugenics movement in other nations as well as in Germany.

Sincerely,
C. F. Dight, M.D.
President Minnesota Eugenics Society.

C. F. Dight

LOOKING TO HITLER

To the Editor of this Journal

The report persistently comes from Berlin that congenital freeblemindedness and other serious conditions that are inheritable are to be stamped out among the German people. Adolf Hitler is having broad scientific plans formed for this. If carried out effectively, it will make him the leader of the greatest rational movement for human betterment the world has ever seen. The world's two great needs are co-operation in industry for social, genetic and biological race bettering through eugenics.

--C. F. Dight

Minneapolis

CF Dight, President of Minnesota Eugenics Society. His estate funded the "Dight Institute for the Promotion of Human Genetics" which would become the sponsor of the first 'genetic counseling' programs in America. Sheldon C. Reed, introduced on page 23, was the first director of the Dight Institute.

"The report persistently comes from Berlin that congenital feeblemindedness, insanity, epilepsy, and some other serious conditions that are inheritable are to be stamped out among the German people. Adolf Hitler is having broad and scientific plans formed for this. If carried out effectively, it will make him the leader in the greatest national movement for human betterment the world has ever seen. The world's two great needs are cooperation in industry for social good and biological race betterment through eugenics." (1933)

Margaret Sanger's Planned Parenthood was more than ready to enlist in the 'war' against 'over-population.' Showing that 'reproductive rights' is far from the real goals of these individuals and organizations, in 1969, Planned Parenthood's Vice President in charge of 'World Population,' Frederick S. Jaffe, submitted a memo to the Population Council, proposed a surprising list of (some outright tyrannical) measures:

» Encourage increased homosexuality
» Add fertility control agents to the water supply
» Encourage women to work
» Require women to work, and then provide few child care facilities, (prompting them to have fewer children)
» Compel women to get abortions if they were not married
» Compel women to be sterilized if they have more than two children
» Require permits for childbearing
» Discourage private home ownership
» Pay women to be sterilized or have abortions
» Make contraception truly available and accessible to all

In light of such proposals, it is reasonable to suspect that these people and organizations are not being honest about their true agendas. Aren't you curious to know how 'discouraging private home ownership' plays into curbing over-population? Might we wonder if housing policies and proposals domestically and internationally are actually put forward as a population control measure? It is something to think about... and while you are at it, ponder whether or not Jaffe's suggestion to 'encourage increased homosexuality' would fit in with the sorts of things Ehrlich had in mind by 'changes in our value system.'

The Second Harvest

Even in *Roe v. Wade*, the Supreme Court took into consideration 'over-population' concerns when rendering its verdict:

> "One's philosophy, one's experiences, one's exposure to the raw edges of human existence, one's religious training, one's attitudes toward life and family and their values, and the moral standards one establishes and seeks to observe, are all likely to influence and to color one's thinking and conclusions about abortion. *In addition, population growth, pollution, poverty, and racial overtones* tend to complicate and not to simplify the problem."
>
> **Justice Blackmun**
> *speaking for the Court, emphasis added.*

Current Supreme Court Justice Ruth Bader Ginsburg confirmed the influence that 'over-population' and eugenic concerns had on the *Roe v. Wade* decision, expressing surprise that the Court upheld the Constitutionality of the Hyde Amendment, which forbade the use of Medicaid to pay for abortions (*Harris v. McRae*, 1980):

> "Yes, the ruling about that surprised me. Frankly I had thought that at the time Roe was decided, there was concern about population growth and particularly growth in populations that we don't want to have too many of. So that Roe was going to be then set up for Medicaid funding for abortion. Which some people felt would risk coercing women into having abortions when they didn't really want them. But when the court decided McRae, the case came out the other way. And then I realized that my perception of it had been altogether wrong."

