

This book is a revelation of the life of the irresistible woman who founded our present society by living out her philosophy of free sex, birth control, and abortion. Few people are aware that her main desire was to breed a race of super-humans by sterilizing all those she considered "inferior".

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**MICHAEL SCHWARTZ** of the Catholic League for Religious and Civil Rights says:

"Your book on Margaret Sanger is absolutely magnificent."



Elasa Drogin, 33, is a Jewish convert to Catholicism and lives in a Dominican Third Order Lay Community in California. As president of Catholics United for Life she has spoken frequently in public and on television about her own abortion and the genocidal effects of abortion and sterilization.

# MARGARET SANGER: FATHER OF MODERN SOCIETY

by Elasa Drogin, T.O.P.



*Douglas Alexander*

**MARGARET SANGER:  
FATHER OF MODERN SOCIETY**

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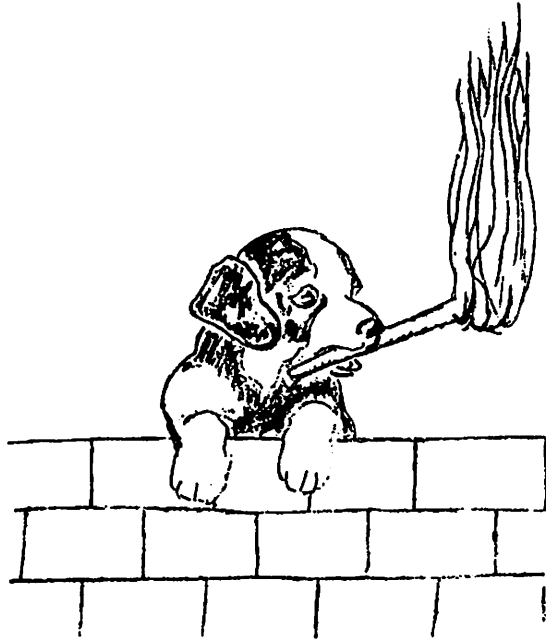
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## PREFACE

Many people today are unable to find an answer to why there has been such a rapid decay of the morality that expounds compassion, concern, generosity, honesty, and love of one's fellows. Today we confront a microcosmic, individualistic morality that deifies the self-sufficient individual and weakens the societal link between people. Now we find ourselves in a society that, in the name of individual freedom, allows and often encourages a mother to take the life of her unborn child, allows people to be victimized by improperly tested contraceptives and abortifacients, and even allows medical experimentation on living aborted babies. This lack of charity is manifested today by society's setting adrift those who are dependent; for, more than anything else, contemporary civilization abruptly differentiates itself from all others by its psychopathic reluctance to bring children into the world and to care for the ones already here. How ironic this is when considering that mankind has never been more prosperous and so able to care for its children. Never before has the world gone for so long a period of time without suffering major famines.

How have we become a people so willing to ignore our social conscience and cut off rather than care for those who are weak and dependent? How can the media bombard us with stockyard type bargaining as to how many tax dollars are saved by aborting poor mothers rather than allowing them to bring their children into the world, without a massive cry of dissent being heard? How can modern society with so much comfort and wealth be unable to afford an environment appealing and hopeful enough for poor mothers to want to bring children into? How is it that suddenly it is considered compassionate to eliminate rather than help those people who are judged of little value to society? Abortion, euthanasia and genocidal sterilization carried out against minority groups are the primary instruments to accomplish this purpose.

Society's turn away from compassion blossomed over a period of time which coincides with the life of one woman who was born in 1879 and died in 1966. There is a good reason for this, for Margaret Sanger more than any other woman in contemporary civilization deserves the title of the founder of modern society, the father of utilitarian morality.

I have divided this book into five sections. Three sections have their own introduction.

The first section deals with a very general overview of this amazing woman's strange philosophies. The second section is concerned with how Margaret Sanger would go about putting her speculations concerning human sexual reformation into practice. This section explains how Mrs. Sanger would convert her strange theories into the general behavior of society. The third section deals with Margaret Sanger's degeneration and death and points out the similarities between her end and the end of the contemporary world we all now suffer in. The fourth section contrasts Sanger's human rights philosophy with that of her most notable enemy. This section points out how Margaret Sanger, by the most skillful use of propaganda the 20th century has yet seen, convinced the world of her "liberalism". In fact, she was opposed to many basic human liberties because she considered common people to be a threat to the well-being of the planet. Section five is a new addition to the second printing of this book which deals with the objections that many people have had against my basic assumption that there is no such thing as an "inferior race". I also made several corrections to the rest of the book because of many well deserved criticisms from my readers.

Elasah Drogin, Coarsegold, California 1980

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Margaret Sanger, 1915 at her indomitable best

Section One :

**MARGARET SANGER:  
FATHER OF MODERN SOCIETY**

FIRST AMERICAN BIRTH CONTROL CONFERENCE NUMBER

# BIRTH CONTROL REVIEW

Sept., 1921

25 Cents



An example of Sanger's clever propaganda: a picture of the Virgin Mary is used to demonstrate the evils of motherhood.

## INTRODUCTION

The influence of Margaret Sanger's International Planned Parenthood Federation on the contemporary world is so great that one can only say that its slogans and values have become exactly those of modern western civilization and are rapidly becoming the morals which dominate the rest of the world. In 1900 the world society in no way would have held the values of Margaret Sanger and Planned Parenthood to be anything other than a form of contemptible utopianism. If a citizen of 1900 were told by a time machine traveller that in just 75 years birth control devices and chemicals would be a socially highly approved normal manner of life along with worldwide approval of abortion as a back up for contraceptive failure, our 1900 citizen would be shocked into unconsciousness. If, upon revival, we were to tell him that by 1978 most forms of promiscuity and pornography had become generally acceptable by nearly everybody as a result of the effectiveness of mechanical and chemical contraception whose complications are taken care of by abortions, surgical sterilization, and hysterectomies, one wonders if our 1900 citizen could have survived the surprise.

See how radically society has changed in its most basic composition from those not so far off days. If it is possible for one great person to change the most intimate and substantial foundation of civilization from a basically moral one to a basically immoral one, then Margaret Sanger should seriously and rightfully be known as the founder of modern culture as it is most characterized in its present form today by those values which are taught to it by Sanger and her admirers. It is hard to overestimate Sanger's influence on modern society, for she advocated an appealing form of superficial liberalism, which would give more liberties to a large elite minority at the expense of a pacified majority, whose compliance was to be purchased by giving them unlimited sexual gratification without the burden of the resulting children.<sup>1</sup>

<sup>1</sup> Margaret Sanger, PIVOT OF CIVILIZATION (New York: Brentano's, 1922), p. 282.

Mrs. Sanger's rationale for limiting the amount of children for the poorer classes of people was that the human race, in order to survive, would have to purify its genetic treasury by forcibly sterilizing poor people and limiting the amount of children they might have by requiring parents to apply for licenses to have babies,<sup>2</sup> while at the same time encouraging the more "successful" human types and races to beget more children, who would become the new leaders of a new world without the crime and poverty caused by the birth of genetically inferior children. But, unlike Adolph Hitler, Margaret Sanger encouraged peaceful methods of racial purification. Whenever possible she advocated that people should be paid to be sterilized by gifts of money and presents,<sup>3</sup> that families should be educated about the higher standard of living they would enjoy without children, and that couples should note how much more enjoyable the sex act is when performed in "purity" without being dulled by the fear of child-bearing. But examine more closely the personality of Margaret Sanger compared to her lasting social influence.

"Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights." - U.S. Bishops, 1979

2 David M. Kennedy, BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER (New Haven and London: Yale University Press, 1970), p. 117. (From a speech given by Margaret Sanger in Hartford, Connecticut, Feb. 11, 1923, copy in Margaret Sanger Papers, Library of Congress).

3 Margaret Sanger, "Plan for Peace", BIRTH CONTROL REVIEW, April, 1932 also see, BIRTH CONTROL REVIEW, April, 1925, "Address of Welcome to the Sixth International Neo-Malthusian and Birth Control Conference", p. 100.

## MARGARET SANGER: FATHER OF MODERN SOCIETY

Margaret Sanger devoted her entire life to what she called "her cause", the international birth control movement. She fought the American Judicial System and Christian traditions in her successful effort to strike down the laws forbidding distribution of contraceptive devices and information. As president of the American Birth Control League, Sanger edited its publication, The Birth Control Review. In 1942 she founded Planned Parenthood of America and was the honorary president of International Planned Parenthood. She established the Margaret Sanger Research Bureau which financed the development of the "pill". She also financed and engineered the immigration of Germany's Dr. Ernst Graefenberg, one of the pioneers of the IUD.<sup>5</sup> These are a few of her most well known accomplishments, but the less well known ones give a full explanation of her deep influences in our society. It is important to look at her life from the beginning to understand from whence her "new ethics" came.

Margaret Sanger was born in a small town in New York of Irish immigrant parents. Her father was a freethinker and inhibited Margaret's mother from attending the Catholic Church or sending their 11 children to Catholic schools. Margaret Sanger never expressed any regret about coming from a large, poor family; on the contrary she stated that it was never a disadvantage and that she and all of her brothers and sisters were healthy and strong. She never applied her later theories of the depreciative effects of "too many children" to her own family because of her belief in the innate physical superiority of her genetic endowment.<sup>6</sup>

### Theory of Racial Superiority

According to the eugenicist's philosophy, which Margaret Sanger learned from both her father and the famous sexologist Havelock Ellis, man's social and economic situation in life is determined by one thing: his inherited ability to survive; this ability covered a wide spectrum, ranging from the "very fit" to the "absolutely unfit" to survive. Margaret Sanger's father, Michael Higgins, was a sculptor of gravestone angels and became interested in the then very popular pseudo-science of phrenology, which was the study of the shape of the skull as an indicator of a

4 Margaret Sanger, AN AUTOBIOGRAPHY (New York, Dover Pub. 1971 originally published in 1938), p. 194.

5 Hans Leffeldt, M.D. "Ernst Grafenberg and His Ring", p. 345.

6 Margaret Sanger, AN AUTOBIOGRAPHY, p. 29.

person's mental faculties and character. Phrenology was an offshoot of a whole school of thinking generally called "eugenics" which was taken quite seriously by the academicians of that era. As early as 1904 a chair of eugenics was established at the University of London;<sup>7</sup> the acceptability of eugenics spread very quickly in the university communities throughout the world, Germany, England, and the United States being in the lead. Eugenicians borrowed from Darwin's theory of the survival of the fittest in nature and applied it to humankind, theorizing that the benevolence of society had thrown nature out of balance by keeping artificially alive by means of charity many people who would long ago have been eliminated by natural selection. These people lived in the slums and because of their animalistic nature bred like rabbits and would soon overrun the boundaries of their slum or country contaminating the better elements of society with diseases and inferior genes.<sup>8</sup>

Birth control, however, was seen as having possible problems. The social engineers were afraid that birth control would be used by the wrong people, noting that the average number of children that Harvard graduates had (class of 1900) was either one or none at all.<sup>9</sup> It is interesting to note that some of the early slogans of the birth control movement coined by Margaret Sanger were: "More children from the fit, less from the unfit — that is the chief aim of birth control"<sup>10</sup> and, "Birth Control: to create a race of thoroughbreds."<sup>11</sup> From the very beginning birth control was a mechanism used by the social elitists to keep down the numbers of the lower echelons of society.

The two quotes cited above are not isolated. In the 20's and 30's there was nothing subtle about the connection between the

7 Bernhard Schreiber, *THE MEN BEHIND HITLER, A GERMAN WARNING TO THE WORLD*, (La Haye-Mureaux, France, 1971), p. 15.

8 Margaret Sanger, *PIVOT OF CIVILIZATION*, p. 80 and 179. Also see, Donald Pickens, *EUGENICS AND THE PROGRESSIVES* (Vanderbilt University Press, 1968), p. 195.

9 David M. Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER*, p. 44.

10 Margaret Sanger, *BIRTH CONTROL REVIEW*, May 1919, p. 12. (vol. III no. 5).

11 Margaret Sanger, *BIRTH CONTROL REVIEW*, November, 1921, p. 2 (vol. V no. 11).

birth control movement and eugenic thinking. The Birth Control Review, edited by Margaret Sanger from 1917 to 1938, was filled with elitist writings by the world's most reknowned and respected eugenicists, including scientists, physicians, and psychologists. One of the most startling connections is between Dr. Lothrop Stoddard and the birth control movement. Stoddard, one of the directors of the American Birth Control League (Sanger was the president), held a doctorate from Harvard and wrote several books that expressed blatantly racist statements against Blacks and other minorities.<sup>12</sup> In 1940 he wrote a book entitled *INTO THE DARKNESS, NAZI GERMANY TODAY*. In a chapter titled "In a Eugenics Court" he expressed his admiration for the Germans' method of cleaning up their race problems by sterilizing those who were unfit to produce children. Stoddard sat in on a session of the Eugenic Supreme Court, and his observation was: "The sterilization law is weeding out the worst strains in the Germanic stock in a scientific and truly humanitarian way."<sup>13</sup>

Margaret Sanger was a participant in the round table discussions of the American Eugenics Society in 1936 and heard Dr. Marie Kopp read her paper on eugenic sterilization in Germany. Dr. Kopp had been given a grant to study in Germany. She found that "aside from religious scruples, there were few objections to the 'compulsory' sterilization laws." She also reported that the German Sterilization law was not hastily enacted but that the Germans had only done so after careful study of the sterilization program in California carried out by the Human Betterment Foundation, today known as the Association for Voluntary Sterilization. Kopp stated that the Germans considered it "impossible to undertake such a venture involving some one million people without drawing heavily upon previous experience elsewhere."<sup>14</sup>

#### Evolution of Sanger's Philosophy

The evolution of Margaret Sanger's philosophy can be traced in the events of her life. She was sent to a private school on the Hudson River by the generous co-operation and support of her two

12 Kenneth M. Ludmerer, *GENETICS AND AMERICAN SOCIETY*, (Baltimore and New York, The John Hopkins University Press, 1972), p. 25.

13 Lothrop Stoddard, *INTO THE DARKNESS, NAZI GERMANY TODAY*, (New York, Duell, Sloan and Pearce, 1940), p. 196.

14 Marie E. Kopp, PhD., "Legal and Medical Aspects of Eugenic Sterilization in Germany" a talk delivered at the Annual Meeting and Round Table Conferences of the American Eugenics Society, May 7, 1936.



older sisters. There she met the children from families of a higher socio-economic level. With a friend's help she was accepted at the White Plains Hospital and began training as a nurse. After only three months she dropped out and married William Sanger, an aspiring architect and artist from a wealthy family. They designed and built a beautiful home in the Columbia Colony on the Hudson River, a sophisticated suburb of professionals and artists. Margaret Sanger had climbed safely away from the poverty of her youth to the life style that she had always envied. She sent her three children to a private school and settled down as a housewife for about ten years. William Sanger was the kind of husband who would do anything for his wife, so when Margaret grew restless, they moved into Greenwich Village's Bohemia in New York. None of the literature on Sanger's life made it clear how she was able to work as a midwife in the crowded lower east side of New York City where the poor immigrants lived.

In great personal and philosophical turmoil, she threw herself into "The Rebellion" that had captivated the imaginations of the intellectuals that had gathered in the village to compare their heterodoxies.<sup>15</sup> She went to the Liberal Club, or Mabel Dodge's Salon, and listened to Eugene Debs, the famed socialist leader, and Emma Goldman, conspirator, agitator, feminist and outspoken advocate of "voluntary motherhood." Margaret Sanger committed herself to the socialists by joining local number five and becoming a women's organizer for New York.<sup>16</sup> She was full of ideals and visions for a better world for everyone, and hoping to find a remedy to the death and misery of the slums, she moved quickly from socialism to the anarchistic ideas of revolution.<sup>17</sup> In classes at the Francisco Ferrer School, Sanger listened to Will Durant, recently separated from a Jesuit Seminary, Emma Goldman, Clarence Darrow and many others. Here she was introduced to the ideas and writings of Ellen Key, a Swedish feminist and the author of *THE WOMAN MOVEMENT* (1912). From this woman Sanger took her most enduring ideas about the nature of womanhood and marriage. Miss Key's book presented Nietzsche's system of subjective morality — today's situation ethics. This book gave Sanger the philosophy that the "inner self

15 David M. Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER*, p. 8.

16 Margaret Sanger, *AN AUTOBIOGRAPHY*, p. 75.

17 David Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER*, p. 11.

should be allowed full freedom of expression and development" and only individual sexual satisfaction, not law or tradition, could make marriage holy; marriages that were not sexually satisfying for the woman should end in divorce, since physical love was a higher imperative than mere law.<sup>18</sup> Margaret Sanger struck the first blow at the institution of marriage: "The marriage bed is the most degenerating influence in the social order."<sup>19</sup> She advocated a "voluntary association" between sexual partners, thus successfully changing the lowest common denominator of society from the family unit to individual sexual gratification. The traditional emphasis on family moral structure and endurance was dealt a deadly blow.

All of these prewar utopianists held a philosophy that was deeply sympathetic to the underdog. They were all anarchistic people who believed that by suppressing law and order, individual freedom would automatically move people to help their less fortunate brothers. They demanded a more equitable distribution of wealth to relieve the suffering of the poverty stricken. In the liberal and anarchistic schools of thought, there were varying opinions on birth control. For instance, the classical Marxists were absolutely against birth control for the working forces claiming that the proletariat needed numbers to strengthen their bargaining demands. Other socialists demanded a "birth strike", cutting off numbers from the working force so that wages might be improved by limiting the number of workers. Sanger at this point saw birth control as a tool in the class struggle, and she was clearly but temporarily on the side of the poor.

#### "Human Weeds"

However, in a period of eight years Sanger took a complete turn about and was no longer on the side of the poor; she began to turn the birth control movement against the very people she had earlier set out to help. As her birth control movement gained strength, her sympathy turned to disdain; her generosity, to tyrannical control. Sanger sought to use birth control to limit those she now labeled "human weeds" and to preserve the freedom of those she judged a superior stock more capable of ruling. Sanger wanted to guard the superior stock from democratic and majoritarian reforms that were based on a "mere number" political philosophy.<sup>20</sup> She introduced her new philosophy

18 *ibid.*, p. 13.

19 *Ibid.*, p. 23.

20 Margaret Sanger, *PIVOT OF CIVILIZATION*, p. 177.



In 1915 a medical magazine directed by Frederic Robinson campaigned for birth control with this bold experiment. The magazine picked men from the "bottom strata of life" and paraded them through crowded districts of London.

to the general public in *THE PIVOT OF CIVILIZATION* published in 1922 which contains such statements as:

(The philanthropists who give free maternity care) encourage the healthier and more normal sections of the world to shoulder the burden of unthinking and indiscriminate fecundity of others; which brings with it, as I think the reader must agree, a dead weight of human waste. Instead of decreasing and aiming to eliminate the stocks that are most detrimental to the future of the race and the world, it tends to render them to a menacing degree dominant.<sup>21</sup>

In 1920 Sanger made some ardently nativistic statements. She decried the rising number of immigrants from southern and eastern Europe (Jews and Italians) and was greatly concerned about their greater relative fertility once they arrived in the United States. She gained an increasing amount of support from the most bigoted quarters of the American social system.<sup>22</sup> Margaret Sanger was now in the same camp as the eugenicists, who were attempting to peddle birth control to the slumdweller and the poor. She saw the poor people as a real threat to Anglo-Saxon political and economic power by virtue of the numerical superiority of these "Slavs, Latins and Hebrews". It is, perhaps, no coincidence that Margaret Sanger's first birth control clinic was set up in the Brownsville section of New York City, which was heavily populated by newly immigrated Slavs, Latins, and Hebrews and was funded by friends Sanger made while in England.<sup>23</sup>

The trip that Margaret Sanger made to England in the fall of 1914 had an immeasurable influence on her social philosophy and also drastically changed her personal life. Shortly after her arrival she met Dr. Havelock Ellis, famous author and sexologist. Ellis introduced Mrs. Sanger to eugenic ideas and acquainted her with the workings of the American Oneida Community. The community, founded in 1841 by John Humphrey Noyes, was opposed to random procreation, which he believed was unavoidable in the traditional marriage system, and advocated "complex marriage" which, under stringent regulations, selected the

<sup>21</sup> *Ibid.*, p. 177.

<sup>22</sup> David M. Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER*, p. 113-117.

<sup>23</sup> *Ibid.*, p. 118.

prospective parents judged most capable of producing genetically superior children.<sup>24</sup> This proposal is identical to that of the Lebensborn breeding houses under the Nazi regime.<sup>25</sup> By the time Mrs. Sanger met Ellis his own eugenical solutions to social problems were already highly developed. In 1911 he wrote THE PROBLEMS OF RACE-REGENERATION in which he advocated that paupers not be given Poor Law relief unless they submitted "voluntarily" to surgical sterilization.<sup>26</sup> His writings appeared monthly for years in the Birth Control Review edited by Sanger, who regarded Ellis as a saint. All of the books he wrote about sex and sexual abnormalities basically promoted the idea that all sexual behavior was normal that did not result in physical harm.<sup>27</sup> He held the belief that man through science should hold the keys to life and death and therefore was a strong advocate of euthanasia.<sup>28</sup> Ellis used mescaline (an hallucinogenic drug) which certainly contributed to his belief in a strange type of impersonal pantheistic diety.<sup>29</sup>

#### Divorce and Remarriage

Ellis was soon taken by Margaret Sanger's charm and claimed that he had never been so quickly or completely drawn to a woman in his whole life. He quickly established a sexual relationship with her. His wife, Edith, was in the United States at the time on a lecture tour that would hopefully bring the Ellises out of debt. Edith Ellis had an intense love for her husband that was frustrated by his sexual inadequacies towards her, and his affairs with other women often drove her to lesbian relationships.<sup>30</sup> Havelock Ellis was secretive about his relationship with Margaret Sanger and neglected to write his wife about this affair for some

24 Hilda Herrick Noyes, M.D., and George Wallingford Noyes, A.B., The Oneida Community Experiment in Stirpiculture, EUGENICS QUARTERLY, Dec. 1967, vol. 14, no. 4.