> The population problem does not have easy answers. [...] Famine in India, unwanted babies in the United States, poverty that seemed to form an unbreakable chain for millions of people—how should we tackle these problems? I served on the House Ways and Means Committee. As we amended and updated the Social Security Act in 1967 I was impressed by the sensible approach of Alan Guttmacher the obstetrician who served as president of Planned Parenthood. It was ridiculous, he told the committee, to blame mothers on welfare for having too many children when the clinics and hospitals they used were absolutely prohibited from saying a word about birth control. So we took the lead in Congress in providing money and urging—in fact, even requiring—that in the United States family planning services be available for every woman, not just the private patient with her own gynecologist. [...]
>
> The United Nations population program, including the [Population] Fund and specialized agencies, stands today at the threshold of international impact. The problem has been recognized; the organizations exist; the resources are at hand. But policy making on the international level no less than on the national one is an educational process. In developing the programs needed, the public as well as government leaders learn from another. New technologies lead to new policies and laws, new public and private values, new insights into our own problems as well as those of others. We all proceed by trial and error. Will we learn fast enough from one another and with one another how to *defuse the population bomb?* [emphasis added] [...]
>
> Certainly the private organizations, like the Population Crisis Committee, Planned Parenthood—national and international—, the Population Council, the Population Reference Bureau, the Population Institute, Zero Population Growth, and others, have played a major role in assisting government policy makers and in mobilizing the United States response to the world population challenge...

George H. Bush,
writing in a foreword to Phyllis Piotrow's World Population Crisis: The United States Response (1973), while he was the US Representative to the UN.

> It is better for all the world if, instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes. Three generations of imbeciles are enough.

Oliver Wendell Holmes
Supreme Court Chief Justice, *Buck v. Bell*, 1927

Is it the case that the beliefs that led to the Holocaust perished with Hitler? Or did those beliefs simply shift subtly in the realization that stating such things openly would be deeply frowned upon? Proponents of those beliefs may have been horrified by one horrible application of them, but did this generate a wholesale re-evaluation of those beliefs? Or is it still fundamentally believed that man is a 'meat machine' on the same level as the rest of the animal kingdom, that the individual man is a transitory creature, and the State is the permanent thing—for which a defense may require compulsory abortion, sterilizations, and social engineering?

> In the past, the man has been first. In the future, the System must be first.
>
> [...] This paper has been written [to] prove that the best management is a true science, resting upon clearly defined laws, rules, and principles, as a foundation. And further to show that the fundamental principles of scientific management are applicable to all kinds of human activities, from our simplest individual acts to the work of our great corporations, which call for the most elaborate cooperation. And, briefly, through a series of illustrations, to convince the reader that whenever these principles are correctly applied, results must follow which are truly astounding.

Frederick W. Taylor
influential American progressive, in "*The Principles of Scientific Management*," 1911

More Fruit

Is this conspiracy-mongering? It is important to point out that no conspiracy is necessary. Instead, the central point is that wherever the principles and beliefs described earlier are adopted broadly, something like the 'culture of death' will naturally and spontaneously emerge. Evidence of coordination does exist, as well as evidence of deliberate concealment and deception, but that is neither here nor there. What counts is the acceptance of the premises that lead to certain conclusions. Certain applications may have been rejected over time, but the fact that the central arguments remain the same can be seen by the fact that common proposals and recommendations are made no matter what 'problem' is in view.

In the mid to late 1800s, the problem was the emancipated slave and other 'inferior races.' In the early 1900s, it was rampant poverty. This dovetailed into the 'genetic purity' of the nation and race. Then came the Holocaust. The 'problem' became over-population. In the late 1970s and throughout the 1980s, it was 'global warming.' Today, it is 'climate change', which of course is just warmed over 'global warming.' In all these cases, common threads exist: the reduction of the number of people will solve the problem and help preserve the State; as always, a ruling elite reserve to themselves to decide which people should be dispensed with and what the ideal State will look like.

A comparison between the proposals related to solving the alleged 'over population' crisis and the proposals for fighting global warming illustrates.

Senior Science Adviser to Barack Obama, John Holdren,
writing with Paul Ehrlich in a 1977 college text book:

Indeed, it has been concluded that compulsory population–control laws, even including laws requiring compulsory abortion, could be sustained under the existing Constitution if the population crisis became sufficiently severe to endanger the society. Few today consider the situation in the United States serious enough to justify compulsion, however. ... To provide a high quality of life for all, there must be fewer people. ... It would even be possible to require pregnant single women to marry or have abortions, perhaps as an alternative to placement for adoption, depending on the society. ...A program of sterilizing women after their second or third child, despite the relatively greater difficulty of the operation than vasectomy, might be easier to implement than trying to sterilize men. The development of a long-term sterilizing capsule that could be implanted under the skin and removed when pregnancy is desired opens additional possibilities for coercive fertility control. The capsule could be implanted at puberty and might be removable, with official permission, for a limited number of births. Adding a sterilant to drinking water or staple foods is a suggestion that seems to horrify people more than most proposals for involuntary fertility control ..... To be acceptable, such a substance would have to meet some rather stiff requirements.

Ecoscience, pages 786–787, 837

Published on Feb. 1, 2009

THE SUNDAY TIMES

Two children should be limit, says green guru.

COUPLES who have more than two children are being "irresponsible" by creating an unbearable burden on the environment, the government's green adviser has warned.

Jonathon Porritt, who chairs the government's Sustainable Development Commission, says curbing population growth through contraception and abortion must be at the heart of policies to fight global warming. He says political leaders and green campaigners should stop dodging the issue of environmental harm caused by an expanding population.

"I am unapologetic about asking people to connect up their own responsibility for their total environmental footprint and how they decide to procreate and how many children they think are appropriate," Porritt said.

"I think we will work our way towards a position that says that having more than two children is irresponsible. It is the ghost at the table. We have all these big issues that everybody is looking at and then you don't really hear anyone say the "p" word."

[...]

Porritt, who has two children, intends to persuade environmental pressure groups to make population a focus of campaigning.

"Many organisations think it is not part of their business. My mission with the Friends of the Earth and the Greenpeaces of this world is to say: 'You are betraying the interests of your members by refusing to address population issues and you are doing it for the wrong reasons because you think it is too controversial," he said.

Porritt, a former chairman of the Green party, says the government must improve family planning, even if it means shifting money from curing illness to increasing contraception and abortion.[...]

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We observe a curious phenomenon: The arguments and rationales seem to shift and even disappear, and are sometimes even considered repudiated, but the proposals and 'solutions' stay roughly the same. Is it because the assumptions and premises never change?

Same fruit, different names

While it is alarming to see how every new crisis manages to justify 'population control,' it may be even more disturbing to learn how many public programs *today* are deliberately furthering such measures, without anyone realizing it.

'Population control' and 'family planning' went hand in hand in the 1960s and 1970s, but today only the phrase 'family planning' is employed. To see how closely they were originally linked, consider the Family Planning Services and Population Research Act of 1970, which amended the Public Health Service Act (1944) with Title X, which mandated that 'family planning' services be made to those who were 'in need.' It established the Office of Population Affairs, which still exists today. One searches the OPA website in vain for any mention of 'population control' but then President Nixon, in a message to Congress (July 18, 1969) specifically linked the two, calling for an "increase the amount we are spending on population and family planning."

'Family planning programs' were established with the 'poor' in mind, and these people tended to be black people. Is it a coincidence that the very same people who were trying to apply eugenics policies on black people in the 1930s and 40s were the very same people trying so hard to give black people access to 'family planning services'? Did elite social engineers change, or did they just change their methods, tactics, and terminologies?

Or, to put it differently: is the United States to this very moment still targeting black people for 'culling' from the population?

We haven't even touched the surface; the Foreign Assistance Act of 1961 which established The United States Agency for International Development (USAID), in the decades following were amended, utilized, and manipulated to promote 'population control' measures around the globe, with tragic consequences in many places such as India and Puerto Rico.

It is in this context that we must view 'family planning' and 'birth control' initiatives and advocacy. Abortion on demand is put forward as a matter of 'reproductive rights' but Margaret Sanger had been blunt: "More children from the *fit*, less from the *unfit*—that is the chief aim of birth control."

In the spring of 2012, the Health and Human Services department ruled that religious institutions would have to include contraception in their insurance plans, or face penalties. No exemptions were possible. This is justified on the argument that women everywhere should have access to 'family planning services' (that, for some reason, they themselves ought not pay for out of their own pockets) as a matter of 'rights.' But given the stated and unstated agendas throughout the 20th century and the similarity of proposals and legislation to those agendas which have been passed or implemented by Obama or his regulators, is it not reasonable to wonder about the worldview and belief system that drive them?

Can we accept their premises? *Do we even know what their premises are?*

The premises of old are with us today, even if they are not stated with the same bluntness or honesty. If it is no longer socially acceptable to state some things directly, we can still find that some of these things are still being said, and acted on, in the very place that horrors of the Holocaust began: in the scholarly journals of scientists and 'experts.' People were reflecting on the implications of the principles undergirding the 'culture of death' under the banner of respectable academic research decades before they began implementing them, or governments began adopting their proposals.

What is being said in academia today?

A sampling of quotes on the next page may give you a clue. It is clear that many 'experts' still operate on the assumption that human society itself decides what value a human has—and when that human obtains it... and when that human loses it.