25 Marc Hillel, Clarissa Henry, OF PURE BLOOD (New York, McGraw Hill, 1976).

26 Havelock Ellis, THE PROBLEM OF RACE REGENERATION, (New York, Moffat, Yard and Co., 1911) p. 65.

27 Arthur Calder-Marshall, THE SAGE OF SEX, A LIFE OF HAVELOCK ELLIS, (New York, Putnam's, 1959) p. 88.

28 Ibid., p. 275.

29 Havelock Ellis, MY LIFE, (Boston, Muffin Co., 1939) p. 67.

30 Arthur Calder-Marshall, THE SAGE OF SEX, A LIFE OF HAVELOCK ELLIS, p. 207.

time. When his letter did arrive telling Edith about Margaret, it was shattering. Later, when Edith was back in England, she believed that she had lost her husband to Margaret Sanger and quietly attempted suicide.<sup>31</sup> Margaret Sanger, in her propaganda oriented AUTOBIOGRAPHY, claimed that the hours she had to dedicate to her "cause" were responsible for the collapse of her marriage to William Sanger, but it is probable that her relationship with Havelock Ellis and the ideas he introduced to her about marriage caused the collapse.<sup>32\*</sup> In 1922 when she married J. Noah Slee, president of the Three-in-One Oil Company, her admiration for the Ellis marriage became a model of her own. She and her new husband had separate domiciles and arranged to see one another through their personal secretaries. Many observers attributed Sanger's choice of Slee as a husband to her uniqueness, because it seemed so out of character for a woman who was a Rosicrucian with a strong affinity to Indian mysticism to marry a church-going Episcopalian.<sup>33</sup> Slee was content with this arrangement and became the principle source of funds for the birth control movement.<sup>34</sup>

Her marriage to Slee changed the social atmosphere of Margaret Sanger's life and the thrust of the birth control movement. Sanger was no longer nursing the slum mothers of the lower east side, but she was absolute ruler of a movement that by 1926 was made up typically of white, native-born, protestant Americans with better than average incomes and education.<sup>35</sup>

Margaret Higgins Sanger, the daughter of poverty-stricken Irish immigrant parents, married to an extremely wealthy, socially elite Episcopalian, now had the personal and philosophical confidence to present and initiate her plans for social control through birth control to the American public.

#### "Most Americans Are Feeble-minded"

Here it is important to define the term "feeble-minded", a term which was based on the Stanford-Binet I.Q. (intelligence

31 Ibid., p. 198.

32 David M. Kennedy, BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER, p. 20.

33 Lawrence Lader, THE MARGARET SANGER STORY, (New York, Doubleday and Co., 1955) p. 79.

34 David M. Kennedy, BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER, p. 99.

35 Ibid., p. 100.

\* in error, see page 67

quotient) tests. In the 1920's it was absolute dogma that the I.Q. was congenital, unchanging, and thus inherited.<sup>36</sup> During World War I the I.Q. tests were administered to the American soldiers according to ethnic groups and showed the average soldier was nearly a moron, and that groups such as Negroes and southern Europeans were very mentally inferior to native born white Americans.<sup>37</sup> Margaret Sanger in *THE PIVOT OF CIVILIZATION* said that with the aid of the I.Q. tests it became apparent that there were mentally defective people who were "glib, bright looking and attractive; but with a mental vision of seven, eight or nine years". They would lower the whole level of intelligence in a school or a society as the church and state encouraged them to increase and multiply until they dominated and "gave the prevailing 'color' — culturally speaking — to an entire community."<sup>38</sup> Sanger believed that 70 percent of America's population had an intellect of less than 15 years.<sup>39</sup> These people were the "feeble-minded" she called a "menace to the race". Sanger was terrified that they would organize a revolution and that the more intelligent sector of society would become victims of a "wild panic for instant action".<sup>40</sup> She repeatedly attacked the southern European Italian Catholic immigrants who ignorantly followed the dictates of their Church and obediently propagated feeble-minded children at the expense of the more refined sectors of society. In the *Birth Control Review*, April 1932, there appeared an article that stated that the Catholic "race" had degenerated terribly through the celibacy of its priests and nuns, who were the more intelligent and "splendid types", leaving the members of the Catholic "race" in very inferior racial health.<sup>41</sup>

#### "Peaceful" Genocide

What a hopelessly bleak world Margaret Sanger had created for herself. Seven out of ten people she saw walking down the

<sup>36</sup> Donald K. Pickens, *EUGENICS AND THE PROGRESSIVES*, p. 151.

<sup>37</sup> *Ibid.*, p. 152.

<sup>38</sup> Margaret Sanger, *PIVOT OF CIVILIZATION*, p. 91.

<sup>39</sup> David M. Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER*, p. 116.

<sup>40</sup> Margaret Sanger, *PIVOT OF CIVILIZATION*, p. 90.

<sup>41</sup> Margaret Sanger, *BIRTH CONTROL REVIEW*, April, 1932, (vol. 16 no. 4) also see, Eugenics Society of Northern California, "Eugenics and the Church", by Kenneth C. McArthur, Sept. 13, 1945, Eugenics Pamphlet no. 42.

street were "feeble-minded" and irresponsible breeders whose fecundity she sought to control before they staged a revolution. What a mighty task she set before herself, but she courageously outlined in her "Plan for Peace",<sup>42</sup> a cleverly laid out plan for peaceful genocide:

- A) To keep the doors of immigration closed to the entrance of certain aliens whose condition is known to be detrimental to the stamina of the race, such as the feeble-minded. . . (the Jews and Catholics who were prospective immigrants when given the Stanford-Binet I.Q. tests were graded as "feeble-minded" and thus disqualified for entrance)
- B) To apply a stern and rigid policy of sterilization and segregation to that grade of population whose progeny is already tainted, or whose inheritance is such that objectionable traits may be transmitted to offspring.
- C) To insure the country against future burdens of maintenance for numerous offspring as may be born of feeble-minded parents by pensioning all persons with transmissible diseases who voluntarily consent to sterilization.
- D) To give dysgenic groups in our population their choice of segregation or sterilization. (A very broad statement to make considering that "dysgenic groups" means groups of people with bad genes)
- E) To apportion farm lands and homesteads for these segregated persons where they would be taught to work under competent instructors for the period of their entire lives. (practically speaking a concentration camp)
- F) . . . take an inventory of the secondary group such as illiterates, paupers, unemployables, criminals, prostitutes, dope-fiends; classify them in special departments under government medical protection, and segregate them on farms and open spaces as long as necessary for the strengthening and development of moral conduct.

<sup>42</sup> Margaret Sanger, "Plan for Peace", *BIRTH CONTROL REVIEW*, April, 1932. (vol. 16 no. 4, p. 107)

Having corralled this enormous part of our population and placed it (i.e. segregated it) on a basis of health instead of punishment, it is safe to say that fifteen or twenty millions of our population would then be organized into soldiers of defense defending the unborn against their own disabilities. (put another way, to enforce the dismantling of the reproductive powers of all people with inferior genes or subnormal behavior patterns)

#### Sanger Cultivates American Nazism

In April, 1933, the Birth Control Review published an edition devoted entirely to eugenic sterilization. The issue included an article by Professor Dr. Ernst Rudin, curator of the Kaiser Wilhelm Institute for Anthropology, Human Genetics, and Eugenics during Hitler's reich.<sup>43</sup> In his article entitled "Eugenic Sterilization: An Urgent Need," his message to the American birth controllers was perfectly clear:

We should act without delay. Not only is it our task to prevent the multiplication of bad stocks; it is also to preserve the well-endowed stocks and to increase the birth-rate of the sound average population.<sup>44</sup>

Rudin judged as "bad stock" a young man with a harmless phimosis (tight foreskin) because he would be "incapable of achieving extraordinary performances in sport, in life, in war, or in overcoming dangers" and ordered that he be sterilized. Rudin's harsh judgements went beyond compulsory sterilization. The mass killing of psychiatric patients was organized and carried out with his full knowledge as he warned his cohorts against "excessive compassion and love of one's neighbor". Margaret Sanger often made this same warning.<sup>45</sup>

There was little distinction made between eugenic and Nazi goals by many leading American eugenicists such as Paul Popenoe, Lothrop Stoddard, Leon F. Whitney, Harry Laughlin, C.C. Little, and Guy Irving Burch, who were all deeply involved in the American Birth Control League. Paul Popenoe, in the same edition of the Birth Control Review called for the sterilization of 10,000,000 Americans<sup>46</sup> while praising the Germans who were

43 Bernhard Schreiber, THE MEN BEHIND HITLER, A GERMAN WARNING TO THE WORLD, p. 35

44 Ernst Rudin, "Eugenic Sterilization: An Urgent Need", BIRTH CONTROL REVIEW, April, 1933, p. 102. (vol. 17 no. 4)

45 Fredrick Wertham, M.D., A SIGN FOR CAIN, (New York, MacMillan, Co., 1966) p. 163.

46 Paul Popenoe, "Eugenic Sterilization", BIRTH CONTROL REVIEW, April, 1933, p. 82. (vol. 17. no.4)

"proceeding toward a policy that will accord with the best thought of eugenicists in all civilized countries."<sup>47</sup> Leon F. Whitney, a major defender of eugenic sterilization, wrote: "American Jewry is naturally suspecting that the German chancellor had the law enacted for the specific purpose of sterilizing the German Jews, but I believe nothing to be further from the truth."<sup>48</sup> Whitney's article entitled "Selective Sterilization" stated:

It has been said that the success of democracy depends upon the quality of its individual elements. This being true it behooves America to do two things. First to encourage the fecundity of those physically and mentally equipped for our civilization, and secondly to restrict the propagation of those physically, mentally and socially inadequate.<sup>49</sup>

He suggested restrictive marriage laws, eugenic propagandism, and birth control as measures to improve the American gene pool.

#### Hitler and Sanger Join Hands

Adolph Hitler used birth control for the same purposes making birth control and abortion illegal for Aryans and setting up a system of rewards to be granted to the "superior" stocks for producing children. At the same time, Hitler spread birth control and abortion propaganda in the eastern territories outside Germany, where he wished to stifle any further population growth. Abortion was billed as safe and childbirth as a health hazard; birth control information was made readily available. Hitler said:

In view of the large families of the native population, it could only suit us if girls and women there had as many abortions as possible. Active trade in contraceptives ought to be actually encouraged in the Eastern territories, as we could not possibly have the slightest interest in increasing the non-German population.<sup>50</sup>

47 Kenneth Ludmerer, GENETICS AND AMERICAN SOCIETY, p. 117.

48 Ibid., p. 118.

49 Leon F. Whitney, "Selective Sterilization", BIRTH CONTROL REVIEW, April, 1933, p. 85. (vol. 17 no. 4)

50 Marc Hillel, Clarissa Henry, OF PURE BLOOD, p. 148, quoting Hitler's Tischgesprache im Fuehrerhauptquartier, 1941-42, (Bonn, 1951)

Himmler, carrying out Hitler's orders, directed the intensive propaganda campaign to persuade these "inferior" people that having many children was harmful.

Harry H. Laughlin, as part of his contribution to the special edition of the Birth Control Review on sterilization stated that 15,000 sterilizations had been performed in the United States up to December 1931 under several sterilization laws in different states, but that no one had suggested that there had been any eugenic errors, that is no one whose offspring would have been a "credit to the state" was known to have been sterilized.<sup>51</sup> Laughlin's Model Eugenic Sterilization Law directly adopted by Hitler led to an honorary M.D. degree in 1936 from the University of Heidelberg, the German university that had become the center for discussions of racial problems.<sup>52</sup>

By this time Margaret Sanger had exposed her plans for a well-organized, "polite" genocide with an army of biologists, sociologists, eugenicists and psychologists at her side. But how would she go about getting the approval of the American public? Sanger, who had a great sense of economics, would appeal to their sense of thriftiness. Her advocacy of eugenic sterilization would provide lower taxes to the very people who should be afforded the ability to produce more children. Sanger made this very clear when she stated, "There is only one reply to a request for a higher birth rate among the intelligent and that is to ask the government to first take the burden of the insane and feebleminded from your back. Sterilization for these is the solution."<sup>53</sup> For Margaret Sanger, charity had become cruel; philanthropy, sentimental, since they encouraged the "unfit" to have children, thus burdening the American taxpayer. Her value system was much more utilitarian than the conservative legislators of the United States were willing to accept at the time.

#### Sanger: The Enemy of Democracy

Mrs. Sanger's opinions of the American democratic process were bitter. She considered herself a "pessimistic observer" and believed that the legislative leaders of America were voted into office by "their shrewd ability to catch the votes" of a racially

51 Harry H. Laughlin, "Eugenic Aspects of Legal Sterilization", BIRTH CONTROL REVIEW, April, 1933, p. 87.

52 Kenneth Ludmerer, GENETICS AND AMERICAN SOCIETY, p. 118.

53 Margaret Sanger, BIRTH CONTROL REVIEW, October, 1926.

# BIRTH CONTROL REVIEW

*Edited by Margaret Sanger*

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*Wanted:*  
Intelligence Tests for  
Legislators

←→  
A CRY FROM THE SOUTH

←→  
The Albany Hearing

*Official Organ of THE AMERICAN BIRTH CONTROL LEAGUE, INC., 104 Fifth Avenue, New York City*

Cover of Sanger's famous Birth Control Review magazine that contains an article seriously calling for intelligence testing for government officials.

indiscriminate mob. She even believed that the legislators themselves were "apparently mentally and constitutionally unfit".<sup>54</sup> Sanger detested the democratic process of according one vote to each citizen; she wrote in the Birth Control Review of April 1925, "We can all vote, even the mentally arrested. And so it is no surprise to find the moron's vote as good as the vote of the genius. The outlook is not a cheerful one." Mrs. Sanger's vision of the ideal American government was one in which the Anglo-Saxon elite ruled by an aristocratic form of government rather than leaving it to the numerical superiority of an indiscriminately bred mob of inferior people. Sanger's thinking is identical in theory to that of Hitler who personally examined the pedigrees of all of his prospective applicants for government service such as the SS and the Elite Guard.<sup>55</sup>

The economic system of the Third Reich would have suited Margaret Sanger's every wish. Dr. Herman Paull, one of Hitler's experts on racial hygiene, expressed the Fuehrer's economic sense very well when he stated in 1934:

Thanks to public welfare, a broad strata of people no longer need to concern themselves with the material upbringing of their children. When money for vital necessities cannot be procured by the parents, the welfare agency takes over this task. This happens especially in the case of children whose parents have no reason to be proud of their biological heritage and who therefore, in a biological sense, are unsuitable for producing children. It is well known that the greatest lack of scruples with regard to producing children prevails among inferior-grade families.<sup>56</sup>

This could have been a word-for-word quote from Margaret Sanger's book PIVOT OF CIVILIZATION in the well named chapter, "The Cruelty of Charity":

54 Margaret Sanger, "Intelligence Tests for Legislators", BIRTH CONTROL REVIEW, May, 1923. p. 1. (vol. VII no. 5)

55 George Mosse, NAZI CULTURE: INTELLECTUAL, CULTURAL AND SOCIAL LIFE IN THE THIRD REICH, (London, W.H. Allen, 1966), p. 307.

56 Ibid., p. 38. Quoted from Hermann Paull, Deutsche Rassenhygiene: Ein gemeinverstandliches Gesprach uber Vererbungslehre, Eugenik, Familie, Sippe, Rasse und Volkstum, Part II: Erbgesundheitspflege (Eugenik), Rassenpflege (Gorlitz: Verlag fur Sippenforschung und Wappenkunde, C.A. Starke, 1934), pp. 17-21.

THE MOST FASCINATING OF ALL RECREATIONS FOR INTELLIGENT PEOPLE

## PEDIGREE SCHEDULES

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Hitler demanded a pedigree from his top men and used these men as "breeders" in his attempts to build a "super race".

Everywhere we see poverty and large families going hand in hand. Those least fit to carry on the race are increasing most rapidly. People who cannot support their own offspring are encouraged by the Church and state to produce large families. Many of the children thus begotten are diseased, or feebleminded; many become criminals. The burden of supporting these unwanted types has to be borne by the healthy elements of the nation. Funds that should be used to raise the standard of our civilization are diverted to maintenance of those who should never have been born.<sup>57</sup>

To many readers, whose social consciences have shown them that poverty is born of prejudice rather than inherited genetic inferiorities, these statements seem absurd or at least passe. But are they? Have the philosophical children of Margaret Sanger, who now operate the international birth control movement, abandoned her ideology for a more democratic one?

When the world realized the logical consequences of Hitler's hereditarian-eugenic totalitarian type of government, Margaret Sanger's birth control movement had to take a quick step away from its overt eugenical language. Eugenics in Germany under the Nazis had justified wholesale sexual sterilization and euthanasia for the allegedly unfit, and without doubt, provided the justification for the slaughter of six million Jews.<sup>58</sup> The leaders of the American Birth Control League sensed the horror and panic in the air and saw that if they were to succeed as social engineers, birth control would have to be billed in a more subtle, democratic manner if it was to eliminate the "human waste" of the American society. Has the pastel, soft sell of today's Planned Parenthood, the successor of the American Birth Control League, succeeded in carrying out Margaret Sanger's well laid plans? The statistics of today prove that Mrs. Sanger's dreams are a reality. Do we now live in the brave new world first envisioned by Margaret Sanger?

#### Sanger's Dream Becomes Reality

The statistics of today prove that Sanger's dreams are a reality. The Census Bureau reported in 1974 that the decline in

57 Margaret Sanger, PIVOT OF CIVILIZATION, p. 279. (taken from the first statement of the "Principles and Aims of the American Birth Control League).

58 Mark H. Haller, EUGENICS: HEREDITARIAN ATTITUDES IN AMERICAN THOUGHT, (New Brunswick, N.J., Rutgers University Press, 1963), p. 20.

fertility in the United States was most pronounced among Blacks, American Indians and Mexican Americans.<sup>59</sup> It is easy to see how the Sangerian social engineers accomplished this task. According to the latest findings 25 percent of Native American women have been sterilized with money that has been earmarked by treaty agreements to be used for necessary medical needs of the Indians.<sup>60</sup> Planned Parenthood revealed that women on welfare are two times as likely to be sterilized as other women.<sup>61</sup> Women on welfare have been threatened with a discontinuation of their aid if they were not sterilized. Currently, Norma Jean Serena's case is in the U.S. District Court in Pittsburg. She testified that her social workers plotted to have her sterilized without her knowledge. The suit is based on a claim of racial prejudice. Serena's defense stated she was labeled unfit because she was a Native American living with a black man. She was sterilized for one year before discovering the nature of the surgery performed.<sup>62</sup> Many such cases have been reported all over the United States. Samuel Yette, a former employee of the Office of Economic Opportunity, told how sterilization and birth control programs have been aimed against Blacks while masquerading under the name of hunger relief. He also pointed out that state, county and local governments refused "socialistic" programs to feed poor Blacks while grabbing millions of dollars in federal aid for wealthy, non-producing farmers.<sup>63</sup> Erma Clardy Craven, a Black social worker with 34 years experience, states that while Southern states have relaxed their abortion statutes, before the 1973 Supreme Court decision, not one piece of truly progressive social legislation has been given to the Blacks.<sup>64</sup> Margaret Sanger is best known for

59 Michael C. Schwartz, "Bringing the Sexual Revolution Home: Planned Parenthood's 'Five-Year Plan' ", AMERICA, Feb. 18, 1978.

60 According to a statistical investigation done by Indian Women United for Social Justice headed by Dr. Constance Uri.

61 Sparer, "Ethnic Group and Welfare Status of Women Sterilized in Federally Funded Family Planning Programs", FAMILY PLANNING PERSPECTIVES, Fall, 1974, vol. 6. no. 4.

62 Robert C. Weisbord, GENOCIDE? BIRTH CONTROL AND THE BLACK AMERICAN, (London and New York, the Two Continent Publishing Co. 1975), p. 160.

63 Thomas W. Hilgers and Dennis J. Horan, ABORTION AND SOCIAL JUSTICE, "Abortion, Poverty and Black Genocide" by Erma Clardy Craven, p. 233.

64 Ibid., p. 234.



making artificial contraception socially acceptable, but she also planted and nurtured the seeds that have allowed the acceptability of both eugenical sterilization and abortion. The Proceedings of the International Tribunal on Crimes Against Women, a militant women's liberation organization, reports:

Puerto Rico has the highest rate of sterilization in the world. The demographer Vascos Calzada demonstrated in a study in 1968 that 35 percent of Puerto Rican women of childbearing age have been sterilized. This compares with 5 percent in India and 3 percent in Pakistan — both countries that also have public sterilization programs. Nineteen clinics for sterilization in Puerto Rico are working at maximum capacity performing up to 1,000 sterilizations a month. Two-thirds of the sterilized women are between 20 and 49 years old and 92 percent of them are under 35 years of age. This was the result of intensive political propaganda which led people to believe that the economic crisis and unemployment was due to the increase in people.<sup>65</sup>

90 percent of these sterilizations of brown-skinned women were paid for by the United States government. In many cases these sterilizations were performed without the written consent of the woman. The Tribunal went on to denounce this sterilization as genocidal and racist because it manipulated Puerto Rican women in order to carry out imperialist plans against the Third World.<sup>66</sup> In the United States the rate of sterilization is 30 percent higher among Spanish-American women than white American women.<sup>67</sup> Mrs. Sanger would have been well pleased with the results of this eugenical sterilization program. But has abortion been used as effectively to rid the "superior races" of their burden of the poor?

What follows are some shocking statistics that prove that abortion is a successful genocidal tool:

**EXHIBIT A:**

Christopher Tietze's statistics in FAMILY PLANNING PERSPECTIVES clearly show that between 1972 and 1974, 14 of non-white babies were aborted while only one

65 Diana E.H. Russel, Nicole Van de Ven, CRIMES AGAINST WOMEN: PROCEEDINGS OF THE INTERNATIONAL TRIBUNAL, (Millbrae, Calif., Les Femmes, 1976), p. 27-28.

66 Ibid., p. 29.

67 FAMILY PLANNING PERSPECTIVES, vol. 7, no. 3, May-June, 1975.

sixth of white babies were aborted, and that non-white women have more than twice as many abortions per capita as white women.<sup>68</sup>

**EXHIBIT B:**

Although non-whites represent only 22 percent of the population of the State of Maryland,<sup>69</sup> 40 percent of the abortions in that state were performed on Blacks during 1976.<sup>70</sup>

**EXHIBIT C:**

During 1976, approximately 33 percent of all abortions were performed on non-white Americans,<sup>71</sup> while non-whites constitute only 13.2 percent of the population.<sup>72</sup>

**EXHIBIT D:**

On January 16, 1978 the LOS ANGELES TIMES carried 10 column inches of classified ads offering abortions. The same day, LOS ANGELES OPINION, the Spanish daily, carried 38 column inches, almost four times as much.