How long can we accept this premise without lapsing into... the unimaginable?

> "[T]he main admonition to be made to those persons and organizations in advanced nations wishing to help the Africans is... Beware! Do not harm the communities and nations you seek to help with public health programs! Unfortunately, that admonition has often been neglected by those seeking to help the Africans. A main case in point is the powerful interventionist **prevention of infant and child mortality** by the many means our society now readily offers: grants of food, potable water, antibiotics, immunization, etc. How could these be harmful? Quite simply, *they are enormously harmful to African societies when the deaths prevented thereby are not balanced by prevention of a roughly equal number of births.*"
>
> **R.T. Ravenholt**
> **director of USAID's Office of Population from 1965 to 1979, in a document dated June 2000, titled *Africa's Population-Driven Catastrophe Worsens*. Italics his, bold added.**

Where are we going? What will the next harvest look like?

> But, in fact, people with Down's syndrome, as well as people affected by many other severe disabilities, are often reported to be happy. Nonetheless, to bring up such children might be an unbearable burden on the family **and on society as a whole, when the state economically provides for** their **care**. On these grounds, the fact that a fetus has the potential to become a person who will have an (at least) acceptable life is no reason for prohibiting abortion. Therefore, we argue that, when circumstances occur after birth such that they would have justified abortion, what we call after-birth abortion should be permissible.

After-birth abortion: why should the baby live?

Alberto Giubilini & Francesca Minerva

Journal of Medical Ethics, February 23, 2012

> So if parental wishes are not to be determinative in cases of life-saving care or of passive euthanasia, why is it essential that they be so in cases of active neonatal and pediatric euthanasia? Once one accepts the principle of active pediatric euthanasia—the premise of the Groningen Protocol—then the basis for separate rules regarding the parental role in active and passive euthanasia seems inexplicable.
> [...]
> As Western society comes to distinguish between those forms of euthanasia that are pernicious and those that are therapeutic—**an inevitable consequence of our progress toward liberal humanism**—expanded access to neonatal euthanasia appears likely. What is most important is that when the practice does become available, decisions are made by the most suited individuals for the most appropriate reasons. Rethinking and interrogating the need for parental consent in this process—whatever society ultimately decides—is essential for pursuing an honest and meaningful debate.

Neonatal Euthanasia: Why Require Parental Consent?

Jacob Appel

Published in Bioethical Inquiry, 2009.

> If a woman has the fundamental right to terminate a pregnancy, why not the right to use the products of that terminated pregnancy as she sees fit? Many women would likely use the proceeds of such sales to finance college educations or to help raise their children. While being pregnant and going to college, or being pregnant and looking after a family, is certainly a challenge, who is to say it is any less desirable than pursing these goals while working at Wal-Mart? Obviously, no woman should be compelled to sell fetal parts or tissue—much as no living adult should be compelled to donate her own kidney or cornea. But "choice" need not end with the removal of the fetus. ... A market in such organs might benefit both society and the women who choose to take advantage of it.

"Are We Ready for a Market in Fetal Organs?"

Jacob Appel

> Five principles [of the The complete lives system]: youngest first, prognosis, save the most lives, lottery, and instrumental value. "As such, it prioritises younger people who have not yet lived a complete life and will be unlikely to do so without aid." …. "Consideration of the importance of complete lives also supports modifying the youngest-first principle by prioritising adolescents and young adults over infants. Adolescents have received substantial education and parental care, investments that will be wasted without a complete life. Infants, by contrast, have not yet received these investments. ... Unlike allocation by sex or race, allocation by age is not invidious discrimination; every person lives through different life stages rather than being a single age. Even if 25 year olds receive priority over 65 year olds, everyone who is 65 years now was previously 25 years. Treating 65 year olds differently because of stereotypes or falsehoods would be ageist; treating them differently because they have already had more life-years is not. (page 428 & 429)

Ezekiel Emanuel,

the senior adviser on health policy to the White House from Feb 2009 - Jan 2011.

Will we get where we are going *voluntarily*?