**EXHIBIT E:**

From 1970 to 1974, over half the abortions on New York City residents were performed for non-whites and Puerto Ricans,<sup>73</sup> while they represented less than 32 percent of the city's population.<sup>74</sup>

**EXHIBIT F:**

In 1974 a case was brought before the Federal District Judge in the District of Columbia on behalf of many of

68 Christopher Tietze, "Legal Abortions in the United States: Rates and Ratios by Race and Age, 1972-74", FAMILY PLANNING PERSPECTIVES, vol. 9 no. 1, Jan.-Feb., 1977.

69 U.S. Census Bureau.

70 Maryland Department of Health and Mental Hygiene.

71 Based on CDC 1975 data and trends from 1971 to 1975.

72 U.S. Census Bureau.

73 New York City Department of Health Statistics.

74 U.S. Census Bureau.

the poor that had been involuntarily sterilized in hospitals and clinics that had tax supported family planning facilities. It was brought out that "over the last few years, an estimated 100,000 to 150,000 low-income persons have been sterilized annually."<sup>75</sup>

#### Pro-Abortion

Sanger realized very early in her campaign against the "inferior races" that she must keep open every avenue to "polite" racial manipulation. In her first pamphlet on contraception, "Family Limitation", which was circulated in 1914, there was information not only on contraceptives, but also on abortifacients.<sup>76</sup> While promising that contraception would make abortion unnecessary, she did believe in a woman's right to abortion.<sup>77</sup>

#### Racial Genocide

Sanger wrote down her plan to stop the growth of the blacks in the United States in a private letter to Clarence Gamble dated October 19, 1939. She spoke of a project that would "hire three or four colored ministers, preferably with social-service backgrounds, and with engaging personalities" to travel through the south and propagandize for birth control. "The most successful educational approach to the Negro is through a religious appeal. 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."<sup>78</sup> A steering committee from Margaret Sanger's group would supervise the project while very carefully appearing to give the control to the hand-picked, local blacks.<sup>79</sup>

Mrs. Sanger would have been very encouraged to see William Shockley's signature on a Hugh Moore Fund (a population control

<sup>75</sup> Allen Chase, LEGACY OF MALTHUS: THE SOCIAL COSTS OF THE NEW SCIENTIFIC RACISM, (New York, Alfred A. Knopf, 1977), p. 16. (U.S. District Judge Gerhard A. Gesell, Opinion in Relf V. Weinberger et al: Civil actions Nos. 73-1557, 74-243, U.S. District Court for the District of Columbia, March 15, 1974.)

<sup>76</sup> Linda Gordon, WOMAN'S BODY, WOMAN'S RIGHT: A SOCIAL HISTORY OF BIRTH CONTROL IN AMERICA, (New York, Grossman Publishers, 1976), p. 223.

<sup>77</sup> Ibid., p. 223.

<sup>78</sup> Ibid., p. 333.

<sup>79</sup> Ibid., p. 333.

organization that contributed some of the money for Margaret Sanger to begin the International Planned Parenthood Federation) full-page advertisement in the New York Times with a headline that read, "War on Poverty".<sup>80</sup> Shockley, a Nobel Prize winning physicist who is one of the most persistent agitators on the subject of black genetic inferiority, said: "Can it be that our humanitarian welfare programs have already selectively emphasized high and irresponsible rates of reproduction to produce a socially unadaptable human strain?"<sup>81</sup>

Many people think that eugenic, racist thinking ended with the Second World War when the Nazi war criminals were brought to justice, but this is far from true. The practice of racial genocide is now very much a part of the new traditions of the modern world. This final eugenic triumph was brought about by Margaret Sanger who substituted effective psychological propaganda for thinly disguised violent Nazi coercion. Now for the first time, welfare recipients and people suffering poverty in other ways because of their minorityness can be made to seem as if they are committing racial suicide by sterilizations and abortions through their own free will. But what is never seen are the invisible but cruel economic goads that coerce people to sacrifice their fertility and their children on the altar of economic necessity. Minorities are not unemployed because they are eugenically inferior to the majority races, but only because of discrimination. Sterilization and abortion are precisely and definitely genocidal and are enormously more effective in removing minority races from the face of the earth than anything that Hitler and his followers had been able to develop even when they owned the richest country in Europe, stock and barrel. Surely, this is truly a testimony and a monument to the innovative genius of Margaret Sanger who by subtle methods accomplished a truly effective worldwide eugenics program for the first time in history.

#### Use of Coercion

Sanger's eugenic specialists, many of whom are still active and influential, have been enlisted into the Hugh Moore Fund population control movement: C.C. Little, William Shockley,

<sup>80</sup> Lawrence Lader, BREEDING OURSELVES TO DEATH, (New York, Ballantine Books, 1971), p. 22.

<sup>81</sup> William Shockley, "Possible Transfer of Metallurgical and Astronomical Approaches to the Problem of Environment Versus Heredity", SCIENCE AND THE CONCEPT OF RACE, 1968.

Fairfield Osborn, and Guy Irving Burch, to name but a few.<sup>82</sup> Garrett Hardin, a modern day eugenicist and professor at the University of California, who aided tremendously in having abortion made legal is also a strong advocate for compulsory birth control. He claims, "coercion is a dirty word to most liberals now, but it need not forever be so. As with the four-letter words, its dirtiness can be cleansed away by exposure to the light, by saying it over and over without apology or embarrassment"<sup>83</sup>

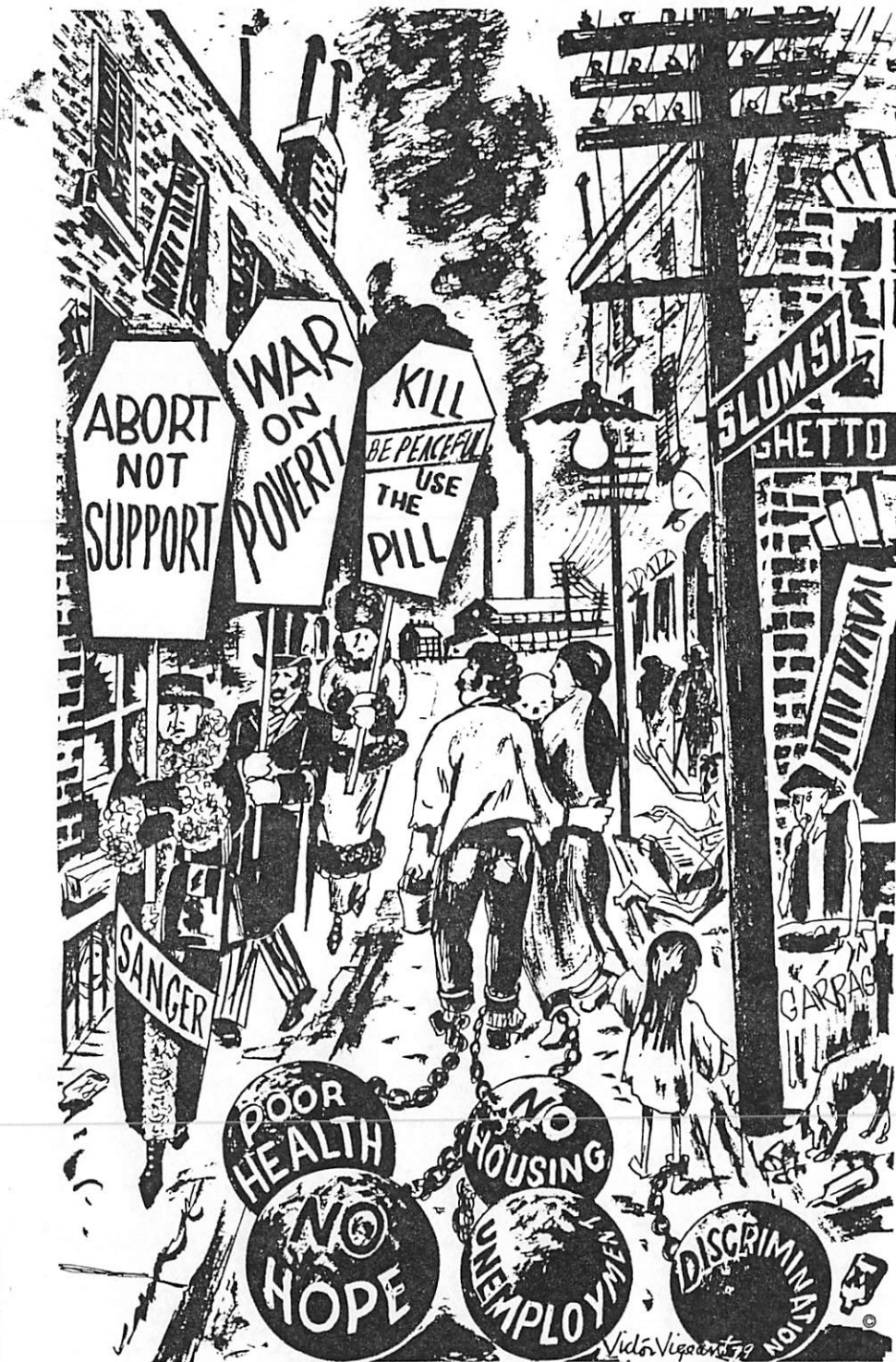
### Today's Society Is Sanger's Child

Margaret Sanger stated clearly her rationale for birth control (see page 91): she reminded the "self-supporting, self-respecting, members of society" of the high cost and "tremendous burden" on them of supporting the dependent; she made the appealing plea that it would be logical to expend public funds only on those children constitutionally (i.e. genetically) able to benefit from education; the poor, who were obviously genetically inferior, could not benefit from such help and simply must be eliminated. It is no coincidence that Sanger agreed to collect the hereditary and racial information about her clients for E.A. East, an infamous racist. Birth control and sterilization for the poor were the tools Sanger advocated openly but abortion was also in her scheme of genocide. In 1929 she worked to advance the acceptability of abortion. There were many women who went into Sanger's birth control clinics who were classified as "over-dues". These women were usually pregnant and were turned away. Mrs. Sanger instructed her staff to make a "special study of all over-due cases" and to gather a series of 1,000 cases, showing economic, psychological and medical justifications for them to have abortions. Sanger hoped to use this as a tool for legalizing abortion. Evidence shows that at least one woman, despite the risks involved, was given a pregnancy test and referred to a sympathetic abortionist by Sanger's clinic.<sup>84</sup>

<sup>82</sup> Lawrence Lader, BREEDING OURSELVES TO DEATH, p. 22 and 35.

<sup>83</sup> Garrett Hardin, POPULATION, EVOLUTION, AND BIRTH CONTROL. A COLLAGE OF CONTROVERSIAL IDEAS, (San Francisco, W.H. Freeman and Co., 1969), p. 378.

<sup>84</sup> James Reed, FROM PRIVATE VICE TO PUBLIC VIRTUE, (New York, Basic Books, Inc., 1978), p. 118.



Abortion supporters now openly appeal to the taxpayers for support to continue abortion funding by pointing out how much more expensive the welfare costs are, compared to the cost of abortion. In California, researchers estimate that it could cost \$464 million to provide one year's care for welfare children compared to the \$27 million in abortion costs.<sup>85</sup> The Alan Guttmacher Institute reported its findings to the Washington Post that in 1976 274,000 abortions were performed at a cost of \$61 million. The Institute claimed that if only one third of this number of poverty level women had given birth instead, the annual cost to the taxpayer would amount to \$200 million.<sup>86</sup> This outrageous cry of genocide justified by a utilitarian economics has been heard in every state legislature as a justification for the continuation of the flow of government money to the abortion mills who are carrying on a booming \$200 million a year business. "Abort, Not Support" will be the new battle cry for the "pro-choice" elitists, who are carrying on the Sangerian tradition. Margaret Sanger saw birth control and abortion as the panacea for eliminating all human suffering. She believed that the white superior stocks should no longer have to suffer the existence of the poor minorities and that poor minorities should be "soldiers of defense defending their unborn children against their own disabilities" (i.e. bad genes).<sup>87</sup>

The evidence presented has proven that we all live in exactly the contemporary culture that was planned and expertly sold to us by Margaret Sanger who more than any other human deserves the title of "Founder of Contemporary Society". As H.G. Wells so aptly put it:

Margaret Sanger made currents and circumstances. When the history of our civilization is written, it will be a biological history and Margaret Sanger will be its heroine. (emphasis added)<sup>88</sup>

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<sup>85</sup> NEWSWEEK, June 5, 1978.

<sup>86</sup> WASHINGTON POST, November 17, 1978, p. A-3.

<sup>87</sup> Margaret Sanger, "Plan for Peace", BIRTH CONTROL REVIEW, April, 1932. (vol. 16 no. 4)

<sup>88</sup> Lawrence Lader, Milton Meltzer, MARGARET SANGER, PIONEER OF BIRTH CONTROL, (New York, Thomas Crowell Co., 1969), p. 163.

## Section Two

# NOTABLE WORDS FROM A BEAUTIFUL TWENTIETH CENTURY REPTILE:

a review of PIVOT OF CIVILIZATION -  
the book that changed the world

War or Birth Control ?

# THE NEW GENERATION



AUGUST, 1933.

## Birth Control and Catholic Cant.

Vol. XII. No. 8.

PRICE 3d.

Non Quantitas — Sed Qualitas (not quantity but quality) — a eugenic statement demanding less babies from the genetically inferior: the rose and lamps are both secret Rosicrucian symbols.

## INTRODUCTION

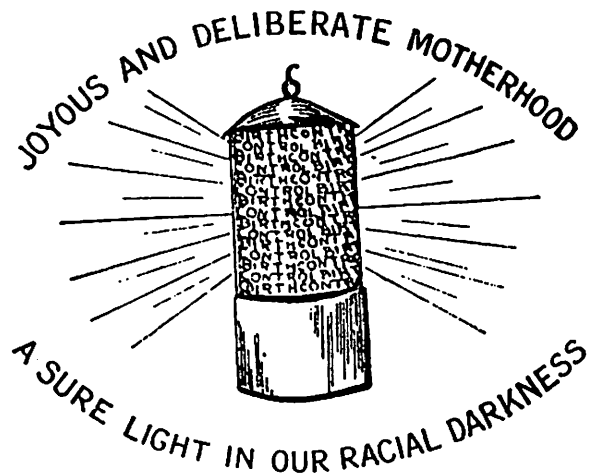
Margaret Sanger has always enjoyed the reputation of being a very liberal woman whose intentions in founding the birth control movement were supposedly based on love and compassion for those whose lot in life was a difficult one. But her public image can be dispelled by reproducing her own words and showing the end result of her activities, for she constantly violated the ideals of liberalism. The word "liberal" itself means generous, but this is a quality seriously deficient in Margaret Sanger though her apologists have perpetuated the myth of her liberality to the present time. It is apparent that some so-called liberals are not at all liberal in the sense that they really protect and defend the full spectrum of human rights to life, liberty and the pursuit of happiness. The previous section shows us clearly that the most vicious attack on the poor and underprivileged classes is aimed at their annihilation through the mechanism of contraception, abortion, sterilization and poor medical care.

In the PIVOT OF CIVILIZATION, written in 1922, Margaret Sanger presents her blueprint for changing the world. Sanger entitles the book PIVOT OF CIVILIZATION because she saw voluntary and involuntary birth control and sterilization as the panacea for all social problems and human misery. The following review of her most famous book proposes to show that her book did indeed change the world.

# The Birth Control News

Monthly.

Price 6d.



Writ Against Cardinal Bourne.  
"Married Love" Wins in U.S.A. Case.  
U.S.A. Protestant Churches Follow Lambeth.  
Notes and News.

MAY,  
1931

Vol. X  
No. 1

## INDIVIDUAL FREEDOM: THE REAL CAUSE OF POVERTY.

Chapter after chapter Sanger describes the most deplorable human conditions: pregnant women working the night shift in the mills until one hour before the delivery of their babies because of their husband's low wages, filthy housing, poor health, poor schools, infant mortality from maternal ignorance, illiteracy and all the other blights of the poor. Sanger explains that all of their miseries are caused by "irresponsible and chance parenthood" or "indiscriminate and irresponsible fecundity". She uses the Galton Laboratory's statistics to prove that the poor have an abnormally high rate of fertility. Sanger criticizes an unnamed opponent of birth control who speaks optimistically about the "racial" improvement value in the high infant mortality rate among the "unfit". Sanger disagreed and commented on his shortsightedness in not seeing that the degenerate stocks would still have a high enough survival rate to keep producing their kind. In other words, she would only be satisfied with a total infant mortality rate among the poor.

Sanger offers absolutely no other solution to the graphic human miseries she describes page after page except the control of human procreation. She then presents her final solution: the government must stop its laissez-faire policy toward parenthood and marriage allowing indiscriminate mating and breeding. In pure sarcasm she says, "It is as though the government were to say: 'increase and multiply: we shall assume the responsibility of keeping your babies alive'." Even if government attempts at lowering the infant mortality rate were to succeed, which she saw as doubtful, she claims it would only hinder societal improvement because the government was ignorant enough to assume that "all parenthood is desirable, that all children should be born, and that infant mortality can be controlled by external aid". In other words, the government would be keeping children alive that should not be kept alive and this is a waste of money because such were internally or hereditarily inferior.

Through the 283 pages of PIVOT OF CIVILIZATION there is not one word written about fair labor laws, fair housing requirements, a more equitable distribution of wealth, or even the simple responsibility of caring for one's neighbor. Sanger is brazen enough about her feelings of giving aid to the poor to tell a story about a family that picked beets — a mother, a father and eight children. The father and eldest son caught an out-going

train and were gone for two weeks. "During all of this period the farmers of the community sent in provisions to keep the wife and children from starving." Sanger critically called the neighbor's aid "sentimentality"!

pages 1-79

## THE SANGERIAN DREAM: THE I.Q. PATROL

### A scenario

While reading PIVOT OF CIVILIZATION it is not hard to envision Margaret Sanger's ideal world. She would have an I.Q. patrol, a task-force, so to speak, of specialists who would carry out her search-and-destroy mission. She would instruct them carefully giving them the latest statistical indicators of how and where to find their victims:

Go to the houses where you see the most children — this is the first symptom of feeble-mindedness and degeneracy because statistics clearly show that the degenerate strains and the feeble-minded have an abnormally high fertility rate (pg. 82). When you arrive in their homes with your search warrants you will find poor ventilation, crowding, unmade beds and foul odors. This is a secondary confirmation. Don't be fooled by their fairly normal appearance because a good number of the feeble-minded and degenerate are docile and clear-eyed so you must give each member of the family an I.Q. test (pg. 91). In most cases their scores will be low, others will be in the border-line area. This will give you the evidence to take before the judge who will order the entire family sterilized for the good of society. Remember, keep check on your emotions, don't be deceived by the religious dogooders who believe that these people can be helped with mother's pensions and maternity-education programs or equal opportunity rights (pg. 88).

Do not permit your sympathy or sentimentality to blind you and make you think that these people are not a burden on society, just remember how they will sap the education funds from our schools that could turn our well-born students into geniuses (pg. 92). Mark well the words of the greatest living authority on the subject of educational standards, Dr. A. Tredgold: "What is wanted is not equality of opportunity, but education adapted to individual potentiality; and if the time and money now spent in the

fruitless attempt to make silk-purses out of sow's ears were devoted to the higher education of children of good natural capacity, it would contribute enormously to national efficiency." (pg. 92)

Remember our motto: if we must have welfare, give it to the rich, not to the poor. Now with today's briefing complete, go and do your work and remember: feeble-mindedness and degeneracy must be sought out and destroyed. Don't leave any home unsearched, not even the homes of our state and national legislators (pg. 96).

pages 80-104

## "THE CRUELTY OF CHARITY"

Philanthropists will admit that charity does have its problems but with continued efforts these problems can be solved. On the other hand, Sanger believed that there was one incurable defect of organized charity:

Its very success, its very efficiency, its very necessity to the social order. . . those fast, complex, interrelated organizations aimed to control and diminish the spread of misery, destitution, and all the menacing evils that spring out of this sinisterly fertile soil are the surest sign that our civilization has bred, is breeding, and is perpetuating constantly increasing numbers of defectives, delinquents and dependents. My criticism, therefore, is not directed at the "failure" of philanthropy, but rather at its success.

Sanger quotes Henry James, Sr.'s ideas about charity. He states that the only intention behind charity is to make the rich man feel less guilty; but in one man playing a benevolent "diety" to his fellow man, the donor will suffer spiritually and those he tries to help will suffer as will the rest of society.

Sanger continues with a lesson in civil economics, reporting the following figures. In 1920-1921 \$125,000,000 was spent in the state of New York for public and private charities and corrections. This figure represents the amount of the heavy burden of dependency, pauperism, and delinquency upon the normal and healthy sections of the community. Another \$1,000,000 was spent annually to support the institutions that segregate the

feeble-minded and epileptics, plus \$1,500,000 for the state prisons. Insanity, which Sanger claimed was to a great extent hereditary, drains the state treasury of \$12,000,000 plus another \$20,000,000 from private sources. And Sanger decries the expense of the upkeep of the blind, the deaf, those in alms-houses and reformatories saying, "Our eyes should be opened to the terrific cost to the community of this dead weight of human waste."

The most "insidiously injurious philanthropy" of all, Sanger says, is: A) To supply free medical and nursing faculties to slum mothers; and B) that such women are visited by nurses and receive instruction in the "hygiene of pregnancy"; C) that these women would be guided in making arrangements for their confinements; and D) that slum mothers would be able to see a doctor to make their childbearing safe."

This program, Sanger claimed, would hasten the deterioration of the human stock. She criticizes these "too-good-hearted folk" who become hysterical when they see the conditions in which these slum babies are born and chastizes these "warm hearts" for not having a cool enough head to not jump into this superficial program of providing decent maternity care to these "slum mothers". From Sanger's point of view, if these sinister philanthropists would just take a little more time to think about it they would see, with her, that the cleanest and most efficient way to provide "charity" to these lowliest of the low would be to avoid the problem entirely. After all, if slum mothers didn't have any children, they wouldn't have to live in the slums with their families, there would be less slum people to breed disease and less slum people to breed slum people. How simple. Birth control would be the charity to end all charities.

Stepping onto the international stage, Sanger expresses concern about the breeding habits of the Chinese and the charity that the United States is providing China for the 30 million Chinese on the verge of starvation. She chastizes the missionary societies for reducing the death rate by prevention of infanticide and curing diseases in the underdeveloped countries. By doing these works of charity, these misguided missionaries are only causing the potentially catastrophic problem of population pressure in these countries that will inevitably lead to war. Sanger was known as a pacifist but only for eugenic reasons. She was afraid that the United States would send its superior men to the front lines to be killed leaving the poorly suited breeders at home.





The final statement in her chapter "The Cruelty of Charity" is that misguided generosity is more evil than the social injustice which made the poor poor in the first place. In her mind she actually succeeded in perverting truth to the point where she could state that charity was a more evil act than the social injustice causing the poverty.

pages 105-123

### UNNATURAL PROSPERITY AND THE SUB-SUB MAN

Here Margaret Sanger sets out to criticize and chastize a myriad of thinkers — international philanthropists, militarists, economists, socialists, industrialists, politicians and churchmen — for not seeing that all of their attempts to aid society will be absolutely futile if they don't realize that total control of human reproduction is essential to the success of any of their schemes. No political efforts or economic reforms could relieve human misery unless they brought under strict control the "willy-nilly unending battle of human (reproductive) instincts". She explains the absolute connection of the two "primordial impulses" of man — food and sex — and complains bitterly that all these great thinkers were applying themselves only to the problem of food without seeing the Sangerian secret formula: abundant food given to an inferior race will cause more breeding of their race; therefore, we must consider their breeding capacity if given an abundance of food.

At length, Sanger explains what the industrial revolution really did to civilization. She begins with this curious pronouncement: "The machine era very shortly and decisively exploded the simple belief that 'all men are born free and equal'." One must read further to fully understand what is meant by this statement. Sanger believed "the industrial revolution and the development of machinery. . . called into being a new type of working-class". She meant, quite literally, that the capitalists gave "birth" or "called into being" a new "race" of human beings. These beings were produced by the unnatural prosperity caused by mechanization and bred a class of "creatures" inferior even to the "sub-man" African Negro. Thus the sub-sub man was created in the factories of the world. The machine had destroyed man's sense of responsibility and had "the most disastrous consequences upon human character and habits".

The psychological and physiological catastrophe caused by the factory system is described next. Sanger quotes Dr. Austin Freeman to prove how machinery racially affected the "proletariat, the breeders of the world". With his statement Sanger formulated her idea of the sub-sub man. Freeman said:

Compared with the African negro (sic) the British sub-man is in several respects markedly inferior. He tends to be dull; he is usually quite helpless and unhandy; he has, as a rule, no skill or knowledge of handicraft, or indeed knowledge of any kind. . . it is mechanization which has created conditions favorable to the survival of the unfit and the elimination of the fit.

Sanger also quotes Freeman to dispute the benefits of labor forces organizing into unions and being endowed with political power. Her greatest fear was that these sub-sub men would organize and destroy society. The "menace of machinery" had created an unnatural prosperity that caused these dullards to breed more children. Laissez-faire capitalism was much too progressive for Sanger because it provided too much food and money to the "unfit socially destructive" sub-sub human types. Her great paranoia was that if the sub-sub humans had a little extra soup in their dinner pot they would, being "sexual barbarians", immediately copulate and produce another of their hopeless kind.

The thinking of "wholesale philanthropists and charity-workers, sentimentalists and immoral 'moralists'" is overly superficial and fails to see that "man rose from the ape and inherited his passions". These misguided do-gooders don't realize society's greatest challenge is to harness this energy in order to create a "race of human thoroughbreds". Unless they adjust their thinking and act quickly to remove this unnatural prosperity that provides food and housing for those who should never have been given enough wealth to enable them to flood the world with men inferior even to the sub-man, these philanthropists will destroy "civilization".

pages 124-145

"Living together with barbaric races, especially with negroes, exerts a suggestive effect on the laboriously tamed instinct of the white race and tends to pull it down." — Carl Gustav Jung, Editor of the Journal of Psychotherapy during Hitler's reich and the most respected psychologist of this age.

**“SANGERIANISM vs. MARXISM”  
or  
“IS REVOLUTION THE REMEDY?”**

**The Most Evil Man in the World:  
The Reckless Breeder**

Sanger was deeply insulted that Karl Marx did not like Malthus; Marx saw that Malthus' theories were motivated by selfish class interests and his pessimism would end by killing all hope of human progress. Interestingly Marx also criticized the fact that the Malthusian-type population theorists were mostly Protestant parsons. Sanger's main criticism of Marx was that he always placed the blame of human misery in the wrong place, never even suspecting human misery was caused by the very humans that were miserable. In an earlier chapter she refers to the proletariat as “the breeders of the world”. She expresses real outrage that Marx has overlooked this fundamental Sangerian truth; the proletariat is responsible for their own misery because their “reckless breeding habits” perpetuate their misery.

Ah, but there is a ray of hope in this darkness for Sanger — George Bernard Shaw, the great spiritual socialist, can see that “your slaves (the working class) are beyond caring for your cries: they breed obscenity, and drunkenness.” Sanger shows us sub-sub man through her eyes: “We become familiar with the everyday spectacle of distorted bodies of harsh and frightful diseases stalking abroad in the light of day; of misshapen heads and visages of moron and imbecile.” These are her inferior “reckless breeders” who are “more threatening to civilization than pestilence or war”. The Marxists who cannot see that society must control the proletariat's breeding habits are “benign imbeciles who encourage the defective and diseased elements of humanity in their reckless and irresponsible swarming and spawning” (certainly not words one would apply to something they considered human).

Sanger's closing statement of the chapter is that neither Marx nor any other social reformer will have any success unless laws are made to regulate sexual reproduction. All else is futile.

pages 146-169

**SANGERIAN PARANOIA:**

**“...tired, poor, huddled masses yearning to be free”**

**Here they come, that menacing hoard.**

In this chapter, “Danger of Cradle Competition”, Sanger sets out to define “eugenics” and to prove its shortcomings. She explains Francis Galton's ideal of the rational breeding of human beings but notes Galton lacks a workable program for his ideas. Sanger recognized that Galton's great dream, eugenics becoming a new religion and morally motivating mankind, was an impossibility because when it came to breeding, the unfit were immoral and could not be appealed to in this way for they had no sense of societal responsibility. Sanger linked poverty, breeding, and misfortune with immorality as the Calvinists did (pg. 176), a similarity often noticed by historians of the eugenics movement.

Sanger sees a “society at large that is breeding an ever-increasing army of undersized, stunted and dehumanized slaves.” The eugenicists are courageous but not courageous enough she points out. They are willing to trust in “Cradle Competition” between the “fit” and the “unfit” and will simply appeal to the sturdy, moral stock of people to have abundant children — then let nature take its course; their superior children will win the race for survival and civilization will thus be saved. Sanger recognizes the fallacy of this immediately, knowing that this “possibly more selfish section of the community” would not comply simply because they were too intelligent to have large families. The eugenicists must seek more practical solutions. They must see, with her, the dangers of these tired, poor, huddled masses yearning to be free. She states her great paranoia so clearly:

Herein lies the unbalance — the great biological menace to the future of civilization. Are we heading to biological destruction, toward the gradual but certain attack upon the stocks of intelligence and racial health by the sinister forces of the hordes of irresponsibles and imbeciles? (A typical Sangerian description of a “welfare recipient”)

These “tired, poor, huddled masses yearning to be free” that the Statue of Liberty had welcomed into the United States were now animals “devoid of stamina, such folk had become mere units in a

mob." They, who had the vote afforded them by our democracy, would destroy the Sangerian sense of liberties and the "Sangerian future of civilization". In her scheme of civilization, whoever did not see that the fecundity of those who "spawned" in slums had to be controlled were criminal and "deserved to be treated as a criminal" (pg. 186).

Sanger's closing statement in this chapter shows us she is not really a woman without charity. Her charity is to be given to the rich who deserve it, and the kindness she extends to the poor is elimination:

We are paying for and even submitting to the dictates of an ever increasing, unceasingly spawning class of human beings who never should have been born at all. The wealth of individuals and of the states is being diverted from the development and progress of human expression and civilization. (A clear statement of Sanger's reason for abortion)

Sanger must have had a hard time sleeping at night in her New York townhouse thinking of the invasion of the "army of under-sized, stunted and dehumanized slaves" slipping under her front door to mix their sub-human genes with her strong pure ones and to raid her refrigerator.

pages 170-189

### SANGERIAN SCIENTIFIC MORALITY

We have just seen Sanger's view of the wretchedness of humanity: her army of undersized, stunted and dehumanized slaves who spawn and swarm like animals in slums, producing a multitude of children who resemble their parents. Their hereditary and environmental conditions cause them to be immoral and their immoral breeding habits cause them to continue their hereditary and environmental conditions. This is scientific immorality in the Sangerian sense. Sanger pointed out that anyone who condones and encourages this type of "breeding" is "immoral". Finally, almost at the end of her book, she tells the reader the Sangerian secret of the universe: The "scientifically immoral" institution condoning and encouraging this type of breeding is none other than the Roman Catholic Church, of course.

This Church was responsible for the army of the undersized, this Church that took away all human liberties and thus the chance of self-expression and intelligence. This Church that forced its attitude concerning human reproductive freedom on the non-Catholic society. It was this Church that even produced a eugenically degenerate Archbishop, Patrick J. Hayes, who declared, according to Sanger, "Even though some little angels in the flesh, through the physical or mental deformities of their parents may appear to human eyes hideous or misshapen, we must not lose sight of the Christian thought that under and within such visible malformation lives an immortal soul to be saved and glorified." Sanger's comment: "The idealism of such an utterance appears crude and cruel."

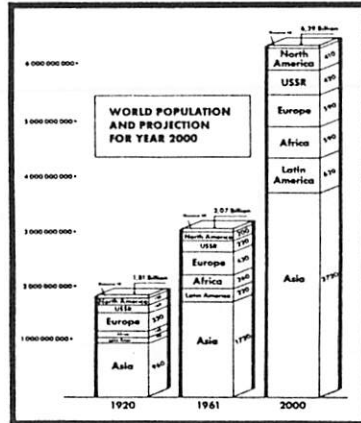
Sanger quotes at length a statement against birth control by the National Council of Catholic Women, pointing out their charges against the prevalent eugenical thinking of the day:

The theory of the advocates of Birth Control (the eugenicists) is that those parents who are comfortably situated should have a large number of children while the poor should restrict their offspring to a much smaller number. This theory does not work, for the reason that each married couple have their own idea of what constitutes unreasonable hardship in the matter of bearing and rearing children.

This statement reflects the Catholic Church's ideal of human rights and freedom. In the Sangerian scientific morality, human fertility, unless controlled either voluntarily or involuntarily, is immoral and dirty; unless it is contained artificially, it plummets into the realm of animalism: "breeding", "spawning", "swarming". Sex that is likely to produce children is "degenerate" especially if this sex act is performed by an unfit couple of "irresponsible fecundators".

In Sangerian double-think she accuses the Catholic Church of being socially tyrannical, attempting to "legislate their morality" and of oppressively meddling even into the lives of non-Catholics; while in the Sangerian scheme she proposes state regulated sterilization and breeding overlords to choose who is fit for parenthood. She even accuses the Church of violating the "principles of democracy" which she previously stated she did not believe in because it was rule by the masses of unfit which democracy had mistakenly afforded the right to vote. In her

# Pope denounces birth control as millions starve



"Every marriage act must remain open to the transmission of life," said Pope Paul in his recent encyclical. He ruled out every action which proposes "to render procreation impossible."

The Pope denounced artificial contraception — the only practical means of controlling population. He held that it is not reasonable "to have recourse to artificial birth control" even though "we secure the harmony and peace of the family, and better conditions for the education of the children already born."

By his edict the Pope has struck a crushing blow against current efforts to reduce the flood of people now engulfing the earth.

In the advanced countries most couples — Catholics as well as Protestants — already practice birth control. But in the underdeveloped countries, such as in Latin America, the Pope's

teaching may result in the birth of hordes of children who will not have enough to eat.

Famine already stalks the earth. Half of humanity goes to bed hungry every night. Ten thousand or more people are dying of starvation every day. This means that more than three and a half million starve to death every year. (The present tragic Biafra toll is in addition to these figures.)

As recently as 1953 there were 2½ billion people on earth. Today only 15 years later there are 3½ billion. A generation from now that number will approximately double at the present rate of increase, as the chart shows.

The Pope dismissed the population explosion with a few brief words, merely saying that it should be met by greater

social and economic progress, rather than to resort to "utterly materialistic" measures to limit births.

The encyclical appears to millions of Catholics and Protestants as a rather incredible document, considering the eminence of the author and his access to the world's leading demographic, agricultural and other authorities. It is viewed by many as one of the most fateful blunders of modern times.

For there can be no doubt that unless population is brought under control at an early date the resulting human misery and social tensions will inevitably lead to chaos and strife — to revolutions and wars, the dimensions of which it would be hard to predict.

Nothing less than survival of the human race is at stake.

manner of believing two contradictory things at once, Sanger accuses the Church of taking away from women the choice of when to bear and raise children. Sanger, who believes in compulsory sterilization, stands up proudly to accuse the Catholic Church of forcing women into compulsory maternity. Sanger describes the Church as an organization that "decides in a wholesale manner the conduct of millions" by its insistent hands-off attitude toward human breeding; yet it was Sanger herself who wrote "A Plan for Peace" advocating the sterilization of millions and the segregation from society of millions of "irresponsible" — and we might add now — Catholic "breeders".

Sanger refers to human reproduction as a "primordial urge" inherited from our ape ancestors that can be controlled by intelligent and reasonable human beings with the use of artificial contraception. Then they can enjoy their animal nature without multiplying like rabbits. Her view of the Catholic Church's concept of abstinence is from the bizarre perspective which views abstinence as unnatural. If man can control his fertility with the use of a condom, he is intelligent; to control his animalistic sex drive by abstinence is unnatural. The Catholic Church's view of man is directly opposed to Sanger's: the Catholic Church sees humankind ennobled and enriched by the practice of self-control and self-denial.

pages 190-219

## SANGERIAN "SCIENTIFIC" CHRISTIANITY

Sanger calls to the stand William Ralph Inge, the Very Reverend Dean of St. Paul's Cathedral (Anglican) to help her state her case that eugenical birth control is the very essence of "scientific" Christianity. Sanger views Inge as "one of the greatest living theologians". She quotes an address that he delivered before the Eugenics Education Society: "For the Christian the test of the welfare of a country is the quality of the human beings whom it produces. Quality is everything, quantity is nothing." Sanger says "Dean Inge believes birth control is the essential part of eugenics, and an essential part of Christian morality." Again she quotes Inge, who was also known as "Gloomy-Gus", as he proves Jesus' own words contained some "admirably clear and unmistakable eugenic precepts". Inge quotes Jesus:

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**FRANCIS J. P. PLAMPTON,** former Ambassador  
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**DR. JOHN H. WORTHBROOK,** Nobel Laureate  
**DR. LINUS PAULING,** Nobel Laureate  
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**ADOLPH W. SCHMIDT,** J. Milton & Sons  
**DR. WILLIAM SHOCKLEY,**  
 Nobel Laureate  
**SIDNEY A. SWENSKILD,** former Chairman,  
 Gaffet Corporation  
**MARK VAN DORN,** author  
**ROBERT G. WEHLE,**  
 Geneva Brewing Company



Example of scare tactics used by Planned Parenthood propagandists. We now know there is no "population explosion". The cause of hunger on our fruitful planet is, and always has been an unfair distribution of wealth.

Some of the signers on the bottom of the page are generally known to believe that some men are genetically inferior to others.

Do men gather grapes of thorns, or figs of thistles?  
A corrupt tree cannot bring forth good fruit, neither can  
a good tree bring forth evil fruit. Every tree which  
bringeth not forth good fruit is hewn down and cast into  
the fire.

Inge interprets Jesus' words saying that human characteristics  
are inherited qualities, and therefore, Inge continues:

This extension of the scope of the maxim seems to  
me quite legitimate. Men do not gather grapes of  
thorns. As our proverb says, you cannot make a silk  
purse out of a sow's ear. If we believe this and do not act  
upon it by trying to move public opinion towards giving  
social reform, education and religion a better material  
to work upon (with the practical application of eugenical  
breeding), we are sinning against the light, and not  
doing our best to bring in the Kingdom of God upon  
earth.

When Sanger and Inge apply eugenical thinking to Jesus' words  
"every tree which bringeth not forth good fruit is hewn down, and  
cast into the fire" are they not calling for an Hitlerian type of  
treatment for the eugenically unsound who will not bring forth  
"good fruit"?

Sanger says the morality of the Catholic Church will not work.  
"The sex instinct in the human race is too strong to be bound by  
the dictates of any church." She calls for "dysgenic groups in our  
population to be given their choice of segregation or sterilization".  
She makes quite clear now to the reader where these "dysgenic  
groups" have come from: "The Catholic Church has sown,  
cultivated and reaped a crop of bodily and mental diseases, and  
developed a society congenitally and almost hopelessly un-  
balanced." One might wonder if in the Sangerian concentration  
camps she would allow the freedom of religion that would permit  
a priest to come on Sundays to offer holy mass for the great  
majority of the concentration camp population?

pages 190-219

## SCIENCE THE ALLY: THE UNNATURAL IN NATURE

Sanger seems always to point to the superiority of a survival-  
of-the-fittest back-to-nature life style, but it becomes obvious as  
we read her book that she considers nature the number one public  
enemy unless it is well supported and absolutely controlled by the  
hand of science. To present her fear of living in harmony with  
nature she quotes Robert Ingersoll early in this chapter:  
"Science, the only possible savior of mankind, must put it in the  
power of woman to decide for herself whether she will or will not  
become a mother." Then Sanger adds, "Recent developments in  
the realm of science — in psychology, in physiology, in chemistry  
and physics — all tend to emphasize the immediate necessity for  
human control over the great forces of nature." One of the most  
important of those "great forces of nature" is the human sexual  
impulse which, Sanger says, science will show is the greatest  
natural force of all when liberated from mere child production.  
"We are on the eve of the atomic age" she noted in 1922 in a  
remarkable prophecy showing that Margaret Sanger is indeed  
quite at home in our atomic age of 1980, and that she did indeed,  
either foresee the shape of the Sangerian world to come or that she  
herself molded it in her own image. If we are about to harness the  
atom and thereby control a large part of dangerous nature, why  
not control the "atom" of society which is sexuality. This, of  
course, is Sanger's ultimate dream — the absolute harnessing of  
the human sex experience and thus perfect control over all human  
behavior.

The following paragraph taken verbatim from her book  
shows the elegant ways in which the anti-democratarian Sanger  
presents this 1984-like "utopian" vision which no doubt inspired  
George Orwell and Aldous Huxley to write their apocalyptic books  
years later:

Much as the atomic theory, with its revelations of  
the vast treasure house of radiant energy that lies all  
about us, offers new hope in the material world, so the  
new psychology throws a new light upon human  
energies and possibilities of individual expression.  
Social reformers, like those scientists of a bygone era  
who were sweeping the skies with their telescopes, have  
likewise been seeking far and wide for the solution of our  
social problems in remote and wholesale panaceas,  
whereas the true solution is close at hand, -- in the  
human individual. Buried within each human being lies

concealed a vast store of energy, which awaits release, expression and sublimation. The individual may profitably be considered as the "atom" of society. And the solution of the problems of society and of civilization will be brought about when we release the energies now latent and undeveloped in the individual.

Sanger is saying that all social problems can be solved if mankind would freely submit to the dictates of the science of contracepted sex; then we could build a paradise on earth. Keep in mind that Sanger firmly believes in the genetic superiority of certain people so even though she cries "sexual freedom for all" she is not intending "procreative freedom for all". Sex for the unfit, she frequently points out, must be rendered sterile so the unfit will not reproduce their kind while being calmed by their lower form of sexual expression which she refers to as "spawning or swarming".

Democracy allows these people to breed too naturally and in Sanger's new scientific society the unfit individual would give up his rights to children for the good of the state — either voluntarily or involuntarily. The state being supreme in this case because the freedom of society is paramount to the freedom of the individual. Thus society, for its own good, would allow itself to sterilize those judged unfit. This sterilization, or forced contraception, would not be a violation of human rights because it would be for the individual's own good — freeing him from the burden of having to care for a litter of unfit children.

For further proof of her wisdom, Sanger explains how science "illuminates the whole problem of genius" and thus explains where genius comes from:

Hidden in the common stuff (the sexual organs) of humanity lies buried this power of self-expression. Modern science is teaching us that genius is not some mysterious gift of the gods . . . nor the result of a pathological and degenerate condition allied to criminality and madness. Rather it is due to the removal of physiological and psychological inhibitions and constraints which makes possible the release and channeling of the primordial inner energies of man into full and divine expression (sex-for-sex' sake alone). The removal of these inhibitions, so scientists assure us, make possible more rapid and profound perceptions —

so rapid indeed that they seem to the ordinary human being practically instantaneous or intuitive. The qualities of genius are not, therefore, qualities lacking in the common reservoir of humanity, but rather the unimpeded release and direction of powers latent in all of us. This process of course is not necessarily conscious.

Thus if mankind were brave enough to "remove the moral taboos that now bind the human body and spirit", taboos which in effect give everyone the right to sex-which-produces-children, mankind would best serve the "interests of society at large". If those people in the sub-average mental category on the fitness scale could elevate their minds away from traditional sex by being given total sexual freedom through contraception they would become brighter. However, this does not mean they would be granted permission by the Sangerian police to have children.