> The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.
>
> **Edward Bernays**
> ***1928, in Propaganda.***

> Once we know people are human and have some Homer Simpson in them, then there's a lot that can be done to manipulate them.
>
> **Cass Sunstein,**
> **the regulatory 'Czar' in the Obama Administration, in his book, *Nudge*.**

> But what was especially objectionable about [20th-century eugenics] was the coercive imposition of a state vision for a healthy population. Modern eugenics, from testing for diseases to deciding whether you want a girl or boy, is voluntary. So where genetic selection aims to bring out a trait that clearly benefits an individual and society, we should allow parents the choice. To do otherwise is to consign those who come after us to the ball and chain of our squeamishness and irrationality.
>
> Indeed, when it comes to screening out personality flaws, such as potential alcoholism, psychopathy and dispositions to violence, you could argue that people have a moral obligation to select ethically better children. They are, after all, less likely to harm themselves and others. That doesn't necessarily imply that people should be coerced into making a choice, **but we should encourage them**.
>
> [...] Whether we like it or not, the future of humanity is in our hands now. Rather than fearing genetics, we should embrace it. We can do better than chance.
>
> (Emphasis added)
>
> **Julian Savulescu**
> **editor of the Journal of Medical Ethics, in a Reader's Digest article in September, 2012, titled: "It's Our Duty to Have Designer Babies."**

Concluding Remarks

> *What has been will be again, what has been done will be done again; there is nothing new under the sun.*
>
> ***Ecclesiastes 1:9***

Death has always been with us, but it has only been in the last two hundred years or so that the first thought that comes into someone's mind about any given problem is, "This problem would go away if only some would die." This is manifested in different ways in different times, but the first instinct always seems to be the same. For the eugenicists of the late 1800s, the people to get rid of were the 'inferior races', that is, poor people, who were usually black people. For the Nazis, it was the Jews and the disabled, among others. In the asserted food shortage crisis predicted in the 1960s and 1970s the first instinct was not to grow more food, but to get rid of the hungry mouths... who were a drain on society's scarce resources. Likewise, whether it was 'global warming' or the more generic 'climate change,' the definitive answer by policy makers is to reduce the population. In all ages, the unborn are disposed of in order to solve the problem of a 'burden' on the woman or the state. At present, the unborn are given to die in order that problems such as dire illnesses and terrible defects are solved, as if the only way to perform research is to use people while they are defenseless to preserve and protect their own lives.

Throughout it all, one excuse after another has been offered for why this or that person or groups of people should be eliminated or reduced, but the mechanisms by which this is carried out are cloaked in entirely different terms. By way of example, the CDC lists family planning as one of the greatest public health initiatives of the 20th century, and says:

> Despite advances in family planning, population growth remains a worldwide concern. In 1999, world population reached six billion, an increase of 4.4 billion births since 1900. In 1994, an international conference on population and development in Cairo focused international attention on the full scope of family planning that can be addressed during delivery of family planning services, including reproductive and primary-care concerns.
>
> ***Source: http://www.cdc.gov/mmwr/preview/mmwrhtml/mm4847a1.htm Accessed May 22, 2012.***

The word 'choice' does not appear on the entire page. The phrase 'reproductive freedom' is entirely absent. There is nary a hint, on the whole page, that abortion on demand and a woman's 'right to do what she wants with her own body' or the 'hardship' that a pregnancy represents to a woman is a factor in the discussion. Abortion on demand may have been sold to the public and to judges and legislators based on the notion of a woman's liberty, but the question must be asked: "Was it all just a strategy for achieving an entirely different agenda, all along?"

> *Of all tyrannies, a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience.*
>
> **C.S. Lewis**
> in his essay *"The Humanitarian Theory of Punishment."*
> *(God in the Dock, 292)*

Recall the 'Jaffe Memo' (page 26), which was a memo from Frederick Jaffe, Planned Parenthood's World Population vice-present, to the Population Council. One of the things it proposed was: "Encourage increased homosexuality."

Now look at the more recent attempts to institute 'gay marriage' throughout the country. Observe that the concept of 'bullying' is becoming identical to the notion of being anti-homosexual; it is a clear inference that this was intentional, as evidenced by the fact that Obama's former so-called 'Safe Schools Czar', Kevin Jennings, is a gay activist. Safe schools for who, exactly?

You may instinctively say, "But who would be against for bullying gay people?" or, "Isn't it a matter of equality?" just as you might have instinctively said, "But shouldn't women have the right to do as they please with their own bodies?" But that would be missing the point. In the early 1900s, abortion was promoted as one way to curtail unwanted populations, but was sold relentlessly as a 'rights' issue. In

1969, Planned Parenthood proposed encouraging homosexuality—not because they felt that gay people were being bullied or were being treated unequally, but because it was one self-evident way to reduce the population size. And now, today, 'gay rights' is an issue for our time. Coincidence?