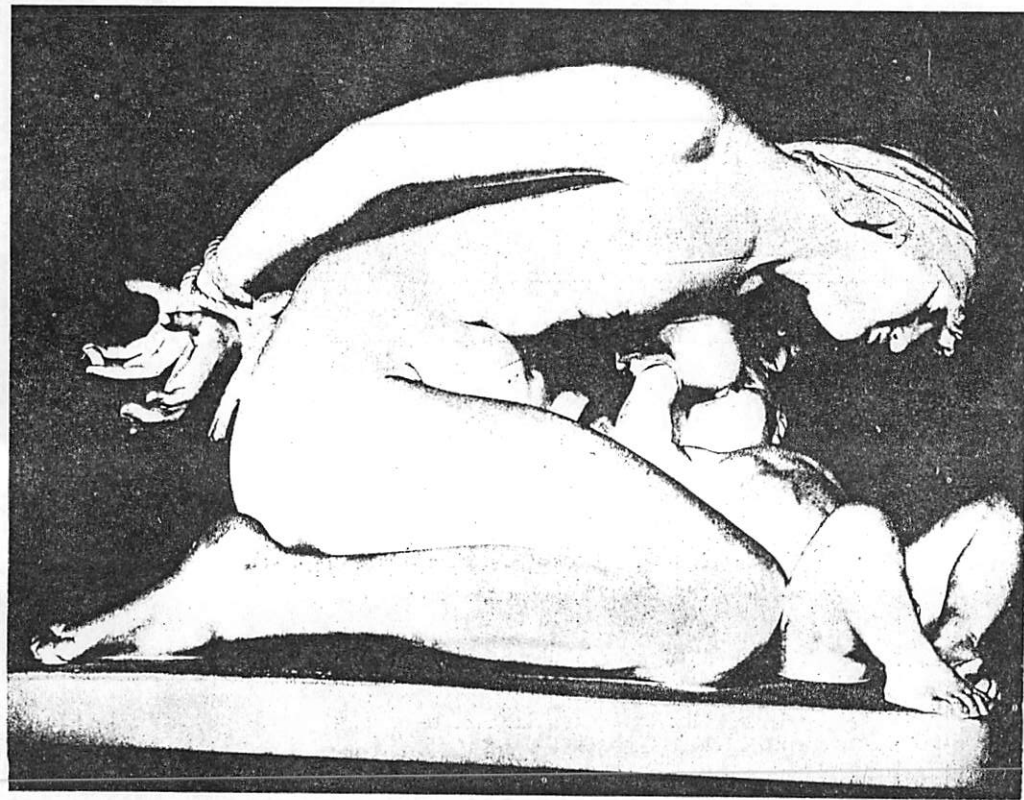
Thus the new morality is born. The old system of morals and justice allowing all humans to have families is now immoral because of the amount of social problems created by unscientific breeding. Sanger's form of sexual liberation "points the way to a morality in which sexual expression and human development will not be in conflict with the interest and well being of the race nor of contemporary society at large". For by policing human procreation we liberate the genius which arises from the human glands when they are allowed prodigious exercise.

Sanger substantiates her theory by using the opposite problem of feeble-mindedness. She explains how new scientific investigations have proved that human behavior, potential and personality are controlled by the glandular system, particularly the reproductive glands.

The internal secretions constitute and determine much of the inherited powers of the individual and their development. They control physical and mental growth. In short, they control human nature, and whoever controls them (human sexual glands) controls human nature. The sane mind in the sound body, is absolutely dependent upon the function and exercise of all the organs of the body.

At this point Sanger opens fire on those "moralists" who preach abstinence and self-denial, who have stamped their

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Familiar Sangerian theme: a woman victimized by her own baby.

“fiendish morality upon the emaciated bodies of the underdeveloped and undernourished figures of men and women with nervous tension and unrelaxed muscles that denote the ceaseless vigilance in restraining and suppressing the expression of natural sexual impulses.” The reader might easily be confused at this point: are these the same people she has called “sub-human breeders who spawn and swarm constantly and uncontrollably”? Are these the same people whose race has deteriorated because the priests and nuns, who willingly take vows of abstinence and self-denial, have not carried on their superior genetic makeup? Yes, these are the same. So Sanger’s theory can only be understood in this light: If these unfit specimens were rendered sterile and then encouraged to have frequent sex their behavior and intelligence would be improved thus benefiting both these individuals and society in general.

In case the reader is not thoroughly convinced by Sanger’s glowing scheme for total individual sexual freedom and her new morality, she uses the Binet-Simon intelligence tests for her final proof. She states:

These tests have presented positive statistical data concerning the mental equipment of the type of children brought into the world under the influence of indiscriminate fecundity and of those fortunate children who have been brought into the world because they are wanted, the children of conscious, voluntary procreation. The statistics indicate at any rate a surprisingly low rate of intelligence among the classes in which large families and uncontrolled procreation predominate.

Thus birth control if scientifically applied would solve “many of the problems of humanity and society which at present seem so enigmatical and insoluble”. Of course by “classes” Sanger means various ethnic, racial and religious groups.

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“The 70 to 80 I.Q. is very, very common among Spanish-Indian and Mexican families of the southwest and also among negroes. Their dullness seems to be racial... and cannot be wiped away by any scheme of mental culture. Children of this group should be segregated in special classes... they should not be allowed to reproduce.” — Lewis Terman, racist I.Q. test pioneer.

## **SANGER TEACHES THE WORLD HOW TO BE HER OWN OFFSPRING**

In this chapter Sanger gives birth to the new sexual "morality" and its accompanying educational techniques. She would make it a part of public education that human spirituality and health largely depend upon the removal of, as she puts it, the "thou shalt not's" from children's sexual education and practices.

In teaching sex education to our youngsters we must "free their minds of sexual prejudice and taboo." Sanger is optimistic about her success in "breaking down the taboos that surround sex." She charges that "the codes that have surrounded sexual behavior in the so-called Christian communities, the teachings of the churches concerning chastity and sexual purity" are the direct cause of the "chaos" and "havoc" in society because they fail to recognize the refining and racially cleansing powers of scientifically regulated sex-for-sex' sake. Chastity and purity cannot be taught to teenagers, and sex education should not be "negative" and "colorless" and always prefaced with righteous moralizations. Sanger institutes the situation ethics of today's teenage sexuality taught by Planned Parenthood: "Instead of laying down hard and fast laws of sexual conduct. . . sex can be rendered effective and valuable only as it meets and satisfies the interests and demands of the pupil himself." Thus, through Margaret Sanger, Planned Parenthood has molded the sexual ethics of the day: sex is a natural thing for a teenager to desire and if a teenager feels that he is ready to be sexually active that is his decision, all society asks is that he not produce children.

She would teach the children that sex was the most important end of human love, making participants more intuitive and physically and mentally healthy — if the sex act was purified of its unhealthy and unnatural consequences of begetting babies. She would not have taught that human sexuality should be pleasurable and enjoyable for the sake of keeping a man and wife together to function as a parental unity in society whether they had children or not; but to express oneself sexually was the ultimate good, being far above strengthening marriage bonds in order to strengthen the parental powers of the participants whether they were able to have children of their own or care for society by means of this strength.

Yet today we see the unwholesome consequences of Sanger's dream of a sex-for-sex' sake society. We have reaped a harvest of

emotionally crippled children because the divorce rate has climbed to unbelievable proportions causing emotional devastations almost beyond description. The worldwide venereal disease rate is so large an epidemic as to exceed mind boggling proportions. Promiscuous sex-for-sex' sake has developed new strains of this VD which cripples many of those stricken with it for life, causing sterility and death. The effort of not having babies has cost women devastatingly reduced levels of healthfulness. Spermicides and ingested hormones have greatly increased the incidence of cancer, and the multiple damages caused by abortion procedures have caused staggering increases in miscarriages, premature babies, and other complications of birth so that when young women finally do decide to complete a pregnancy they find that they are in acute peril and distress. Also statistical projections show that 20,000 women per year in the U.S. become sterile from complications caused by legal abortion. (Andre Hilgers, M.D. "Abortion: A Help or Hindrance to Public Health?" 1974)

Margaret Sanger's new sexual ethics have caused exactly what they were purported to alleviate. Artificially regulated fertility was supposed to give women mystically elevated perceptions and intuitions, mental and physical freedom and peace. However, the effect of Sanger's new sexual ethics have had exactly the opposite effect. Efforts of women to artificially regulate their fertility have caused catastrophic damage to their physical and mental health and tremendously increased human suffering.

Oh brave new world, where is the limit of your degradation and suffering? What was it Jesus said to the daughters of Jerusalem who wept for Him as He was pulled to His death? "Weep not for me, oh daughters of Jerusalem, but rather for yourselves, for the days will come when you will say blessed is the womb not giving fruit and the breast not giving suck." (Luke 23:27-31)



## SANGERIAN SHANGRI-LA

In the last chapter Sanger taught her readers that if we release our inner energies without being burdened by the resulting children we will be creating the Sangerian "Shangri-La": "It is thus that all of us can best aid in making this world, instead of a vale of tears, a garden." Sanger shows us society's great mistake, "Would any modern stockbreeder permit the deterioration of his livestock as we not only permit but positively encourage with the destruction and deterioration of the most precious, the most essential elements in our world community?" Sanger is making reference to the wrong women being used as breeders.

Now Sanger describes in blood curdling detail what must be done in order to arrive at her utopia. Perhaps we were always expecting this final cataclysmic upheaval of the Sangerian pitch but, nevertheless, to finally stumble upon it boggles the mind. How many of us would have to be sterilized or segregated in order to create her race of thoroughbred beauties which are the cornerstones of "Shangri-La"? Let Margaret tell us in her own words:

47.3 per cent of drafted men have the mentality of twelve year old children — in other words they are morons. Assuming that these drafted men are a fair sample of the entire population of approximately 100,000,000 this means that 45,000,000 or nearly one-half the entire population, will never develop mental capacity beyond the state of moron. . . . Our failure to segregate morons who are increasing and multiplying, though in truth I have merely scratched the surface of this international menace, demonstrates our foolhardy and extravagant sentimentalism.

This figure may seem staggering but it is incomplete. Sanger would have added the blind, the deaf, the crippled, the alcoholic, the delinquent, and a large group that falls in the general category of "dependent" which would have considerably increased this figure.

Sanger invites the reader to view the world with her after she has successfully removed the unattractive, leaden-eyed morons from society. Those people left free "would indeed produce a terrestrial paradise" by releasing their sexual energies; having sexual freedom in the light of science, they could create "a race of

genius". This world would be free from all the false values of "wild utopian dreams of the brotherhood of all men", free from the "debauch of sentimentality or religiosity". This world would be "firmly planted on the solid ground of scientific fact". With Sangerian sex, "mankind may attain the great spiritual illumination which will transform the world, which will light up the only path to an earthly paradise" by "remodeling the race" through the abundant application of legalistically engineered so-called free-sex.

In this glorious world of the future "men and women will not dissipate their energy in the vain and fruitless search for content outside of themselves" (by begetting children), but they will be enlightened and see that their only happiness is their own sexual energies that are within them. They will be bold enough to proudly proclaim their absolute disassociation with those who are "congenitally tainted", who are "biological and racial mistakes". They will bravely call those who try to protect from abortion the unborn child of a "biologically tainted" and poor woman, emotional sentimentalists who are destroying the utopian dream. The poor people who are racial mistakes are of no concern to the sexually high-minded and the shame will be in trying to protect the poor rather than in trying to eliminate them. When the right people realize their sexual powers and exercise them frequently mankind will "be ennobled and immortalized". In this new Sangerian world mankind will find "the secret of eternal life".

Now Margaret wants us to know by pointed inference that it is going to be very difficult to sterilize and segregate all of these "morons", which she many times insinuates may even be in the majority because of the indiscriminate breeding habits of the human race. It won't be easy but Margaret Sanger, who is past all doubt the most important founder of twentieth century civilization, comforts her children who are to carry out her great dream born of a mysticism which came through her by her superior genetic endowment, amplified by the free use of her sexual glands, and refined no doubt by her lover Ellis' mescaline, with a poem meant to give us mystical strength through the long hard night to come, a poem first written down by Havelock Ellis' first free sex lover, Olive Schreiner.

I saw a woman sleeping. In her sleep she dreamed  
Life stood before her, and held in each hand a gift — in  
the one Love, in the other Freedom. And she said to the  
woman, "Choose!"

And the woman waited long: and she said,  
"Freedom!"

And Life said, "Thou has well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the woman laugh in her sleep.

— Olive Schreiner

**SANGERIAN MORAL:** Sterilize the morons now and it will be a safer world to allow yourself to be compassionate in later.

However, we are now living in Sanger's "utopia" and we have embraced her every teaching and now we see that the angel bearing love and freedom will never return to us until we realize that freedom without love is hate.

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### Section Three

## LOWLIGHTS OF MARGARET'S LIFE:

a life which characterizes the nature  
of the society begotten by her teachings  
and is a prophecy of that society's end



Willowlake. The home William Sanger built for Margaret. They lived here until she tired of it.

## SUMMING UP

**LOWLIGHTS OF MARGARET'S LIFE:** A life which characterizes the nature of the society begotten by her teachings and is a prophecy of that society's end.

It was puzzling to find in various books about Sanger's life two different years used as the year of her birth. The year 1883 was given most frequently, but the year 1879 was also often found. There is an interesting explanation for this discrepancy. It seems that Mrs. Sanger was extremely sensitive about her age — so much so that she had changed the date of her birth in the Higgins family Bible from 1879 to 1883, thus subtracting four years from her age.

In 1902 Margaret met and married William Sanger. Previous to that, when she was 18 years old, she had a "trial marriage" with her first boyfriend, Corey Alberson. Both of her autobiographies, and numerous other biographies, reported that Margaret loved her husband, William Sanger, but had to sacrifice him to the altar of her cause to save the world because she had no time for these smaller human matters. This was far from the truth. The primary cause of their divorce stemmed from disagreements over Margaret's extra-marital sexual relationships. Not only had Margaret taken a number of lovers — she also suggested to Bill that he do the same. He was horrified. Margaret, who triumphantly declared: "I love being ravaged by romances", acted accordingly. Few people championed sexual freedom as ardently as Margaret Sanger. Mabel Dodge said that Margaret "was the first person I ever knew who was openly an ardent propagandist for the joys of the flesh." Margaret found sexual intercourse the only thing that relaxed her and often said, "It is only individuals that count, not families."

Margaret's sexual escapades were blossoming at the time she began publishing *WOMAN REBEL* (around 1914). In *WOMAN REBEL* she stated her Credo of Women's Rights: "The right to be lazy. The right to be an unmarried mother. The right to create. The right to destroy. The right to love and the right to live."

Margaret certainly practiced her "right to be lazy". She found the task of child rearing boring and so took little notice of her three children. She deserted them at the slightest excuse claiming that she was seized with a "nervous malady". The children were always writing her little letters begging her to come home to see them. Her son Grant said: "Mother was seldom

around. She just left us with anybody handy and ran off we didn't know where." Margaret was in England visiting her numerous "friends" there when her daughter Peggy became ill. Peggy died of pneumonia shortly after her mother returned. Margaret denied ever feeling remorse at deserting her children or guilt at the illness and death of Peggy, yet she went from seance to seance hoping to receive a message from her dead daughter. After this sad episode, Margaret put her two sons, Grant and Stuart, in private schools and off she went dancing madly from cocktail party to the beach with one waving hand silhouetted by the moon.

Shortly after Bill Sanger got out of jail for distributing one of Margaret's FAMILY LIMITATION books, Margaret wrote him demanding a divorce. Later she would have him write a letter stating that he had deserted her. Margaret was using the greatest of caution for fear of what the press and the Catholic Church might make out of her divorce. She feared that the Church might use it as evidence that birth control was not the marriage aid it was purported to be but rather caused infidelity and divorce. The Church's judgement was indeed correct and prophetic of the divorce statistics that are prevalent today.

Havelock Ellis helped Margaret along in her sexual journey through life. He told her about Karezza intercourse. This is intercourse in which the man withholds ejaculation believing that the sperm would be reabsorbed and become part of his "elan vital", or life-giving force. At the same time intercourse would be prolonged, increasing the possibility of greater pleasure for the woman. It is now well known that withholding ejaculation does not prevent pregnancy because, in spite of the best efforts of the man, the sperm leaks out very slowly over a greater length of time unnoticed. One wonders how many abortions Margaret would have needed to cover her experiments with Karezza.

Ellis introduced Margaret to a Karezza expert, Hugh de Selincourt, a would-be poet and hedonist, who was married to a fairly wealthy woman. Hugh and his wife, Janet, had agreed early in their marriage that each was free to have outside affairs. They formed a group called the Wantley Circle, including people with like minds. When Margaret met Hugh she started their romance with this statement: "If you like my religion, birth control, we shall be friends." And indeed they were, they were lovers for the next 30 years. Harold Child, another member of the Wantley Circle also became one of Margaret's lovers. Also during this stay in England Margaret met H.G. Wells and immediately began a love affair with him that also lasted for many years.

Margaret learned more from her new friends than just new sexual techniques. They told her that she should soften her public image to be more feminine and suggested that she have a photograph taken of herself dressed in very feminine clothing with her two sons. Also Havelock Ellis advised her to change her public stance on abortion. She should give no more outcries about a woman's "right to destroy" but only about her "right to create or not create new life". In the 1916 edition of FAMILY LIMITATION Sanger had condoned abortion claiming "No one can doubt that abortion is justifiable." Ellis, a strong advocate of euthanasia, believed that man should hold the keys to both life and death; it stands to reason that Ellis's belief in mankind's authority to take life at its end also includes the authority to take life at its beginning. Yet he cleverly told Sanger that it would be more productive to her cause if she stuck to one issue: birth control; the world was not ready yet to see abortion as justifiable. So Sanger began using abortion as a lever to make birth control acceptable claiming that birth control would end abortion once and for all. This, of course has not proved to be true, for now we have massive numbers of people using birth control and we also have massive numbers of abortions. Sanger always claimed it a woman's absolute right to decide if she would bare a child or not; her life and words demonstrate her uncompromising commitment to defend a mother's right to murder her very young children — that is those still in utero.

In 1921, at the age of 42, Margaret met J.Noah H. Slee. She described him to her secretary as a "stodgy churchgoer...yet, how often am I going to meet a man with nine million dollars?" Margaret wrote to Hugh, her lover, "Slee could, with his wealth, make life very comfortable and insure the financial success of my cause. Shall I accept him?" Margaret certainly did not love Mr. Slee, but his money was irresistible and she accepted his proposal of marriage. They went to France where J. Noah bought Margaret an expensive trousseau; then they went on to England. As soon as they arrived in England Margaret wrote to her dear Hugh: "I shall marry for wealth someday soon and come to live near you."

While Slee was making arrangements for their marriage at St. Giles Parish (Anglican), Margaret was making her own arrangements. She drew up her own unique marriage document: after the marriage she would be free to come and go as she pleased with no questions asked; she would have her own servants and apartment where she could invite the friends she chose; Slee



Margaret Sanger with sons, 1916

would have to telephone her from the other end of the house even to ask for a dinner date. Margy handed J. Noah this document just before the wedding and told him that if he did not sign it the wedding was off. He signed.

Margaret assured Hugh and her other lovers that marriage would make no difference in her life and started at once to see that it didn't. Slee had planned for a two-week honeymoon in London before returning to the United States. His first wife had been little interested in sex, so he was looking forward to his great new adventures with Margaret. Instead she sent him off sightseeing everyday by himself while she spent her days with Hugh, Harold, Havelock and H.G. Wells. Slee was distraught indeed but Margaret reminded him of their agreement and consoled him with a few evenings of her company.

Margaret was a very busy woman: not only was she promoting her birth control cause while in England but "relaxing" in the only way she knew how — by practicing it. This is why advances in birth control techniques were tremendously important to her. When she was an old woman she wrote to her sixteen year old grand-daughter: "Kissing, petting, and even intercourse are alright as long as they are sincere. I have never given a kiss in my life that wasn't sincere. As for intercourse, I'd say three times a day was about right."

Sanger traveled all over the world looking for better and better types of contraceptive devices. She met Herbert Simond, a chemical engineer in the United States, and persuaded him to start manufacturing diaphragms. They also became lovers.

When sex could not bring her out of a depression Margaret would turn to astrology, numerology, and various religious cults. She joined a religious cult called Unity and stayed a member for the rest of her life. She also belonged to the Rosicrucians. None of her religious studies, however, gave her the idea that telling the truth was a virtue.

In 1926 she wrote a sex-and-marriage manual called HAP-PINESS IN MARRIAGE. Most of what she said in this book was opposed to everything she really believed about sex and marriage — even her friends and lovers criticized her for her duplicity. This is another example of Margaret's lying (as was the case with her feelings about abortion) to keep her real life a secret in order to insure the successful planting of the birth control seed. Perhaps



Margaret Sanger — a very handsome and persuasive woman.

she had planned to reveal the whole truth of her philosophy when she felt that the world was ready for it.

A new biography of Sanger reports numerous lies that Margaret circulated to serve herself and her "cause". In both her autobiographies Sanger insisted on the "fact" that she was a trained registered nurse. She refers to "years of training" when in fact there were only a few months of training before she married William Sanger. She even claimed to have taken a post-graduate nursing course in a New York hospital — another lie. Sanger gave herself credit for coining the term "birth control" which was another of her well traveled lies; a journalist named Robert Parker came up with the term "birth control", Sanger claimed the term and made it her own.

Margaret's entire life revolved around the two things she loved most: her birth control "cause" and her sex life. As she grew older she craved sex more and more. She would send letters from one of her lovers to another trying to make them jealous so that they would write her courtly letters. At one point she told J. Noah that she would no longer have sex with him; shortly after she wrote to Havelock remarking that Slee could still perform sexually at the age of eighty.

There were so many more lovers as the story of Margaret's live goes on it becomes tiresome. As one of her old lovers would die she would replace him with a younger man. After Slee's death Margaret stayed in Tucson, built herself a new fan-shaped house, and told her son Stuart that before she died she would "blow" all of the \$5,000,000 that Slee had left her. In the next years she gave lavish parties entertaining a great number of men much younger than she was. One of her sons called them sycophants, the other called them gigolos; perhaps "prostitute" may have been a better term.

Margaret's health began to fail in her 70's. She had a heart attack and the doctor urged her to stay in bed for six weeks. She was up after two weeks telling the doctor, "I'm rich. I have brains. I shall do exactly as I please." After another heart attack she began taking pills constantly so that she could sleep. Having been introduced to the pain killer Demerol after an operation, she began turning to it more frequently. Her son, Stuart, had given her a prescription for a dose every four hours. But Margaret would lie, claiming that the bottle had broken, and demand more and more of the drug. When her son realized his mother's dependence on the drug he tried unsuccessfully to get her off of it.

She would scream at him: "I'm rich. I have brains. I shall do exactly as I please." She flew off to Hawaii with a nurse and returned home with a whole suitcase full of drugs. Such was Margaret's condition when she became the honorary president of International Planned Parenthood. Her son, Grant, was a great source of embarrassment as he obviously did not follow her teachings — he had four children and intended to have more!

To Margaret's delight, a dinner was given in her honor by the Population Council at the Waldorf Astoria in New York. Sir Julian Huxley was the international chairman. The dinner was attended by numerous distinguished guests: Marriner Eccles, former secretary of the Treasury under Roosevelt; H.E.M.C. Chagla, the Indian Ambassador to the United States; and Hugh Moore, president of the Dixie Cup Company. During the opening address given by Chagla, Margaret, who had taken her usual dose of Demerol for the day, fell into a deep sleep after going through what drug users call "the nods". Dr. Alan Guttmacher, President of Planned Parenthood Association, sitting next to her, tried to wake her but could not. The only thing Guttmacher could do was to lift her in his arms, carry her upstairs and put her to bed. Guttmacher was embarrassed; everyone else puzzled.

By 1954 Margaret's health was deteriorating rapidly. Stuart advised her to lose weight and go on a low fat, low salt diet. She defied him by eating nothing but pancakes heaped with butter and salty caviar for months. When he tried to stop her, she gave her typical answer, "I'm rich. I have brains. I shall do exactly as I please." Margaret would start her day with daiquiris for breakfast; for lunch she would have a half bottle of wine accompanied with the usual Demerol. The rest of the day would be spent in a deep sleep and when she awoke she was often incoherent. She would wander into the streets at night in her nightgown and her son would have to return her to her bed.

Stuart Sanger felt that he could no longer care for his mother. He had her declared senile, became her legal guardian, and put her in a rest home called The House by the Side of the Road. She had managed to accomplish what she had set out to do — "blow" the whole \$5,000,000 on herself before she died!

Margaret Sanger died quietly in this rest home on September 6, 1966 shortly before her 87th birthday. Funeral services were held in the Episcopal Church in Tucson where she was eulogized as a "good, fighting saint who experienced martyrdom". The

Reverend George Ferguson, rector of St. Philip's-in-the-Hills Church added, "all the elements of sainthood were personified many times in her life."

Is not Margaret Sanger's death prophetic of the death of the world which she spawned, a world which could not find room for children in its heart. There was no room at all, not even in a manger.

As for you, you rich, weep and wail over your impending miseries. Your wealth has rotted, your fine wardrobe has grown moth-eaten, your gold and silver have corroded, and their corrosion shall be a testimony against you; it will devour your flesh like a fire. See what you have stored up for yourselves against the last days. Here, crying aloud, are the wages you withheld from the farm hands who harvested your fields. The cries of the harvesters have reached the ears of the Lord of hosts. You lived in wanton luxury on the earth; you fattened yourselves for the day of slaughter. You condemned, even killed, the just man; he did not resist you. James 5:1-6

— from the New American Bible

Portions of the preceding information were obtained from Madeline Gray's book, MARGARET SANGER: A BIOGRAPHY OF THE CHAMPION OF BIRTH CONTROL, Richard Marek Publishers, New York, 1979.



*John A. Ryan*

Section Four

**MONSIGNOR JOHN RYAN:  
MARGARET SANGER'S  
MOST NOTABLE ENEMY**

"This new economic crisis reveals an unresolved racism that permeates our society's structures and resides in the hearts of many among the majority. Because it is less blatant, this subtle form of racism is in some respects even more dangerous — harder to combat and easier to ignore." — U.S. Bishops, 1979

"Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family and violates the fundamental human dignity of those called to be children of the same Father." — U.S. Bishops, 1979





King Henry VIII



Thomas Robert Malthus

The two historical forces that catapulted Margaret Sanger into power but left so many forsaken.



17th Century Beggar

# THE BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

MARGARET SANGER, Editor

Vol. V.

DECEMBER, 1921

No. 12

*Birth Control: To create a race of thoroughbreds.*

## Church Control?

Masthead of The Birth Control Review with one of Sanger's favorite eugenic slogans along with her familiar attacks on the Catholic Church.

### INTRODUCTION

It is interesting, at this point, to compare the social programs of the Catholic Church with those proposed by Sanger who was vehemently against Catholicism because she considered it a reactionary anachronism hopelessly outmoded and unfit to care for the needs of modern man. She referred to the Catholic Church as "immoral" for opposing her schemes for social progress. What social programs did the Catholic Church propose that were so threatening to her own idea as to how the world should be managed? The best way to find out is to look at the life and teachings of Margaret's most hated enemy, Monsignor John A. Ryan, the famous social reformer who faced Margaret Sanger in front of the United States Congress. Everything Ryan believed in the way of social progress was held by Sanger to be a form of foolish sentimentalism causing race and class mixing which would only end by making the human race a species of genetic morons.

## EARLY YEARS

John Augustine Ryan was born in 1869, ten years before Margaret Sanger, with the same type of background—Irish immigrant parents with eleven children. The Ryan family resided on a farm in Vermillion, Minnesota where John was born, the first son of William and Maria Ryan. John Ryan, in recounting the memories of his youth, said that the only historical family event he had ever heard about was the story of the eviction in which “my paternal grandfather (in Ireland) and all the members of his family were turned out of their homes because some other man coveted the farm which they were renting and cultivating - it was winter and one of a pair of newborn twins perished on the roadside.” On Ryan’s mother’s side the same incident occurred; the landlord drove his mother’s family from their land holdings and they soon afterwards emigrated to the United States.<sup>1</sup>

Ryan described his parents as people with minimal education, religiously devout, and extremely hard working. Although not subjected to the suppressive conditions of many less fortunate Irish immigrant laborers, the Ryans’ rural existence was far from lucrative. Ryan himself described the family’s standard of living as “not high but (it was) sufficient for health and efficiency.”<sup>2</sup> With his brothers and sisters John worked long hours on the family’s farm, and later, on other acreage four miles away.

All formal education in Ryan’s early years was confined to his ungraded school district which probably did not exceed the equivalent of the sixth grade in a city school. His home contained only a few books, the principle ones being: THE BIBLE, THE LIFE OF CHRIST, THE LIFE OF THE BLESSED VIRGIN, THE LECTURES AND SERMONS OF THE REVEREND THOMAS N. BURKE (the great Irish Dominican orator), and a small volume by a man named Clancy entitled, IRELAND AS SHE IS, AS SHE HAS BEEN, AND AS SHE OUGHT TO BE. Ryan diligently and attentively read them and became acquainted with the social and economic oppression of Ireland, instilling in him a keen and persistent desire for freedom and justice. This fervor was

1 Rt. Rev. Msgr. John A. Ryan, D.D., LL.D., Litt.D., SOCIAL DOCTRINE IN ACTION, A PERSONAL HISTORY, (New York and London, Harper and Brothers Publishers, 1941), p. 1.

2 Ibid., p. 5.

nourished by the Irish World, which began coming to his house when he was eleven. This journal, which was widely read and very influential, dealt with the conditions and interests of labor in the United States, making specific references to the oppressive conditions to which the Irish were subjected both in agrarian Ireland and industrial United States.

Not long after he began reading the Irish World, a neighboring farmer lent Ryan a copy of Henry George’s greatest work: PROGRESS AND POVERTY. As he handed him the book, Ryan recalls the farmer declaring that its main thesis, namely, that the land belonged to all the people, was precisely in accord with Catholic doctrine. Although Ryan admits that he couldn’t then grasp the gravity of the entire work, nevertheless, it undoubtedly helped to promote his interest in social questions and to stimulate his sympathy with the weaker economic classes.<sup>3</sup>

Ryan’s father was avidly interested in the political arena and like most Irishmen and Catholics tended strongly towards the Democratic party. Ryan noted that the first political campaign which attracted his own sustained attention was that of 1884. At this time his father, and in fact a huge proportion of his fellow Irishmen and fellow Catholics, cast their first Republican vote in a national contest - voting Blaine instead of Cleveland. Ryan thought they were justified at the time and later his opinions were confirmed as he evaluated Grover Cleveland:

At no time since 1884 have I regretted the attitude that I then took toward Grover Cleveland. While I had always thought of him as an honest man, and while I liked his views on civil service reform and on the tariff, I could never see that he supported the cause of labor, the farmer, the small businessman, or the distressed classes. He refused government relief to the victims of a drought in Texas. He had no adequate conception of the fundamental economic factors and issues in American life. He never grasped the significance of the struggle between plutocracy and the masses. He never understood the concept of social justice nor accepted either it or its implications.<sup>4</sup>

In 1886, Ryan’s parents, at considerable sacrifice, sent him to the Christian Brothers School in St. Paul. He graduated in June

3 Ibid., pgs. 7-9.

4 Ibid., p. 11.

1887 at the age of eighteen. It was there that he decided to pursue the vocation of the priesthood. The following fall he entered St. Thomas Seminary in St. Paul. His annual expenses of two hundred dollars, a sum far exceeding his parents' meager means, were paid by his grandfather.<sup>5</sup>

While in seminary his interest in political justice was not diminished; rather it came to full bloom. Nicknamed "senator" by his classmates because of his almost daily attendance at the lower house of the Minnesota Legislature, Ryan's main focus of interest was Ignatius Donnelly whose proposals for economic reform included the Farmers' Alliance and the Knights of Labor.<sup>6</sup> His priestly studies gave clarity and fullness to his philosophy. Through his careful analysis of history and Catholic economic and social traditions so aptly expressed by the recent Popes, Leo XIII and Pius XI, Ryan saw how Jesus, through the Church, forms the consciences of mankind instructing them in their social obligations towards one another, this obligation going beyond prayer to action.

One of Ryan's first heroes was James Cardinal Gibbons. Gibbons persuaded the hierarchy of the Church not to condemn the Knights of Labor as a secret society, pointing out that the Catholic Church as "The one body in the world which had been the protector of the poor and weak for nearly 1800 years could not possibly desert these same classes in their hour of need."<sup>7</sup> Ryan recalled his delight when Rome's decision not to condemn the Knights "vindicated the vigilance and social vision of Cardinal Gibbons and the American hierarchy."<sup>8</sup> It should be noted that Margaret Sanger's father was one of the Knights' members.<sup>9</sup>

Another early influence in Ryan's life was his Archbishop, John Ireland. Ryan describes Archbishop Ireland as a patriot and "liberal and progressive in his attitude toward economic institutions".<sup>10</sup> A quote by Archbishop Ireland clearly shows the

5 Ibid., p. 7.

6 Ibid., p. 12.

7 Ibid., p. 19.

8 Ibid., p. 20.

9 Margaret Sanger, AN AUTOBIOGRAPHY, (New York, Dover Pub. 1971 originally published in 1938), p. 20.

10 Ryan, SOCIAL DOCTRINE IN ACTION, A PERSONAL HISTORY, p. 21.

### Catholic Church's efforts for the poor working classes:

The care of the masses implies an abiding and active interest in the social questions that torment humanity at the present time. (Pope) Leo XIII, who knows his age, and whose heart-beatings are in sympathy with it, has told Catholics their duties on this point. Whatever be the cause, there exist dreadful social injustices. Men, made in the image of the Creator, are viewed as pieces of machinery or beasts of burden. The moral instincts are ground out of them. They who should be the first and the last in promise and in deed are silent. Leo XIII speaks fearlessly to the world of the rights of labor; Cardinal Laviegerie pleads for the African slave; Cardinal Manning interposes his hand between the plutocratic merchant and the workingman of the docks. Christ made the social question the basis of His ministry. Throughout Her whole history the Church grappled with every social problem that came in her way and solved it. The Church liberated the Roman slave, raised up woman, civilized the barbarian, and gave civil rights to the child of serfdom. These are days of action, days of warfare. Into the arena, priest and layman! Seek out social evils, and lead in movements that tend to rectify them. Speak of vested rights, for this is necessary; but speak too of vested wrongs, and strive, by word and example, by the enactment and enforcement of good laws, to correct them.<sup>11</sup>

The Catholic Church was calling for people to have an active interest in constructively aiding the poor, a policy which Sanger considered immoral philanthropy.<sup>12</sup> Margaret Sanger's attitude toward the poor was to let them sink if they could not rise — that is, after they had been sterilized. She believed that poverty is the result of an inferior genetic endowment.

In the same year that Margaret Sanger published her book, PIVOT OF CIVILIZATION, Father Ryan traveled to Ireland and spent three weeks at a Dominican convent outside of Dublin. At this time he joined the Third Order of Penance of St. Dominic.<sup>13</sup>

11 Ibid., pgs. 24-25.

12 Sanger, PIVOT OF CIVILIZATION (New York: Brentano's, 1922).

13 Francis L. Broderick, RIGHT REVEREND NEW DEALER, JOHN A. RYAN, (New York, The Macmillian Co. 1963), 123.

As a secular priest he could join himself to an Order in this way. In order to move to the most liberal part of Catholicism, Ryan joined the Dominican Third Order of Penance because he admired St. Dominic as the perfecter of modern democracy. He also admired the first Third Order Dominican, Simon de Montfort, a medieval crusader who fought absolutely to defend the lives of the unborn babies of Europe who at that time were being aborted by an insane religious fanaticism called the Albigensian Manichees.<sup>14</sup> St. Dominic and Simon de Montfort were close friends whose mutual love of liberal and benevolent government inspired the world towards democracy. Simon de Montfort and St. Dominic, Crusader and Saint, were the heroes of John Ryan.

### CONTRASTING VIEWS ON LABOR

John Ryan was ordained a priest by Archbishop Ireland in 1898 and answered the Archbishop's call for priests to enter into the arena. From Ryan's very beginnings in social science we can see a marked difference between his thinking and that of Sanger's. Father Ryan believed in the dignity and rights of the working man whereas Sanger viewed the working man as sub-human and feared his attempts to organize into labor unions. Ryan saw the working man as cruelly beaten down by the wealthy into conditions not fit for animals and demanded more equitable treatment. Sanger saw the working man as a self-debasing animal whose breeding habits perpetuated his own miseries; and she believed that those who tried to aid working people were "immoral".

Father Ryan saw organized labor unions as a means for the working man to better himself and make his society more just. Ryan said:

The benefits obtained by the laboring class through the trade union and other forms of organization are so great and so conspicuous that they are no longer denied by any impartial person.<sup>15</sup>

Margaret Sanger, representing Three-in-One Oil Company,<sup>16</sup> was

<sup>14</sup> Joseph Campbell, *THE MASKS OF GOD: CREATIVE MYTHOLOGY*, (New York, The Viking Press, 1968), p. 159.

<sup>15</sup> Msgr. John A. Ryan, *DISTRIBUTIVE JUSTICE, THE RIGHT AND WRONG OF OUR PRESENT DISTRIBUTION OF WEALTH*, (New York, The Macmillian Co. 1927), p. 374.

<sup>16</sup> David M. Kennedy, *BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER* (New Haven and London, Yale University Press, 1970).

definitely not one of these "impartial" people. Her reasons for denying laborers the right to organize were self-serving. Sanger was not willing to lay any blame whatsoever on the industrialists for the miserable conditions of the working classes. Contrary to this position, Pope Leo XIII declared in defense of the proletariat:

Religion teaches the rich man and the employer that their work people are not their slaves; that they must respect in every man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, but is an honorable employment; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power.<sup>17</sup>

Sanger represented social Darwinism and a pseudo-scientifically contrived survival of the fittest that justified the rich to triumph over the poor. Ryan, meanwhile, following the teaching of his Church, called for a return to the doctrine of "stewardship" which states it is the moral duty of the wealthy to recognize that with their superfluous holdings they are responsible for caring for those less fortunate. Birth alone entitles every person to a share in the material wealth of the earth. This doctrine is made clear by Pope Leo XIII:

When one has provided sufficiently for one's necessities and the demands of one's state in life, there is a duty to give to the indigent out of what remains. It is a duty not to strict justice, save in case of extreme necessity, but of Christian charity.<sup>18</sup>

The Church lays the rich under strict command to give their superfluity to the poor.<sup>19</sup>

Margaret Sanger, although cleverly contriving for herself the public image of being a liberal, did not believe in the equality of all men and could not abide with a Church that made such radical statements and made them so loudly that they were heard around the world.

<sup>17</sup> Pope Leo XIII, *RERUM NOVARUM (THE CONDITION OF LABOR)*, 1891, para. 16.

<sup>18</sup> *Ibid.*

<sup>19</sup> Pope Leo XIII, *ON SOCIALISM, COMMUNISM, NIHILISM*, 1878; also see John A. Ryan, *DISTRIBUTIVE JUSTICE*, page. 271.

Msgr. Ryan did not equivocate in the demands he made on the capitalists:

The capitalist needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time, namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry.<sup>20</sup>

These were the things Ryan expected from a moral businessman, although he realized that because of greed many would not live up to their social obligations. In this case were a man and his family supposed to be left as victims? No! Msgr. Ryan believed that first private philanthropy, and then the State, had the obligation to safeguard the "dignity of the human person".

#### CONTRASTING VIEWS ON DEMOCRACY

In the two previous chapters dealing with Margaret Sanger, we have seen her views on democracy in the United States and how clearly she expressed her fears and hatred of "rule by mere number". Father Ryan, in his autobiography, again calls on Archbishop Ireland to give us a clear and concise statement of the Church's views on democracy:

The great theologians of the Church lay the foundations of political democracy which today attains its perfect form. They prove that all political power comes from God through the people, that the rulers are the peoples' delegates; and that when rulers become tyrants the inalienable right of revolution belongs to the people. The Church is at home under all forms of government. The one condition of the legitimacy of a form of government in the eyes of the Church is that it is accepted by the people. The Church has never said that she prefers one form of government above another. But, so far as I may from my own thoughts interpret the

<sup>20</sup> THE BISHOPS PROGRAM ON SOCIAL RECONSTRUCTION, reproduced fully in John Tracy Ellis's DOCUMENTS OF AMERICAN CATHOLIC HISTORY. (Milwaukee, Bruce Pub., 1956), p. 629.

principles of the Church, I say that the government of the people, by the people, and for the people, is more than any other, the polity under which the Catholic Church, the church of the people, breathes air most congenial to her mind and heart.

It is an age of battling for social justice to all men, for the right of all men to live in the frugal comfort becoming rational creatures. Very well! Is it not Catholic doctrine that birth into the world is man's title to a sufficiency of the things of the world? . . .<sup>21</sup>

#### CONTRASTING VIEWS ON STATE ACTION

When introduced to Pope Leo XIII's encyclical "On the Conditions of Labor" (Rerum Novarum) in post graduate school, Father Ryan saw it as a focal document on which a whole social program could be based. Current American thought would have perceived Pope Leo's declarations on the regulatory functions of the state over industry as new and dangerous. American Catholics and their fellow Americans had been indoctrinated with theories of nonintervention toward the poor which were not far removed from the extreme laissez-faire policies embraced by Margaret Sanger. Pope Leo XIII's ideas were much different:

Whenever the general interest of any particular class suffers, or is threatened with evils, which can in no way be met, the public authority must step in to meet them. . .

The richer population have many ways of protecting themselves, and stand less in need of help from the state; those who are badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the state.<sup>22</sup>

Margaret Sanger's disdain for government aid to the suffering ran so deep that she even criticised assistance to the blind, deaf and crippled.<sup>23</sup>

<sup>21</sup> Msgr. John A. Ryan, SOCIAL DOCTRINE IN ACTION, p. 42. Quoted from THE CHURCH AND MODERN SOCIETY, vol. II.

<sup>22</sup> Msgr. John A. Ryan, SOCIAL DOCTRINE IN ACTION, p. 44.

<sup>23</sup> Margaret Sanger, PIVOT OF CIVILIZATION.

"FAIR WAGES" —  
A WORD NEVER SPOKEN BY MARGARET SANGER

Msgr. Ryan, who considered the Fair Labor Standards Act the culmination of his life's work, developed the "living wage" philosophy which answered many of the human problems relating to the poor working classes. Margaret Sanger only answered these problems with birth control and sterilization. Any type of really liberal social reform is conspicuously lacking in Sanger's suggestions and ideas for a better world. These human-type reforms were not lacking from Sanger's scheme by any innocent oversight but by her direct intention of representing the elite; she rejected and attacked the workable liberalism presented by Ryan. She vehemently opposed Ryan who stated in his "living wage" philosophy:

Not the economic but the ethical value of the service rendered, is the proper determinant of justice in the matter of wages; and this ethical value is always equivalent of at least a decent livelihood for the laborer and his family.<sup>24</sup>

In other words, it is a matter of human justice that employers follow moral guidelines in determining wages and they must take into account the familial needs of the employee. Ryan, representing the ancient traditions of Catholic teachings, defended the rights of the poor most aptly in his major work, *DISTRIBUTIVE JUSTICE*, in which he wrote:

On what ground is it contended that a worker has a right to a decent livelihood, rather than to a bare subsistence? On the same ground that validates his right to life, marriage, or any of the other fundamental goods of human existence: on the dignity of personality. Why is it wrong and unjust to kill or maim an innocent man? Because human life and the human person possess intrinsic worth; because personality is sacred. But the intrinsic worth and sacredness of personality imply something more than security of life and limb and the material means of bare existence. The man who is not provided with the requisites of normal health, efficiency and contentment lives a maimed life, not a reasonable life. His physical condition is not worthy of a human

<sup>24</sup> Msgr. John A. Ryan, *DISTRIBUTIVE JUSTICE, THE RIGHT AND WRONG OF OUR PRESENT DISTRIBUTION OF WEALTH*, p. 332.

being. Furthermore, a man's personal dignity demands not merely the conditions of reasonable physical existence, but the opportunity of pursuing self-perfection through the harmonious development of all his faculties. Unlike the brutes, he is endowed with a rational soul, and the capacity of indefinite self-improvement. A due regard to these endowments requires that man shall have the opportunity of becoming not only physically stronger, but intellectually wiser, morally better, and spiritually nearer to God. If he is deprived of these opportunities he cannot realize the potentialities of his nature nor attain the divinely appointed end of his nature. He remains on the plane of the lower animals. His personality is violated quite as fundamentally as when his body is injured or his life destroyed.<sup>25</sup>

Margaret Sanger, who believed very strongly in the inborn inferiority of certain classes in society, did not believe that all men had the ability of self-improvement and thus did not believe in the intrinsic worth and sacredness of the human personality. Therefore, she disagreed with all the things that Ryan declared to be a man's just due.

In the "Bishop's Program of Social Reconstruction", authored by Msgr. Ryan, are outlined the things that "justice demands are due" to a man and his family. Ryan stresses the need for a legal minimum wage that would suffice the needs of the employee's family, including "enough to make possible the amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age".<sup>26</sup> Such a minimum wage would of course enable a man to provide adequate medical care for his wife to give birth to and care for a child, thus making an alternative to the only solution offered by Margaret Sanger which was mandatory birth control and sterilization for the working classes.

Ryan also addresses himself to education and demands that there be "no class divisions in education".<sup>27</sup> On the other hand,

<sup>25</sup> *Ibid.*, p. 320.

<sup>26</sup> *THE BISHOPS PROGRAM ON SOCIAL RECONSTRUCTION*, reproduced fully in John Tracy Ellis's *DOCUMENTS OF AMERICAN CATHOLIC HISTORY*, p. 622.