You might also say: "This is all conspiracy mongering."

But the evidence is clear, and some has been offered in this document, that proponents of these policies quite deliberately meant to deceive and manipulate people, knowing full well that otherwise their proposals would be rejected. (See pages 22-23, for example.)

We must therefore be alert to the fact that what is being proposed to us for one set of reasons may actually being put forward for an entirely different set of reasons. Are we comfortable supporting a measure based on reasons we accept if in fact they further the aims of individuals and groups that we not only don't accept, but find repulsive? On page 19, we referenced Margaret Sanger's "Negro Project," which deliberately targeted black people. This program began around 1939,

> *The part of philanthropist is indeed a dangerous one; and the man who would do his neighbour good must first study how not to do him evil, and must begin by pulling the beam out of his own eye.*
>
> **George MacDonald**
> in *Lilith*

and Planned Parenthood officially came into existence just three years later. Are we to think that Sanger's vision for 'birth control' and who she thought should avail themselves of the 'service' the most were suddenly altered at that point? If we think we can support abortion on demand on the basis of "women's rights" but the actual net effect is the targeting of black people—a notion everyone would say they find repulsive—can you really ignore that fact?

It is our hope that at the very least, one will ask the question. At the very least, we hope that you will be aware of the philosophy that drives many public policy initiatives and contentious issues in our society, and probe the possibility that these are ideological fronts for entirely different, and possibly completely evil, agendas. And if you discover that this is the case, act accordingly.

> *"I know that [Eugenics] numbers many disciples whose intentions are entirely innocent and humane; and who would be sincerely astonished at my describing it as I do. But that is only because evil always wins through the strength of its splendid dupes; and there has in all ages been a disastrous alliance between abnormal innocence and abnormal sin."*
>
> **G.K. Chesterton**
> *Eugenics and other Evils*

The 1860 Huxley-Wilberforce Debate

"Are we a fortuitous concourse of atoms?" began Dr. John William Draper at an event that would become known as the "Huxley-Wilberforce debate" and a turning point in the acceptance of Darwin's arguments in *The Origin of the Species*. Samuel Wilberforce was the son of the great William Wilberforce, who, at great personal cost, managed to have slavery abolished in England in 1833. No transcript exists, but it appears that Wilberforce's objections to evolutionary theory, and its implications on one's views of humans themselves, were considered asked and answered by society in general. To the question: "are we a lucky convergence of atoms" the answer was given, "yes." The consequences of the general acceptance of this view, in less than a seventy year span, would make the issue of slavery seem trivial by comparison. We look back in horror at the atrocities carried out by the Nazis and Communists—themselves merely implementations of policy proposals by American Progressives put forward from 1860 to 1930—but isn't it the case that our society still acts as though the answer today is still in the affirmative? Do we still accept this premise? Are the consequences really any different, today?

Further Resources and Reading

From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany by Richard Weikart

Summer for the Gods: The Scopes Trial and America's Continuing Debate Over Science and Religion by Edward Larson

Eugenics and Economics in the Progressive Era by Thomas C. Leonard

Liberal Fascism: The Secret History of the American Left, From Mussolini to the Politics of Meaning by Jonah Goldberg

Merchants of Despair: Radical Environmentalists, Criminal Pseudo-Scientists, and the Fatal Cult of Antihumanism by Robert Zubrin

The International Population-Control Machine and the Pathfinder Fund by Randy Engel (testimony to Congress)

Maafa 21 documentary by Life Dynamics

Eugenics and Other Evils by G.K. Chesterton

Hitler, the Holocaust, and the Bible by Joseph Keysor

From No-Fault Divorce to Same-Sex Marriage: The American Law Institute's Role in Deconstructing the Family by Ryan C. MacPherson, Ph.D.

The Nazi Doctors: Medical Killing and the Psychology of Genocide by Robert Jay Lifton

Grand Illusions: The Legacy of Planned Parenthood by George Grant

The Politics of Heredity: Essays on Eugenics, Biomedicine, and the Nature-Nurture Debate by Diane Paul

"The Engineering of Consent" 1947 essay by 'Publicist' Edward Bernays

The 'Jaffe Memo' Frederick S. Jaffe, 1969.