<sup>27</sup> *Ibid.*, p. 625.

Margaret Sanger makes such statements regarding education as: "...if the time and money now spent in the fruitless attempt to make silk-purses out of sows' ears were devoted to the higher education of children of good natural capacity, it would contribute to national efficiency".<sup>28</sup> Sanger demanded that in order to eliminate the problems of child labor, the working class have no more children. In sharp contrast to this, John Ryan demanded strict child labor laws to protect children.

### CONTRASTING VIEWS ON CHARITY

Margaret Sanger, in making her feelings known about charity, again cleared herself of any suspicion of being a liberal. Sanger criticised the success, not the failure of charity. She called for a halt to the medical care being given to slum mothers, and decried the expense to the taxpayers of monies being spent on the deaf, blind and dependent. She condemned the foreign missionaries for reducing the infant mortality rates in underdeveloped countries, and declared charity to be more evil than the reasons, whatever they might be, for the poor to need aid in the first place.

Sanger's thinking might have driven a true liberal to utter despair if it were not for the clean and fresh air that Msgr. John Ryan and his Church radiated in the world on behalf of the downtrodden. In Msgr. Ryan's autobiography there is a chapter that deals with his ideas and involvement in organized charity. He explains how he was drawn into the field of organized charity:

This interest grew naturally out of my concern with living wages and with industrial reform in general. A minimum just wage, the alleviation of poverty and relief for needy individuals, are interrelated concepts; the actions and policies which they involve all aim at the uplifting of ill-fed, ill-clothed, and ill-housed men, women and children to a level of existence worthy of creatures made in the image and likeness of God.<sup>29</sup>

Where Margaret Sanger condemned charitable medical care for slum mothers, John Ryan demanded:

...municipal clinics where the poorer classes could obtain the advantages of medical treatment by

<sup>28</sup> Margaret Sanger, PIVOT OF CIVILIZATION, p. 92.

<sup>29</sup> Msgr. John A. Ryan, SOCIAL DOCTRINE IN ACTION, p. 86.

## THE MIDDLE WESTERN STATES BIRTH CONTROL CONFERENCE

WHERE? Chicago

WHEN? October 29-30-31

WHY? Because —

*The high cost of Charities and Corrections is an ever increasing burden on all American communities.*

*The self-supporting, self-respecting members of society must shoulder the burden of the defective, delinquent and dependent.*

*Public funds that should be expended upon children constitutionally able to derive the benefits of education are diverted to sustain the feeble-minded, and the unfit.*

*Social agencies confess their inability to strike at the roots of these evils.*

*To ameliorate social evils is not enough.*

### WE MUST PREVENT THEM!

Therefore—

We are calling together Social Workers, Doctors, Public Health Officials, etc. to

### THE MIDDLE WESTERN STATES CONFERENCE

which will be held in the Ball Room of the Hotel Drake, Chicago,

October 29, 30, 31, 1923.

MONDAY, OCTOBER 29<sup>TH</sup>  
5 P. M.—Reception  
7-8 P. M.—Registration of Delegates  
8 P. M.—Opening Meeting

#### TUESDAY, OCTOBER 30<sup>TH</sup>

Morning Session, 9:30  
Humanity at the Crossways  
Social Trend in America  
Hereditary Pauperism  
Moral Decadence  
Afternoon Session, 2:30  
The Cost in Social and Spiritual Values  
The Deterioration of Child Life Through Child Labor  
Feeble-minded and the Labor Problem  
The Cost in Dollars and Cents of Disease, Defect, Delinquency and Dependency  
DISCUSSION

Evening Session, 8:00  
For Medical Profession only  
Methods of Contraception

#### WEDNESDAY, OCTOBER 31<sup>ST</sup>

9:30  
CONSTRUCTIVE ISSUES  
Health { Individual  
National  
Racial  
Welfare { Infant  
Maternal  
Hygiene { Mental  
Social  
Is Continence Practicable in Marriage?  
Sterilization—and Sterile Marriages  
DISCUSSION  
2:30  
Report of American Birth Control League Activities  
History of Legislation—Federal and State  
7 P. M. — Dinner  
Eugenics—The Super Race

specialists at a reasonable cost...A vast amount of unnecessary sickness and suffering exists among the poor and lower middle classes because they cannot afford the advantages of any other treatment except that provided by the general practitioner. Free medical care should be given only to those who cannot afford to pay.<sup>30</sup>

Sanger's solution to slum-type housing was to first eliminate the people who dwelled there and then burn the buildings down. John Ryan demanded decent housing for the poor working classes to be provided by either private or governmental agencies.

Father Ryan was asked to address the National Conference of Charities and Corrections and, as a true liberal, spoke of the real causes of poverty and where the blame should realistically be placed:

Intelligent students and workers in the field of charitable effort no longer impute all pauperism and poverty to deficiencies in the individual. They realize that a considerable proportion of dependency occurs despite the utmost efforts of the individual...despite the presence of individual capacities that are fully up to the average. The true cause of such dependency is to be sought in insufficient incomes and insufficient standards of living.<sup>31</sup>

In other words, Ryan said that the poverty of the proletariat was not caused by their breeding habits and bad genes, as Sanger believed, but by unfair wages and other disproportions in society that were in no way their fault. Ryan went on to define the minimum normal standard of living for a family, in terms of both goods and money, and urged the members of the Conference to ascertain what the minimum normal standard of living was and how many families were below this standard because of inadequate wages. He called on the charity workers to appeal to the employers to give them some idea of the amount of poverty that is caused because of their failure to pay a living wage, to bring about public condemnation of employers who intentionally withheld the living wage, and to work to enact laws that would enforce an adequate standard of compensation to the worker. He exhorted these charity workers to educate the public about how

30 THE BISHOPS PROGRAM ON SOCIAL RECONSTRUCTION, p. 624.

31 Msgr. John A. Ryan, SOCIAL DOCTRINE IN ACTION, p. 88.

much poverty was caused by economic conditions and to blot out "the complacent notion that the poverty stricken have only themselves to blame".<sup>32</sup> This very statement strikes a real blow at the heart of Sangerian thinking and leaves no doubt as to why she hated the Catholic Church, the Mother of True Charity.

#### CONTRASTING VIEWS ON REPRODUCTIVE FREEDOM

"On the Condition of Labor", by Pope Leo XIII, became one of the major guiding principles of Ryan's teachings and actions. He quoted various sections of it as a witness in Congress against the ideas that Margaret Sanger presented. Sanger was asking for the state to require licenses to have babies; compulsory birth control and sterilization of the poor for the economic relief of the rich and doing this all in the name of liberality. John Ryan was defending the rights of all people with the true liberalism of the Church:

No human law can abolish the natural and primitive right of marriage, ordained by God's authority from the beginning.<sup>33</sup>

Sanger believed that the state was foolish to allow just anyone to marry and have children; she advised them to set up some regulations concerning who should be allowed to have children. But Father Ryan, drawing from the encyclical "On Christian Marriage", proclaimed:

Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm, or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason...And more, they (the state) wish to legislate to deprive these of that natural faculty (of parenthood) by medical action despite their unwillingness...Against every right and good they wish the civil authority to arrogate to itself a power which it never had and can never legitimately possess.<sup>34</sup>

32 Ibid., p. 89. (From Proceedings of the National Conference of Charities and Corrections, 1906, p. 3)

33 Pope Leo XIII, RERUM NOVARUM (THE CONDITION OF LABOR), 1891, para. 9.

34 Pope Pius XI, CASTI CONNUBII (ON CHRISTIAN MARRIAGE), 1930, para. 68 and 70.





## When Your Furniture "Blooms"

The high polish of your piano and other fine furniture becomes cloudy very quickly. Varnish manufacturers call this "bloom." It makes new furniture look old and old furniture older. Worst of all, it indicates careless housekeeping.

How to remove this unsightly "bloom" is the ever present problem of all good housewives until they try

### **3-in-One** *The High Quality Household Oil*

Use the right way. 3-in-One not only removes the "bloom" but restores the lustrous finish and preserves it. Even surface scratches disappear. Follow these directions carefully and your furniture will look almost as if it had just come from the factory:

Wring out a cloth in cold water and sprinkle with a few drops of 3-in-One. Go over a small surface at a time, rubbing with the grain of the wood. This removes "bloom," finger marks, grease and surface scratches. Polish with a dry cloth and see the bright new look return.

Use this same method for cleaning and polishing all woodwork; painted, varnished and hardwood floors; oilcloth and linoleum.

Seventy-nine uses for 3-in-One in the home—lubricating, cleaning, polishing and preventing rust—are illustrated and explained in the Dictionary which is packed with every bottle and sent with every sample.

3-in-One is sold at all stores in 1-oz., 3-oz. and 8-oz. bottles and in 3-in-One Handy Oil Cans.

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J. Noah Slee, the financial backer of Sanger's birth control movement frequently placed his company's advertisements in the Birth Control Review magazine. It was his money that made Sangerian birth control a worldwide success.

How Sanger, who posed so well as a liberal, must have hated hearing these ideas that were diametrically opposed to her "Plan for Peace" — in reality her plan was a proposal for peaceful and quiet genocide of inferior sorts of people. This statement, carried throughout the world by the Roman Catholic Church, was a strong threat to Sanger's totalitarian schemes.

Between the years 1931 and 1934 there were five congressional hearings on the subject of birth control. In 1932 the National Catholic Welfare Conference asked Msgr. John Ryan, head of the Social Action Department (formerly Department of Social and Charitable Services), a division of the NCWC, to face Margaret Sanger at the hearing. At this hearing Ryan said that birth control was a diversion of energy from social reform.<sup>35</sup> Meanwhile, Sanger was asking for birth control, claiming it as an aid for the individual family.

At the next hearing in January 1934, Sanger moved away from the individual-need idea to the necessity of making birth control information available to the poor because it would ease unemployment and reduce the taxes that were a burden to the better segments of the American society.<sup>36</sup> Msgr. Ryan referred to Sanger's idea that birth control would ease unemployment as "fantastic". Ryan's retort was that if the United States was not well on its way from recovering from the depression before any considerable number of children were born "then we better get ready for something else in the social order, or a social revolution".<sup>37</sup> Sanger, who viewed economics through the eyes of Three-in-One Oil Company, accused Ryan of being an "amateur economist".<sup>38</sup>

Margaret Sanger's reasons for birth control, sterilization, and abortion have been made clear in the two previous sections. The lengths to which she would go to achieve her goal were no less than totalitarian. Msgr. Ryan was not naive; he saw what was needed to fulfill the requirements of the Sangerian "Shangri-la" and spoke out against these all-encompassing abuses to the human spirit and personality. He saw the means of obtaining the small

35 Francis L. Broderick, RIGHT REVEREND NEW DEALER, JOHN A. RYAN, p. 149.

36 David M. Kennedy, BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER, p. 236.

37 Ibid., p. 236.

38 Ibid., p. 236.

family, which was becoming the fad of society, as "often criminal — the murder of the unborn offspring".<sup>39</sup> He was aware that the advocates of birth control and sterilization were proposing that these things be compulsory. In an article in Commonweal magazine entitled "Who Shall Obey the Law" Ryan stated:

Citizens can derive consolation and courage from the reflection that they are battling for fundamental democracy, for the majority rule, for the vanquishment of fanaticism. . . against compulsory birth control for the poor, against sterilization for "social inadequates", and against all the other tyrannies that the self-righteous and superior sections of our population would impose upon their "inferior" fellow citizens.<sup>40</sup>

At the Congressional Hearing in 1934 Msgr. Ryan made the true liberals' opposition to Sangerian birth control clear, he asserted:

To advocate contraception, as a method of bettering the condition of the poor and unemployed, is to divert the attention of the influential classes from the pursuit of social justice and to relieve them of all responsibility for our bad distribution and other social maladjustments. We simply cannot — those who believe as I do — subscribe to the idea that the poor are to be made responsible for their plight, and instead of getting justice from the government and more rational social order, they are to be required to reduce their numbers. I repeat that this is Toryism.<sup>41</sup>

Margaret Sanger viewed Msgr. Ryan as a conservative, yet on closer examination, his views on birth control were more in keeping with ideas of universal human freedom from economic coercion than was the superficial type of false liberalism with which Margaret Sanger deceived the American public.

# Catholic Bishops assail birth control as millions face starvation

The charges of the Roman Catholic Bishops on November 14 add up to a frontal attack on organized family planning. The Bishops called upon everyone: "to oppose, vigorously and by every democratic means, those campaigns already underway in some states and at the national level toward the active promotion, by tax-supported agencies, of birth prevention as a public policy, above all in connection with welfare benefit programs."

This aggressive move was made notwithstanding the known facts respecting the population explosion which President Johnson has called "humanity's greatest challenge."

### Tidal wave of people

A tidal wave of three billion more people will inundate the earth in the next 30 years, if the present rate of increase is not arrested!

The population of the United States may increase by 150 million!

Famine already stalks the earth. India, kept from the brink today by U.S. wheat shipments, will add 200 million more people by 1980.

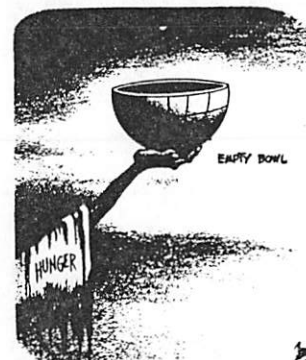
"The world is on the threshold of the biggest famine in history," concludes Dr. Raymond Ewell, former advisor to the Government of India. Dr. Ewell predicts famine in India, Pakistan and Communist China about 1970, and in Brazil, Egypt, Indonesia, and Turkey shortly after.

The Bishops' accusation goes beyond their unsupported charges of coercion of women on welfare. It encompasses all family planning, domestic and international. It strikes at "our Government's stepped-up intervention in family planning, including the subsidizing of contraceptive programs at home and abroad."

### World catastrophe in prospect

If the Bishops succeed in their attempt:

1. Millions of women on welfare would be deprived of the knowledge and effective methods of preventing the birth of children they cannot care for.
2. Through fear of reprisal at the polls, state legislators may hold back welfare funds for family planning, thereby increasing the tax burden of unwanted children.
3. Federal administrators, whose "stepped-up" programs the Bishops have attacked, may cut or diminish those programs.
4. The President of the United States himself is threatened by the Bishops' warning that "our public officials be on guard."
5. Congressmen may hesitate to advance the program on for-



sign aid in the population field so splendidly begun by the 89th Congress. Without population control the huge \$7 billion Food for Peace program will be a mere stop-gap, saving the lives of those who would produce still more hungry people.

"Either we take the fullest measures both to raise productivity and to stabilize population growth, or we face a disaster of unprecedented magnitude," according to Dr. B. R. Sen, Director-General of the United Nations Food and Agriculture Organization.

If such measures are not taken, it is likely that Americans — a humane people — may be rationing the food on their own tables in the not distant future.

### Public favors birth control

John F. Kennedy was the first U.S. President to concern himself officially with the problem of population limitation.

The Bishops' attack has been read by enlightened Catholic leaders with a sense of disbelief and dismay. They have called it unrealistic, out-of-date, reactionary and inconsistent with the spirit of Vatican II in the modern world. Professor William D'Antonio of Notre Dame University referred to the Bishops' statement as "beating a dead horse."

Asked in a Gallup survey last year if birth control information ought to be easily available to any married person wanting it, 87 per cent of Catholics and 88 per cent of non-Catholics said YES.

### The battle will be won

The National Academy of Sciences, the nation's leading scientific body, has declared that "the population problem can be successfully attacked by developing new methods of fertility regulation and implementing programs of voluntary family planning widely and rapidly throughout the world."

The magnitude of the challenge, however, is so great that only Government can meet it fully. The National Council of Churches has come out against any government curtailment of "its efforts to provide increasingly adequate services for all families or governments where such services are desired."

Individuals and organizations should speak out quickly in vigorous support of the Government's present program. Contact Federal, State and City officials. Point out that the American people—Catholics, Protestants and Jews—are overwhelmingly behind the program, as every poll shows.

Birth control is a popular cause which can be supported confidently.

If in the years to come the earth should be ravished by the fabled horsemens of the Apocalypse—War, Famine, Disease and Death—let the responsibility not be ours.

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39 Francis L. Broderick, RIGHT REVEREND NEW DEALER, JOHN A. RYAN, p. 38.

40 Msgr. John A. Ryan, SOCIAL DOCTRINE IN ACTION, p. 185.

41 David M. Kennedy, BIRTH CONTROL IN AMERICA, THE CAREER OF MARGARET SANGER, p. 147.

Full-page ad in New York Times showing that Margaret Sanger's anti-Catholicism is carried on: their campaign was so successful that many people today are shocked to learn that there never was a "population explosion crisis".

## CONTRASTING VIEWS ON RELIGION

In the previous section we had a brief view of the eugenicist's God: Sanger quotes the Anglican Reverend Inge who tells us how Jesus Christ Himself was one of the fortunate eugenic illuminati who understood the great mysteries of fame and shame, wealth and poverty, health and sickness, beauty and ugliness. Inge tells us of Jesus's "admirably clear and unmistakable eugenic precepts" reflected in His parable: "Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Inge adds clarity to Jesus's words by comparing them to the well known eugenic expression: "You cannot make a silk purse out of a sow's ear." He then declares that we are sinning if we do not eugenically breed the material needed for the creation of the Kingdom of God upon earth.<sup>42</sup> We have seen quite clearly that these "sows' ears" or "thorns and thistles" of humanity, from the viewpoint of Sanger and Inge, were always the poor.

In Sanger's view, the poor were not simply beggars and vagrants but the working people, the common man who was barely able to keep up with the material needs of his family in order to keep destitution from his door.

An historical investigation reveals that the common man was not always debased. In the past he enjoyed a simple but dignified life.<sup>43</sup> Even the pauper was obliged to be treated with the greatest compassion because his care was a matter of religious duty. How then did the common man fall to such a low state?

We must first look at the religious traditions of the Roman Catholic Church in England, and then to the drastic changes that came with King Henry VIII's establishment of the Church of England.

The Roman Church, called the "Patrimony of the Poor",<sup>44</sup> gave one third of its revenues to be used to sustain the poor. This

42 Margaret Sanger, PIVOT OF CIVILIZATION.

43 James J. Walsh, THE THIRTEENTH — GREATEST OF CENTURIES, (New York, Catholic Summer School Press, 1913), Appendix III "Criticisms, Comments, Documents".

44 William Cobbett, HISTORY OF THE PROTESTANT REFORMATION, (New York, Benziger Bros. Inc.), p. VII.

care was dispensed by various religious institutions such as the monasteries, the Religious and Third Orders, and the guilds that were founded on religious concepts and Catholic social teachings. The monasteries cared for an unknown number of people—both those who lived on the monastic lands and those who presented themselves at the gates of the monasteries seeking food, shelter, or medical care.<sup>45</sup> The Religious and Third Orders provided educational systems, general poor relief, and hundreds of hospitals offering medical care to all people equally. The guilds protected the working man from economic devastation by providing benefits that our society has only recently re-instituted and which still are absent in many modern societies: the right to organize, unemployment insurance, old age pensions, life insurance, care for widows and orphans, fair working hours and conditions.<sup>46</sup> This system provided the working man with an unimaginable abundance of leisure time compared with the later era of the industrial revolution or even our own modern age. Before Henry VIII, Catholic England had developed a "system of sick and poor relief which, in efficiency, has never been equalled, and which in its union of ideal with practical ministry, puts to shame the modern palliatives of pauperism".<sup>47</sup> The Roman Church had provided the "Merrie Ole England" where there was not to be found the bleak destitution of the age that was to follow.

During the rule of King Henry VIII were to be heard increasing complaints that the Catholic Church encouraged poverty by trying to relieve it. This distorted social thinking survived through the Anglican tradition and was successfully espoused by Margaret Sanger. When Henry broke away from the Church he was all too ready to suppress the Catholic religious institutions in order to gain support for his position against the Pope in Rome. He confiscated the monasteries and their lands, the hospitals, and suppressed the ancient religious guilds that had provided social charity.<sup>48</sup> In a crescendo of calamities for the common man, Henry's successors continuously legislated against the poor and the working man until a truly "disinherited" class was created — disinherited from the rightful means and goods needed by the

45 Arthur Lyon Cross, Ph.D., A HISTORY OF ENGLAND AND GREATER BRITAIN, (New York, The Macmillian Co., 1917), pgs. 342-343.

46 George Clune, THE MEDIEVAL GILD SYSTEM, (Dublin, Brown and Nolan Ltd., 1943)

47 Carl R. Steinbicker, POOR RELIEF IN THE SIXTEENTH CENTURY, (Philadelphia, The Dolphin Press, 1937), p. 1.

48 Francis Aidan Gasquet, HENRY VIII AND THE ENGLISH MONASTERIES, (London, South Countries Press, Ltd., 1895)

human person to live in reasonable dignity and health. The poverty that these unfortunate people had fallen into was now considered a vice. The successors of Henry VIII, "convinced that character is all and circumstances nothing, saw in the poverty of those who fell by the way not a misfortune to be pitied and relieved, but a moral failing to be condemned; and in riches they saw the blessing which rewards the triumph of the energy and will (of the individual)." <sup>49</sup> Thus the well-to-do came to believe that they were saved and that the poor were to be damned. <sup>50</sup>

Henry's friends, the beneficiaries of this calamity, were no longer obligated to the social teachings of the Church of Rome. The severance allowed this new class to ignore their recognized religious and moral responsibilities to relieve the suffering of the poor and behave justly toward the worker and his family. Glutted by the booty of the Church, the new class was gradually able to destroy the ancient working men's guilds and to turn the tenants of the former monasteries out into the world of the disinherited, seeking employment and the bare necessities of subsistence. Henry, who had already made thievery a capital crime, now also made vagrancy and unlicensed begging a crime whose third offense was punishable by death. <sup>51</sup> With no monastic system to care for the increasing number of paupers, Henry charged the municipalities to provide poor relief and outlawed the dispensing of private alms. In 1601 his daughter, Elizabeth, enacted the classic poor law that was to be the foundation for all succeeding poor laws in England. This law established that the poor be provided with employment and it developed the ill-famed workhouses. The workhouses became the place where the destitute could be used to improve the national wealth. <sup>52</sup> Where once there was little destitution, now an incredible number of English citizens — whole families, the aged and ill — were forced into workhouses as a condition of obtaining the bare necessities of life. Feeding on this destitution and disenfranchisement, the upper classes confiscated by legislation greater and greater portions of lands, in turn increasing the number of landless and unemployed.