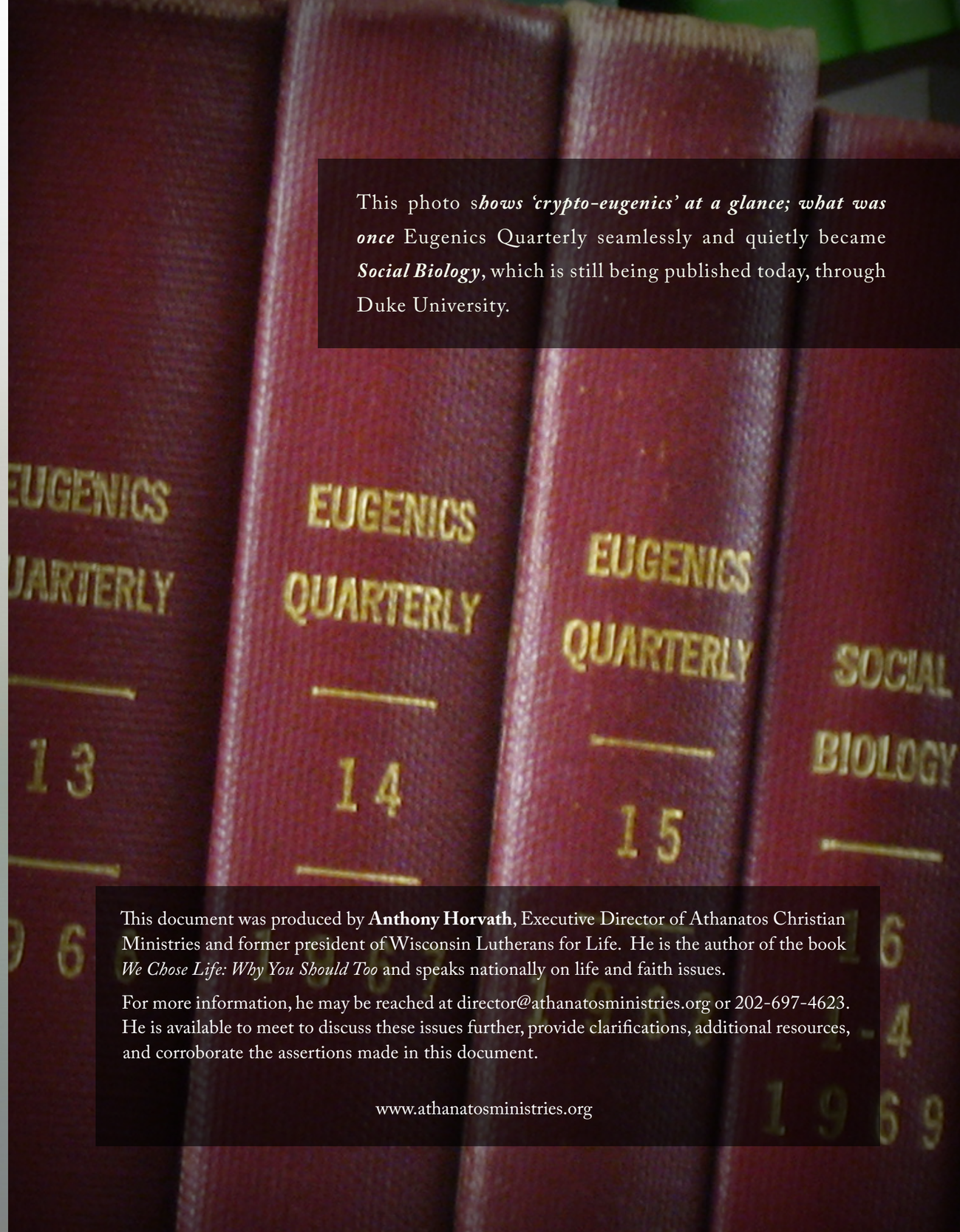
The Population Bomb Paul Ehrlich, 1968.

Third Time Around: A History of the Pro-Life Movement from the First Century to the Present by George Grant

War Against the Weak: Eugenics And America's Campaign to Create a Master Race. Expanded Edition by Edwin Black

Population Control: Real Costs, Illusory Benefits by Steven W. Mosher

Modern Fascism: Liquidating the Judeo-Christian Worldview by Gene Edward Veith, Jr.



This photo s***hows 'crypto-eugenics' at a glance; what was once*** Eugenics Quarterly seamlessly and quietly became ***Social Biology***, which is still being published today, through Duke University.

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