<sup>49</sup> R.H. Tawney, RELIGION AND THE RISE OF CAPITALISM, (Penguin Books, 1937), p. 208.

<sup>50</sup> George Clune, THE MEDIEVAL GILD SYSTEM, p. 188.

<sup>51</sup> Arthur Lyon Cross, Ph.D., A HISTORY OF ENGLAND AND GREATER BRITAIN, p. 342-343.

<sup>52</sup> Ibid., p. 342-343.

It is easy to understand why William Cobbett, a non-Catholic, states in his HISTORY OF THE PROTESTANT REFORMATION, "It was not a 'reformation' but a 'devastation' of England." <sup>53</sup> The historical facts of Catholic England are largely unknown today; they had already been forgotten by the beginning of the 18th century when Cobbett wrote his book. He reminds his readers:

Englishmen in general suppose that there were always poor-laws and paupers in England. They ought to remember that for nine hundred years, under the Catholic religion, there were neither. They ought, when they hear the parson cry "no-popery", to answer him by the cry of "no-pauperism". They ought, above all things, to endeavor to ascertain how it came to pass that this land of roast beef was changed, all of a sudden, into a land of dry bread or of oatmeal porridge. <sup>54</sup>

John Ryan used the period before the Protestant "devastation" as an example and blueprint for the re-establishment of an equitable society that would provide once again a compassionate view towards the poor. This rich Catholic tradition was the source of John Ryan's strength in his fight against Margaret Sanger's plans for modern society.

Margaret Sanger, who considered her "religion" to be birth control, drew her inspiration from the type of elitist thought that began with King Henry VIII and was carried on admirably by the Anglican Parson, Thomas Robert Malthus (1766-1834). Before the term "birth control" was coined, the term "neo-Malthusianism" was used. The Neo-Malthusian League was first established by the wealthy Drysdale family in England; the motives of the involvement of the wealthy class in eugenical birth control are much more apparent in the light of the revelations concerning England's history.

The ideas of Parson Malthus were strongly embraced by Margaret Sanger. Malthus powerfully influenced the course of Poor Law reform in England, and colored the attitude of the social services in general for a century or more. <sup>55</sup> Malthus attacked the

<sup>53</sup> William Cobbett, HISTORY OF THE PROTESTANT REFORMATION, p. 21.

<sup>54</sup> Ibid., p. 124.

<sup>55</sup> D.V.Glass, INTRODUCTION TO MALTHUS, (New York, Wiley and Sons, Inc., 1953), p. ix.

Poor Laws, not because they offered the poor too little aid, but because they offered too much. He held a belief exactly opposed to the Catholic belief when he stated: "We are bound in justice and honor formally to disclaim the right of the poor to be supported."<sup>56</sup> Malthus was one of many who had conveniently forgotten the situation that had caused the severe poverty in England. Instead he formulated the clever theological scheme that the poor had fallen to such a state through their own innate low nature. Because of their lack of Christian piety, their vices, sins and base sexual habits, they were being punished by God through severe poverty, famines and plagues. The poor man compounded his poverty by being imprudent enough to marry and have children. Malthus declared that the likes of these should be left "to the punishment of nature, the punishment of want".<sup>57</sup> God and nature had decreed the suffering of the poor; and to aid the poor in any way was counterproductive to God's law. Here are the roots of Sanger's "Cruelty of Charity" and her belief that the Catholic Church's dispensing of charity was "immoral".

Malthus and Sanger joined hands and stood in full agreement about the cause of poverty and how it should be treated. In a truly religious sense they both declared it "immoral" to try to uplift the poor by providing them with medical care, education, fair wages, a right to marry and raise a family in a decent shelter. Far be it from either Malthus or Sanger to stand in the way of God Almighty in preventing these sinners from receiving their just due — starvation. Starvation, the benevolent grim reaper, which faithfully served by cutting off from humanity its sub-normals. Starvation — the "Great Purifier". But in the Sangerian "Shangri-la" starvation was helped (as an act of great mercy to the human race) by four other benevolent fallen Angels — the Four Horsemen — Sterilization, Abortion, Contraception, and Imprisonment. How could such a thorough-going plan fail?

<sup>56</sup> Allan Chase, *THE LEGACY OF MALTHUS, THE SOCIAL COSTS OF THE NEW SCIENTIFIC RACISM*, (New York, Alfred A. Knopf, 1977), p. 74. Quoting Thomas Robert Malthus, *AN ESSAY ON THE PRINCIPLE OF POPULATION*, Book IV chapter 8, (1803).

<sup>57</sup> *Ibid.*, p. 77 (quoting Malthus' *ESSAY*, second edition).

## CONCLUSION

It has always been the spirit of liberalism to remind the rich to take better care of the poor and John Ryan was truly a liberal. He dedicated his entire lifetime to reminding the rich of their prime duty to the poor: that superfluous goods are a "trust to be administered for the benefit of the needy".<sup>58</sup> Ryan wanted subsidies for activities that would improve the worker's condition. Msgr. Ryan was fond of saying that it was past time for somebody to remind Christians that the idea of stewardship of property was traditional Christian teaching; and he spoke of moral suasion such as the withholding of the privileges of Church membership from recalcitrant employers and public condemnation of such employers.<sup>59</sup> Ryan was a member of numerous liberal organizations including the American Civil Liberties Union, although he eventually resigned from the A.C.L.U. because he felt that it had begun to lack generosity.<sup>60</sup>

John Ryan was an internationally influential voice on economics for nearly twenty years. He had authored the "Bishops Program for Social Reconstruction" which was acclaimed internationally by Catholics, Protestants, political leaders, journalists, economists, and labor leaders. Many of its proposals, then considered radical, have been long taken for granted by the American public: minimum wage legislation; unemployment insurance; 16 year minimum age for working children; legal enforcement of the right of labor to organize; a national employment service; public housing for the working classes; and many others. Robert H. Jackson, the Attorney General of the United States in 1938 said: "Liberal political thinking in America has been profoundly influenced by the 'Bishops Program for Social Reconstruction' " — authored by Monsignor John Ryan.

In the spring of 1939, Monsignor Ryan celebrated his 70th birthday and the party was attended by such people as Justice Felix Frankfurter, Justice Black, Secretaries Perkins and Morgenthau of President Roosevelt's cabinet, Senator James

<sup>58</sup> Francis L. Broderick, *RIGHT REVEREND NEW DEALER, JOHN A. RYAN*, p. 40.

<sup>59</sup> *Ibid.*, p. 41.

<sup>60</sup> Msgr. John A. Ryan, *SOCIAL DOCTRINE IN ACTION*, p. 175.

<sup>61</sup> *Ibid.*, p. 151.

Mead of New York and 35 or 40 other members of the Senate and House.<sup>62</sup> They all came to honor this great social reformer whom Margaret Sanger had tried to write off as an "amateur economist." Senator Mead said of Ryan:<sup>63</sup>

Dr. Ryan is a pioneer today in the field of liberalism just as he was a pioneer in liberalism thirty or more years ago. To his progressiveness and his ceaseless struggle for the betterment of mankind I pay tribute. He advances the well-being of the common man.

Ryan spent the remaining years of his life teaching social workers. He was fond of quoting the death-bed words of the great French Dominican, Pere Lacordaire: "I die a repentant monk but an unrepentant liberal."<sup>64</sup> Msgr. Ryan, who died at the age of 76, treated these words as a perfect summation of his own life.

The American Bishops have continued Msgr. Ryan's work for justice. In 1966 (see page 97), responding to cries of coercion from women on welfare, the Bishops called everyone to "vigorously oppose those campaigns for the promotion, by tax-supported agencies, of birth prevention as a public policy, above all through welfare programs." Msgr. Ryan and the Bishops fought for years against Margaret Sanger's infiltration of the public charity system; here is her description of her plan and of its success:

We cannot ask for a cradle competition between the intelligent and the ignorant, but a drastic curtailment of the birth rate at the source of the unfit and incompetent. We are doing our utmost to reach the lower strata of the population in our clinics and through social workers.<sup>65</sup>

The Catholic Church has been vindicated. We see now it is not the Pope that intrudes into the sanctuary of the bedroom, but it is Margaret Sanger who mutilates and confounds, robs and threatens the most precious gift of marriage — the procreation of children.

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<sup>62</sup> Ibid., p. 278.

<sup>63</sup> Ibid., pgs., 278-279.

<sup>64</sup> Ibid., 126.

<sup>65</sup> Linda Gordon, WOMAN'S BODY, WOMAN'S RIGHT, p. 359.

## Section Five

# RACISM AND THE MEASUREMENT OF THE HUMAN SOUL:

The Great I.Q.-Test-Index-  
of-Racial-Worth-Hoax

## TOOL OF RACISM: THE I.Q. TEST

Trying to give the devil his due, many people have approached me since the first printing of this book in a somewhat disturbed condition because they believe, in sympathy with Margaret Sanger, that somehow some groups of people are inherently intellectually inferior to some other groups. They believed, in their heart of hearts, that it is quite possible to breed a genetically superior human group in spite of the failure of all comparative psychologists to breed an inherently superior, brainy group of rats or some other kind of animal.

Speed can be bred into a race horse by producing thin quick legs that break at the slightest stress. But why do they assume that man can be bred to be mentally superior the way a horse can be bred to run faster on flat easy ground? Perhaps our ability to specialize various plants and animals in ways that are more advantageous to man leads to the overly simplistic conclusion that men also could be selectively bred like bulls to produce great creative brain power.

During the Middle Ages royal families endeavored to produce superior offspring by enforcing a very rigid and highly selective breeding schedule in royal families. We know the result. Invariably the so-called great European geniuses such as Michelangelo and Leonardo da Vinci rose up from very undistinguished root stock.

In modern times efforts to produce an animal with a superior brain by selective breeding have proven totally unsuccessful. One comparative psychologist, after much and long careful labor in selective breeding, produced a population of rats he considered superior. (Only those rats who could run a maze in very fast time in order to receive a food reward were allowed to produce a group of offspring. These offspring were in turn culled of their slow offspring for many rat generations.) Indeed, he seemed to have produced a superior race of "smart" rats who could run a maze somewhat faster than any other group of rats. He took his superior rat race on tour across the United States in order to prove that if one was scientific enough one could indeed produce a superior race. If among animals, why not with man? But other scientists, wishing a more thoroughgoing understanding of the situation,

subjected the brainy rats to further testing and found that even though they could run the maze faster, in almost every other area of animal "intelligence" they were inferior. For example, they had trouble distinguishing between a circle and a square in order to receive a food reward or avoid an electric shock. It was also found that this rat group would quickly revert to normal if they were not constantly culled of all slow maze runners. One might "produce" a superior race of rats if one culled any population of rats picked at random of all its slow members leaving only the high scorers.

But, more than anything else, people tend to believe in the existence of an intrinsically superior group of human "brainies" because of one of the most interesting, devastating and profit-making hoaxes of the century — the great I.Q. test fiasco. Human beings might possibly have different intellectual capacities from group to group (maybe some can run a rat race maze faster than others) but no one has ever produced a device which can measure whether or not one human has more creative brain power potential than another.

The history of the so-called I.Q. tests is revealing (I.Q. stands for "intelligence quotient", as if human intelligence could be measured, as say the speed of a race horse). The American pioneers of testing this "intelligence" were Henry H. Goddard, Lewis M. Terman, and Edward L. Thorndike. All were prominent leaders in the racist eugenics movement in the 1920's and 1930's.<sup>1</sup> All were fearful of what they regarded as inferior genetic stock, particularly southern and eastern Europeans, who might immigrate into the United States in such great numbers that the superior stocks here would have their blood lines diluted via marriage admixture. All believed that the four million of "superior intelligence" had to control the country and keep the "masses" from trying to "take matters into their own hands". In the 1930's, after Terman determined that girls generally scored higher on the Stanford-Binet test than boys, he simply changed the scoring procedure to equalize the results. Since he found it impossible to believe that women were smarter than men, he was forced to conclude that his test was at fault. While he found similar differences between rural and city children and between blacks and whites, he made no similar adjustments on the test to

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<sup>1</sup> Paul L. Houts, ed., *THE MYTH OF MEASURABILITY: I.Q. TESTS*, (New York, Hart Publishing Co., 1977) p. 47.

eliminate those discrepancies. The differences here, he reasoned, reflected innate ability and not some flaw in the test; while, being a man and not a woman, he reasoned it was impossible for women to be on the average 11 percent higher in unchangeable inborn brain power and quality than men.

Oh, I could go on to recount the billions of dollars made on selling this hideous hoax to the world — how millions of children's lives were ruined because they were found to be genetically "retarded" by this "I.Q. test". Millions of people walking the streets today have lost their spirit to keep on keeping on with educating themselves because they have been informed in a most official and scientific manner that they are forever constitutionally mentally inferior. What nonsense! What great tragedy this hoax has caused in the world! At one time nearly every prominent and "informed" person in the United States believed that people who were arbitrarily designated as "negroes" (because they had dark skin) were, as a group, 22 points innately and irreversibly stupider than their neighbors who had whiter skin. This measurer of human worth also revealed that Mexican-Americans and other minority groups were between 10 and 30 percent totally and irreversibly inferior to the white-skinned prominent type in the U.S. The sad truth is that the test asked questions in language and figures of speech only used commonly by the "whites". But like the genetic gods these test makers thought themselves to be, they supposed that the power to determine the very core worth of a human soul lay in their hands.

There is a happy note to the I.Q. hoax. Starting in California where the test has been absolutely rejected as discriminatory and invalid as a tool in determining which children belong in educatable mentally retarded classes, eyes are being opened.<sup>2</sup> People in greater numbers now see that I.Q. is an absurdity on par with astrology or palmistry. The word is spreading like a great purifying light — this hoax is being dragged out into the sun where the purifying rays cause this great vampire to wither into a little corrupt dust and be blown completely away by any little wind. God bless us all and save us from the aggressive opinions of unhumble men.

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<sup>2</sup> Peter Schrag, editorial in the Fresno Bee, October 24, 1979.

## THE GENEALOGY OF RACISM

Margaret Sanger is responsible, more than anyone else, for keeping alive international racism. She played the attractive hostess for racist thinkers all over the world. Organizing the First World Population Conference in Geneva in 1926, she invited Clarence C. Little, Edward A. East, Henry Pratt Fairchild, and Raymond Pearl — all infamous racists.<sup>3</sup>

In 1931 Sanger founded the Population Association of America with Fairchild as its head. Fairchild, formerly the secretary-treasurer of the American Eugenics Society and the leading academic racist of the decade, wrote *THE MELTING POT MISTAKE* which denigrated the Jews referring to them as the inferior new immigrants who would threaten the native Nordic stock.<sup>4</sup>

Edward A. East, a firm believer in black inferiority, persuaded Mrs. Sanger to gather information about her clients at her Maternity Research Clinic that went beyond medical histories. She agreed to include information about the nationality, heredity, and religion of the patients and to make a "judgement" regarding the amount of racial intermixture of the patient, "whether the person was more or less pure black, mulatto, quadroon, etc."<sup>5</sup>

Lothrop Stoddard was on Sanger's board of directors for years. As previously mentioned, he had a personal interview with Adolph Hitler and was very impressed. His book *THE RISING TIDE OF COLOR AGAINST WHITE WORLD-SUPREMACY* was written while he served on Sanger's board. Havelock Ellis, one of Sanger's extra-marital lovers, reviewed this abominable book favorably in the *Birth Control Review*.<sup>6</sup>

In the 20's and 30's Sanger fearlessly carried on with these racists, and many others, totally uninhibited. But when Adolph Hitler poisoned the air by politically carrying out her eugenical schemes, Mrs. Sanger and her crew made some changes. The term "birth control" had always been associated with eugenics, so the American Birth Control League changed its name to Planned Parenthood. The racist language changed with it. Such

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<sup>3</sup> BIRTH CONTROL REVIEW, November, 1926.

<sup>4</sup> Allan Chase, *THE LEGACY OF MALTHUS*, p. 656.

<sup>5</sup> Linda Gordon, *WOMAN'S BODY, WOMAN'S RIGHT*, p. 287.

<sup>6</sup> BIRTH CONTROL REVIEW, October 1920.



terms as "good or bad breeding stock" was changed to "class" or "income level".<sup>7</sup>

Eugenics is identical to racism because both believe that there are innately, irreversibly inferior groups of human beings. Eugenicist-racists believe in the inequality of the races and that by selective breeding the inferior race could be improved — by "selective breeding" is meant that the inferior breeders of the population were somehow consistently eliminated for perhaps 10,000 years. But the "inferior" race could probably never catch up with a race that was superior to begin with because the superior race would always be 10,000 years more evolutionarily advanced than the inferior race (unless the super-race ignored basic eugenical principles — impossible for a truly "superior race").

Dr. William Shockley, the Nobel prize winning physicist who recently donated his sperm to the Herman J. Muller Depository for Germinal Choice, recently appeared on a television talk show. Shockley explained that he donated his sperm because he thought society should build from the "top of the population" and that his donation would have a "eugenic effect" on society. Shockley held up a sign with the word "dysgenic" (meaning bad genes) written on it and explained that this meant too many births in the bottom of the barrel groups of the population. His host asked him bluntly if he believed that the blacks were an inferior race. Shockley answered that it was "tragic" but true that some people had a "bad shake from a badly loaded parental genetic dice-cup" and that the poor things just "don't have the capacity to get out". The audience clapped. Shockley suggested compulsory sterilization for welfare mothers and the audience clapped in agreement. He said that "humanitarianism had gone berserk" to support those who should have never been born. Shockley's solution was the same as Margaret Sanger's: to "reduce the misery" of those tragically enslaved by their inferior genes by not allowing them to have children thus also relieving the "tax burden" on the "fit". He suggested a "Voluntary Sterilization Bonus Plan" that would be free from racism because it relied on I.Q. test scores only. When a person was sterilized he would be paid \$1,000 for every point he was below 100 on the I.Q. test.

The majority of Americans are totally unaware of how deeply racism runs through our society today. This was demonstrated in a poll taken in Philadelphia in 1971 in which 69.2 percent of the

<sup>7</sup> Linda Gordon, WOMAN'S BODY, WOMAN'S RIGHT, p. 347.

people agreed that people with low I.Q. test scores should be sterilized.<sup>8</sup> Planned Parenthood considers sterilization a cleansing operation, however, a few lucky people at the top — like Dr. Shockley — would not have to submit because their genes are already clean. These "clean genes" are confirmed, evidently, by the I.Q. test.

### THE BIGOT - TREE

Despite the greatest effort on the parts of the people involved in the birth control - population control movements, past and present, to cover up their sin they have not succeeded. Margaret Sanger's organization was poisoned with racism then as it is today. Let us take a look at the bigot-tree and how it grew.

As early as 1925 the Rockefeller Foundation began funding the American Birth Control League<sup>9</sup> under whose auspices Margaret Sanger entertained the world's anti-Catholic, Anti-Semitic and anti-Black racists — thus allowing the roots of the bigot-tree to get a stronghold in American soil. In 1942 Sanger shaped the tree to a more attractive appearance with the name "Planned Parenthood". In 1948 she fertilized the tree with money from the Brush Foundation (former eugenic funder), and money from the famous eugenical Osborn family to found International Planned Parenthood Federation (I.P.P.F.). The headquarters in London were provided free by the English Eugenics Society.<sup>10</sup>

The Osborn family branch of this bigot-tree is most revealing. Henry Fairfield Osborn, gentleman scholar, and founder of the New York Museum of Natural History, financially supported many eugenic organizations. His help went beyond money when he wrote the forward to the German translation of an American racist book published in Berlin in 1937.<sup>11</sup> This same book was also forwarded by Eugen Fischer, Hitler's advisor on race hygiene, who had been invited to the United States by Margaret Sanger. Henry's brother, on the Board of Trustees of Princeton University, helped his son, Fredrick Osborn, establish the Office of Population Research which was funded by the Rockefeller Foundation. Fredrick Osborn, at this same time was also on Margaret Sanger's Advisory Council.

<sup>8</sup> Allan Chase, THE LEGACY OF MALTHUS, p. 22.

<sup>9</sup> Linda Gordon, WOMAN'S BODY, WOMAN'S RIGHT, p. 264.

<sup>10</sup> Ibid., p. 397.

<sup>11</sup> Allan Chase, THE LEGACY OF MALTHUS, p. 343.

The O.P.R. was a safe haven for sustaining the racist mentality in the guise of respectability. One famous member, Kingsley Davis, became the United States' first representative to the Population Commission of the United Nations. Fredrick Osborn, member of the American Eugenics Society, funder of the Eugenics Research Association, and cohort of Margaret Sanger, established the Population Council with Rockefeller funds to tell the world who should and who should not have children. The Population Council is alive and well today with Dr. Christopher Tietze, the international expert of counting abortions, as its senior fellow. Fredrick Osborn, Jr. became the leader of yet another branch on Sanger's bigot-tree, Planned Parenthood-World Population.

Sanger entertained many wealthy people in her home in Tucson, including John D. Rockefeller, III and other heads of wealthy foundations.<sup>12</sup> By 1964 the Rockefeller and Ford foundations had fed Margaret's tree with over \$100 million. An uncountable amount more has been spent in the 70's. Margaret's bigot-tree has infiltrated every branch of government; and birth control, being politely imposed on the poor through public agencies, is a natural part of today's society. On the international scene American aid to developing countries is allocated according to how friendly and accepting the country is to I.P.P.F. Keep in mind, it has been proven that a reduction of population growth in a country does not raise the standard of living. 1.3 billion tax dollars have been spent since 1965 on population control programs for Third World countries. All of this money has filtered through organizations with direct eugenic ties. I.P.P.F. has been given \$126 million from the Agency for International Development A.I.D.) which also funds the eugenical Population Council. Planned Parenthood Federation of America, along with two other eugenic population control agencies, has received \$198 million from A.I.D. in the last eight years.<sup>13</sup>

There is a ray of hope to this devastation of the poor. This year the United Nations is releasing its five year study questioning the eugenic qualities of the United States foreign population control programs.

And many false prophets will arise, and will lead many astray. And because iniquity abounds, the charity of many will grow cold. But whoever perseveres to the end, he shall be saved. (Matthew 24:10-12)

<sup>12</sup> Madeline Gray, MARGARET SANGER: A BIOGRAPHY OF THE CHAMPION OF BIRTH CONTROL, p. 430.

<sup>13</sup> Betty Booker, "Eugenics Influence Linked to Birth Control Movement", RICHMOND TIMES DISPATCH, April 13, 1980.